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The Relevance of the Philosophy of Karl Marx in A Modern State

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Abstract

In a world of misrule, oppression, marginalisation by the rich, unemployment coupled with dictatorial tendencies of the ruling class, where the majority of the population is living under penury with the rich and those in the position of leadership living opulence lifestyle, building oasis of luxuries in deserts of wants, two political-economic ideologies are out for a competition to correct these anomalies. The two most prominent social, political, and economic ideologies are Capitalism and Socialism. To expose the wickedness inherent in capitalist-oriented economies, Karl Marx wrote about his philosophy and jurisprudential thoughts, which are now known as Marxist Legal Theory. The key points of division between the two are that capitalism connotes private ownership of the means of production, while Socialism connotes government ownership of the means of production. When communism advances from Socialism, it connotes a classless society that sheds itself of the remnants of its capitalist features. The writings of Karl Marx and his disciples, such as Lenin, Kautsky, and Hilferding, positioned Communism above Capitalism. This writing makes Communism one of the most influential economic theories of all time. Most writing centres on the key to understanding how Capitalism and Communism have influenced the War exploits and competition between the two superpowers of the United States of America and the defunct Soviet Union, the culmination of this ideological competition being catastrophic wars in Korea and Afghanistan, fought along ideological lines. The essential features of Marxian philosophy, as a derivative of Hegelian Metaphysics, the influence of Capitalism and Communism in the quest for empires through colonialism, and the creation of political alliances along these ideological lines are the focus of this paper. Meanwhile, there are few writings on the relevance and failures of Marxist philosophy and the lessons for societies. It is, therefore, the intention of this paper to also discuss the above hiatuses. This paper illuminates the origins of Marxism, critiques Marxism, explores the relevance of Marxian jurisprudential thought, and draws lessons for modern societies.

Keywords: Relevance, Philosophy, Karl Marx, Modern, State.

Introduction

Karl Marx (1818–1883), the son of a lawyer and himself a student of jurisprudence, fashioned a theory of Law in strict accord with his carefully developed worldview. For Karl Marx, the study was a means to an end, and the end was the revolutionary transformation of Society. For Marx, an understanding of the nature of social phenomena such as economics, politics, and Law would chart the path to Revolution. Comprehension of the origins and nature of Law and its objective role within Society had to go hand in hand with a determination to change that Society in Marx's view. The fundamentals of the understanding of Marx's thesis could be structured as follows:²¹

- i. Up till now, the philosophers have merely interpreted the world.
- ii. The next assignment is to change the world rather than maintain an ideal without a desire for change.

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- iii. An understanding of jurisprudence demands more than a static analysis.
- iv. An understanding of the study of jurisprudence encompasses a study of the nature of Law within a society in flux.

Marx's world outlook, founded on his studies in philosophy at the University of Bonn and later at Berlin, was profoundly influenced by the philosophy of Hegel. However, for Marx, Hegelian metaphysics, which centred on ideas in conflict, was too spiritual. Hegel's philosophy had a profound influence on Karl Marx's philosophy. Hegelian metaphysics represents the thinking of most philosophers throughout the ages, from Socrates, who, although never authoring a book, had the immortality of his soul, mind, and thoughts made possible by two of his pupils, namely Plato and Aristotle. Socrates would move from one place to another, introducing topics such as justice, liberty, good, and evil, shifting perspectives, gathering ideas, and progressively correcting incorrect or incomplete opinions and notions. By this, the philosopher Socrates was able to coarsen truth from anyone. This process involves a conflict of ideas, also known as a conflict of opposites, emerging from uncertainty to certainty, which can start all over again when ideas are modified. The philosophical ideas of rationalism and empiricism are also inherently contradictory.

Additionally, Emmanuel Kant's triadic table of categories implies three stages of dialectical arguments. For example, when you start a debate from the unknown, i.e., the abstract, you move to dialectic, i.e., the conflict of opposites, and then, finally, to the ideal. Hegel stressed this dialectical idealism. Emerging from Hegelian Metaphysics, Karl Marx stated that Hegelian metaphysics was too spiritual. Marx's philosophy comprises three doctrines which we shall consider seriatim:

- i. dialectical materialism,
- ii. laws of economic production and
- iii. historical materialism.

Dialectical Materialism

The proper study of Karl Marx must involve an etymological analysis of his concepts. Marx's approach to the philosophy of nature is dialectical, while his interpretation of those phenomena is materialistic. Dialectics was coined from the word *dialego*, meaning "to debate or discourse," and interpreted as the process of people engaging in debate or discourse. Dialectics is a general mode of analysis, totally opposed to metaphysical speculation, by which we must set aside natural Law. Meanwhile, the essential features of Marx's dialectics are as follows;

- i. Nature is a connected and integral whole, and nothing exists in isolation. Thus, Law is not an isolated phenomenon and, therefore, cannot be understood on its own, as it is connected with and dependent on many other phenomena.
- ii. Nature is in a state of continuous movement and change. Law must be amenable to change; therefore, the study of jurisprudence cannot ignore the changing character of the Law.
- iii. Development in all phenomena undergoes imperceptible qualitative changes that eventually crystallized into fundamental qualitative changes, as evidenced by the decay and eventual disappearance of some jurisprudential doctrines and the emergence of new forms of theory.

iv. Internal contradictions are inherent in all phenomena, and struggles between opposites—the old and the new—are inevitable. Thus, Marxist jurists would view some fundamental disputes within jurisprudence as reflecting a struggle between opposing modes of interpretation.

