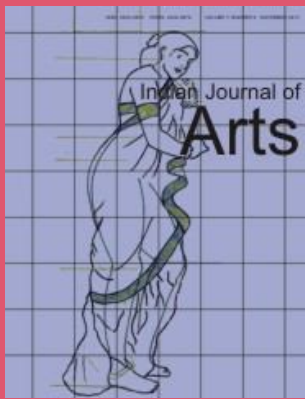


Indian Journal of Arts

Indian Journal of Arts

About the Cover



Raja Ravi Varma is recognized as the most celebrated painter of nineteenth century India. *Hamsa Damayanti*, oil on canvas painted in 1899, is one of his most admired works; and copies of the picture adorn the living rooms of countless homes in the country. It is suggested that a bodily disproportion in Damayanti's figure can be recognized on a close study of the painting. This report describes how the discrepancy can be confirmed by anthropometric measurements. The two notable features are the increased height of Damayanti and a striking reduction in trunk height with a disproportionate lengthening of the lower limbs. There is no published report so far on such a discrepancy in Ravi Varma's *Hamsa Damayanti* in the literature. These findings are discussed in the light of recommendations on bodily proportions in representative art by renaissance artists of Europe and instructions in *Chitrasutra*, the ancient Indian compendium on drawing and painting. A brief description of the changes that overtook the fields of art and science in the late nineteenth and early twentieth centuries characterized by a shift from positivism and from perceptual to conceptual mode of thinking and visual imagery is presented. It is concluded that the question of any symbolic or aesthetic motive the artist might have had in leaving a noticeable disproportion in the figure of Damayanti cannot be resolved with certainty (Ref: Subramoniam Rangaswami. Tall, winding creeper? An anthropometric study of Ravi Varma's *Hamsa Damayanti*. *Indian Journal of Arts*, 2013, 3(9), 10-16).

PERSPECTIVES

ART

Tall, winding creeper? An anthropometric study of Ravi Varma's *Hamsa Damayanti*

Subramoniam Rangaswami

Raja Ravi Varma is recognized as the most celebrated painter of nineteenth century India. *Hamsa Damayanti*, oil on canvas painted in 1899, is one of his most admired works; and copies of the picture adorn the living rooms of countless homes in the country. It is suggested that a bodily disproportion in Damayanti's figure can be recognized on a close study of the painting. This report describes how the discrepancy can be confirmed by anthropometric measurements. The two notable features are the increased height of Damayanti and a striking reduction in trunk height with a disproportionate lengthening of the lower limbs. There is no published report so far on such a discrepancy in Ravi Varma's *Hamsa Damayanti* in the literature. These findings are discussed in the light of recommendations on bodily proportions in representative art by renaissance artists of Europe and instructions in *Chitrasutra*, the ancient Indian compendium on drawing and painting. A brief description of the changes that overtook the fields of art and science in the late nineteenth and early twentieth centuries characterized by a shift from positivism and from perceptual to conceptual mode of thinking and visual imagery is presented. It is concluded that the question of any symbolic or aesthetic motive the artist might have had in leaving a noticeable disproportion in the figure of Damayanti cannot be resolved with certainty.

Indian Journal of Arts, 2013, 3(9), 10-16

MATERIALISM

An analysis of the controversy between dialectical materialism and historical materialism as a methodology of science

Wogu, Ikedinachi Ayodele Power

Karl Marx proposed a dialectical methodology of science from simply observing the harmony which evolves from the processes of thesis, antithesis and the synthesis of operational processes in human nature. Consequent on this proposition, debates among scholars have questioned the *scientificity* of the dialectical method of science upheld by all Marxists. Armed with the deconstructive critical methods of analysis in philosophy, this study analyzed the historical foundations of the scientific methods proposed by Karl Marx with the view to determine its relevance and the future of this dialectical methodology of science in the 21st Century. The study among other things discovered that, though the three laws of the dialectical processes proposed by Karl Marx portrays some scientific rudiments, as postulated in their conception of socialism, the conclusion that the process which birthed socialism is scientific is considered simply baseless and scientifically untenable, with little or no future for this dispensation.

