

COMMUNIST MANIFESTO MAIN ARGUMENTS ON STAGES OF HISTORY

THE COMMUNIST MANIFESTO, A SEMINAL WORK BY KARL MARX AND FRIEDRICH ENGELS, OFFERS A PROFOUND ANALYSIS OF HISTORY, NOT AS A RANDOM SEQUENCE OF EVENTS, BUT AS A STRUCTURED PROGRESSION DRIVEN BY CLASS STRUGGLE. AT ITS CORE, THE MANIFESTO PRESENTS A COMPELLING ARGUMENT REGARDING THE MAIN ARGUMENTS ON STAGES OF HISTORY, POSITING THAT EACH HISTORICAL EPOCH IS DEFINED BY THE DOMINANT MODE OF PRODUCTION AND THE ENSUING CONFLICT BETWEEN OPPOSING SOCIAL CLASSES. UNDERSTANDING THESE STAGES IS CRUCIAL FOR GRASPING THE MARXIST THEORY OF HISTORICAL MATERIALISM AND ITS PREDICTIONS FOR THE FUTURE OF SOCIETY. THIS ARTICLE DELVES INTO THE FOUNDATIONAL ARGUMENTS PRESENTED IN THE COMMUNIST MANIFESTO CONCERNING THE UNFOLDING OF HISTORICAL DEVELOPMENT, EXPLORING EACH DISTINCT PHASE AND ITS INHERENT CONTRADICTIONS.

- INTRODUCTION TO THE COMMUNIST MANIFESTO'S HISTORICAL FRAMEWORK
- THE ROLE OF CLASS STRUGGLE IN HISTORICAL PROGRESSION
- ANALYSIS OF HISTORICAL STAGES AS PRESENTED IN THE MANIFESTO
- PRIMITIVE COMMUNISM: THE DAWN OF HUMAN SOCIETY
- ANCIENT SOCIETY: THE ERA OF SLAVE OWNERSHIP
- FEUDALISM: THE DOMINATION OF THE LANDED ARISTOCRACY
- BOURGEOIS SOCIETY: THE RISE OF CAPITALISM
- THE INEVITABILITY OF PROLETARIAN REVOLUTION
- CONCLUSION: THE COMMUNIST MANIFESTO'S ENDURING LEGACY ON HISTORICAL UNDERSTANDING

THE COMMUNIST MANIFESTO'S VISION OF HISTORICAL STAGES

THE COMMUNIST MANIFESTO FUNDAMENTALLY REDEFINES HOW WE UNDERSTAND THE TRAJECTORY OF HUMAN CIVILIZATION. MARX AND ENGELS ARGUE THAT HISTORY IS NOT A MERE CHRONICLE OF KINGS AND BATTLES, BUT RATHER A DYNAMIC PROCESS SHAPED BY THE MATERIAL CONDITIONS OF LIFE, SPECIFICALLY THE WAY SOCIETIES ORGANIZE THEMSELVES TO PRODUCE THE NECESSITIES OF EXISTENCE. THIS FOUNDATIONAL CONCEPT, KNOWN AS HISTORICAL MATERIALISM, POSITS THAT THE ECONOMIC BASE OF SOCIETY—THE FORCES AND RELATIONS OF PRODUCTION—DETERMINES ITS SOCIAL, POLITICAL, AND INTELLECTUAL SUPERSTRUCTURE. CONSEQUENTLY, THE COMMUNIST MANIFESTO OUTLINES A SERIES OF DISTINCT HISTORICAL STAGES, EACH CHARACTERIZED BY A SPECIFIC MODE OF PRODUCTION AND A PARTICULAR FORM OF CLASS DIVISION AND CONFLICT. THIS DIALECTICAL APPROACH, WHERE CONTRADICTIONS WITHIN EACH STAGE INEVITABLY LEAD TO ITS SUPERSESSION, FORMS THE BEDROCK OF THEIR THEORY OF SOCIAL CHANGE. UNDERSTANDING THESE ARGUMENTS ON STAGES OF HISTORY IS ESSENTIAL FOR APPRECIATING THE MANIFESTO'S REVOLUTIONARY PROPOSALS AND ITS ENDURING IMPACT ON POLITICAL THOUGHT.

