

I'm not a robot



Karl marx famous quotes religion

Every quote on this website about Karl Marx and Frederick Engels comes from real sources that are linked to their original context. When we choose our path in life where we can do most for humanity, no burdens will weigh us down because they're sacrifices for everyone's benefit. We won't have petty or selfish joys but happiness for millions, with deeds living on forever, making noble people cry over our ashes. Marx said this in "Reflections of a Young Man" from 1835. History calls those men great who've worked for the common good and experience says the happiest man is the one who's made the most people happy, according to Marx's "Reflections of a Young Man". A sophisticated system of corruption has taken hold, becoming an intricate science of enrichment, as noted by Engels in his Outlines of Political Economy. The bureaucracy is a self-perpetuating cycle that no one can escape, with its hierarchy based on knowledge, according to Marx's Critique of Hegel's Philosophy of Right. For a nation's revolution and the liberation of a specific class to coincide, all societal defects must be concentrated in another class, making one estate the embodiment of the general stumbling-block, as Marx explained. The bureaucrat views the world as merely an object for their actions, and this system creates a kind of mutual reconciliation society where actual extremes cannot be mediated because they are fundamentally opposed. Marx argued that all forms of the state have democracy as their underlying truth, making them false to the extent they deviate from democracy. He believed in developing new principles from the world's existing principles, showing the world what it truly fights for, and that consciousness is something to be acquired. Reason has always existed but not always in a reasonable form, and ruthless criticism of everything that exists is necessary, unafraid of results or conflict with those in power. The weapon of criticism cannot replace material force, but theory can become a material force when it grips the masses by being radical and addressing the root of the matter, which for humanity is humanity itself. Marx also noted that religious suffering is both an expression of real suffering and a protest against it, making religion the sigh of the oppressed, the heart of a heartless world, and the soul of soulless conditions, essentially the opium of the people. The dichotomy between public and private life drives a contradiction that underlies societal norms. Marx touches upon this issue in his works, specifically in "Critical Notes on the Article 'The King of Prussia and Social Reform'". He emphasizes how individuals, particularly those who engage in communal activities, develop a new sense of interconnectedness - a need for society that supersedes their initial objectives. In another piece, "Human Needs & the Division of Labour", Marx critiques the notion that economic laws are absolute. He questions whether these rules apply universally or if they are instead shaped by cultural and moral expectations. This leads to a conflict between the ethics of acquisition and the promise of economic satisfaction. The estrangement inherent in societal structures is further highlighted through Marx's analysis of how different spheres (ethics, economy) impose varying standards on individuals. He argues that each field focuses on its own distinct aspect of human activity, often at odds with other essential activities. This results in a fractured understanding of human value and worth. In his "Comment on James Mill", Marx suggests that our relationships are fundamentally transactional; we engage with one another through the exchange of objects rather than as individuals. He asserts that our mutual value is derived from the objects we possess, rather than our inherent worth as humans. The dehumanizing effects of capitalist systems are also evident in his "Wages of Labour" piece, where Marx likens workers to horses - valued solely for their ability to labour and not recognized as human beings outside of this capacity. He further critiques the way society treats its members when they are not actively contributing, relegating them to the realm of statistics, laws, or morality. Marx sees communism as a solution to these contradictions, recognizing it as both the outcome of historical processes and the comprehension of that process by communist thinkers. In his "Private Property and Communism", he asserts that communism's emergence is the result of societal development and its own understanding of this development. He also highlights how all human activity, including scientific pursuits, has a social dimension - shaped by society and contributing to it. Lastly, Marx underscores the inherently social nature of human existence in his final excerpt. Even in solitary activities like scientific work, individuals are influenced by and contribute to societal norms, making their own existence a product of social interaction. As I reflect on my place within society, I begin to grasp the complex relationship between humanity and the natural world. Marx's words come alive as he envisions a future where science and human knowledge converge. The intersection of industry and nature is a catalyst for human liberation, yet it also perpetuates alienation. In this era of private property, individuals become entangled in a web of conflicting interests, each seeking to assert dominance over others. As I delve deeper into Marx's thought process, I see how the boundaries between subjectivity and objectivity blur. The dichotomy between spirituality and materiality dissolves as human activity becomes intertwined with suffering. This convergence is not merely a theoretical concept but a lived experience that requires practical action to resolve. In examining the writings of Marx, I notice how he critiques the notion of political economists as mere empirical businessmen. Their scientific creed is rooted in self-interest, which fuels the