

**HIGH POINTS
IN
DEVELOPMENT**

Edited by:
Professor E. M. Abasiokong
and
Dr. I. V. O. Modo

6

MARX'S DIALECTIC METHOD AND ITS RELEVANCE TO THE STUDY OF CHANGE, REVOLUTION AND DEVELOPMENT

BY

PETER A. ESSOH
DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY,
UNIVERSITY OF UYO

INTRODUCTION: A Historical Sketch

From the period of the Platonus through St. Augustine's The Christian Version of Platonism to the period of Enlightenment represented by Eckhart, Locke, Boyle, among others, dialectic arguments among early social philosophers centred on the question of existence, Absolute Being, creation, Deity and Spiritualism - the shortcomings of which are seen in humanity and for which also mankind thrives towards perfection. Dialectic discussions among these early social thinkers centred on religious thoughts which involved an interpretation of the physical world as a theophany, and an explanation of man in terms of his relationship to absolute spirit.¹

Sir John Locke and Bayle rose up in the period of Enlightenment which derived inspiration from reasons to challenge the reasoning preceding their era. Instead of drawing comparison between heaven and earth, existing cultures were compared with the natural state of man. Hardly had the dust raised by the period of Enlightenment settled than a crop of ebullient thinkers rise to question the rationale behind the explanation of Natural Harmony with reason. In terms of dialectical Parlance, Jean Jacque Rousseau, David Hume and Immanuel Kant represent this new order.

Rousseau believes that man experiences alienation because, man, through his civilization and rise of institutions, detaches himself from the original harmony in the state of nature.²

For David Hume, his basic doctrine represents the cleavage between the categories of experience and those of natural order and asserts that the notion of a natural order was untenable. Hume is however best remembered by his theory of causality (i.e. cause and effects) in all phenomena in society. Immanuel Kant, on the other hand, opted for the sovereignty of human reason as against belief in a natural order of which reason is the central core. In his Categorical Imperative, Kant offers a prospect of the realization of essential humanity, not by obedience to nature but by freedom from it. Kant, it was,

who opened up a new chapter in the attempt of social philosophers to overcome the contingency of human existence, setting up freedom as man's realization and established the independence of the autonomous reason and will as the ultimate goal of man's journey towards realizing his divine self.³

It was in Hegel, however, that the Dialectical Method and discussions reached a peak and which served later as the starting point of Marx's Dialectical Method. In his conversation with Goethe, Hegel was asked to define Dialectic. He thereafter posited that it "is nothing other than that spirit of contradiction, well regulated and methodically formed, which dwells in every man - a gift that shows its greatness in the distinction between the true and the false."⁴

It is therefore within the conception and spirit of contradiction which Hegel is a noted apostle and to which Marx later gave a universal scientific approach that this paper chapter moves from its brief history into examining the relationship of Marx's dialectical into examining the relationship of Marx's dialectical method and its relevance to the social sciences in studying Change, Revolution and Development.

HEGEL'S INFLUENCE ON MARK

Wilhelm Friederich Hegel was born in the German city of Wuerttemberg in 1770. His father was a middle class civil servant and so he enjoyed a middle class upbringing. He was trained at the University of Turbingen in the areas of Theology, History, Politics and Philosophy between the period 1778. 1793 up to 1801.

This intellectual background coupled with his appointment as Lecturer at the Universities of Jena, Heidelberg and Berlin, greatly influenced much of his writings which straddled philosophy, science, Society and History and these essentially were outcomes of social situations in Germany, especially the German State of Prusia and France.

Up to his demise in 1831 and beyond, Hegel and his followers dominated German philosophy when Karl Marx entered on his studies at the Universities of Bonn and Berlin. He was so dominant in German intellectual circle that even after his transition, his spirit still walked the lecture rooms and Marx learnt from it.

Like most literary geniuses, Hegel sought for a world system. As a leading member of the Romantic Intellectual Conservatives in his society, Hegel's starting point was from the belief that man's existence has its centre in his head (i.e. in Reason) through which inspiration he builds up the world of reality. For Hegel, reality and the entire world will stand on Reason and through it, the human mind can get absolute knowledge.