Indian Journal of Arts, 2013, 3(9), 17-23

MASKS

Masks and camouflaging

Subbiah M

Masks are universally used in the Folk, Ritual and Festival performances of the ancient society, but we got less evidences and documents about Masks. Moreover, those indigenous art forms are slowly faded away from our Society and the Modern forms are taken out the traditional spaces. So this paper will deal to expose and document the indigenous art form, Masks and the Disguising (Camouflaging) through Masks, Face Painting and Body Painting of our ancient society and contemporary society of India. And mainly, the paper will describe the customs and beliefs of Masks and Camouflaging of the indigenous society.

Indian Journal of Arts, 2013, 3(9), 24-28

LIBRARY SCIENCE

Social Media Networks

Kalisdha A, Surulinathi M, Subbiah M

Social Media Websites are attracting the attention of academic and industry researchers intrigued by their affordances and reach. As librarian professionals, able to share information with patrons and user community in the easiest way possible and social networking offers a great way to do just that. With Web Technologies viz., Weblog, Live chat, Myspace, Connotea, YouTube, virtual classroom, Library thing etc, can create bookmark collections, share notices, and more.

Indian Journal of Arts, 2013, 3(9), 29-33

VENGI-SALANKAYANAS

Early ruler of Vengi-Salankayanas

Sudhakar P

The salankayanas ruled over a part of the east coast in Andhradesa with Vengi as their capital in the early centuries of the Christian era. Their origin and early history are not clear as inscriptions, literary works and archaeological excavations are not sufficient to give clear picture about their origin. However, an attempt has been made on the basis of new evidences and arguments made by many scholars on this aspect.

Indian Journal of Arts, 2013, 3(9), 34-38

An analysis of the controversy between dialectical materialism and historical materialism as a methodology of science

Wogu, Ikedinachi Ayodele Power

Research Scholar In The Department of Political Science and International Relations, Schools of Social Sciences, College of Development Studies, Covenant University, Ota, Ogun State, Nigeria, E-mail: ike.wogu@covenantuniversity.edu.ng, wogupower@yahoo.com, wogupower@gmail.com, Mobile No: +2348034956069

Publication History

Received: 04 September 2013

Accepted: 16 October 2013

Published: 1 November 2013

Citation

Wogu, Ikedinachi Ayodele Power. An analysis of the controversy between dialectical materialism and historical materialism as a methodology of science. *Indian Journal of Arts*, 2013, 3(9), 17-23

ABSTRACT

Karl Marx proposed a dialectical methodology of science from simply observing the harmony which evolves from the processes of thesis, antithesis and the synthesis of operational processes in human nature. Consequent on this proposition, debates among scholars have questioned the *scientificity* of the dialectical method of science upheld by all Marxists. Armed with the deconstructive critical methods of analysis in philosophy, this study analyzed the historical foundations of the scientific methods proposed by Karl Marx with the view to determine its relevance and the future of this dialectical methodology of science in the 21st Century. The study among other things discovered that, though the three laws of the dialectical processes proposed by Karl Marx portrays some scientific rudiments, as postulated in their conception of socialism, the conclusion that the process which birthed socialism is scientific is considered simply baseless and scientifically untenable, with little or no future for this dispensation.

Keywords: Dialectical, Historical, Materialism, Marxism, Socialism.

1. INTRODUCTION

The whole history of philosophy is the history of the struggle and the development of two mutually opposed schools of philosophy- idealism and materialism. All philosophical currents and schools are a manifestation of these two fundamental schools. Consequently, all philosophical theories have been created by men belonging to definite social classes. The ideas of these men have moreover been historically determined by a definite social existence. All philosophical doctrines express the needs of a definite social class and reflect the level of development of the productive forces of society and the historical stage in man's comprehension of nature.

The debate between Dialectical Materialism and Historical Materialism has been conceived to be controversial by certain scholars, while other thinkers believe there is nothing really controversial about the theory as put forward by Karl Marx and Fredrick Engels. The concept of Dialectical Materialism (DM) is the term used to denote the official name given to "*The Marxist – Leninist Philosophy*," by its proponents in the Soviet Union and by other affiliates elsewhere. The term was never really used by Marx or Engels, rather it was a term that was coined by a Russian

Wogu,

An analysis of the controversy between dialectical materialism and historical materialism as a methodology of science,
Indian Journal of Arts, 2013, 3(9), 17-23,
<http://www.discovery.org.in/ija.htm>

www.discovery.org.in

© 2013 Discovery Publication. All Rights Reserved

Marxist, George Plekhanov who first made use of the term in 1891 when he attempted to capture his interpretation of the Marxist / Leninist Philosophy of the science of human nature in society.