According to Marx, materialism stands in direct opposition to philosophical idealism, rejecting metaphysics, the primacy of spirit, and the concept of rational purpose in nature. The following points are prominent about Marx's philosophy; To Marx, matter is the basis of all that exists and felt that:

- i. The world is material, and its phenomenon constitutes different forms of matter in motion.
- ii. Marxist jurisprudence requires no universal spirit or categories of the unknowable for its methodology.
- iii. Matter is primary, and the mind is a secondary derivative because it is a reflection of matter.
- iv. To sever thoughts from matter in jurisprudence or any other sphere of study is to fall in error.
- v. The material world perceived by the senses to which we belong is the sole reality. Our consciousness and thought, however super-sensible they might be, are merely the products of material and corporeal organs – 'the brain'.
- vi. Matter is not a product of the mind, but the mind itself is the superior product of matter.
- vii. There are no eternal principles, and humanity's concept changes from age to age.

The Laws of Economic Production

Despite the evils of Capitalism, Karl Marx's writings emphasised that the laws of economic production play a crucial role in shaping the course of history. The Ricardo Labour Theory of Value became profound as capitalist profits were part of the money extracted from the value of the labour workforce. Also, as capitalism reached the industrial stage, where industrial equipment supplanted the work of the proletariat, many of whom were relieved of their work, the supply of labour became higher than the demand. Following the Law of demand and supply, the salaries and wages of workers became reduced, leading to a lower standard of living. In addition, with the introduction of industrial machines, the supply of industrial products overshoots the demand for them. This development compelled developed economies to seek new markets through the annexation of foreign countries, leading to colonial exploitation. These Laws of economic production would eventually lead to the destruction of capitalism.

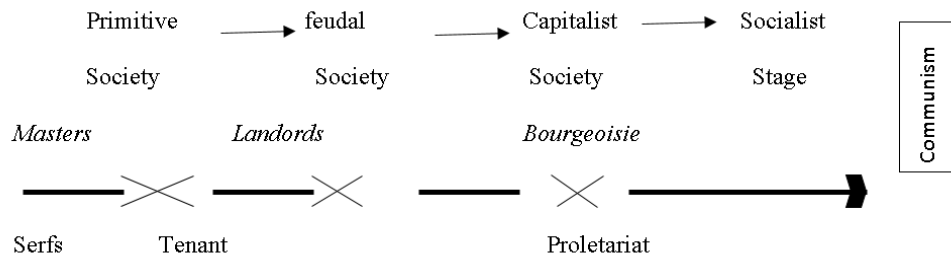
The Five Epochs in Human Societal History

The key to the understanding of the movement of history, which in Marxian thought connotes the materialistic interpretation of history, is provided in a summary of his views on historical materialism in the preface to **A Contribution to the Critique of Political Economy (1859)** as follows:

- i. The mode of production of material life conditions the general process of social, political and intellectual life.
- ii. At a particular stage of development, Society's productive forces come into conflict with

the existing relations of production.

- iii. Those relations turn into fetters; i.e., they wage War against the enemies that inhibit their growth, and then an era of social Revolution begins.
- iv. No social order is extinct before all the productive forces for which it is sufficient have evolved.
- v. New superior relations of production never replaced older ones before the material conditions for their existence matured within the womb of old Society.
- vi. The last antagonistic form of the social process of production, the productive forces developing within bourgeois (i.e., Capitalist) society, also create the material conditions for a solution to this antagonism.
- vii. According to Marx, this antagonistic character is inextricably tied to the fundamental structure of the capitalist system. We explained Karl Marx's position on historical materialism thus:



The simple explanation is that in each of these societies, from the slave society to the capitalist Society, there are two classes of people, namely, the oppressors and the oppressed. In the slave society, for example, we have the masters as the oppressors and the enslaved people or servants as the oppressed. The masters were few, and the enslaved people were many. What features was inequality in the distribution of wealth, with the masters having the upper hand and the enslaved people in a completely disadvantageous position. A time would come when the enslaved people would no longer tolerate the hardship to which they were exposed. The revolt of the enslaved people would ensue. The enslaved people would overthrow their masters, and the Slave Society would collapse with another society, i.e. the Feudal Society emerging.

In the Feudal Society, we also have landlords as the exploiters and tenants as the exploited. What features also contributed to inequality in the distribution of material wealth? A time would also come when the tenants would revolt against their Landlords. The Feudal Society would eventually collapse, and the Capitalist Society would emerge.

In a capitalist society, we also have two distinct classes of people: the Bourgeoisie and the proletariat. At this stage, oppression reaches its highest point. The Bourgeoisie were in the market to make a profit. But, the fact remains that they cannot make this profit unless they oppress the Proletariats. At this point, the Ricardo Labour Theory of Value became relevant to Karl Marx's philosophy. It is the period when workers, or the proletariat, were paid less consideration for their exerted labour in working for the Bourgeoisie. This oppressive conduct, according to Marx, would continue, and the period would coincide with the Industrial Revolution, thereby with industrial machines replacing the labour force. As the supply of labourers outweighs the demand

for labour, the Bourgeoisie would offer lower payments to the labourers, and many labourers would go out of work. This situation would continue unabated, and a time would come when the proletariat would organise a revolution. The Revolution would sweep away the Bourgeoisie, and the public would take over the means of production. The situation will be the end of the Capitalist Society, and the Socialist Society must have emerged by this time. In a socialist society, remnants of the capitalist structure persist. It was after the people's government had removed the relics that a classless society—the Communist Society—would emerge.