never-ending pursuit of profit and power. As individuals become entwined in this web of alienation, their relationships with others become increasingly exploitative. As a natural being, humanity possesses inherent powers that drive our actions. However, we also suffer from limitations and constraints, similar to animals and plants. Our existence is marked by tension between these opposing forces, which can only be resolved through practical action. Engels' letter to Marx sheds light on the challenges of propagating communism while still engaging in industry. The two concepts seem mutually exclusive, as the pursuit of profit contradicts the ideals of equality and cooperation. Yet, this conflict also sparks a sense of urgency, driving individuals to confront the beatleness that pervades our society. Ultimately, communism is not an abstract ideal but a living, breathing movement that seeks to transform the world. It is a force that disrupts the status quo, abolishing the existing power structures and forging a new path forward. The premises that guide our understanding are rooted in real-life circumstances, not arbitrary dogma. As noted by Marx in "The German Ideology" (1845), these premises can be observed empirically, reflecting the actual individuals, their actions, and the material conditions they encounter. Unlike morality, religion, or metaphysics, which appear to have a separate existence but actually stem from human activity, our understanding of reality is shaped by our interaction with the world around us. Marx also highlights that history is not divided into separate domains; instead, it encompasses both natural and human development. Our comprehension of the world relies on historical analysis, as ideology often distorts or omits this understanding. In communist society, individuals are free to pursue various activities without being confined to a single profession, allowing for a balance between work and leisure. The ruling class dictates the prevailing ideas in any given era, using their control over material production to also dominate intellectual discourse. This results in the subjugation of ideas that contradict their interests. New classes emerging in power must legitimize their rule by portraying their goals as universal interests, thereby giving their ideology a veneer of universality. Feuerbach's failure to address history despite being a materialist underscores the interconnectedness of these concepts. The development of communist consciousness and its spread require both the production of ideas on a mass scale and changes in the social conditions that shape human existence. Revolution is necessary because the ruling class cannot be overthrown through any other means; it's also essential for the overthrowing class to rid itself of centuries of accumulated baggage and become capable of founding a new society. The first premise of human history is the existence of living individuals, which gives rise to their physical organisation and subsequent relationship with nature. Humans can distinguish themselves from animals through consciousness, religion, or other means; this self-distinction begins when they start producing their own means of survival, which is conditioned by their physical makeup. By producing their means of subsistence, humans are indirectly creating their actual material lives. The question of whether objective truth applies to human thinking is a practical one rather than a theoretical concern. The materialist doctrine fails to acknowledge that circumstances can be changed by humans and that it's crucial to educate oneself as well as others. Philosophers have only interpreted the world in various ways; the point is to change it. One of the most significant challenges for philosophers is to transition from abstract thought to the real world, as language serves as the immediate manifestation of thought. History does not possess any immense wealth or wage battles; it's human beings who achieve these things. History is nothing more than humanity's pursuit of goals. The productive forces are a result of practical human energy, but that energy is shaped by the conditions imposed by previous generations and societal forms. The hand-mill gives you feudal society, while the steam-mill yields industrial capitalist society. Economists explain how production occurs within specific social relations, but they fail to address how those relations themselves were produced - that is, the historical movement that gave rise to them. The working class will replace civil society with an association that eliminates classes and antagonism, leading to the abolition of political power. As history progresses, the proletariat's struggle becomes clearer, and they no longer need to seek science in their minds but rather take note of what is happening before their eyes and become its mouthpiece. In the initial stages of the struggle, poverty is seen as a mere lack of resources, without recognizing its revolutionary potential. However, once science associates itself with the historical movement, it becomes revolutionary rather than doctrinaire. The proletariat's liberation requires the abolition of private property in general, not just slavery. Communism is the doctrine of the proletariat's liberation and is defined by the class that lives entirely from selling its labor without drawing profit from capital. A nation cannot liberate itself while oppressing other nations; hence, Germany's liberation depends on Poland's freedom from German oppression. Under free trade, the laws of political economy will be applied with increased severity to the working classes. However, this does not mean anti-free trade; rather, it is a necessary step towards the emancipation of the proletariat. The worker sells their life activity to another person to secure means of life, but they do not view labor as part of their life; instead, it is seen as a sacrifice. Labor becomes a commodity that has been auctioned off to another. As little capital matters as gold is money, or