In the philosophy of the duo, Engels was known to have favourably contrasted the materialist dialectics with the idealist dialectics of Hegel and German Idealist tradition, and the dialectical outlook of Marxism with the mechanistic or metaphysical stand point of other nineteenth century materialistic thinkers. Let us at this point, note that the philosophy of dialectical materialism proclaims allegiance to the empirical methods of science while opposing all other forms of skepticism which deny that science has the capacity to know the true nature of reality. In addition, dialectical materialism rejects religious belief thereby denying the existence of none material or supernatural entities like God, Spirits the Immortal soul of a human etc. However, unlike other forms of materialism, it maintains that the fundamental laws governing both matter and mind are dialectical in the sense in which the word is used in the philosophy of G.W.F. Hegel. The sense in question here is still perceived controversial.

Another point worthy of note here is the fact that although dialectical materialism is supposed to constitute the philosophical underpinnings of Karl Marx, Marx's only contribution to it was his material conception of history which is the major fundamental philosophical views of dialectical materialism which have their main source in the writing of Angels and Ludwig Feuerbach. This very point is known to have further increased the degree of controversy that existed with regards to who gets credits for the philosophical doctrine adopted by the Soviets' and their affiliates elsewhere. This study shall closely consider the various contributions of the individual founding philosophers of this doctrine with the view to adding credence to either sides of the ongoing debates which has ensured from the dialectical and historical materialism debates. The paper shall finally consider the fate and future relevance of the philosophical doctrine in the light of all other doctrines which are competing for relevance in this present century.

For the purpose of carrying out the above objectives, the study shall employ the method of conceptual analysis to clarify the concepts of Dialectics, Idealism, and Materialism. The reconstructive method of philosophy shall also be used to synthesize the existing basic elements of the Marxian philosophical foundations and the existing debates on the subject matter of this paper. Texts and other library and archival material used shall be subjected to content analysis.

At the end of the study, our findings shall hopefully avail us with appropriate reasons to justify or otherwise argue for the *scientificity* of the Marxian Philosophy (DM). We will be more informed to infer to what degree or not, the Marxian Philosophy of Dialectical and Historical Materialism qualify to be regarded as a truly scientific method.

2. HISTORICAL FOUNDATIONS TO THE STUDY

The term *dialectical materialism* was coined in 1887, by Joseph Dietzgen, a socialist tanner who corresponded with Karl Marx, during and after the failed 1848 German Revolution. As a philosopher, Dietzgen had constructed the theory of dialectical materialism independently of Marx and Fredrich Engels (Charbonnat, 2007:477). Casual mention of the term is also found in the biography *Fredrick Engels*, by Kautsky, (2003), written in the same year. Marx himself had talked about the "materialist conception of history", which was later referred to as "*historical materialism*" by Engels. Engels further exposed the "materialistic dialectic" – not "dialectical materialism" –in his *Dialectics of Nature* in 1883. George Plekhanov, the father of Russian Marxism, later introduced the term dialectical materialism to Marxist literature. Plekhanov, (1895) Joseph Stalin further delineated and defined dialectical materialism as 'the world outlook of Marxism-Leninism, and as a method to study society and its history' Stalin (1938).

The exact term was not used by Marx in any of his works, and the actual presence of "dialectical materialism" within his thought remains the subject of significant controversy, particularly regarding the relationship between dialectics, ontology and nature. The controversies raised by contemporary writers about who really said what and which philosophy should be ascribed to Karl Marx shall constitute part of the focus of this study.

Dialectical Materialism originates from two major aspects of Marx's philosophy. One is his transformation of George William Fredrick Hegel's idealistic understanding of dialectics into a materialist one, an act commonly said to have "put Hegel's dialectics back on its feet". Marx's materialism developed through his engagement with Ludwig Feuerbach. Marx sought to base human social organization within the context of the material reproduction of their daily lives, which he calls sensuous practice in his early works (Marx 1844, 1845).

