

AN ANALYSIS OF MARXIAN  
MATERIALIST DIALECTICS,  
UTILITARIANISM AND SOCIALISM

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**FACULTY OF ARTS**

**A PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF  
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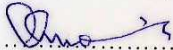
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## CERTIFICATION

This is to certify that this work was written by OMO SUWA SUNKANMI, submitted to the Department of PHILOSOPHY AND RELIGIOUS STUDIES, Adekunle Ajasin University, Akungba-Akoko, under my strict supervision.

  
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Date

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## DEDICATION

This work is dedicated to my siblings, Yemi (Aa-rin-ola), Kunle, Olaolu.

I love you all very much.

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## ACKNOWLEDGMENT

Nothing I do will ever suffice if I fail to note in due course the effect and enormity of God in my life and career. He has done too much to deserve a mere "thank you", but what more can I give?. Whenever I am close to extreme atheism, like Nietzsche or unnecessary abstractions like Hegel, please God, re course my path.

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My parents, Engr. and Mrs. Omosuwa have practically tendered me like a flower, I hope to, one day pay you back! I thank you.

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Dolapo, Dipo, Ese, Ope, Seun, kunle and Remi, Dele, Bola, Korede, Korash, Bimpe, Bukky, Jumoke, Thank you all.

## ABSTRACT

The crux of this essay is the explanation of Marxism, bearing its antecedence and origin. Special attention will be paid to elucidating the materialist tenets of Marxism. The third chapter will be devoted to the explication of the utilitarian thoughts that are inherent in Marxism. Within the frame of the fourth chapter is the summary of the entire essay. This will also include the critiques, after which conclusions will be drawn.

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## CHAPTER ONE

### 1.1 MARXISM: ITS GENESIS

Marx, the institutor of Marxism was born in Trier, Germany to a Jewish father who had a thriving Legal career and a mother whom much is not said about. Marx completed his high school education and proceeded to the University of Bonn in 1835 to study Law. He transferred to the University of Berlin. Following his father's choice he moved to the University in Berlin to study philosophy. It was there that he met young Hegelians who bred his craving for philosophy.

Marx left Berlin for Paris and in associated with some friends were he initiated the publication of a radical periodical. He interacted with many radical revolutionaries and Utopian thinkers, amongst them were Fredrick Engel, the son of a wealthy German textile manufacturer. It was with Engel that Marx forged a practical and social action through Book writing, and journalism.

However no exposition of Marxian philosophy will be adequate if it fails to allude to his intellectual debt. Precisely, any analysis of Marx's intellectual heritage will be incomplete without mentioning German idealism, which reached its climax in the philosophy of G.W.H. Hegel. Ucheagha (107:1997) argues that Ludwig feuerbach, Heraclitus and Machiavelli were other influences on Marx's philosophic thought Hegel



had a determinant influence on Marx, so much that his dialectical philosophies are quite inherent. Bent (69:88) demonstrates that Hegel's dialectics is that of ideas. He saw the universal as the self expression of spirit or the idea.....a science of logic. Feuerbach established a very materialist position, one which Marx hurriedly embraces. The Milesian philosopher Heraclitus saw strife, or conflict as the essence of life and as a part of the Law of nature and progress.

From Machiavelli, Marx took a philosophic dictum of the "end being a justification of the means.

All these sources were coherently amalgamated to give a distinct idea of what Marxism or Marxian Philosophy was set out to establish. O'Connor (199:96) establishes that Marx uses the workings and worldviews of other well noted philosophy in the frame of his in-genius works. This however does not make him fail in establishing a uniqueness in his ideas. This is most inherent in the way in which Marx blended feuerbach's mechanical materialism with Hegelian idealism to get a very unstereotyped analysis of Dialectics and Materialism at the same time.

## 1.2 MARXIAN DIALECTICS

Marxism is conceived as an amalgamation of all the theories raised and explicated by Karl Marx and Fredrick Engel. Within this system of thought are some very peculiar issues that bordered on the trends within which Marxism stood. Adavdevoh (225:2000) states that Marxism is the system of the views and teachings of Karl Marx and Friedrich Engel. Having drawn extensively from three predominant ideological orientations.

These to my mind include French Utopian Socialism. British classical Economics and German Idealist philosophy. Hieldra (196:1986) posits that pre-Marxist materialism was mainly metaphysical materialism, that is, it regarded Nature and matter as being essentially changeless. Marx however had a slightly dis-approving method; as compared to his influences he christened his own method Dialectical Materialism.