Review of Literature

The central issue in Karl Marx's writing has been the condemnation of capitalism. Many of his apostles have written in support of Marxism. V.I. Lenin (1870-1924) inaugurates a momentous development in the Marxism philosophy. Lenin developed Marxism in two ways: First, he elaborated the theory of consciousness. The belief that the working class must be led to Revolution by discipline, and in most conditions, bring Marxist consciousness to the proletariat and the peasantry, making it possible to preach Revolution in developing countries.

Second, he argued that the failure of the proletariats in industrialised countries to become properly or more revolutionary was because capitalism had entered an imperialist stage and that the super-profits derived from colonial exploitations had made it possible to bribe the proletariats of advanced industrial societies but only by intensifying exploitation in the colonies and creating great revolutionary potentials there. In a way, Lenin succeeded in exposing the evil perpetrated by capitalists through colonialism.

Hobson is another political theorist who supported the notion that capitalism is inherently evil, thereby lending some weight to Marx's postulation. Hobson's theory is the first to link imperialism to a particular stage of production, namely the Capitalist stage. In the fundamentals of the theory, he asserted that when production advances to the Machine Age, manufacturers, merchants, and financiers face the problem of economic depression. There is a lower propensity to consume industrial products. Overproduction and underconsumption issues emerge. The merchants, manufacturers, and financiers would persuade their governments to annexe distant territories as a means of generating surplus capital. Thus, the Bourgeoisie, as a result of profit, linked private interest with national interest. According to Hobson, the thing did not involve class struggle at all. He did not believe that the labour theory of value had anything to do with this. The bulk of the economic theory applied is, in essence, the liberal economic theory. He asserted that, at some point, the indigenes would attempt to ward off the interlopers, and this might turn into War. Eventually, when the people declared their independence, the people's government would seize power and remove the capitalists from the seat of power.

Hobson's theory engaged the mind of the intelligentsia in Britain. A series of debates on Hobson's theory took place between 1902 and 1916. The most involved were essentially Marxists, i.e., the disciples of Marx and Engels, such as Rosa Luxemburg, Hilferding, and Kautsky, among others. They aimed to identify what they considered valid in Hobson's theory and what they considered invalid in order to present a theory that is more faithful to the Marxist position. Their writings feature a general reexamination of capitalism as an economic ideology, owing to the tendency of the Bourgeoisie or Capitalists to exploit the proletariat.

Another theory supporting, in a subtle way, the idea that capitalism is always evil is: "The Devil's Theory". This theory is not an intellectual handiwork of an individual. It originates from a politically motivated investigation established by the United States following World War I. The

theory was the official philosophy of the Nye's commission. The objective of the investigation was to identify the causes of foreign wars and to understand why people engage in such conflicts. The commission conceded that the imperialist War emanated from imperialist activities. The Nye Commission conceived that two sets of people were involved in instigating nations to War. They are "The Devil. The two devils are the Wall Street managers and munitions makers; both are bourgeois leaders of the highest order.

The question now is: What is the view of the African leaders? African leaders have not found it easy to discard capitalism entirely. They wrote that Socialism is of little importance to African culture. The tendency, therefore, is to favour the adoption of Socialism with modification. Julius Nwalimu Nyerere of Tanzania tagged his version of socialism 'Ujamaa'; Dr Kwame Nkrumah – The Osagyefor of Ghana – favoured the adoption of "Scientific Socialism, whilst the late Chief Obafemi Awolowo favoured the adoption of "Democratic Socialism" as economic ideologies. All that the modified versions of Socialism are suggesting is the establishment of a "Mixed Economy". Democratic Socialism, for example, connotes that there should be government ownership of the means of production and that such government participation in the economy should not infringe upon the rights of the people or the popular will. By implication, private ownership of the means of production should be allowed. However, private persons should not use such a right, given by dint of opportunity, to oppress the poor masses. The message of Chief Obafemi Awolowo is simple: the establishment of an egalitarian society or a welfare state. In the opinion of Chief Awolowo, the public sector cannot be effective without the participation of the private sector in the nation-building process. The collapse of the Soviet Union is a sufficient lesson.

In the African context, many leaders have adopted a modified socialist economic policy as their party's politico-economic philosophy. Julius Nyerere, the Late Tanzanian President, stressed the importance of Ujamaa. The basis of African Socialism was that Socialism, like democracy, is an attitude of mind. In a socialist society, it is the socialist attitude of mind, rather than rigid adherence to a standard political pattern, that is necessary to ensure that people care for one another's welfare. In the individual, as in the Society, it is an attitude of mind which distinguishes the socialist from the non-socialist. It has nothing to do with the possession or non-possession of wealth. Destitute people can be potential capitalistic exploiters of their fellow human beings. A millionaire can equally well be a socialist if he uses his wealth in the service of his fellow men. But the man who uses his wealth to dominate any of his fellows is a capitalist. So is the man who would if he could!

Ujamaa was a socialist ideology that formed the basis of Julius Nyerere's social and economic policies in Tanzania after the Country gained independence from Britain. The gist of Nyerere's argument is that our first step, therefore, must be to reeducate ourselves to regain our former attitude of mind. In our traditional African Society, we were individuals within a community. We took care of the community, and the community took care of us. We neither needed nor wished to exploit our fellow men. And in rejecting the capitalist attitude of mind that colonialism brought into Africa, we must also reject the capitalist attitude of mind that colonialism brought into Africa. We must also reject the capitalist methods that accompany it. We, in Africa, have no more need of being 'converted' to Socialism than we have of being 'taught' democracy. Both are rooted in our past, in the traditional Society that produced us.