sugar costs sugar, Marx notes. A house may be large or small if its neighbors are alike; however, if a palace appears next door, the small house shrinks to a hut. Similarly, when there's no social standing to uphold, one's home reveals its true nature. Marxist works Wage Labour and Capital (1847) and Capital (1859). What is free trade under present societal conditions? It is freedom for capital. When you remove national barriers restricting capital's progress, it gains complete freedom of action. However, the protective system in our time is conservative, while free trade is destructive, breaking down old nationalities and pushing the proletariat and bourgeoisie to extremes. In a revolutionary sense, free trade hastens social change, so I support it. Marxist works On Free Trade (1848) and Capital (1859). A communist specter haunts Europe - a threat that looms large. Bourgeois society is governed by the past, whereas communism prioritizes the present over the past. In capitalism, capital has individuality, while individuals are dependent. In contrast, communism sees people as equals with free development. We will have an association where each person's freedom is contingent upon the freedom of all. Marxist works Communist Manifesto (1848) and Capital (1859). The Communists openly declare their intentions, knowing they can only achieve their goals through a revolution that overthrows existing social conditions. When our turn comes, we won't apologize for terrorizing those in power. We ask no pity from you; when our time arrives, we'll take what's due us. Marx's editorial in the Final edition of Neue Rheinische Zeitung (1849) and Communist Manifesto (1848). The inherent flaws within capitalist systems are self-perpetuating and destined for eventual overthrow. As Marx noted, revolutions progress not through dramatic events but by creating a powerful opposition, allowing the revolutionary party to mature into a truly transformative force. The bourgeoisie's petty interests only serve to maintain the status quo, while the proletariat seeks to fundamentally alter society. A thoroughgoing revolution is necessary to eradicate entrenched class structures, and its ultimate success will be marked by a significant shift in power dynamics. Historical events repeat themselves, with each era mirroring previous ones in both tragedy and farce. The actions of individuals are shaped by circumstances beyond their control, leaving behind a legacy that weighs heavily on the present. Marx argued that class struggle is an inherent aspect of modern society, driven by the interplay between production and historical phases. Ultimately, Marx's contributions to understanding class struggle were built upon existing knowledge, but his work provided novel insights into the relationship between classes and the economic systems they inhabit. The dictatorship of the proletariat is not an end in itself but a necessary step towards the abolition of all classes and the creation of a classless society. As Marx wrote in his letters, history serves as both judge and executioner, with the proletariat playing the role of its own executioner. According to Engels' observations on Afghan culture, the country's people value independence and have a strong sense of freedom. For them, war is not just a means of conquest but also a way to escape the monotony of industrial pursuits. Marx believed that humans are inherently social creatures, requiring society to individuate themselves. Without it, human development would be stunted, much like language development without interaction among individuals. In economics, Marx began by examining population as a foundation, but he soon realized that this approach was too broad and led him down an analytical path of simplification. He sought to move from complex concepts back to simpler ones, eventually arriving at the fundamental determinations of production. Marx also drew parallels between human anatomy and the anatomy of apes, suggesting that understanding one can provide insights into the other. In society, a dominant form of production often shapes others, much like how illumination affects colors. The development of social relations begins with personal dependence, followed by independence based on objective dependence. As individuals become more independent, they develop free individuality rooted in universal productivity and communal wealth. Ultimately, society is comprised not of individuals but of interconnected relationships and interdependences. The emergence of individuality in modern capitalist societies is characterized by its multifaceted nature both in production and consumption. This individual's labor is perceived as an extension of their inherent activity rather than a task, which aligns with the natural necessity being replaced by historically developed needs. The productivity of capital relies on the development of social productive forces, as it fosters essential relations for this growth. Capital will only cease to exist when its own barrier in production contradicts further development of these forces. A common practice in bourgeois society is the exchange of personal services for revenue. This includes labor performed by individuals for personal consumption or other means, including all unproductive classes such as civil servants and scholars. Although workers receive a share of the surplus product, this does not fundamentally alter the capitalist's role in the economic system. The exchange of services between private individuals and capitalists is governed by general production laws rather than any inherent relationship with their revenue. This transaction merely signifies how the fruits of capital are allocated among those involved. A historical example illustrates this concept: a peasant employs a tailor, who then crafts clothing from materials supplied to him. In doing so, both parties derive value, as the tailor completes an article for the peasant in exchange for the use value provided directly by the peasant's labor. This