3. CONCEPTUAL CLARIFICATIONS

3.1. Dialectics

The word 'Dialectics' comes from the Greek word *dialego*, which means to "discourse", "to debate". In ancient times, dialectics was the art of arriving at the truth by disclosing the contradictions in the argument of an opponent and overcoming those contradictions. There were philosophers in ancient times who believed that the disclosure of contradictions in thought and the clash of opposite opinions was the best method of arriving at the truth. This

dialectical method of thought later extended to the phenomena of nature, developed into the dialectical method of apprehending nature, which regards the phenomena of nature as being in constant movement and undergoing constant change, and the development of nature as the result of the development of the contradictions in nature, as the result of the interaction of opposed forces in nature.

In talking about the Marxist- Leninist methodology of science from the above context, it will be germane to state the meaning of dialectical methodology. Dialectical methodology is *the triadic interpretation of things and processes*. The methodology has been conferred various terms by different thinkers. Hegel designated it as Thesis – Antithesis – Synthesis, or Universal – Particular – Individual. Marx himself was known to have flirted with the term (although not to a great effect) in some of his works especially in the large mass of his unpublished notes towards an early vision of *Capital* that is known as “*Grundrisse*”. Another way of designating the stages in dialectical methodology is to call the first stage, affirmation (**a**), the second stage contradiction or negation (**-a**), and the third stage the negation of the negation (**--a or a**). Hegel’s dialectics aims to explain the development of human history and that it passed through various moments, including the moment of error, error and negativity are part of the development of truth. Hegel’s idealism considered history a product of the Spirit (*Geist* – the “Spirit of the Time”). By contrast, Marx’s dialectical materialism considers history as *a product of material class struggle in society*. Thus, the theory has its roots in the materiality of social existence.

3.2. Materialism

The recognition that matter exists independently apart from consciousness in the external world is the foundation of materialism. Man created this foundation through practice. But, in the long-range process of production, man came into contact with surrounding nature, acted upon nature, changed nature, and created things to eat, to live in, and to use, and adapted nature for the interests of man and caused man to believe that matter has an objective existence.

Contrary to idealism, which regards the world as an embodiment of an “absolute idea,” a “universal spirit,” “consciousness” Marx’s philosophical **materialism** holds that the world is by its very nature *material*, that the multi-fold phenomena of the world constitute different forms of matter in motion, that interconnection and interdependence of phenomena as established by the dialectical methods, are a law of the development of moving matter, and that the world develops in accordance with the laws of movement of matter and stands in no need of a “universal spirit.” “The materialistic outlook on nature,” says Engels, “means no more than simply conceiving nature just as it exists, without any foreign admixture”

Materialism therefore recognizes the independent existence of matter as detached from spirit and therefore considers spirit as secondary and subordinate. The very first condition for belonging to the materialist camp consists in recognizing the independent existence of the material world, separate from the human consciousness—the fact that it existed before the appearance of humanity, and continues to exist since the appearance of humanity, independently and outside of human consciousness. To recognize this point is a fundamental premise of all scientific research.

3.3. Idealism

Idealism is the philosophical theory that maintains that the ultimate nature of reality is based on mind or ideas. It holds that the so called external or real world is inseparable from mind, consciousness or conception (Wogu, 2011:270). Idealism sees matter as the product of the spirit. This is turning real world upside down. ‘Idealism’ considers spirit (consciousness, concepts, the subject) as the source of all that exists on earth, and matter (nature and society, the object) as secondary and subordinate. Where are the source of the growth and the development of such a philosophy? Plato is known to be one of the foremost idealistic thinkers in history who brought the ideas of Idealism to lime light. He was known to have described forms as having their own independent existence which the textual evidence is adduced from various translations of the dialogues.

4. KARL MAX & DIALECTICAL MATERIALISM

Like most intellectual figures of his time, Max was greatly influenced by Hegel’s dialectics, which proceeds from thesis to antithesis and to a synthesis, which combines both of them. Hegel’s Dialectics is of thought from one an effort to conceive and explicate the concrete movement of thought in and as being, in and as its object (Mure, 1965:32). Hegel argued that the general trend of all development was not a decent but a progress. For him, it was the spirit that struggled to realize himself in the dialectical progress of the state. He maintained that the world of flux is in an emergent; each new state contains (but supersedes) the preceding ones from which it originates and approaches nearer to perfection. Hegel called the end of all development; “*The Idea*”, “*The Absolute*”, “*The Highest Good*”, of the Scientifically Contemplated Universe”. As a young man, Hegel had thought that the idea has been

achieved with Emperor Napoleon of France. However, he later abandoned this illusion and discovered the ideal in the Prussian State.