On the part of Dr Kwame Nkrumah, the Osagyefor of Ghana, he based his idea of Socialism on his philosophy, termed consciencism. He focused, first and foremost, on the need for the total

emancipation of the African continent from colonial exploitation. His conscientious philosophy, according to him, is the root of the attainment of Socialism as an ideology. He held the belief that through the African Revolution, Africa could achieve total emancipation from the colonial yoke. Nkrumah proposed that once Africans achieved emancipation, they should consolidate their resources to establish their brand of Socialism, rooted in the egalitarian Society that existed in African culture before the colonisation of Africa through colonial exploitation. Nkrumah emphasised three segments of African Society: the traditional African Society, the Christian Society of Africa, and the Islamic Society of Africa, which coexist uneasily due to their conflicting principles. He opined that African traditionalist society should recognise Christianity and Islam as experiences, as the principle of the capitalist Society is conflictual with African socialist egalitarianism.

His perspective is that conscientism emphasises the emancipation of African Society through the logistic mobilisation of our resources and the recognition and establishment of an African system of egalitarian Society through intellectual Revolution by directing our thinking and philosophy toward the redemption of our Society. To this end, at independence, Dr Kwame Nkrumah remarked that Ghana's independence is meaningless unless the whole African continent is liberated. He held the belief that the humanist factor, coupled with its communalism in pre-colonial African Society, ought to be recaptured.

Chief Obafemi Awolowo, as Premier of the Western Region of Nigeria, also spoke about the African Socialist brand of Democratic Socialism. He held the belief that a leader of a nation must have a broad mental scope, what he termed 'wide mental magnitude,' at least being familiar with a little about almost everything. According to him, this is the attribute that could enable a leader to devise solutions to virtually all intricacies of government. Its democratic Socialism concept is to the effect that while the government must invest in the economy, especially in public utility industries, individuals should also participate. In his democratic socialist idea, both the government and private sectors should be partners in establishing a sound economy. Under his brainchild, Odua Investment, there are more than 120 industries within the conglomerate. The four cardinal programmes of his party showcase the egalitarian policy of his government in the Second Republic of Nigeria. The four cardinal programmes are free education at all levels, free medical services, full employment, and integrated rural development. Although African Socialism cannot capture the full features of Marxism, it constitutes, at best, a variation on Marxian postulations regarding the evils of capitalism. The focal points of African Socialism down the streams are:

- i. Socialism is an attitude of mind rather than an adherent to a particular standard. What makes you a socialist is a determination to imbibe a humanitarian culture by helping the less-privileged people with your wealth in pursuit of their welfare.
- ii. Socialism has nothing to do with the wealth one can amass. Even Abraham is a prototype of a wealthy Jew. Having possession through some measures of hard work is not evil in itself once it is applied towards the development or service of mankind.
- iii. The man who derives his wealth from the exploitation of his fellow human being or who got the same through the exploitation of others is a capitalist.
- iv. The traditional African social, political, and economic settings are rooted in Socialism. We lived as a community before the advent of the colonial masters—no exploitation of fellow human beings. Africans never had the innate desire to expropriate and exploit fellow Africans.

v. That the capitalist ideology is of colonial origin, and at that, Dr Kwame Nkrumah wrote about the need to decolonise the whole of the African continent and to remove Africans from the web of capitalism.

vi. The socialist ideology is rooted in traditional African Society, now balkanised into three: the traditional African Society, the Christian African Society, and the Islamic African Society, which coexist uneasily as a result of their conflicting principles. The thinking of Dr Kwame Nkrumah was that Africans should pool their resources, set aside their colonial divisive tendencies, and apply their reasoning faculties towards retracing the traditional egalitarian culture, which is akin to Socialism. Thus, his theory of "consciencism", also known as scientific Socialism.

vii. Awo's thinking is that the enlightened and well-educated class of leaders with a broad mental scope are those equipped to lead and guide a nation aright. The art of leaders with vast mental magnitude is to imbibe the philosophy of democratic Socialism. Meanwhile, the government should be active in the economy; private individuals must also be able to establish their lawful businesses. The plebs and the less-privileged must be handsomely taken care of within the scheme of things, whilst the children of the rich and the poor should have access to the same qualities of education and opportunities.

The Jurisprudential Explanations of Marxism

In the exploration of Marx's philosophical outlook, some of his jurisprudential explanations are as follows;

i. The Laws of Economic Production

Inexorable economic laws regulate production under capitalism. First, those who own the instruments of production (the capitalist class) derive surplus value from labour power to sell. Second, the appropriation of surplus value is key to understanding capitalism and the legal rules created to support the capitalist system. Third, in the pursuit of profit, the capitalist class must intensify its exploitation of the proletariat. Fourth, Marx opined that as the crises of overproduction of industrial products developed in the industries and the existing labour markets were exploited by the bourgeois more intensively, the value of labour depreciated. Society is polarised, the economic crisis deepens, and the immiseration of workers intensified. The organisation learnt from their struggles and can form an organisation that enables them to confront the capitalist class and expropriate the expropriators. According to Marx, the capitalist system produces its grave-diggers. Following the disappearance of bourgeois Society, we shall have an association in which the free development of each is the condition for the free development of all.

ii. The Economic Base and The Super Structure

According to Marx, the fundamental basis of any given social order is its economic foundation and, in particular, the relations created by the processes of production. Matters that constitute the basis of production relate to issues such as;

- i. Who carried out the production?
- ii. who owns the instruments of production?
- iii. who sells his labour-power, and

iv. under what conditions?