Eighteenth century scholars on social issues among whom was Hegel, like

Heraclitus, the stoic and Epicurians centuries earlier, were baffled by the problem that the world would not stand still. No sooner did they devise a universal system than the world change into something else. Hegel, in the midst of this belief in flux, made change itself the heart of his system. Above all, he laid down how change came about: a principle or idea called the thesis was challenged by its opposite - the antithesis. From the conflict or contradiction inherent in these two, there emerged not the victory of one side or the other, but a combination of the two known as the synthesis. With development in time, this synthesis becomes a new thesis which is also challenged by a new antithesis. From them, emerges a new synthesis and thus man rolls forward an upward. This, in essence, was the Hegelian process of the dialectic which by the notions of thesis, antithesis and synthesis, were in stages. However, the conflict which Hegel sought to explain was between ideas. Marx believed on the contrary: he found the conflict in the world itself, and the ideas sprang from the conflict instead of causing it. In his own words, Marx found Hegelianism standing on its head and put it right way up and called the result dialectical materialism - the detailed discussions which follows in the next section.

In the process of discussing his dialectics, Hegel pondered on man's perception of the world, his self-consciousness and his comprehension of reality through reasoning on spirits, religion and arts. While postulating these stages of development, Hegel called them Alienations in so far as they were creation of the human mind. He said that each stage retained some elements of the previous stages and maintained that each stage is always in the process of being megated or changed to something else.

On the whole, the main streams of Hegel's ideas were picked up by the Young Hegelians. The Young Hegelians were Hegel's disciples and critics, among whom were Bruno Bauer, Feuerbach, Hess, Ruge and later Karl Mark and F. Engels. The Young Hegelians, as an intellectual movement, compares to a phenomenon in the 1950s and up to the 1960s, in the Nigerian Political scene where there existed the Zikist Movement named by young men committed to the nationalist ideals of Rt. Hon. Dr. Nnamdi Azikiwe and the Awoists followers of late Chief Awolowo's ideals for a socialist Nigeria.

Marx, however, admits in the following words that he is a disciple of Hegel who uses his methodology and theoretical framework in arriving at his Dialectical materialism otherwise known as Scientific Socialism. He says inter alia:

'My relationship with Hegel is simple. I am his disciple and the presumptuous chattering of his epigone' (successor)

who believe that they have buried this eminent thinker seem to me to be frankly ridiculous.

However, that may be, I have taken the liberty of adopting a critical attitude towards my master to rid his dialectic of its mysticism and thus subject it to a profound change."⁶

Marx gives further evidence of this in *The Capital* to show that he is really borrowing from Hegel's ideas. Also, while Hegel starts his analysis of saying that ideas give rise to the materials, Marx started his from the material to the idea and shows this by saying that "having found Hegel standing on his head, I put him on his feet." The question that may engage future research on Hegel and Marx will be whether one sees Marx as a continuer of Hegel or there was discontinuity between them. But one is quick in agreeing with most writers that it is difficult to understand Marx's ideas without first understanding Hegel's thought pattern. Lenin, for example, admits that "the reason many Marxists do not understand Marx is because none of them has read Hegel's logic." *The Economic and philosophical Manuscripts of 1844* bears testimony that Marx drew a lot of inspiration from Hegel's ideas. Hegel also found time to treat the issue of alienation at home and in industry. A reference to his *Phenomenology of Spirits* presents useful guidelines upon which Marx built his theory of Alienation which fundamentally derives from dialectics. Hegel talks of alienation in terms of man being alienated from his own consciousness. For Marx, the human being is essentially material and as such his alienation is couched in terms of the material or concrete (real) things of the world. This is epitomized in his famous saying "... it is not the consciousness of men that determine their social being, but on the contrary, their social being determines their consciousness"? Again, Hegel felt that alienation was eternally necessary - i.e. it is something that must exist. Marx thought that a radically different situation was conceivable in which the worker was not alienated from the product of his own labour. This suggests that Marx is more optimistic than Hegel in the argument and to which he called on workers to come together and unite against their exploiters - "working men of all countries, unite."⁸