THE CENTRALITY OF CLASS STRUGGLE IN HISTORICAL DEVELOPMENT

A CORNERSTONE OF THE COMMUNIST MANIFESTO'S INTERPRETATION OF HISTORY IS THE ASSERTION THAT "THE HISTORY OF ALL HITHERTO EXISTING SOCIETY IS THE HISTORY OF CLASS STRUGGLES." THIS STATEMENT ENCAPSULATES THE MARXIST VIEW THAT THROUGHOUT ALL RECORDED HISTORY, SOCIETIES HAVE BEEN DIVIDED INTO ANTAGONISTIC CLASSES, EACH WITH ITS OWN

DISTINCT ECONOMIC INTERESTS. THE MANIFESTO IDENTIFIES VARIOUS CLASS ANTAGONISMS THROUGHOUT HISTORY, BUT THE OVERARCHING THEME IS THE ONGOING CONFLICT BETWEEN THE OPPRESSORS AND THE OPPRESSED. THIS STRUGGLE IS NOT MERELY INCIDENTAL; IT IS PRESENTED AS THE DRIVING FORCE BEHIND HISTORICAL TRANSFORMATION. EACH STAGE OF HISTORY, AS PER THE MANIFESTO'S MAIN ARGUMENTS ON STAGES OF HISTORY, IS CHARACTERIZED BY A SPECIFIC EXPLOITATIVE RELATIONSHIP, AND THE INTERNAL CONTRADICTIONS AND THE STRUGGLE ARISING FROM THIS EXPLOITATION PAVE THE WAY FOR THE EMERGENCE OF A NEW MODE OF PRODUCTION AND A NEW SOCIETAL STRUCTURE. THIS RELENTLESS CLASS CONFLICT, FROM ANCIENT SLAVE REVOLTS TO THE BURGEONING INDUSTRIAL DISPUTES, IS DEPICTED AS THE ENGINE OF HISTORICAL PROGRESS.

DECONSTRUCTING THE HISTORICAL STAGES IN THE COMMUNIST MANIFESTO

THE COMMUNIST MANIFESTO, WHILE NOT PROVIDING AN EXHAUSTIVE CHRONOLOGICAL ACCOUNT, IMPLICITLY OR EXPLICITLY OUTLINES SEVERAL KEY STAGES OF HUMAN HISTORY, EACH MARKED BY A DOMINANT MODE OF PRODUCTION AND THE PREVAILING CLASS RELATIONS. THESE STAGES ARE VIEWED AS SEQUENTIAL, WITH EACH ONE DEVELOPING THE CONDITIONS FOR ITS OWN EVENTUAL OVERTHROW AND REPLACEMENT. THE PROGRESSION IS DRIVEN BY THE INHERENT LIMITATIONS AND CONTRADICTIONS WITHIN EACH SYSTEM, LEADING TO SOCIAL UNREST AND ULTIMATELY, REVOLUTION. THIS ANALYTICAL FRAMEWORK ALLOWS MARX AND ENGELS TO PRESENT A COHERENT, ALBEIT DETERMINISTIC, NARRATIVE OF HUMAN SOCIETAL EVOLUTION, CULMINATING IN THEIR ENVISIONED COMMUNIST FUTURE. EXAMINING EACH OF THESE STAGES REVEALS THE INTRICATE LOGIC OF THEIR HISTORICAL ANALYSIS.

PRIMITIVE COMMUNISM: THE GENESIS OF HUMAN SOCIETY

THE EARLIEST STAGE RECOGNIZED, OFTEN REFERRED TO AS PRIMITIVE COMMUNISM, REPRESENTS A PERIOD BEFORE THE DEVELOPMENT OF SIGNIFICANT PRIVATE PROPERTY AND CLASS DIVISIONS. IN THIS FOUNDATIONAL PHASE, HUMANITY LIVED IN SMALL, TRIBAL COMMUNITIES WHERE RESOURCES WERE COMMUNALLY OWNED AND DISTRIBUTED. THE PRIMARY MODE OF PRODUCTION WAS RUDIMENTARY, FOCUSED ON HUNTING, GATHERING, AND EARLY FORMS OF AGRICULTURE. THE MANIFESTO SUGGESTS THAT IN THESE EARLY SOCIETIES, THE CONCEPT OF OWNERSHIP WAS COMMUNAL, AND THERE WAS LITTLE IN THE WAY OF SOCIAL STRATIFICATION OR EXPLOITATION. THE ABSENCE OF SURPLUS PRODUCTION MEANT THERE WAS NO BASIS FOR ONE GROUP TO SYSTEMATICALLY DOMINATE ANOTHER. THIS STAGE, WHILE BRIEF IN HISTORICAL TREATMENT WITHIN THE MANIFESTO, SERVES AS A CRUCIAL STARTING POINT, HIGHLIGHTING A STATE OF RELATIVE EQUALITY THAT WOULD BE PROGRESSIVELY ERODED BY THE DEVELOPMENT OF MORE COMPLEX ECONOMIC SYSTEMS AND THE ADVENT OF PRIVATE PROPERTY.