highlights the distinction between past and present forms of labor. The shift of public works into private enterprise signifies how societal relations have transformed under capitalist principles, effectively constituting a community within the framework of capital. The way people produce things affects every aspect of society. What people make physically determines how they think about themselves and their place in the world. Marx, Preface to the Critique of Political Economy (1859) At a certain point, the tools and systems used for creating goods clash with the existing rules about who owns what. This is essentially saying that the way things are owned starts to hold people back from reaching their full potential. When this happens, a time of great change begins, where the social structure is transformed from top to bottom. Marx, Preface to the Critique of Political Economy (1859) When studying these transformations, it's crucial to separate the changes in how goods are made and sold from the beliefs and ideas that people have about them. Marx, Preface to the Critique of Political Economy (1859) No social order is ever completely overthrown before all its necessary tools have been developed, and new systems of ownership never replace old ones until the conditions for their success have fully formed within the old society. This means that humans can only solve problems when they have the resources to do so. Marx, Preface to the Critique of Political Economy (1859) Each social structure has one main industry that determines how all others function and are valued. The rules in this key area shape relations between other industries as well. It's like a specific color being cast over everything else, affecting their appearance and impact. Marx, Preface to the Critique of Political Economy (1859) I've tried to clarify that by 'party', I didn't mean a group from eight years ago or a committee from twelve years ago. I meant something much broader - the historical party in its entirety. Marx, Letter to Freiligrath, 29 February 1860 (1860) People in various professions produce different things: philosophers create ideas, poets write poems, preachers preach sermons, and professors write textbooks. A criminal even produces crimes, which can lead us to understand that they also create the laws and rules around their actions, as well as the people who teach about them and write books on the subject. Marx's writings on surplus value, such as Theories of Surplus Value (1861), highlight the common mistake among economists in examining surplus-value only through its manifestations in profit and rent. He also notes that time is relative, with major developments compressing decades into mere days. In his letters to Engels and Kugelmann, Marx emphasizes the significance of his work on capital over personal appearances at congresses. In Capital, Volume I, Chapter One (1867), Marx introduces the concept of commodities, stating that their value lies not in their physical properties but rather in the social relationships between people. He argues that commodities have a "fetishism" where human relations are masked by the appearance of things being related to each other. The book also touches on the idea that humans reflect on social life forms and analyze them in a way opposite to their actual historical development, starting with the results already available. ##### The categories of capitalist economy are simply forms of thought that reflect the social validity of a specific mode of production - the production of commodities. These categories vanish when we consider other modes of production. Marx, Capital, Volume I (1867) Political Economy has analyzed value and its magnitude but never asked why labor is represented by the value of its product and labor-time by the magnitude of that value. It's a state of society where production controls humans rather than being controlled by them. Marx, Capital, Volume I (1867) Humans are like commodities; they recognize themselves by comparing with others. Peter identifies himself as human by comparing with Paul, making Paul the archetype for humanity. Marx, Capital, Volume I (1867) The price or money-form of commodities is an ideal or mental form distinct from their physical form. Modern society treats gold as a Holy Grail, representing its life principle. Marx, Capital, Volume I (1867) While the miser is a capitalist gone mad, the capitalist is a rational miser. Capital is money and commodities; it can add value to itself by creating living offspring or laying golden eggs. Marx, Capital, Volume I (1867) Labor is a process where humans participate with Nature; they regulate the material reactions between themselves and Nature. As capitalists, individuals are only capital personified; their souls are driven by the tendency to create value and surplus-value. Capital is dead labor that lives by sucking living labor, growing stronger as it absorbs more labor. Marx Capital is akin to a vampire that thrives on the life force of labor, growing stronger with each passing moment it exploits living labor. The duration a labourer works directly correlates with the consumption of their labour-power by the capitalist who has purchased it. In historical contexts, such as in 19th-century North America, the presence of slavery hindered independent worker movements, illustrating that labour's freedom is intertwined with the abolition of oppressive systems. Every financial scam ultimately ends in collapse, yet each participant hopes to reap benefits before the downfall, embodying the capitalist mantra of "after me, the flood," highlighting a disregard for the well-being and longevity of the labourer unless societal pressures dictate otherwise. The advancement of machinery has led to an increase in leisurely wealthy individuals. Capitalist production expands by merging technological processes into a societal whole but does so at the expense of the fundamental sources of wealth: the earth and the worker. A teacher, for instance, is considered