4.1. Influence of Hegel

There is no doubt that Hegelianism took a permanent hold on Marx even though he came to differ from Hegel's point of view. Marx dismissed the idealist conception of the world as unreasonable. He believed that Hegel had completely reversed the true state of facts, for as science shows, *matter* precedes *spirit*, not vice versa. Whereas Hegel believed that ideas generate the conflicts in the world, Marx believes that the conflicts is in the world itself and that ideas spring from conflicts instead of generating it. In his own words, he found "Hegelianism on its head. It must be turned right side up again if you will discover the rational Kernel within the mystical shell" (Marx, 1977:29). Marx's Friend, Engels, in *Anti-Duhring* dismissed Hegelianism as wrong in details. To quote him: 'Hegelian system in itself is a colossal miscarriage but it was also the last of its kind". In caricaturing Hegelian system, Bertrand Russell has this to say: "One is tempted to suppose that the spirit is trying to understand Hegel, and at each stage rashly objectifies what it has been objectifying" (Marx, 1977:29). It must be mentioned that although Marx rejected Hegel's notion of the priority of the spirit over matter, he did not reject Hegel's dialectical method. The point is that Marx had to modify Hegelianism in order to bring the process to a realization of the historical absolute into a material, hence supposedly, sound frame," (Wesson, 1976:11). In the words of L. B. Boudin, Marx upholds that: The development of society including man's ideas of human society and institutions, are the result of the development of the material conditions under which men live, that these conditions are the only ones which have an independent existence and development; that the changes of material conditions cause the institutions of human society to be changed and suit them (Boudin, 1976:23).

4.2. Influence of Feuerbach

Let us note at this point that Marx was lead to modify Hegelianism when he encountered Feuerbach's materialism. Unlike Hegel who argues that the universal, the idea, the spirit is the reality, Feuerbach believed that true reality is the individual's singular nature. On this basis, he argued that the universal or idea or the spirit, which Hegel took to be the real reality, is just the correlative of nature. Feuerbach maintained that "the spirit is merely a bifurcation and disuniting of the individual within himself, not a real entity, but only a pale reflection of nature" (Wetter, 1974:11). Although Marx attacked some aspects of Feuerbach system in his *Thesis on Feuerbach*, nevertheless, the major source of Feuerbach's influence is found in the materialist doctrine. Feuerbach's radical move was to see the dialectic as the dialectic of consciousness and sensibility grounded in the very conditions of material human existence. For Feuerbach, material condition connoted both the physical requirement for human life, which were food, clothing and shelter and social requirements, which are other human beings.

From the forgoing, we see that Feuerbach had inverted Hegel's idealism substituting for it the primacy of material conditions. The resulting materialism impressed Marx so much that it provided him with one of the most decisive and characteristics element in his own philosophy. As would be expected, Marx now acknowledges that Feuerbach was the pivotal figure in his philosophy. Most importantly, Feuerbach shifted from spirit to man as focal point of historical development. Where Hegel said it was the spirit's progressively gradual movement which realizes itself in history, Feuerbach said it was really man who was struggling to realize himself. Marx thought that if the actual condition of man was as Feuerbach opined, the world would be changed in order to facilitate man self-realization. This tempted him to say that: "Hitherto, the philosopher has only interpreted the world differently; the point is, however, to change it" (Bridgewater, & Kutz, 1963:568).

Marx now rooted his thought in both Hegel's dialectics of history and Feuerbach materialism, he was to later embark on a programme of forging the ideas of both thinkers into full scale of instrument of analysis. A combination of Hegelian dialectics and Feuerbach materialism resulted in "Dialectical Materialism" and the applications of the principle of dialectical materialism into the phenomenon of social life, society and history, resulted in "Historical Materialism".

5. KARL MARX AND HISTORICAL MATERIALISM

Historical materialism is a methodological approach to the study of society, economics, and history, first articulated by Karl Marx (1818-1883) as "the materialist conception of history". Historical materialism looks for the causes of developments and changes in human society in the means by which humans collectively produce the necessities of life. Many writers note that historical materialism represented a revolution in human thought and a break from previous ways of understanding the underlying basis of change within various human societies. The theory shows what Marx called "coherence" in human history, because each generation inherits the productive forces developed previously and in turn, further develops them before passing them unto the next generation. Furthermore, this

coherence increasingly involves more of humanity than the productive forces which develops and binds people together in production and exchange.