MARX'S DIALECTICS AND ITS RELEVANCE TO CHANGE, REVOLUTION AND DEVELOPMENT

Karl Marx was born in 1818 at Trier in the Prussian State to a German-Jewish family. His father, the senior Marx, was a practising lawyer and so

Marx junior (Karl) was born into a fairly well to do middle class home. One would have thought that he would remain a conservative but the reverse was the case - for he began and remained a radical from his school days till death in 1883. He studied in the universities of Bonn and Berlin from where he wrote his Ph.D. Thesis at the age of 23 and it was in these ivory towers that he became influenced by Hegel's idealist theory of Dialectics.

As rightly noted earlier, while Hegel and other philosophers before Marx discussed the dialectic principle as idealist thought, Marx delved on Dialectical and Historical materialism which is not itself a new concept.

Materialism as a concept arose about 2500 years ago in China, India and Greece. Materialist Philosophical thoughts in these countries was closely linked with the everyday experience of the people existing at the time with the first rudiments of the knowledge of nature. Science was only just coming into being at the time. The ancient materialist social philosophers, as we saw at the initial survey of this chapter, lacked a solid scientific base and so remained extremely naive.

The materialism of the 17th and 18th centuries was much more mature for progress in the natural sciences and technology stimulated critical thinking but they were unable to apply materialism in interpreting social affairs. They failed to see the material basis of society and considered the transition of society from lower to higher forms as one due to progress in knowledge, views and ideas. Thus, they assigned the cause of a social change to ideas which was labelled Dialectic idealism. Materialism as an explanation of society reached its new and highest stage in the dialectical and historical materialism of Karl Marx and his friend Frederick Engels. Marx and Engels were the first to extend materialism to the understanding of social life.

In Marx's philosophical materialism, the concept matter is used in its broadest sense. Matter is not only the tiny particles of which all things are composed but also the material world which exists outside our mind. It is a concrete reality and its parts like organic, inorganic, physical and chemical phenomena, plants and animal life as well as social life. All these are parts of the one unity of matter. Since all these are of the same material unity, they follow the same principles or laws of motions and developments. These general laws of all motion, change and development are denoted by the theory of dialectic.

Change, "death", mortality, instability, undependability are the keynotes of all material things. The brain of man is composed of these mortal, changing elements. The eyes, the ears, and the faculties and functioning of tasting, smelling and feeling are changing along with all the changes that occur in matter. These material elements affect changes in the society which then propel man into a combinations of revolution, depending, of course, on the

social conditions of his his environment, culture and development. The Universality of the theory of dialectics lies in the fact that they operate both in nature and society, and forms the subject of our subsequent consideration.

THEORY OF DIALECTICS

This theory is derived from a complex causal principle called the principle of Dialectical contradiction earlier referred to.

By dialectical contradiction, Marxian thinking understands the presence in the mind of opposites, mutually exclusive aspects which at the same time presuppose each other and exists only in mutual connections. These opposites are in contradiction and conflicts with each other. It means that so long as we examine a thing at REST or in a static form, we see in it merely different properties and features and may overlook the struggle of opposites and consequently fail to see the contradictions between them.

As soon as we try to follow the dynamics and development of that thing in its substance, we discover the existence in it opposed aspects and processes.

An example will suffice here. When you stop the clock of society and dissect it (i.e. society), you see the structure consisting of various classes, interest groups, families etc. If the clock of such a society is set going, we shall see the suppression of one class by the other. In sum, the contradictions between parts of the same units - society - families, groups and classes, constantly propels all things physical as well as social into development. Agreeing with this perception, it must also be remembered that Lenin had once opined that "development is the struggle of opposites" and explained further that "in nature, social life and human thoughts, development proceeds in such a way that opposite mutually exclusive sides or tendencies reveal themselves in an object. They enter into a struggle which culminates in the destruction of the old forms and the emergence of new ones. Such is the law of development."