Ucheaga (112:1997) describes dialectics as an outlook that conceives the world not as something static or stagnant but as dynamic and ever-evolving system in the frame which Marx explains that this is however a very materialist brand of dialectics. Adadevoh (227:2000) demonstrates that materialist conception, the type which Marxism

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advocates is the determining factor in history, production and reproduction of immediate life.

Engel (90:1972) masterfully defines it as being nothing more than the science of general laws of motion and development of nature, human society and thought. Essential to the dialectical viewpoint is the recognition and reconciliation of internal contradiction. These internal contradictions are traceable to the opposite tendencies inherent in the very object or phenomena themselves.

The core of Marxist doctrines consists in the materialist conception of history, anchored on three basic laws of development. These laws are the laws of Unity and Struggle of opposites. Adedevor (226:2000) explains that this law explains the nature of motion and development of material reality and reduces reality to its material composition in their opposite forms of antagonism. The second law is the law of transformation of quantity to quality. This to my mind is quite self-explanatory as it points out the impossibility of exterminating the struggles of opposites, and in its stead spells out the developmental progression from a lesser category to a greater category; that is, from a quantitative development to a qualitative one. The third and final law of development is the law of negation of negation. The social hierarchy is attacked or affected in a way so much so that a previously-held notion or

law is subsequently replaced or improved. A thesis generates its opposites, the antithesis. This new antithesis is expected to be usurped by another synthesis and the circle continues ad infinitum. As such the conflict between these two mutually exclusive categories is resolved in a synthesis which preserves what was true of both thesis and anti-thesis at a higher level.

Omogegbe (151:1990) argues that Marx gave Hegelian dialectics a social interpretation and maintained that social progress can only come about through conflicts, violent struggles and bloody evolution. This is the course of history, a dialectical and revolutionary course which nobody can stop from running its full course. Marx expresses his commitment to materialism and regarded nature as being primarily hinged on the dialectical transition of society. The Marxian dialectics is construed as a doctrine that comprehends the world as a complex of processes, in which things go through uninterrupted changes of coming into being and passing away. Lenin (13:1976) argues that this became the basis of dialectical materialism and its methodology of evolutionary inquiry, which seemingly repeated the stages of social development in a successive patterns of negation of the pre-existing social order.

Russell (710:1995) posits that the most important feature of Marx's doctrine is its scientific, materialistic presuppositions. To Russell the



driving force of Marxism is really man's relation to matter, of which the most important part is his mode of production. In this way Marx's materialism, in practice, becomes economics. It depicts a social situation in which the politics, religion, philosophy and arts of any epoch in human history are an outcome of its methods of production and to a lesser extent, of distribution.

### **1.3 MARXIAN HISTORICAL MATERIALISM**

Marx argued that society is the end product of a historical phenomenon of class struggles and revolutions that will eventually culminate in the emergence and entrenchment of the socialist state and the formation and sustenance of the human society. Communism, which will structurally end subordination of labour to capital in the capitalist society, is therefore inevitable.

In the communist manifesto, Marx and Engel (42:1977) the authors expressedly wrote that;

In every historical epoch, the prevailing mode of economic production and exchange and social organization necessarily following from it from the basis upon which is built up, and from which alone can be explained, the political and intellectual history of the epoch, that is consequently, the whole history of mankind

(since the dissolution of primitive tribal society holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes.

In the above quotation, private property is as such considered as a grave endangerment to the state as it promotes a great level of opposition and conflict of interests. This is as a result of the fact that the owners of labour or the capitalists crave their own personal gains instead of trying to enable the multitude of workers enjoy equal benefits. As a result of this Marx professed the inevitable collapse of the capitalist society, since it operates on the principle of excessive increase of capital in the interest of the ruling class to the detriment of the ruled class. As an antidote to a capitalist history, there is need for a new system, socialism or communism, at an advanced synthesis.

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## CHAPTER TWO

### 2.1 MARXIAN SOCIALISM

Marx explained the historical evolution that stemmed from many sources. He explained that man had successfully moved from the primitive stage, to the feudal stage and now to the capitalist stage. At every evolutionary stage there has been the expungement of a before-held idea. What this means is that new hypothesis have consistently taken over at the end or collapse of a stage.