5.1. The Laws of Nature in History

The revolution in human thought can best be captured in a set of nature which Karl Marx's and Engels proposed. These laws are in consonant with the dialectical laws which was inferred in our studies on dialectical materialism in the previous pages. These dialectical laws were inferred to hold that the universe is composed solely of matter and that changes take place because of the conflicts of opposites. It also holds that because everything contains different elements, which are in opposition, these oppositions automatically bring about a forward self-movement. "The conflict of opposing forces subsequently leads to growth, change and development in the society, according to definite laws" (Marx, & Engels, 1976:179). The laws which are, (1) *The law of mutual interpretation of opposites*, (2) *The law of transformation of Quantity to Quality*, (3) *The law of the negation of the negation*. These three laws according to Marx and Engels are the laws governing the human mind and nature.

Marx and Engels also believed that these laws or principle not only govern nature and human mind, but also the social life of society and history. It is therefore obvious that without such an historical approach to social phenomena, the existence and development of a science of history will be impossible. This shows to a large extent that historical materialism cannot be divorced from dialectical materialism. In the words of K. Wiredu, "one cannot be a real scientific socialist without believing in both dialectical and historical materialism". For him, it seems to be supposed that scientific socialism presupposes dialectical materialism.

Marx maintained that the only way to understand history realistically, and so be able to avoid errors in practical programme of revolutionary activity, is to give a proper assessment of the material order of the society, on the one hand, and the order of the human thought on the other. For this reason Marx drew a sharp dichotomy between the *Base* (or sub-structure) and the *Superstructure* (or the order of the human thought). For him, the sub-structure contains the impetus of history, whereas the superstructure consists of man's ideas and is simply a reflection of the configuration of the base.

It is common knowledge that in every given society, social life is full of contradictions and conflicts, and that history reveals a struggle within a society or a nation and between societies and nations. These contradictions or conflicts may take the form of an alternation of periods of revolutions and reactions, peace and war, stagnation and rapid progress. Marx provides guidance for governing this seeming chaos. He maintained that the conflicting striving stems from the difference in the positions and mode of life of the classes into which each society is divided. To this end, Marx writes in the *Communist Manifesto*: "the history of all hitherto existing society is the history class struggle" (Marx, & Engels, 1976:80). According to him, each person belongs to a certain socio-economic group within the society. Such a group is called "the class". The system of classes which a given society has is determined by economic means and conditions of production. This explains why as we mentioned in the introductory part of our study – on the section on history – that each period of economic development has a corresponding class system.

6. CLASS DIFFERENTIATION

Marx, in identifying existing class differentiations, noted that there was an era of stone tool which is associated with primitive communism. In this stage, he noted that there were no classes and hence no exploitation. But when metal tools were first used, society was divided into master and slaves. Under the master slave epoch, the slaves were exploited. He, (the slave) neither shared in the ownership or in the fruits of the production. The struggle between the owners of the means of production and the exploited slave divided the society into "the privileged" and "the exploited", or between "they have" and "they have not's". From the struggle between these two opposing classes, a synthesis is formed, a synthesis which gives to the feudal society. Under the feudal system, the feudal lord owns all the means of production, although under this system, the serfs rise above the level of the former slaves because he has some shares in the ownership of the tools, however, he still works form the feudal lords. Because of this reason Marx claims the serfs feels exploited and struggles against his exploiter. Feudalism then breaks down into the opposing forces – the lords and the serfs. From the struggle, a synthesis is formed and a modern capitalism is born. Under the capitalist system, workers are free when compared with the slaves and the serfs, but they do not own the means of production, and in order to survive, must sell their Labour to the capitalist.

Marx believed that the transition from the slave to the feudal and from the feudal to the capitalist relations of productions is the result of a dialectical process of the base. He thought that though in all these periods, there was conflict and struggle between different classes, the class struggle will be particularly violent in the capitalist system. Marx claims that capitalism had broken down into its opposites – the employers on the one hand, and the employees on the other. In the *Communist Manifesto*, he noted that: The Modern day bourgeois society has not done away with class antagonism. He has but established new classes, new conditions of oppression, and new

forms of struggles in the place of the old ones. Our epoch, the epoch of the bourgeoisies possess, however, this distinctive feature; it has simplified the class antagonism. Society as a whole is more and more splitting up into two great classes directly facing each other: bourgeoisie and proletariats (Marx, & Engels, 1976:80).