Following Lenin closely, development does not mean annihilation or total destruction of the old that is not sound and viable and the preservation of the viable elements of the former stages of development. In this way, dialectical process presupposes a certain connection between the outgoing old and the new that is coming to replace it. And, this follows the same process of thesis, anti-thesis and synthesis earlier elaborated and which, in Marxian Parlance, connotes the phase of social change, revolution and development. For this reason, we say that development is in stages and ascend from simple to complex stages. Development is therefore progress - progress not only in Marxian notion but as embedded in social Darwinism. Change and revolution also represent progress in Marxian analysis until the struggle to rid society or humanity of conflicts and contradictions are over. And, when this takes

place, it means history would come to an end. This synthesis or coming to an end of dialectics, to Marx, was socialism - an ideal society or utopia where everyone would be happy without conflict for ever more.¹⁰

Having thus explained the laws of motion or change and development in such dialectical terms, Marx and his friend Engels extended dialectical materialism to the study of society and its history in a precise and systematic manner after looking through history and then evolved a scientific theory of the general laws of social development commonly called Historical Materialism or the materialist conception of history whose exposition is best summarised by Marx's famous 'declaration' which appears at the beginning of his

A CONTRIBUTION TO THE CRITIQUE OF POLITICAL ECONOMY (1859) I.E. CAPITAL VOL.I

In that classic piece, Marx summed up in a dozen aphorisms the general results of the investigations he had undertaken in the 1840s and asserted that these results were the "guiding thread" of his further studies. We quote here the beginning and the end of his justifiably celebrated and controversial passage:

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 the legal and political superstructures, and to which correspond definite forms of social consciousness. The mode of production in material life determines the general character of the social, political and spiritual processes of life. It is not the consciousness of men that determines their existence, but on the contrary, their social existence determines their consciousness ...

In broad outlines, we can designate the Asiatic, the Ancient, the Feudal and the modern bourgeois methods of production as so many epochs in the progress of the economic formation of society. The bourgeois relations of production are the last antagonistic form of the social process of production ...; at the same time, the production forces developing in the wombs of bourgeois society create the material conditions for the solution of that antagonism. This social formation constitutes, therefore, the closing chapter of the prehistoric stage of human society."¹¹

From the above quotations, we realize that Marx's dialectical methods are mainly manifested in the historical materialism in which society and social relations is seen to develop in stages - viz from a primitive, feudal through capitalist, socialist to the utopian communist stage. These modes of production, hence phases of epochs of social development, come about by way of:

- (i). the interaction between and a combination of the labour power of man consisting - the physical, psychological and intellectual capabilities of man;
- (ii). the objects of labour - comprising the gifts of nature - extractive and manufacturing products - coal, oil, iron, wood etc. and
- (iii). the means of labour - made up of tools and other instruments that aid production.¹²

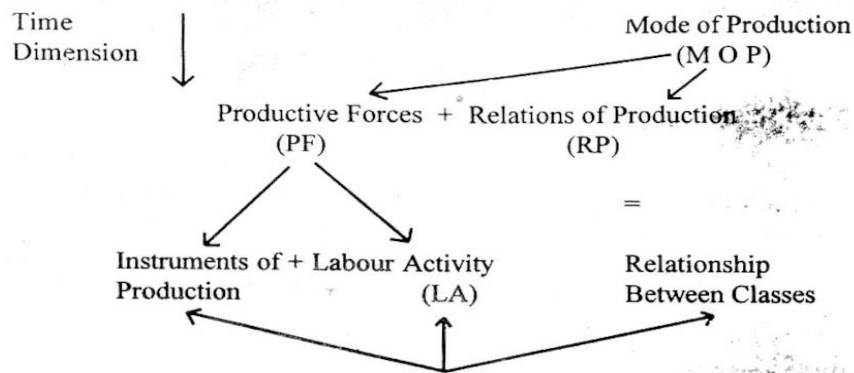
It is therefore these productive forces which constitute the catalyst and infact actual cause for the weal of change, revolution and development in society, for in them, are those endowed with the means of production and those dependent, by their labour, on the means of production.¹³ This unequal exchange and unequal social relationship then divide the world into two major antagonistic classes namely - the proletariat class - who by their labour to earn their living advertently and inadvertently enhance embourgeoisement.