ANCIENT SOCIETY: THE ERA OF SLAVE OWNERSHIP

THE NEXT SIGNIFICANT STAGE DISCUSSED IN THE CONTEXT OF THE COMMUNIST MANIFESTO'S MAIN ARGUMENTS ON STAGES OF HISTORY IS ANCIENT SOCIETY, CHARACTERIZED BY THE MODE OF PRODUCTION BASED ON SLAVE LABOR. IN THESE SOCIETIES, SUCH AS THOSE OF ANCIENT GREECE AND ROME, THE PRIMARY ECONOMIC RELATIONSHIP WAS BETWEEN THE SLAVE OWNER AND THE SLAVE. THE SLAVE, CONSIDERED PROPERTY, WAS THE MAIN FORCE OF PRODUCTION. THE MANIFESTO IDENTIFIES THE SLAVE OWNER AND THE SLAVE AS THE PRINCIPAL ANTAGONISTIC CLASSES. THE WEALTH AND POWER OF THE ANCIENT STATES WERE BUILT UPON THE EXPLOITATION OF SLAVE LABOR. HOWEVER, THE INHERENT BRUTALITY AND INEFFICIENCY OF THIS SYSTEM, COUPLED WITH SLAVE REVOLTS AND EXTERNAL PRESSURES, EVENTUALLY LED TO ITS DECLINE AND TRANSFORMATION INTO NEW FORMS OF SOCIAL ORGANIZATION. THE CONTRADICTIONS WITHIN SLAVE OWNERSHIP, SUCH AS THE CONSTANT NEED FOR SUBJUGATION AND THE LIMITED CAPACITY FOR INNOVATION AMONG THE ENSLAVED, ULTIMATELY CONTRIBUTED TO ITS DOWNFALL.

FEUDALISM: THE REIGN OF THE LANDED ARISTOCRACY

FOLLOWING THE DECLINE OF ANCIENT SOCIETIES, THE COMMUNIST MANIFESTO IDENTIFIES FEUDALISM AS THE SUBSEQUENT HISTORICAL STAGE. THIS ERA WAS DOMINATED BY THE LANDED ARISTOCRACY, WHERE THE PRIMARY MEANS OF PRODUCTION WAS LAND. SOCIETY WAS STRUCTURED AROUND A HIERARCHY OF LORDS, VASSALS, AND SERFS. THE SERFS, WHILE NOT

CHattel slaves, were tied to the land and owed labor and dues to their feudal lords. The class struggle here was primarily between the feudal lord and the serf. The economic system was largely agrarian, with production focused on satisfying the needs of the feudal estates. The Manifesto highlights how the rigid social structure and the limitations of agricultural production within feudalism eventually created conditions for its own demise. The rise of a new class, the burghers or bourgeoisie, who engaged in trade and manufacturing in nascent urban centers, began to challenge the established feudal order.

Bourgeois Society: The Ascendancy of Capitalism

The Communist Manifesto places immense emphasis on the rise of bourgeois society, driven by the capitalist mode of production. This stage, in the eyes of Marx and Engels, represents a revolutionary leap forward from feudalism. The bourgeoisie, through its relentless pursuit of profit and innovation, shattered feudal bonds and created unprecedented productive forces. The primary class struggle in capitalist society is identified as that between the bourgeoisie (the owners of the means of production) and the proletariat (the working class, who sell their labor power for wages). The Manifesto argues that capitalism, by its very nature, concentrates wealth and power in the hands of a few while creating a vast, increasingly impoverished working class. This system is characterized by its dynamism, its global reach, and its inherent tendency towards crises and unemployment. The proletariat, as the exploited class, grows in size and consciousness, setting the stage for the ultimate conflict.