Marx believes that modern capitalism contains the final conflict or contradiction that needs to be solved. It was his opinion that the presence of surplus value is the cause of this discrepancy. Under capitalism, the product can be sold for more than its costs for the capitalist to hire the labour force. The capitalist reaps the difference (the surplus value). Marx did not blame the capitalist for this arrangement but attributed to him the organization of the works into a self-conscious and powerful group. He argues that for scientific reasons, he must say that the class antagonism caused by the contradiction of surplus value would force the dialect movement to move forward to the next stage. The resulting new stage as Marx would call it is Socialism. In the words of Dr. Edwin, I. Madunagu,: "Socialist revolutions are as a result of capitalist contradiction" (Madunagu, 1976:20-21).

Marx asserted that the first step the proletariats would be taking on assuming power would be to destroy the bureaucratic government and replace it with the dictatorship of the proletariat for which this model was the *revolutionary commune* of Paris (1847). Marx believed that with some socialism, itself will be replaced by communism. This is because the socialist system will turn out to be an instrument of coercion. He however believed that the use of coercive power would not last long, for the state will eventually turn around to use this power to benefit few people in the society. This according to Marx, will usher in communism and the state with its coercive power will wither away. Marx was strongly of the opinion that the full realization of the human nature will be attained in communism, when people no longer divided themselves into classes, and the power of production have been used to provide for the needs and want of all, government will no longer be needed. T. R. Machan captured this very idea when he said: Human beings will have changed into a new mature species and nature will contain all that these new species required for a peaceful, cooperative, flourishing life. In effect, humanity would have reached perfection (Machan, 1977:27).

7. THE CRITICISMS AND CONTROVERSIES

7.1. The Scientific Character of the Marxist Theory

No doubt, the question of the scientific character of the Marxist theory of society and history is a controversial one. The main objection to Marx's methodology of science stems from the claims that the socialism he is offering to us is advanced on a scientific view point. Marx believes that socialism is proved scientifically and made evident by a careful observation of nature. He buttresses this point by saying that socialism is the result of the laws of reality, especially the laws of human history and progress. The theory holds basically that everything in reality undergoes change in a revolutionary fashion in accordance with the dialects of nature. From the start, whatever exists generates its opposite. The process continues throughout nature until a point of total harmony is reached. Marx believes that the point of harmony in the operation of the dialectics in society is socialism, which will finally culminate in communism. Thus Marx's dialectical process proceeds along an upward – moving continuum.

Now it can be objected that Marx's is not scientific enough and hence, his views that socialism is scientific is untenable. There is no rational justification for any attempt to establish broad general laws of history or of human society. This [his theory] may serve as a useful guide to know the past but it certainly cannot provide valid basis for predicting the future, as Marx tried to do. Marx sees historical process as an inevitable process, which will ultimately lead to the establishment of a classless society. The validity of this kind of interpretation of history and the claim that the process will terminate along the line is doubtful. To this end, T.R. Machan has rightly observed that: The dialectical principle, whereby everything develops its opposite and then, through their clash, resolves into a new kind of thing is difficult to confirm. The process simply does not appear to occur with sufficient regularity to qualify as a scientifically supportable law of nature and human development (Machan, 1977:270).

This quotation shows that it is difficult to find any strict regularity in social phenomena. No one doubts the fact that physics and chemistry are reputable kinds of understanding, but intelligent thinkers have argued that the employment of the methods of the natural science in the analysis of the social life and society is misguided and that any theory that may be formulated do not correspond to social and political reality. For one thing, social phenomena are too complex for analysis and quantification. If this is the case, which actually cannot be denied, then the whole stand of 'Scientificity', which Marx boldly claims to be built on the dialectical process, is indeed, false proclamation.