The thrust of the Marxian postulate goes on to state that the material conditions i.e. the geographical environment, population and technology, determine the material life of society. Sociology, political Economy and Geography understand the primary component of the material life of society to be the labour activity which people devote to the production of the necessities and comforts of their lives which include food, cloth and housing. The labour activity therefore is an eternal natural necessity and essential condition on which the very existence of society depends. Human labour, notes Claude Ake (1981), combines with instruments of production to produce the material need of society. We know from Economics and Industrial Sociology that instruments of productions are the means of labour by which material values are created. The two together i.e. instruments of productions and the labour of the people, constitute the productive forces of society. Production is basically a social affair because the land, the technology and the wealth which accrue therefrom take pace in the society. It is the result of the interaction between individuals in a collective endeavour.

As societies move from primitive levels to complex levels, division of labour in society increases, and in the expression of Emile Durkheim's *The Division of Labour in Society* (1893) from mechanical solidarity to organic solidarity and to which Michael Haralambos (1980 : 237-240) give a restatement.¹⁴ Following Durkheim therefore, societies characterised by mechanical solidarity have relatively little degree of social differentiation whereby division of labour is comparatively unspecialised. Social solidarity here is based on similarities between individual members, who share the same beliefs and values as well as the same roles (for instance the same individuals performing several roles at the same time - palm wine tapper, farmer,

fishermen, extended family/ward head and defence of the community in times of conflict or war, etc).¹⁵ This uniform role performance binds members of society together in a cross-knit communal life. On the contrary, societies characterised by organic solidarity are not based on uniformity, like the former, but on a high degree of social differentiation. Unlike the arguments of functionalists like Durkheim, Spencer, Parsons, Merton, Radcliffe-Brown, and in line with Marx's dialectical arguments, contradictions, conflicts and divisiveness in division of labour in societies based on organic solidarity. Here, the basic means of production is separated from the direct producers and becomes concentrated in the hands of a few members of society. From then on, the producers and the instruments of labour cannot unite and the process of production cannot begin unless the owners of the means of production and the producers enter into certain definite relations. The relations that are thus established between people in the course of production becomes the relationship between class of those who own the means of production and appropriate for themselves the results, outcome or efforts of the labour of others who are deprived of the means of production and who have only their labour to offer and thus compelled, by the survival instinct, to work for the former. The relationships so entered into in the course of production are production Relations (or Economic Relations). The character of production relation is determined by the level of development and by the character of the productive Forces. Productive Forces and Production relations together form the Mode of production mathematically expressed as $Pf + PR = MOP$. Going by the history of society according to the dialectical or materialist thesis, is primarily the history of the development of production - i.e. the history of the various modes of production that succeed one another with the growth of productive forces.

This is diagrammatically represented below:



History itself, as is known, is made by people acting upon nature accumulating experience of production - i.e. labour skills and knowledge of the world around us and by our improving upon the instruments of labour - i.e. technology and culture. Also, history, as we know, is made at the same time through production relations that exist between men. In line with the dialectical thesis, and going by historical proofs, there are constant contradictions between parts of a unity - the productive forces and the production relations expressed in the mode of production - stand in constant contradictions. This is brought about by the fact that generally productive forces i.e. techniques, skills and working experience - advance more or less constantly. On the other hand, the production relations change slowly as the class structure changes at a much slower pace than that of the productive forces. To use a non-Marxian term, there is a time lag between the productive Forces (PF) and the production Relations (PR) whereby the production relations lag behind the productive forces. Because of this unequal change in the productive forces and the production relations, discrepancy arises and conflict develops in the production relation since the obsolete production relations hinder the further development of the productive forces. According to the dialectical thesis, this conflict leads to the destruction of the obsolete production relations and to their replacement by new one corresponding to the character of the productive forces that have grown up. Thus a new mode of production begins a new cycle of development which passes through the same dialectical process.