Upon this foundation, the Society erects a legal and political Superstructures. The Superstructure includes:

- i. Ideas, theories, ideologies, and philosophy are corollaries to economic structure.
- ii. Legal relations nor the form the state takes cannot be explained by themselves or by the presumed general evolution of the human mind.
- iii. Legal relations and the form the state takes are rooted in the conditions of life.
- iv. The Superstructure put in place by the ruling class is dependent on the economic base since the base gives meaning to the Superstructure.
- v. A correct understanding of Law and jurisprudence in a particular epoch requires a thorough analysis of the relationships which men have entered into as a direct result of the processes of production within that epoch,
- vi. ideologies and theories of Law do not exist in a vacuum; to trace the fundamentals of a theory is a necessary stage in understanding it and
- vii. consequently, an appropriate method for any social study, such as jurisprudence, cannot neglect the economic foundation of the Society.

iii. Legal Rules Reflect the Needs of the Ruling Class

According to Marx, legal rules, institutions, and jurisprudential theories arise not accidentally but in response to the needs perceived by the ruling class within Society. As Society changes and the perceived needs of the ruling class change, so too will the theories of the social sciences.

iv. Class Instrumentalism and Law as an Instrument of Class Domination

The jurisprudence of Law remains an instrument for the manipulation of the ruling class to satisfy their sadistic ego. Jurisprudence is to be interpreted as an aspect of the class interests and serves the interest of the ruling class, consciously or unconsciously, as applied by jurists. Law is, therefore, perceived by Marx as an instrument of class domination, allowing the ruling class to control the working class. Enactments, regulations, and the legal apparatus, no matter how beneficial and disinterested they may seem, are methods of ensuring the continuation of the economic and political status quo. Law is, therefore, sacred to the Bourgeois, for it is in place for his benefit.

v. Impossibility of a Neutral Jurisprudence

Marx pointed out the impossibility of a neutral and disinterested jurisprudence. A Marxist jurist pointed out that behind the tenet of the Marxist jurisprudential movement might be discerned a concern for the protection and preservation of the interests of the ruling class. Thus, concerns for private property rights are a mask for intellectual activities aimed at preserving the system of economic exploitation. Jurists then becomes hired pugilists, defending a ruling class, indulging in a rhetoric of self-praise and dogmatism and attempting to perpetuate the pattern of class domination.

vi. Jurisprudence as Legitimization

Since Law and jurisprudence implement what is required by the dominant economic group within

Society, it implies that jurisprudential ideas tend to legitimise existing social structure. Property rights are exalted, and the ruling class denounces attempts by the exploited to combine and improve their bargaining position as interference with natural forces. The ruling class sees the withdrawal of labour service in the form of strike action as anarchical. The favoured form of jurisprudence is the view that the status quo is the result of the workings of an invisible hand guiding Society towards freedom and prosperity.

vii. State as the Economic Committee of the Ruling Class vis-à-vis the Law.

According to Marx, the state did not exist until the emergence of classes. Consequently, the state is viewed in Marxist jurisprudence as nothing more than an aspect of the Superstructure, resting upon an economic base which contradicts it. Within the capitalist Society, the state is seen as merely the financial committee of the Bourgeoisie, ruling on its behalf and utilising the legal apparatus of the state as a coercive instrument against those who seek to overturn the existing order. The state is the platform for the assertion of the common interest of the ruling class by which the whole civil Society of an epoch is symbolised, according to Engel, one of Karl Marx's disciples,

viii. Jurisprudence assists the State's Role.

Jurisprudence supports the state by providing an ideology that, under the guise of an objective analysis of the state's role, underpins its dominant and exploitative role and objectives.

ix. The withering Away of the State

Marxists posit that all phenomena are affected by change and eventual decay, and as a result, the state is not eternal. The state will, therefore, wither away when a triumphant revolution replaces the government of persons with the administration of things. Hence, when classes disappear, there will be no need for a legal apparatus, which is the expression of class rule. Exploitation and poverty, which lie at the very root of criminal conduct, will vanish in the classless Society.

x. The Gradual Disappearance of the State Law

According to Marx, the state will gradually disappear. The people would establish new forms of Law and a new jurisprudence during the transitional period from Capitalism to Socialism. As humans develop into social creatures, they will no longer need codes and rules, and the very need for institutionalised Law will vanish.

Critics of Marxist Thesis

The Necessity of Law

Jurists within the former Soviet Union (USSR) found it difficult to accept the implications of this doctrine. According to Vyshinsky, a leading soviet jurist writing in 1938, the construction of a socialist society rendered it necessary to consolidate Law and the State. According to him:

In a Society which emerges from the womb of exploitation, it is necessary to retain Law as an instrument of administrative Law, as a means of regulating social relationships and as a method of controlling and fixing the quotas of work and consumption. Pashukan (1891–1937), an early Soviet jurist and Vice Minister for Justice, argued in the early days of the Soviet Union that bourgeois Law would continue during the period of transition to Socialism, even though capitalist exploitation had disappeared. He argued that the so-called proletariat law was a meaningless abstraction because all Law would die away as the state withered away. Marxist legal

theoreticians challenged Pashuskan and denounced him as an ideological wrecker.