a productive labourer not because they educate but because their work enriches the school's owner, similar to how a factory worker enriches their employer. The bourgeoisie's intellectual flatness can be measured by the lack of significant thought leaders. In the market, what is sold is not labour itself but the potential for labour, known as labour-power. Once this transaction occurs, the labourer no longer owns their work; hence, labour has value as a substance and measure but cannot be valued itself. Often, economic realities present themselves in reverse of their true nature, a phenomenon well-documented across sciences except perhaps in political economy. An increase in labour prices due to capital accumulation merely signifies that the worker's economic chains, though still present, are slightly loosened. The initial accumulation of capital essentially dissolves private property based on personal labour. Eventually, the centralization of production means and the socialization of labour reach a point where they can no longer coexist under capitalist systems, leading to the demise of capitalist private property. Expropriators are treated similarly to those who are being expropriated. According to Marx, individuals are only considered in terms of their relation to economic categories and class-interests. My perspective views the evolution of society's economic formation as a natural process. It is difficult for an individual to be solely responsible for societal relations that they do not control. Marx believed that the more developed a country can show its future to the less developed one. Women should play a key role in their husbands' self-emancipation, and social progress can be measured by the status of women. The English have the necessary material conditions for revolution, but lack the spirit and passion needed. The general council can provide this spirit and accelerate the revolutionary movement. However, the working class cannot simply take over existing state machinery. Instead, universal suffrage was meant to serve the people. New historical creations are often mistaken for older forms of social life. A revolution is an authoritarian act where one group imposes its will on others through force. The victorious party must maintain this authority by using terror to control the reactionaries. The dialectic method, as opposed to Hegel's, seeks to uncover the rational core within the mystical framework. This approach stands on its head and must be reversed to grasp its underlying principles. The class struggle is essential for political economy to remain a science. However, with the bourgeoisie's rise to power in France and England, the class struggle became more pronounced and threatening, rendering bourgeois economy obsolete. The scientific method is compromised as it becomes tied to the interests of capital rather than truth. Genuine research gives way to apologia and hired experts who prioritize utility over intellectual honesty. The bourgeoisie is just as crucial for socialist revolution as the proletariat itself, as both are necessary components in a broader social structure. In a higher phase of communist society, the restrictive boundaries of bourgeois right will be overcome, allowing society to proudly proclaim its principles: "From each according to his ability, to each according to his needs." The working class must organize itself domestically and fight for its rights, with its own country being the site of its struggle. The transition from capitalist to communist society is characterized by a revolutionary transformation period, accompanied by a political transition where the state becomes increasingly obsolete. As Marx observed, every real step forward is more significant than any number of theoretical programs. In fact, the entire Darwinian theory of the struggle for existence can be seen as a mere transfer of Hobbes' concept of a war of all against all from human society to nature, combined with the Malthusian population theory and bourgeois economic ideas. This notion has been applied not only to nature but also to history, where it is claimed that these theories are eternal laws governing human society. However, Marx questioned this unqualified acceptance, particularly concerning the Malthusian aspect. We often forget the lessons of our past victories over nature. While each victory initially brings about the desired outcomes, its unforeseen effects in the second and third places frequently cancel them out. For example, ancient civilizations that cleared forests for agriculture had no idea they were also destroying their natural water reserves and setting the stage for future environmental degradation. Similarly, European Alps communities who cut down pine trees on southern slopes did not realize they were jeopardizing their dairy industry. This pattern repeats itself as we continue to intervene in nature. We are reminded time and again that we do not control nature like a conqueror over a foreign people; rather, we belong to it as human beings with flesh, blood, and brains. Our ability to understand and apply its laws gives us an edge over other creatures. Engels emphasized the crucial role of labour in creating wealth and human existence, next only to the natural resources that provide the material for conversion into wealth. When we contemplate nature, human history, or our intellectual endeavors, we initially see a complex web of relationships and reactions where everything is constantly moving, changing, coming into being, and passing away. The ancient Greek philosopher Heraclitus proposed a fundamental conception of reality, where everything is in a state of flux, constantly changing and coming into existence. However, this perspective, while accurately capturing the essence of appearances, fails to provide insight into the underlying details that make up this picture. To fully comprehend these details, one must isolate them from their natural context and analyze each component separately. In contrast, Friedrich