Marx submits that, looking through history, mankind as a whole has passed through four epochs or stages namely:

- (i) Primitive communal stage
- (ii) Stage of slavery or serfdom
- (iii) Feudal or Aristocratic stage and
- (iv) The Capitalist stage.

Today, man is living in the epoch of transition to the next stage of development - i.e. the communist stage - the first phase of which is called Socialism. This communist phase, theoretically speaking, is believed to have begun when the disciples of Jesus - the Christ - lived in commune, sharing all they had in common and pulling together their intellectual, spiritual and material resources in the course of propagating the gospel after Christ's ascension. The Russians, we know, after the Bolshevik Revolution of October, 1917 under Lenin have been aspiring towards the communist stage for which Marx and Engels prescribed not only in *The Communist Manifesto* (1848) but in their several expositions of the contradictions inherent in the society. So also have been the thinking in the Kibbutz attempt after 1948 in the new State of Israel as well as in Mao's China since the Green Revolution

of 1949 and the spirit underlying the Nyerere's Ujamaa Declaration in Tanzania and our own Aiyetoro in Ondo State, Nigeria.

In all our thinking in this chapter however, the important point to note about Marx's dialectics, in relation especially to his exploration and excavation of human social evolution, may be summarized in three points:

- (i). Each stage is not a discrete stage rather the stages are an evolutionary continuum starting from the lowest to the highest stage of man's development.
- (ii). Each stage which corresponds to a definite mode of production conditions the social, political and intellectual life of the society in general.
- (iii) Each stage generates its own contradiction that propels it into the next stage of development.

From this summary and in line with our exposition in this chapter, one would be quick to notice that the idea of development is derived from the premise that societies - whether of the mechanical or organic structure, pre-industrial or industrial, primitive-simple or complex, traditional or modern, less developed, developing or developed - are propelled by forces of contradiction and dissensus. This premise, as we know very well, is contrary however to the premise of functionalism which is based on the consensus of parts or units or sub systems in the society. But, be that as it may, Marx's dialectical method has its ideological appeal and power and his contributions to the study of society especially in relation to change, revolution and development has contributed immensely to the body of general laws and detailed empirical materials in sociology, political science and Economics.

IMPLICATIONS OF MARX'S DIALECTIC METHODS

In laying down how change, revolution and development comes about, Marx, like Jesus and Mohammed before him, who were architects of Christianity and Mohammendanism (Islam) as important religious movements, had founded a new 'religion' called Marxism. Unlike the former, Marxism aims at sensitizing the people, not as religion which he views as opium of the people, but as imbuing revolutionary spirit in man wherever he finds himself. Though Marxism or Marx's dialectics seeks a fundamental change, it has been accused of being Economistic - for deriving every other aspect of society from the economic activities of man - and to which dialectic, scholars retort by seeing the interplay of economic base and the super structure, which makes the two come into conflict at every stage, the result of which is a change which reflects the mode of production.

Even though we accept the scientific character of Marx's dialectics

through the Methodism inherent in its exposition, it must be agreed that the dialectic methods, following its adherents and applications in a number of contemporary societies, is ideological rather than scientific. It is true that as George Lukacs rightly points out that historical materialism did not exist for its own sake and that it existed so that the proletariat could understand their situation and armed with this knowledge, they could act accordingly.¹⁶ Marxism does not however make historical materialism non-scientific. Infact, Karl Marx, like Auguste Comte and Herbet Spencer insisted on scientific objectivity as well as the use of empirical and historical evidence to support scientific statement. Even among some of his contemporaries and later sociologists, Marx was credited with a concrete attempt to formulate a more universal law e.g. the famous statement which appears as the starting point of *The Communist Manifesto* (1848) that "the history of all hitherto existing society, is the history of class struggle", is a form of universal law.

An important implication which Marx's dialectics hence Marxism had in the human form was the influence the well laid out methodology of change, revolution and development, in Marxian thesis, had on V. I. Lenin. Marx dialectics appealed dearly to Lenin's heart and thus became one of the most influential followers of Marx. He made significant contribution to Marxism by adapting it to the problem of his day in his society - Russia.