Meanwhile, Marxist jurists have criticised some lawyers and social reformers and accused them of having made a fetish of the legal process – referring to Law as an object of irrational reverence. According to them, to concentrate revolutionary struggle on the objective of improved social rights is to be involved in a state of flux; successful agitation for an extension of union rights or equal pay can be no more than a diversion from the overriding historical task of transforming Society; reverence for Law as standing somehow above the Society that is a virtual superstition, a finishing of Law.

According to the Marxists, the point is to change Society. The concentration on maintaining or extending the rule of Law is criticised by Marxists as being based on a misunderstanding of the reality of Law in a capitalist society. Such a stance indicates a failure to discern what is behind the so-called neutrality of the Law and apolitical jurisprudence. The result is a neglect of the basic demands of the class struggle in favour of temporary opportunist gains. The point is to change Society, not to come to terms with it. Law, as a fetish, obscures this historical necessity.

The Collapse of the Marxist Regime

The recent collapse of the Marxist regime has drawn attention to the flawed theory of Law. Despite Gorbachev's attempts to save the union with the introduction of the troika, perestroika, and glasnost, the Soviet Union's economy disintegrates. Hence, it highlights the impracticality of implementing Marxism in governance.

Morgenthau's Maturity and Immaturity Argument

Professor Hans J. Morgenthau, in his book "Politics Among Nations," posits that Karl Marx studied capitalism when it was young. In what could be termed an argument about immaturity and maturity, he maintained that Karl Marx studied Capitalism when it was immature and yet to develop all its features. According to him, mature capitalist behaves differently in that they do not seek unnecessary profits; they deemphasise colonialism and unnecessary profiteering, and they embark on social programs to ameliorate the plights of the working class. Workers were treated with the deserved reverence and dignity by the bourgeois in mature capitalism. Thus, the so-called class struggle is in abeyance in mature capitalism to deemphasise the need for a revolution.

Professor Hans J. Morgenthau, therefore, rejected the Marxist philosophy on specific grounds. Capitalism's first target was the stage of capitalism that critics studied. According to him, the data available to those authors were the data derivable from their observation of immature capitalism. Put differently, the author merely studied capitalism when it was young and has not developed its features. With this, he opines that the class conflict with its attempted Revolution is no longer desirable. Thus, the Marxist philosophy was grounded in halting at the capitalist stage.

The Rule of Capitalist Ruling Class in Succession

We agree with the Marxist postulation that inequality in the distribution of wealth between two categories of people, namely, the capitalist ruling class and the working class may prompt the masses to revolt against the capitalist ruling class. But what features most especially in African countries, has been the termination of the government of some capitalist ruling class only to be replaced by another capitalist elitist ruling class.

People Living in Society cannot think the Same Way.

Moreover, the Marxist theory assumes that societies share similar perspectives. In Nigeria, for example, the people can easily distinguish between a benevolent capitalist and a wicked one. The Society was conscious of the need for reward for hard work. Leaders who become prosperous through hard work, rather than embezzling public funds or exploiting the working class, are always regarded as saviours of the poor, especially those who are philanthropists and whose actions are motivated by consideration for the less fortunate. Any attempt to eliminate them via a revolution might lead to conflict, not necessarily between the Bourgeoisie and the proletariat, but between the proletariat itself. Also, in this Society, the capitalist ruling class are always in possession of sophisticated weaponry to perpetuate their rule. In essence, unless there is a coup, it might be challenging to overthrow them. In this Country today, the Marxists, having realised that it is a fruitless attempt to dislodge the capitalist ruling class from the seat of power, have decided to ally with them. The saying 'if you can't beat them, join them' has become the order of the day.

Failure of Marxist Prediction Concerning the Fate of Capitalism

Nevertheless, Eugene Kamenka has stated that politically, the most critical problems of Marxism arose with the failure of Marxist predictions concerning the fate of capitalism. According to Kamenka, the most advanced industrialised countries have not been the most revolutionary. The proletariat has grown increasingly prosperous and not poorer. The state is not conclusively regarded as the Executive Committee of the Bourgeoisie Class since tensions have not yet sharpened to the point of Revolution; the system has not proven incapable of feeding its people, but the state has become increasingly significant in modern industrial societies. The fiercest labour conflicts in modern industrial and post-industrial societies are increasingly between Unions and the State rather than with private employers. Public ownership has not proven to be an instant panacea, guaranteeing economic efficiency and good labour relations.

Furthermore, the proletariat, as an industrial working class, is becoming a smaller and smaller segment of Society. Service industries, which Marxists neglected, are becoming increasingly prominent, creating new moralities and attitudes towards work. These, according to Kamenka, have weakened the relevance of classical Marxism to the problems of modern post-industrial societies. The Marxist belief is that once Socialism is in place, a planned society based on public ownership will emerge, becoming more egalitarian, with freer and more prosperous people, and that the state's external coercion and Law will wither. But this assertion carries less conviction.