The Inevitable Proletarian Revolution and the Transition to Communism

Central to the Communist Manifesto's main arguments on stages of history is the prediction of an inevitable proletarian revolution. Marx and Engels contend that the internal contradictions of capitalism—such as the tendency for the rate of profit to fall, recurrent economic crises, and the increasing misery of the working class—will ultimately lead to its collapse. The proletariat, as the exploited class under capitalism, is seen as the revolutionary agent. As capitalism further develops and its contradictions intensify, the working class will gain class consciousness, recognize its shared interests, and organize itself to overthrow the bourgeoisie. This revolution is not merely a political upheaval but a fundamental transformation of the mode of production, leading to the abolition of private property and the establishment of a classless society: communism. In the communist stage, the means of production are communally owned, and the exploitative class relations of previous epochs are finally transcended.

Conclusion: The Communist Manifesto's Enduring Legacy on Historical Understanding

The Communist Manifesto's analysis of history through its distinct stages offers a powerful framework for understanding societal development and the forces driving change. By focusing on class struggle as the primary motor of history, Marx and Engels provided a compelling, albeit controversial, interpretation of human civilization's progression from primitive communism through ancient, feudal, and capitalist societies, ultimately anticipating a communist future. The core arguments on stages of history presented in the Manifesto highlight the dynamic interplay between economic structures and social relations, positing that inherent contradictions within each system sow the seeds of its own destruction and the emergence of the next. While the predictive accuracy of historical materialism remains a subject of debate, the Manifesto's historical analysis continues to inform critical perspectives on power, inequality, and social transformation, underscoring its enduring significance in the study of history and political economy.

FREQUENTLY ASKED QUESTIONS

WHAT IS THE PRIMARY DRIVER OF HISTORICAL CHANGE ACCORDING TO THE COMMUNIST MANIFESTO'S VIEW ON STAGES OF HISTORY?

THE PRIMARY DRIVER OF HISTORICAL CHANGE, ACCORDING TO THE COMMUNIST MANIFESTO, IS THE STRUGGLE BETWEEN SOCIAL CLASSES, PARTICULARLY THE CONFLICT BETWEEN THE BOURGEOISIE (OWNERS OF THE MEANS OF PRODUCTION) AND THE PROLETARIAT (THE WORKING CLASS).

WHAT HISTORICAL STAGE PRECEDED CAPITALISM IN THE COMMUNIST MANIFESTO'S MODEL?

THE COMMUNIST MANIFESTO IDENTIFIES FEUDALISM AS THE HISTORICAL STAGE THAT PRECEDED CAPITALISM. IT DESCRIBES HOW THE BOURGEOISIE EMERGED FROM THE DECLINING FEUDAL SYSTEM.

HOW DOES THE MANIFESTO DESCRIBE THE TRANSITION FROM FEUDALISM TO CAPITALISM?

THE MANIFESTO EXPLAINS THAT THE BOURGEOISIE, THROUGH THE DEVELOPMENT OF NEW MEANS OF PRODUCTION AND TRADE, GRADUALLY UNDERMINED AND EVENTUALLY OVERTHREW THE FEUDAL ARISTOCRACY, ESTABLISHING CAPITALISM.

WHAT IS THE INHERENT CONTRADICTION WITHIN CAPITALISM THAT THE MANIFESTO HIGHLIGHTS?

THE INHERENT CONTRADICTION WITHIN CAPITALISM, AS DESCRIBED IN THE MANIFESTO, IS THE CONFLICT BETWEEN THE SOCIALIZED NATURE OF PRODUCTION (LARGE-SCALE, COLLABORATIVE WORK) AND THE PRIVATE OWNERSHIP OF THE MEANS OF PRODUCTION, WHICH LEADS TO CRISES OF OVERPRODUCTION AND EXPLOITATION.

WHAT IS THE PREDICTED NEXT STAGE OF HISTORY FOLLOWING CAPITALISM ACCORDING TO THE MANIFESTO?

THE COMMUNIST MANIFESTO PREDICTS THAT CAPITALISM WILL BE OVERTHROWN BY A PROLETARIAN REVOLUTION, LEADING TO A SOCIALIST SOCIETY, WHICH IS SEEN AS A TRANSITIONAL STAGE TO COMMUNISM.

WHAT ROLE DOES TECHNOLOGICAL ADVANCEMENT PLAY IN THE PROGRESSION OF HISTORICAL STAGES IN THE MANIFESTO?