Ucheaga (119:97) points out that Marx's discussions were hugely centered on his theory of value in that he (Marx) was strongly estranged by surplus value, poor wages and its effects. Marx drew from Ricardo's iron law of wages, some basic assumptions that fed his economic theories. Marx claims that the worker is forced to sell his labour. The sale of one's self to Marx is quite dehumanizing. How could a man of greater or lesser skill sell his capabilities to another man, while that man carts away all the benefits for himself?

Essentially, Marx's position is that the capitalist appropriates a substantial part of the wealth without adequately compensating the workers who produced the wealth. As such the capitalist or in the modern example, the entrepreneur luxuriates in wealth while the worker watches him as he gets all the benefits for his own preserve.

Hook (19:1994) demonstrates that such economic inequality is therefore the 'local breeding ground' for displeasure, and chaos and unrest. The worker will as a result of seeing his employer amass such volume of wealth express his discontent, as there and displeasure .

Marx (41:1977) attempts to generate when he claimed

The history of class struggles is seen in its various stage of evolution as a conflict between the freeman and the plebeian, lord and serf, guild master and journeyman.....

The relationship symbolizes the relationship between the oppressor and the oppressed, which eventually leads to a revolution.

From the above it is plain to see that Marx overtly expresses his own remedy for the disparities observed in the capitalist state.

Omeregbe (148:1991) posits that the Marxist remedy for the deplorable condition of the workers is the total destruction of the capitalist system and the inauguration of socialism, and then communism. Though in the past, the proletariat had many times helped the bourgeoisie in removing powers that be, it was time for a revolution of a particular kind, one which will see the proletariats, represented by the worker, take up arms in a view to wresting power from the self preserving bourgeoisie class. Laidler (400:68) compared this to the

Chasm, the type which befell the whole of Europe at the end of feudalism.

It is true that tension, dialectical tussles between classes as Marxism preaches is the by-product of endless class struggles. Development, however requires constant struggle in order to create an ever more powerful productive arrangements. Adadevoh (228:2000) demonstrates that tension will necessarily advance from the antagonistic slave based economy. Feudalism, capitalism, socialism will all move into a final stage of communism. Engel (32:1962) holds that the antagonism between the bourgeoisie and proletariat has its roots in the very character of capitalism, which symbolizes the means of production and production itself. The moral of his story is that antagonism, tension is requisite for the proletariats dissociating themselves from their bourgeoisie masters

## **2.2 MARX'S NOTION OF ALIENATION**

Marx speaks of alienation of labour. To Marx man's labour is his life and source of livelihood but when one takes this away from him, he becomes alienated from himself. When the livelihood of one man is being directed or subjected to the directing of another man, his very life is not his own anymore. He is thus self- alienated. As such there is a total loss of humanity. The worker in the capitalist society is dehumanized because he

produces under compulsion of more physical needs, i.e. feeding, and shelter or general subsistence and not out of his own volition.

### 2.3 THE SOCIALIST SOCIETY

For Marx a successful revolution, the establishment of a proletariat dictatorship, the destruction of capitalist society leads to socialism. Marx promises a social system devoid of in-equality in the socialist state. It is however clearly stated that socialism is not an end in itself but rather a means to an end. Ucheagha (126:1997). The socialist society will guarantee rulership of the proletariat as would communism but the only difference will be seen in the method of wealth sharing. The socialist principle has the principle of 'from each according to their ability and to each according to his contribution' but in the case of communism, it is 'from everyone according to his ability and to each according to his needs'.

One could easily notice that there is a huge level of equity and justice in communism, one that surpasses socialism. Kyle (96:1989) posits that Marx makes it a point that with the execution of primitive communism and scientific socialism, all other classes i.e. slave, feudal and capitalist are devoid of justice in the interest of the majority.



Marx (416:1990) explains that the communist society guarantees the individual a higher level of freedom and dignity. The proletariat in a communist state is free from the yoke of social stratification and injustice which at some point bedeviled human civilization.

In his classless society, Marx envisaged a society based on the abolition of private property. He institutes or advised a type of social structures based on the abolition of private property. With its aim being the nationalization of all appropriate materials amongst which are the abolition of family and the rights of inheritance, communication, transportation etc. (Marx and Lenin 40-75:1977). This will usher in centralized development plans which simply refers to state ownership of the means of production. This represents a total development plan put in the service of state monopoly for the purposes of public profiteering or egalitarian productivity (Adadevoh 230:2000).