Questioning the Relevance of Marxist's Jurisprudence in Modern State

Marxist Philosophy found its relevance in the Bible. The Marxist philosophy of distribution according to people's needs found its significance in the Acts of the Apostle as recorded in the Bible in Act 4:22-37, where the Bible states that:

"And the multiple of them that believed were of one heart and one soul; neither said anything which he possessed was exclusively his own, but everything they had was in common and for the use of all. With great strength, ability, and power, the Apostles delivered their testimony to the resurrection of the Lord Jesus. Great grace (loving-kindness, favour and goodwill) rested richly upon them all. Nor was there a destitute or needy person among them, for as many as were owners of Lands or Houses proceeded to sell them, and one by one, they brought the amount received from the sales and laid it at the feet of the Apostles. Then, distribution was made according to anyone's need:

But for the persecution of the Apostle, per adventure, they continued in this way and also

metamorphosed into a larger community of believers; a philosophy of governance would have emerged like advanced Socialism or 'Christianism'. Even though Socialism found its relevance in the Bible as a mega philosophy, its significance has not been outstanding in the modern-day government of the world for many reasons.

Critics cannot deny the Conflict of the Opposite Thesis

Marxism cannot eliminate the Hegelian Metaphysics of dialectical idealism. The reason is that before any conclusion is reached on a matter, ideas must be cross-fertilised through dialogue among people. Even if we intend to build a house, there must be an idea in the builder's mind before the outcome of that idea is divulged to the architect for advice, contribution, or counsel. Thus, from thesis to anti-thesis, and to synthesise. Although Karl Marx found Hegelian metaphysics too spiritual, it was from Hegel's thought that Karl Marx's philosophy found its roots. In essence, Marxism is rooted in Hegelian metaphysics.

Unfit Philosophy to all Human Situations.

The Marxian idea of stages in the development of communism, from primitive Society to slave society, to capitalist Society, to socialist state, and finally to communism, could not find practical applicability in many societies. The relevance of these stages of development in Marxist's historical narratives could not have universal application. It is never a fit for all societies. It is not true that all societies would pass through those stages of development and finally metamorphose into communism. Historical studies by authors on the political developments in more than 90% of the countries in the world have not revealed that these nations have passed through the stages that led to the journey of communism. The trajectory reveals that The best we can say about Marxism today is that it is a near-ideal theory that has not yet entirely found its footing in the governance of men.

Difficulty in Exercising Franchise Based on the Party's Ideological line.

In most countries of the world, and particularly in many developing nations, there have been few ideologically based political parties that present themselves as either capitalist-based or of socialist orientation. This would have allowed electorates to choose between Parties whose political and economic ideologies promise private ownership of the means of production (capitalist-oriented) or the party with a philosophy of government ownership of the means of production. In essence, democracy and ideologically based political parties have not been found to mix profoundly. So, it is difficult to ask, as in the Nigerian situation, which politico-economic ideology—Capitalism or Socialism—do the electorates prefer

The so-called Industrial Revolution did not bring the Labour Party to Power.

Karl Marx identified the emergence of the Industrial Revolution as one historical factor that would trigger the revolt of the proletariat, or labourers, against their masters in government. Meanwhile, in our world, labour has not been seen to engage governments in armed conflicts. Instead, the Labour Union has been using its collective bargaining strength to negotiate new wages and salaries, along with improved welfare conditions for workers. We have not seen it a common scenario for the Labour Party to engage in an armed struggle with the government to topple it.

The Rich Ones as Saviours in Some Cultures,

Marxist philosophy has not gained universal acceptance. The reason is that, in some cultures, people hold an entrenched belief that some individuals are destined to be wealthy while others are destined to be impoverished. The poor people feed and survive at the mercy of the wealthy capitalists. Any attempt to attack the rich would be rebutted by the poor, by even taking cudgels to protect their rich people. The status quo is entrenched, and they will never bring harm to overthrow their rich people.

Undedicated Discipleship.

Many disciples of Karl Marx in the defunct Soviet Union are undedicated to the course of Marxism. Most of them are unguided by the philosophy of their progenitor. For example, implementing Marx's Socialism requires the comprehension of capitalist accounting by examining its role in the Russian Revolution. Bryer recorded that Lenin failed in the ideals of Marxism because he did not understand the concept of capitalism in this regard and lacked the understanding of the concept of capitalist accountings centrality, which requires or envisages universal worker's cooperatives, accountability to workers and Society for value, with the sole aim of increasing workers productive forces to make every labour hour directly of equal social value. In essence, Lenin failed in this regard because he did not understand capitalist accounting, Marx's explanation of it, or its interim aim; instead, he equated it with budgeting. He only got it right in 1921, which prompted his New Economic Policy in 1922. Vladimir Lenin was acclaimed to be a good leader but a bad person. His New Economic Policy was used to improve the lives of the people, especially the lower classes, by providing them with better wages. He was acclaimed to be a fantastic speaker who could sway his audience and gain support very quickly. His socialist orientation did not prevent him from being a brutal dictator. His only goal was to kill those opposing him, killing many innocent Russians. He was reputed to have failed to implement Marx's concept of Socialism.

An Overview of USSR's History of Marxian Philosophy from Czars

Following the series of Russian Revolutions that took place throughout 1917, communism was adopted by the Russian government. For centuries leading up to World War I, Russia was ruled by an absolute monarchy under which the lower classes had long suffered in poverty. The nationwide famine and loss of human lives as a result of World War I caused tension. The first Revolution began when the Russian army was sent to control a protest led by factory workers who had recently lost their jobs. However, the army did not follow the Czar's orders, and many soldiers defected and protested in solidarity with the workers. The military quickly lost control of the situation, and the Czar was forced to abdicate. The imperial parliament formed a provisional government, but Vladimir Lenin's Bolshevik party overthrew it in October 1917. Bolshevik leaders appointed themselves to many high offices and started implementing communist practices based on Marx's ideology.