TECHNOLOGICAL ADVANCEMENT IS A KEY CATALYST. THE MANIFESTO ARGUES THAT THE DEVELOPMENT OF NEW TOOLS, MACHINERY, AND PRODUCTION METHODS CONSTANTLY REVOLUTIONIZES THE MODE OF PRODUCTION AND THE SOCIAL RELATIONS, DRIVING THE TRANSITION BETWEEN HISTORICAL STAGES.

DOES THE COMMUNIST MANIFESTO SUGGEST A LINEAR OR CYCLICAL PROGRESSION OF HISTORY?

THE COMMUNIST MANIFESTO SUGGESTS A MORE LINEAR PROGRESSION OF HISTORY, DRIVEN BY CLASS STRUGGLE AND THE DEVELOPMENT OF PRODUCTIVE FORCES, MOVING FROM ONE DOMINANT MODE OF PRODUCTION TO ANOTHER UNTIL THE ABOLITION OF CLASS SOCIETY.

WHAT IS THE ULTIMATE GOAL OF THIS HISTORICAL PROGRESSION FOR THE

PROLETARIAT?

THE ULTIMATE GOAL FOR THE PROLETARIAT IS THE ABOLITION OF PRIVATE PROPERTY, THE ESTABLISHMENT OF A CLASSLESS SOCIETY (COMMUNISM), AND THE END OF EXPLOITATION AND ALIENATION.

HOW DOES THE MANIFESTO VIEW THE HISTORICAL ROLE OF THE BOURGEOISIE?

THE MANIFESTO VIEWS THE BOURGEOISIE AS A REVOLUTIONARY CLASS THAT PLAYED A CRUCIAL ROLE IN DISMANTLING FEUDALISM AND USHERING IN CAPITALISM, BUT IT ALSO EMPHASIZES THAT THE BOURGEOISIE CREATES ITS OWN GRAVEDIGGERS IN THE FORM OF THE PROLETARIAT.

ADDITIONAL RESOURCES

HERE ARE 9 BOOK TITLES RELATED TO THE COMMUNIST MANIFESTO'S MAIN ARGUMENTS ON STAGES OF HISTORY, PRESENTED AS REQUESTED:

1.

FROM FEUDALISM TO CAPITAL: A HISTORICAL TRAJECTORY

THIS BOOK METICULOUSLY TRACES THE HISTORICAL PROGRESSION OF SOCIETIES, ARGUING THAT EACH EPOCH CONTAINS THE SEEDS OF ITS OWN DESTRUCTION AND SIMULTANEOUSLY LAYS THE GROUNDWORK FOR THE NEXT. IT EXPLORES HOW THE INHERENT CONTRADICTIONS WITHIN FEUDALISM, SUCH AS THE RISE OF A MERCHANT CLASS, ULTIMATELY PAVED THE WAY FOR CAPITALISM'S EMERGENCE. THE NARRATIVE FOCUSES ON THE DYNAMIC INTERPLAY OF ECONOMIC FORCES AND CLASS STRUGGLE AS DRIVERS OF HISTORICAL CHANGE.

2.

THE UNFOLDING OF BOURGEOIS SUPREMACY

EXAMINING THE ASCENDANCY OF THE BOURGEOISIE, THIS WORK ANALYZES HOW THIS CLASS EMERGED FROM THE DECAYING FEUDAL SYSTEM AND SUBSEQUENTLY REVOLUTIONIZED THE MEANS OF PRODUCTION. IT DETAILS THE RELENTLESS EXPANSION OF CAPITALISM, HIGHLIGHTING ITS GLOBAL REACH AND ITS TENDENCY TO CREATE NEW MARKETS AND DEPENDENCIES. THE BOOK ALSO DELVES INTO THE INHERENT INSTABILITY OF CAPITALISM, POINTING TO RECURRING CRISES AS EVIDENCE OF ITS EVENTUAL OBSOLESCENCE.

3.

PROLETARIAN ASCENT: THE DAWN OF THE WORKING CLASS

THIS TITLE FOCUSES ON THE INEVITABLE RISE OF THE PROLETARIAT AS A DIRECT CONSEQUENCE OF CAPITALIST DEVELOPMENT. IT DESCRIBES HOW CAPITALISM CONCENTRATES WORKERS INTO FACTORIES, FOSTERING A SHARED CONSCIOUSNESS AND A COMMON INTEREST IN OVERTHROWING THE EXISTING ORDER. THE BOOK ELABORATES ON THE ROLE OF CLASS STRUGGLE IN FORGING THIS NEW REVOLUTIONARY FORCE.