The inevitable nature of revolution and conflict in the process of human interaction cannot be overlooked in Marxism. The theory of Marxism conceives conflicts and revolutions as the one means of ushering out the domination and oppression of the Bourgeois and replacing it with a more socialist looking proletariat dictatorship. The essence of conflict is that the dominant class tries to extract as much work as possible, from the working class, and a violent reform is the cure..

(Adadevoh 231:2000). Revolution cannot be over emphasized as it is the case that communism is impossible without it.

With the disappearance of class struggle and distinction in the new society the state also disappears with it, since the state is nothing more than an instrument of class struggle. Thus the final goal of Marxism is a classless society in which there will be no conflicts, antagonism, exploitation and poverty. Everyone will be free happy and live in peace with his fellow man.

This will be a new society made up of liberated and regenerated men and women. Capitalism with all its contaminant evils will be a thing of the past. This signifies the end towards which history is moving dialectically. (Omogbe 150:1991). Marxism from the above demonstration safety prophesies Utopia at the end of capitalism.

## **2.4 MARXISM AND THE STATE**

To Marx there is no way one can discuss the individual without considering his relationship with others, since he is an un-isolated and social being. Marx expresses his view on the relationship between politics and Economics in the structure of the state. To Marx, Economics is the foundation upon which a state is founded. And since the economic foundation of a state is corruptible, the modern state is not without faults.

After all it was created as an instrument to prevent social formations from busting apart. The state and society therefore becomes entangled in an indissoluble contradiction with itself as it has split into irreconcilable opposite (Engel 196:1963).

At the end of the capitalized state there will be an appreciable change .

There will be powers, new authorities, the proletariat will moderates the conflicts and keep it within the bounds of order. For the general good of all. This to my mind exposes Marxism to utilitarian and arguments.

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## CHAPTER THREE

### 3.1 UTILITARIANISM IN MARXISM

The contest of Marxism is such that has the benefit of the commonwealth or the majority at heart. The communist society, for example tries to ensure that the general populace enjoys the full benefits of labour. This to my mind is nothing short of utilitarianism. Although the choices of the public varies, there are conditions and times when they are at least very similar in their outlook. When these choices are joined together, their similarities will occupy the front burner. (Laidler 381:1968).

Kent (68:1990) demonstrates that communism as an economic principle is conceived by some welfare theorists as the most secure means of sharing and distributing scarce resources in the most just, equitable and the most of appropriate ways. For this reason, neo-classical economic philosophies and theories share with Marxism, such similar principles as material actualization.

Engel (412:1963) expresses that for these opposite classes, with conflicting economic interest, not to consume themselves and the society in a fruitless struggle, it became necessary to have a power seemingly standing above society that would moderate the conflict and keep it within the bounds of order. When the struggle and revolution, which

Engel and Marx consistency talk about reaches a point, the utilitarian principle takes a bold step forward. For the interest of the general public, a new presiding power is to be instituted to forestall violence and chart a new course.

The communist state establishment could be then seen as a coercive instrument employed by the ruling proletariat society in suppressing the inequalities of the Bourgeoisie capitalism in the interest of the general public. The state will be used by the proletariat as a means of repression during the newly arranged establishment of the state. It will be geared against traditional bourgeoisies setting. Once the traditional status quo vanishes, the state as an instrument of oppression will become superfluous and the tenets of utilitarianism will be successfully established (Ucheaga 130:1997)

The Cambridge dictionary of philosophy (670:1999) stresses that utilitarianism in economics shares an agenda of interest with political philosophy (Marxian) and moral philosophy especially as it endeavours to pursue and establish the benefits of common good.

Utilitarians have however been constrained by a realization that utilities are neither cordially measurable nor interpersonally comparables. What this means is that using the principles of utilitarianism i.e. the hedonistic calculus, there might not be a certain way or method of

measuring utility or its extent. What I for one could consider a cardinal utility could be frowned at by another. As such even among the general public there is a polarity of desires and consequently utilities. Nevertheless Marxists have tried to establish principles of measuring and determining equity, justice and fairness during distribution, without relying on interpersonal comparisons as a requisite for a fair and equitable state.