7.2. The Metaphysical Character of the Marxist Theory

It can also be argued that dialectical materialism is a metaphysical notion. The Hegelian element in it makes it so. Although, Marx's partner, Fredrick Engels, tried to show that all aspects of nature exhibits the operation of the dialectical principle, he did not quite succeed in the task. This is understandable when we realized that this principle was borrowed from Hegel, who did not view this principle as a fundamental future of reality, established by

metaphysical inquiry. But Marx rejected Hegel's metaphysics for a scientific analysis. Without the metaphysics of Hegel, it is difficult to understand how the dialectical idea can be defended; without the dialectical principle, the very basis of communist theory is sustainability lost. In the words of Bertrand Russell, "all the elements of Marx philosophy which are derived from Hegel are unscientific in the sense that there is no reason whatsoever to suppose them true" (Russell, 1987:754).

7. CONCLUSION

What all this boils down to is that Marx's dialectical materialism is plagued by metaphysics. If this sounds well, then communism amounts to nothing more than figments of imagination (idealism). It becomes an image to which reality cannot conform. The communist society becomes utopia, which people try desperately to impose upon the people of the world. Stalinism in the former Soviet Union, which was filled with complete tyranny and massive brutality, was the inevitable outcome of trying to make communism realistic' (McBride, 1977:159).

Again, it is clear that the DM model as captured in the dialectical laws which Marx claims governs nature, are indeed founded on idealism. Though the laws seem to have scientific rudiments, the DM laws cannot sustain the scientific rigor that is typical of every other scientific methodology. The move therefore to analyze society and social phenomena in all its complex facets by the Marxists school of thought is totally misguided and could only breed more falsehood.

From our arguments, it is clear that the Marxist idea of socialism, though it portrays some degree of scientific process, it is not really scientific enough and hence the view that socialism is scientific is untenable. This is because, there is really no rational justification to establish broad general laws of history or of human society from them. The feature of such a principle can at best, only serve as the premise for further studies about human nature and behavior in society. The inductive leap from where scientists or the scientific methodology allows scientists to make futuristic predictions or extrapolate feature occurrences from simple observations of various occurrences which have become consistent over time, cannot in the case of Marxist philosophy, be substantially proven to eventually qualify as a scientifically supportable law of nature and human development.

DISCLOSURE STATEMENT

There is no financial support for this research work from the funding agency.

ACKNOWLEDGMENT

Much thanks to my guide Dr. Williams Idowu, A senior Lecturer in the Department of Philosophy, University of Ife, Nigeria for his constructive criticism, and assistance towards the successful completion of this research work.

REFERENCES

1. Boudin LB. *The Theoretical System of Karl Marx*, N.Y. Monthly Review Press, 1976, 23
2. Bridgewater W, Kutz S. *The Columbia Encyclopaedia*, 2, 3rd Edition. N.Y Columbia University press, 1963, 568
3. Charbonnat P. *Histoire Des Philosophies Materialists*, Syllese, 2007, 477
4. Kausty K. 2003, Frederick Engels, 1887, Marxists.org. 2003-11-23. Retrieved 2012-08-09
5. Machan TR. *Introduction to Philosophical Inquires*, Boston: Allyn and Bacon Inc, 1977, 270
6. Madunagu E. *The Philosophy of Violence*, Lagos Edo Press, 1976, 20-21
7. Marx K, Engels F. *The Communist Manifesto*, with an Introduction by A.J.P. Taylor. N.Y.: Penguin Books, 1976, 80
8. Marx K. *Capital*, Vol.1. Translated by S Moore and E. Alveing, Moscow: Progress Publishes, 1977, 29
9. McBride. *The Philosophy of Marx*, London; Hutchison & Company Ltd, 1977, 159.
10. Mure GR. *The Philosophy of Hegel*, London OUP.P. 31-32, 1965, 32
11. Plekhanov G. *The Development of The Monist View of History*, 1895
12. Russell B. *A History of Western philosophy*. London George Allen and Unwin, 1987, 754
13. Stalin JV. *Dialectical and Historical Materialism* September, 1938
14. Wesson RG. *Why Marxism*, London. Temple Smith, 1976, 11
15. Wetter GA. *Dialectical Materialism*. London Rutledge Paul, 1974, 11
16. Wogu IA. *Preface to Philosophy, Logic and Human Existence*, Pumark Publishers, 2011, 270

Wogu,

An analysis of the controversy between dialectical materialism and historical materialism as a methodology of science,
Indian Journal of Arts, 2013, 3(9), 17-23,
<http://www.discovery.org.in/ija.htm>

www.discovery.org.in

© 2013 Discovery Publication. All Rights Reserved