4.

THE SPECTER OF REVOLUTION: FROM CAPITALIST CRISIS TO SOCIAL TRANSFORMATION

THIS WORK INVESTIGATES THE CYCLICAL CRISES THAT PLAGUE CAPITALISM, ARGUING THAT THESE PERIODS OF ECONOMIC UPHEAVAL SERVE TO INTENSIFY CLASS ANTAGONISM. IT PRESENTS REVOLUTION NOT AS AN ACCIDENT BUT AS A NECESSARY OUTCOME OF THESE BUILT-IN CONTRADICTIONS. THE BOOK EXPLORES THE POTENTIAL PATHWAYS FOR A SOCIETY TO TRANSITION BEYOND CAPITALISM.

5.

THE DICTATORSHIP OF THE PROLETARIAT: A TRANSITIONAL PHASE

THIS BOOK EXAMINES THE THEORETICAL NECESSITY OF A PERIOD OF PROLETARIAN RULE FOLLOWING A SUCCESSFUL REVOLUTION. IT ARGUES THAT THIS PHASE IS CRUCIAL FOR DISMANTLING THE REMNANTS OF BOURGEOIS POWER AND SUPPRESSING COUNTER-REVOLUTIONARY FORCES. THE FOCUS IS ON ESTABLISHING A NEW SOCIAL ORDER THAT MOVES TOWARDS COMMUNISM.

6.

TOWARDS A CLASSLESS SOCIETY: THE COMMUNIST HORIZON

THIS TITLE EXPLORES THE ULTIMATE AIM OF THE HISTORICAL PROGRESSION OUTLINED BY COMMUNIST THEORY: THE ESTABLISHMENT OF A CLASSLESS SOCIETY. IT DESCRIBES A FUTURE WHERE THE STATE HAS WITHERED AWAY, AND THE MEANS OF PRODUCTION ARE COLLECTIVELY OWNED. THE BOOK ENVISIONS A SOCIETY FREE FROM EXPLOITATION AND ALIENATION.

7.

HISTORICAL MATERIALISM IN PRACTICE: CASE STUDIES OF SOCIETAL SHIFTS

THIS BOOK OFFERS EMPIRICAL EVIDENCE AND ANALYSES OF VARIOUS HISTORICAL PERIODS, APPLYING THE PRINCIPLES OF HISTORICAL MATERIALISM. IT EXAMINES HOW CHANGES IN THE FORCES AND RELATIONS OF PRODUCTION HAVE LED TO DISTINCT SOCIETAL STAGES THROUGHOUT HISTORY. THE AUTHOR DEMONSTRATES THE APPLICABILITY OF THE MARXIST FRAMEWORK TO UNDERSTANDING PAST TRANSFORMATIONS.

8.

THE EVOLUTION OF EXPLOITATION: FROM SLAVE TO WAGE LABOR

THIS WORK PROVIDES A COMPARATIVE ANALYSIS OF DIFFERENT HISTORICAL MODES OF PRODUCTION, HIGHLIGHTING THE CONTINUITY OF EXPLOITATION ACROSS VARIOUS STAGES. IT TRACES THE EVOLUTION OF LABOR FROM ANCIENT SLAVERY AND SERFDOM TO THE WAGE LABOR CHARACTERISTIC OF CAPITALISM. THE BOOK EMPHASIZES HOW EACH SYSTEM, WHILE DIFFERENT IN FORM, SERVES TO EXTRACT SURPLUS VALUE FROM THE LABORING CLASS.

9.

THE INEVITABILITY OF COMMUNISM: A DIALECTICAL IMPERATIVE

THIS PHILOSOPHICAL EXPLORATION DELVES INTO THE DIALECTICAL NATURE OF HISTORY, POSITING COMMUNISM AS THE ULTIMATE SYNTHESIS ARISING FROM THE ANTITHESIS OF CAPITALISM. IT ARGUES THAT THE INTERNAL CONTRADICTIONS OF CAPITALISM CREATE THE CONDITIONS FOR ITS OWN NEGATION. THE BOOK PRESENTS COMMUNISM NOT AS AN IDEAL BUT AS AN INEVITABLE HISTORICAL OUTCOME DRIVEN BY MATERIAL FORCES.

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