Though he lived most of the time in exile away from his Tzarist cum feudal but very poor Russia, he returned in 1917 when his Marxist dreams came true. Having witnessed the contradictions in his society, following Marx's prescriptions in the dialectic methods, he launched poor Russia on a revolutionary path. By 1924 when he died, the practical application of Marx's theory was laid, after which followed the Stalinization of Russia.

Another very influential apostle of Marx's dialectics, this time in Asia's China, was late Chairman Mao Tse Tung who adopted Marx's ideas to fit the situation in his country. China, a very large and populous country in Asia, was even poorer than Russia at the time of the Green Revolution in 1949. It had a large peasantry and in carrying out his revolution, Chairman Mao was quick and perceptive in discovering the revolutionary potentials of the peasants.

With his well organised communist army, born out of their communist Party, Chairman Mao initiated a Guerrilla Tactics and Regular Warfare unleashed on their exploiters which saw the Chinese society through to a communist path based basically on the application of the intellectual firmment of Karl Marx. This author also believes that the extent of success in terms of change and development of Fidel Castro's Cuba as well as the revolutionary content and zeal derives inspiration from the earlier works of Marx.

It is also known from contemporary events that a number of Latin American countries and scholars as is the case in Africa - Tanzania's Ujamaa

(Arusha Declaration), under Nyerere, Nkruma's Ghana, Mengistu's Ethiopia, students' unrest in African Universities and other social stirring are predicated on the framework of Marx's dialectics, by which Hegel in his days had given operational definition.

SUMMARY AND CONCLUSION

In writing this paper, attempts have been made to trace Marx's dialectic methods to the earlier works and events that preceded him. Dialectical discussions must have started when mankind became aware of his imperfection and hence thrived towards a perfect existence. And so began the laying of the groundwork to dialectics in the thoughts and writings of men of the Hellenistic period, later Aristotle, Plato, Rousseau, Hume, Kant, Hegel and his disciples - The Young Hegelians - all and of whose works Karl Marx built upon and from the view point of Hegel that dialectics is "nothing other than that spirit of contradiction, well regulated and methodically formed, which dwells in every man; a gift that shows its greatness in the distinction between the true and the false", Marx systematised into a scientific or universal law.

In Marx, dialectical materialism has built in contradictions in the mode of production which basically is derived from the interaction between the productive forces and production relations. The outcome of this interaction breeds a division of the world or society into two major classes. These are the bourgeois and proletariat classes which by their unequal and very disparaging economic and social relationships breed perpetual antagonism - a solution, according to the Marxian thesis, which can only be realized after profound changes, revolution and development from the primitive to the ultimate stage of Marxian Utopian world of Communism or Classlessness is achieved. This dialectical process gives credence to Lord Alfred Tennyson's reasoning that, "The old order changeth, yielding place to new."

I find soothing solace in concluding this chapter on Marx dialectics by accepting and incorporating the views honestly expressed by Kenneth U. Idiadi - a very worthy African - that a little contemplation of world problems soon brings into focus what must be regarded as the most relevant factor in world issues - namely MAN, who is at the very centre of events insofar as world conditions are concerned. One way in which man constitutes the key factor of global harmony is the mere fact that it is essentially man who realizes and complains loudest of disharmony. It is indeed ironic that man, the Chief complainant about world tensions and strifes, is in fact the very maker of these conditions. By thought, word and deed, humanity has collectively polluted the earth through sowing seeds of disease, war and woe, thereby invoking the question as to whether this planet is becoming a better world or one that will not be a desirable place to live in the relatively near future.