Marxism is inspired by philosophies that have surrendered to the tenet of utilitarian ethics. Marxism essentially craves the interest of the larger public noting the excesses that have befallen the traditional status quo, the one that sees the authoritarian control of the bourgeoisie as bring appropriate. The capitalist establishment promoted nothing more than the interest of a fortunate few, the entrepreneurs, the employers of labour with whom lies all the means and factors of production for their exclusive preserves and discretions (Cambridge Dictionary of Philosophy 617:1999)

The proletariat, armed with the conviction of the desires to improve his materialistic fortunes is charged to take-up arms and to engage the capitalization a severe head long bottle that will be ended with the inauguration of the proletariat rule., This proletariat rulership is

however couched on the protection of the interest of the commonwealth, since injury to one is injury to all.

Food, shelter, transport, communication and other essentials are redistributed at the demise of the capitalist state, in fulfillment of the proletariats alignment with utilitarianism. Since it is the wish of the larger population that the bourgeoisie establishment be hurriedly dispended with, so be it (Kent (105:1990) Consequently utilitarianism influenced redistribution of production forces, the society is shown a new lease of life as there is a newly acquired status for the proletariat. His social status is equalized with the one which the bourgeoisie now has. A situation where there is no distinction whatsoever between the master and servant.(Adahdevoh 229:2000).



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## CHAPTER FOUR

### 4.1 SUMMARY

The crux of the previous chapters was to elucidate the subject matter at hand. The first chapter was used to explain how the Marxist doctrine commenced with the birth and education of its proponent, Karl Marx. It was used to explain how Marx received education in the fields of jurisprudence and philosophy. The chapter was also concerned with his association with the young Hegelians.

The chapter also highlighted the association with the young Hegelians, this association helped him in establishing his own form of dialectics, especially one with a materialist and an idealist bias (hook 1994:77-87). Consequent upon this, energy was spent on explaining what Marx considered as Dialectics. Dialectics to him was conceived as the science of which considered the world as a complexity of processes, which thing go through uninterrupted. From a stage of coming into being and a state of passing away. (Bent 118:89). Accepting the fact that Marx had a materialist bias, we examined the fact that Marx receives a number of influences especially from, Hegel, feuerbach &, Heraclitus. It was from feuerbach, that he received much of his materialist hunch. This helped him in establishing a consistent philosophy, which saw matter and its procurement as the basic desire of man. By so doing he frowned at the

abstractions of his predecessors especially Hegel, who conceived reality via the workings of the absolute (Hegel 1969:148)

The second chapter, on its path, endeavored to explicate, with considerable clarity, Marxian philosophy of materialism. Man to Marx wants and craves the fulfillment of some immediate needs. According to the materialist conception, the determining factor in history is the production and reproduction of immediate life (Adadevoh 227:2000). As such, since craving of man in all civilizations have been material. All efforts should therefore be geared towards the view. In a capitalist establishment, the bourgeoisie, the employers of labour cannot fully guarantee this as they are more concerned with usurping benefits for their over taking.

Consequent upon this Marx forecast a revolution of uprising which will see the proletariat workers come to power after they have successfully taken hold of power. To Marxism, a proletariat dictatorship must be established so that the factors of production and its forces could be equally enjoyed. The socialist state will guarantee the principle of equality and classlessness, a situation where the proletariat and the bourgeois will both enjoy the same privileges. The socialist society will also undergo a dialectical change into communism. To Marx the

communist state is the peak of human material development (Laidler 115:1964).

The third chapter was wholly concerned with establishing the existence of a utilitarian trend in Marxism. Marxism is a philosophy or a body of philosophies that are geared towards the actualization of the materialists or human development desires of the general public. Putting communism into consideration, Marxism removes the singular over- Lord privilege that is given to the capitalist and replaces with a more public oriented proletariat rule. This is my mind goes a long way in establishing the utilitarian teachings of Marxian philosophy

#### 4.2 CRITIQUE OF MARXISM

Marx speaks of the dialectical movement of the thesis into the antithesis and subsequently the synthesis. It is at this point that the developmental movement will remain temporarily until it is foiled by another thesis of greater consequence. As such no thing remains stable or subsistent, permanently. This leaves a loophole in the Marxian theory. Marx concluded that the communist state is the perfect society. When something is said to have attained perfection it means there is no need for improvement (Ucheaga 131:1997). But if we follow the development conception of the development of thesis Antithesis, synthesis, there is



not any room for permanence of ideas and concepts. Marx has therefore gone contrary to the principles, which he set himself.