Engels emphasized the importance of understanding the interconnectedness of knowledge in his book Anti-Dühring (1877). He argued that nature provides a profound proof of dialectics, with its rich materials continually increasing as modern science advances. Furthermore, Engels contended that all past history can be seen as a narrative of class struggles, arising from the modes of production and exchange. Ultimately, Engels' conception of knowledge is rooted in materialism, where principles are derived from observation and experience rather than being applied to abstract concepts. This approach emphasizes the understanding of natural laws and their practical applications, allowing for the systematic pursuit of human goals. The development of natural capacity relies on the study of previous philosophy. Dialectics is the primary form of thinking used in modern natural science, allowing for the explanation of evolutionary processes and connections between phenomena. However, ancient Greek philosophers did not fully comprehend these concepts, viewing nature as a unified whole rather than dissecting it into individual components. This limitation lies in their reliance on direct contemplation, which led to an inadequate understanding of universal connections. The superiority of Greek philosophy over its metaphysical successors lies in its general understanding of the subject, whereas its particular interpretations were often incorrect. The concept of class struggle has been central to Marxist thought for nearly 40 years, with a focus on the bourgeoisie-proletariat conflict as the driving force behind modern social revolution. Nature serves as proof for dialectics, providing rich materials that demonstrate its dialectical nature rather than relying solely on metaphysics. This understanding is further supported by the materialist conception of history, which posits that societal structures are shaped by the production and exchange of goods. The preservation of the Russian commune requires a Russian revolution. Furthermore, research into the decline of primitive communities has only scratched the surface, revealing a complex landscape of primary, secondary, and tertiary types. Despite this limited understanding, it is clear that these historical forms exhibit remarkable vitality. The social structures and economic systems of ancient communities were unparalleled in their complexity compared to those of Semitic, Greek, Roman, and modern capitalist societies. The decline of these societies was a direct result of economic factors that prevented them from advancing beyond a certain stage of development. Not only can we function efficiently without the interference of the capitalist class in our industries, but such interference is becoming increasingly troublesome. We should focus on the simplest forms of social organization where labor presents itself in contemporary society, namely, the commodity. I do not operate with abstract concepts or ideas about value and am not concerned with dividing it into different parts. Instead, I analyze the product of labor based on its simplest form, which is the commodity. This allows us to understand how the law of value functions within capitalist societies. What we commonly refer to as "Marxism" in France is a rather unique phenomenon that was once described by Marx himself: "Ce qu'il y a de certain c'est que moi, je ne suis pas Marxiste." [If anything is certain, it is that I myself am not a Marxist] Just as Darwin discovered the law of development for organic nature, Marx uncovered the law of development for human history. This law reveals that mankind must first meet its basic needs before pursuing other endeavors such as politics, science, art, and religion. The production of immediate material means and the degree of economic development achieved by a given people or during a specific epoch form the foundation upon which state institutions, legal conceptions, art, and even ideas on religion are shaped. It is essential to explain these aspects based on this foundation rather than vice versa. Nature as altered by human beings is the most fundamental basis for human thought, not solely nature itself. The laws of dialectics can be abstracted from the history of nature and human society. These laws include the transformation of quantity into quality and vice versa, the interpenetration of opposites, and the negation of the negation. Every individual capitalist is merely a fraction of aggregate social capital, just as every individual capitalist is an element of the capitalist class. It was Marx who first discovered the great law of motion for human history, which dictates that all historical struggles, whether they unfold in the political, religious, philosophical, or some other ideological domain, are ultimately driven by this fundamental law. The struggle between social classes is deeply rooted in their economic positions. The mode of production and exchange determines the level of development, leading to collisions between classes. This law has significant implications for history, as it explains how economic factors shape class antagonisms and influence political parties and struggles. According to Marx, civil society conditions the state, rather than the other way around. Communism is no longer a utopian ideal but an understanding of the proletariat's struggle and its nature, conditions, and goals. The Hegelian doctrine left room for diverse party views, with those emphasizing politics often being conservative, while those focusing on dialectics could belong to opposing extremes in both areas. Philosophers disagree on the relationship between thinking and being, dividing into two camps: idealism, which posits spirit as primary, and materialism, which sees nature as fundamental. Ultimately, what is willed rarely happens; desired ends often conflict or are unachievable, making it difficult to attain them through existing means. Historical conflicts among individual wills and actions produce a state analogous to that