History reveals that each era has experienced world-shaking events in accordance with the law of cycles. Recently, the law of change seems to be operating more drastically and with greater rapidity. There have been traumatic changes in long-standing traditions, customs and concepts, which are either collapsing or being directly challenged as to their worth. We would be quite realistic in saying that throughout the world, humanity is moving through an era of political restlessness and social turbulence, the most recent being the demand for reforms in China which left in its trail such deeply moved, reactions as Patrick Wilmot's 'Death In The Square' in the African Concord of June 26th, 1989 castigating Deng Xiaoping's actions against Chinese students at Tiananmen Square; an era of economic recession in many countries and outright economic depression in third world nations thus leading to economic measures as Structural Adjustment Programmes as in Nigeria and other sub-saharan Africa.

Needless to say, we live in an era of industrial unrest and insecurity in all aspects of the labour markets, combined with rapid technological innovation, massive retrenchment, joblessness and increasing instability. This is an era of ideological conflicts between nations and within nations, as well as among individuals even within the same household, but holding divergent personal outlooks. Yes, this is an era of psychic explosions with individuals searching for personal gurus as well as increasing emergence of religious fanaticism and extremism. This indeed is an era when many seemingly radical ideas are being introduced as replacements for the old order. These drastic changes, coupled with modern scientific discoveries and technological advancement, have made society much more complex today and given rise to a multitude of problems which generates social tension and domestic instability Karma of a materialistic philosophy.

Are these then the beginning of the herald of the coming or fulfilment of Marx's and Engels' prediction in *The Communist Manifesto* on a universal scale?

1. Kolakowski, L. (1978) *Main Currents of Marxian* Vol. 1, p. 12.
2. Ibid. p. 41.
3. Ibid. p. 50.
4. Malley, J. J. O. et al (eds) (1970) *The Legacy of Hegel*. The Hague, Martinus Nijhoff. P. 50.
5. Donner, M. et al (1967) *The Intellectual Traditions of the West*. Vol. 1. Glenview, Illinois, Scott Foresman & Coy., p. 65.
6. Sogolo, G. (1979) "Marx's Debt To Hegel" A Lecture Presented on the Philosophy of the Social Sciences, University of Ibadan, Ibandan Nigeri. See also George Lukacus (1975). *The Young Hegel*, London, The Merlin Press.
7. Marx, K. *Capital* Vol. 1 in *International Encyclopaedia of the Social Sciences* Vol. 9 and 10 1968 (Edited by Edward Shills. Also see Anthony Giddens. *Capitalism and Modern Social Theory* (1977); See also George Lichtheim (1961) *Marxism*, and David McLellan (1970), *Marx Before Marxism*, see also same author - (1969), *The Young Hegelians and Karl Marx*, London.
8. Marx, K. and Engels, F. (1848) *The Communist Manifesto* (First Published in 1888) and subsequently published in 1967 by Penguin Books.
9. Agyman, K. (1976) "Marxist Explanation of Society A Lecture Series on Special Problem in Theory Building, Faculty of the Social Sciences, University of Ibadan, Ibadan Nigeria. See also Onimode, B. (1983) *Imperialism and Underdevelopment In Nigeria*. Also see Georz Andre (1975) *Socialism and Revolution*, London, Penuin Books Ltd. pp. 237-251 and also Kay, Geoffroy (1975) *Development and Underdevelopment - A Maexist Analysis* London, The Macmillan Press Ltd pp. 172-187.
10. Agyman, K. Ibid.
11. Shills, E. (ed.) (1988) *International Encyclopaedia of the Social Sciences* Vols. 9-10 quoted from Karl Marx's *Capital* Vol. published 1859 Republished 1913 pp. 11-13.
12. Ake, C. (1981) *A Political Economy of African* Longman Nigeria, pp. 10-11.
13. Andre Georz (1975) *Socialism and Revolution* London, Penguin Books Ltd.
14. Haralambon, M. (1980) *Sociology - Themes and Perspectives* Slough, University Tutorial Press Ltd.
15. Durkheim, E. (1893) *The Division of Labour In Society*. Further testimonies to the character of societies with mechanical solidarity can be found in Chinua Achebe's (1958) *Things Fall Apart*, Heinnemann Educational Books and in Camera Laye's *The African Child*.
16. Lukacs, G. (1975) *The Young Hegel* London, The Merlin Press.