Marx leads his theory into Utopia. He does so by not establishing the extents to which Marxism undermines the quest for human responsibility and dignity. His theories are to say the least sensational in their delivery, hence they appear to good to be true. This reaches its peak with his elucidation of the communist state. (Fendie 106:1990)

It is indisputably clear that economic determinism is an important factor in analyzing the condition for the sustenance of social order. However this reconstruction of social life is wholly economic inter-relation is excessive and as such it leads to oversimplification. And is made to look trivial. (Keynes (68:1925) attacks Marx's undue reductionism when he says;

It is difficult to accept and endorse a position or doctrine which sets up as the bible, above and beyond all criticism an obsolete economic textbook which I know to be, not only scientifically erroneous, but without interest or application to the modern world. How can I adopt a creed which preferring the mud to the fish, exalts the boorish proletariat above the bourgeoisie and the intelligential who with whatever faults

are the equality in life surely carry the seed of all human development and advancement.

Although, it is true that economics is essential in the relationship of people in the society, but yet there are other factors in economic production process. Many of whom were overlooked by the Marxian paradigms. Marx fails to establish the effects of a health, population, mortality, migration etc.

Marxism preaches a bloody revolution as a tool for restructuring the society, but one could ask, "should Marxism be reduced to such Machiavellian notions of the ends as being sufficient justification for the means? It derives the possibility of negotiations and dialogue. Marxism fails to give credence to the rules and values embodied in the claims of citizens, which to them makes life worth living (Adadevoh 234:2000)

When Marx writes of the proletariat as being the oppressed, he points a picture of an inevitable take over via a bloody revolution. At the point where the proletariat takes over, one is forced to think that Marx merely prepares a vicious circle of events because soon, the once oppressed, the worker, will oppress his one time oppressors, the capitalist. Marxism therefore merely tries to solve the problem of oppression by creating a very vengeful brand of oppression.

Marxism conspicuously ignores the consequences of demography and gender. Examining extensively the Marxian theory, there is not an inkling of analysis as to how demography will affect the new communist or socialist establishment. This calls for some concern because every known economic theory has been affected in one way or the other by the tilting of demography.

The Marxian theory does not spell out in plain terms the role of women in the civil organization of the state. In other words it fails to explicate the role of woman, one that will not subjugate them to the onslaught of male patriarchy. The Marxian idea is that which holds that the emancipation of women will only be possible when women can take part in production and distribution of needed economic benefits. (Engel 1972:79). This idea will not suffice as it merely sets the woman as a worker undeserving of a more glorified role. Sex roles should be expunged as only this can successfully establish equality, a theme which Marxism thoroughly fight to exalt.

The democratic state with its full arms can help the lot of the workers. It can protect them from the oppression of the capitalist, with the use of necessary legislations. There is therefore no need for the radical take over which Marxism preaches. After all there are laid-down established for the benefit of the worker in the capitalist state.



### 4.3 CONCLUSION

The objective of this work was to elucidate the most pressing teachings of Marxist philosophy. Having done this with some considerable level of success, some basic conclusions could be drawn. I do agree with Marx in that the desires of men have been geared towards the fulfillment of their material needs. Material need that have been undermined for a long time. It is therefore inevitable that man must revolt and take over whatever means could guarantee their material desires. But this is where much of my objection lies. Marx does not state in plain terms, the role of morality. Marxism to some extent fails to provide an adequate conception of human responsibility which can facilitate the attainment of the goals of the just, egalitarian, free society.

(Adadevoh 243: 2000).

But having said this, it is the case that there are some lessons to be learned from Marxism. Philosophies and theories should be geared towards the improvement of the lot of the general public. As such theories should not just be volume of irrelevant abstractions. They should positively affect the civil society just as Marxism does.



The African continent is in a pathetic state. Crises and problems have dogged its every step towards self-determination. War, Economic dependency, disease and poverty are militating against every positive step made toward development. The continent should therefore decisively look in to Marxist doctrine with a view to drawing out a few beneficial doctrines for its use. This to my mind will go a long way in establishing a more stable continent where utilitarianism, self determinism; industry are thrust into the African World view there with the assurance of immense benefits (Ucheaga 134:2000).

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