found in unconscious nature. Engels stated that Prussia-Germany's next war would be global, causing unprecedented devastation across Europe, surpassing the degradations of past wars. He believed that material conditions determine historical outcomes, though economic factors alone are not the sole determining element. Engels viewed socialist society as dynamic and subject to change, differing from the current order through common ownership of production means. He saw workers' cooperatives as models for a better-organized society. According to Engels, the moment the working class gains majority support, they will consciously refrain from violence against the people, much like the French army in the past. However, he believed that the need for engineers and experts would arise once power is seized. Marx's Capital furthered this idea by stating that humanity must wrestle with nature to survive, a struggle that expands as wants increase but also due to advancements in production forces. Their common control, not governed solely by Nature's forces, yet achieving it with minimal energy expenditure, should align with human nature's best interests. This realm remains a necessity, while the realm of human energy development beyond it offers true freedom, but only flourishes with this base. Shortening working hours is its foundation. Marx (1894) Our understanding of historical society's basis is how humans produce means of subsistence and exchange products within their societies, including production techniques. This includes transportation methods as well. Engels (1894) Misleading quotes from Marx, Engels, Lenin, and other Marxists are often found online. The Marxists Internet Archive contains the founders' writings, making it essential to verify sources before accepting information. Education enhances our world by expanding possibilities. Revolutionary scholars shaped contemporary society through their studies of social and political organization. Karl Heinrich Marx was a renowned economist, sociologist, and historian born in 1818 in Trier, Prussia. He passed away in London, England, in 1883. His theory of Marxism guides socioeconomic analysis, while his quotes provide wisdom on various topics. Marx joined the Young Hegelians movement, critiquing societal structures. Expelled from France, Germany, and Belgium for his radical writing style, he continued to express his beliefs. Marx's quotes cover diverse subjects, influencing world leaders in decision-making and shaping society. Top 35 Karl Marx quotes are available, offering valuable insights into his thoughts on various topics. Communism is a way of life where everyone owns property equally but only if they need it, everyone has to contribute and get what they need. Karl Marx liked to say that communism is the answer to history's biggest riddle and he wanted people to see how their communities work. He said things like "communism is the solution to history" and "it's not just a dream, but something we can make real". He believed everyone needs others to be happy. He also said communism is not about creating an ideal society, but understanding what's really going on in our world right now. Marx thought that only when people work together do they have the chance to be free and develop their talents fully. Communism is like a puzzle where we need to figure out how to make it work and then we'll know what we're doing. Karl Marx wrote many books, including "The Communist Manifesto", which is still read today. He wanted people to understand that communism is just about getting rid of private property. When everyone has what they need, the world will be a happier place. Marx also said that capitalism isn't perfect and it creates problems like inequality and oppression. He believed that by working together, we can create a better system. Capital is created by combining various processes into a social whole but only by draining the original sources of wealth, such as soil and labor. Capital has an inherent power to generate value for itself through its very existence, allowing it to multiply and increase its own worth. In bourgeois society, capital is considered independent and unique, whereas individuals are dependent on others, lacking individuality. The capitalist class can often be removed from the equation in managing major industries without hindering progress. The capitalist's primary goal is to accumulate as much wealth as possible; therefore, it's essential to examine their power rather than just their intentions. Capitalism's influence on religion and society is complex, but its effects can be seen throughout history, with many sociologists questioning its role in human life. The essence of man is tied to the industry that shapes human history, making nature as it develops through industry a true reflection of humanity's anthropological nature. However, this industrial development comes with a price, as it's impossible to promote communist ideals on a large scale while also engaging in capitalist activities. Industrial progress can lead to societal transformations, with more developed countries serving as beacons for the future of less developed nations. Socialism, a theory that seeks to regulate production and distribution through community control, is often misunderstood or misrepresented. Marx highlights the importance of understanding socialism, stating that democracy is the path to achieving this goal. Christian socialism, on the other hand, is criticized by Marx as merely a way for the aristocracy to legitimize their power. The concept of peace is also tied to socialism, with its absence being seen as opposition to the idea. Both the bourgeoisie and proletariat are necessary for the socialist revolution to occur. Marx's views on consciousness and social being are significant, stating that it's not the other way around, but rather one's social context determines their awareness. He also notes how past forms of production are treated by those in power, drawing parallels with the treatment of pre-