Following the removal of the Czar, Vladimir Lenin returned to Russia after being exiled for anti-Czar plots. Other revolutionaries, including Leon Trotsky, also returned to Russia to seize the opportunity. Lenin and Trotsky established the Bolshevik Party, a communist party that opposed the War, which they believed was wreaking havoc on the unstable nation. The Bolshevik's anti-war platform was popular among the Russian people. Lenin used this momentum to overthrow the provisional government, take control of the Country and pull Russia out of the War. Lenin also promised "Bread, Land and Peace" to the large populations affected by the famine, thereby further increasing the party's popularity. However, when the Bolsheviks gained only 25 per cent of the votes in the 1917 elections, Lenin overturned the results and used military force to prevent

democratic assembly. He established several state-centred government programmes and policies that would continue, in some form, throughout his reign in the Soviet Union. His plan for national economic recovery, the GOLERO Plan, was the first of its kind and was designed to stimulate the economy by bringing electricity to the entire Country of Russia. Lenin established a national system of free healthcare and public education. He also established the Cheka, a secret police force to defend the success of the Russian Revolution and censor and control anti-Bolshevik newspapers and activists. Following two failed assassination attempts, Lenin, following a suggestion from a military leader named Joseph Stalin, authorized the start of the Red Terror, an execution order of former government officials under the Czar and Provisional Government, as well as the royal family.

Shortly thereafter, the Country dissolved into a civil War between the ruling Bolsheviks and the White Guard, a loose alliance of anti-Bolshevik parties, including Tsarists, right-wing parties, nationalists and anti-communist left-wing parties. Both sides engaged in terror tactics against each other, including mass executions and the establishment of Prisoner of War labour camps, and wreaked havoc on the Country's already weak agricultural and economic system. Following the end of the War in 1921, Lenin established the New Economic Policy, which allowed for private businesses and a market economy despite its direct contradiction with Marxist ideology. He also annexed Armenia, Georgia and Azerbaijan to provide geographic and political protection from the party's political and ideological enemies. He died in January 1924 of a heart attack. After his death, several members of the Communist Party's executive committee, the Politburo, vied for control of the government.

The Rise of Joseph Stalin to Stardom

Joseph Stalin proposed the idea of fighting the Communist Party's enemies through systematic mass terror and killings of Lenin. As General Secretary under Lenin, he also oversaw brutal military actions throughout the Civil War and led the 1921 invasion of Georgia to overthrow an unfriendly social-democratic government. In Georgia, Stalin took the lead in establishing a Bolshevik regime in the Country with hardline policies that forcefully repressed any communist opposition. Lenin disagreed with Stalin's tactics in Georgia, and just before his death, he dictated notes in his Testament, warning of Stalin's excessive ambition and obsession with power and advising that he be removed from the position of General Secretary. However, Lenin died shortly thereafter, and Stalin allied himself with several of the Politburo members to suppress Lenin's Testament and maintain his position of power.

Over the next few years, Stalin isolated his major opponents within the Communist Party, eventually expelling them, and became the unchallenged leader of the Soviet Union. He officially ruled the Country from 1924 to 1953. In his early years as leader, Stalin revamped the Soviet Union's economic policy, replacing Lenin's New Economy Policy with a highly centralised command economy controlled by the state, which rapidly industrialised the Country. However, the rapid transition from agriculture to industry disrupted the food supply, causing a massive famine that lasted from 1932 to 1933. Simultaneously, people deemed to be political enemies began being imprisoned in labour camps or deported to remote areas of Russia. In 1934, actions against political enemies, including members of the Communist Party who disagreed with Stalin's policies, intensified with the start of the Great Purge. About one million people were executed from 1934 to 1940 under Stalin's orders.

In 1939, Stalin signed a Non-Aggression Pact with Nazi Germany's Adolf Hitler. However, when Hitler broke the pact and invaded the Soviet in 1941, the Soviet Union joined the Western Allies

in their battle against the Nazis. With the United States and other allied European Countries leading the Charge on the Western Front and Stalin pushing back from the East, the Nazis were defeated when the Soviet Red Army captured Berlin in May and the Western armies' D-Day invasion in June 1944.

After Stalin died in 1953, a power struggle for leadership ensued, which was won by Nikita Khrushchev. Khrushchev's landmark decisions in foreign policy and domestic programmes changed the direction of the Soviet Union, bringing détente with the West and relaxation of rigid Controls within the Country. Khrushchev, who rose to power under Stalin as an agricultural specialist, was a Russian who had grown up in Ukraine. During his reign, Ukrainians prospered in Moscow. He took it for granted that Russians had a natural right to instruct less fortunate nationals. It was especially evident in the non-Slavic republics of the USSR and Eastern and Southeastern Europe. His nationality policies reversed the repressive policies of Stalin. He grasped the nettle of the deported nationalities and rehabilitated almost all of them when he discovered that the accusations of disloyalty made against them by Stalin were false. Consequently, many nationalities were allowed to return to their homelands within Russia; the Volga Germans, however, were a notable exception. (Their lands had been occupied by Russians who, fearing competition from the Germans, opposed their return).

The Crimean Tatars were similarly not allowed to return to their home territory. Brezhnev, a Khrushchev protégé eventually replaced Khrushchev as the Soviet leader. Thousands of young communists descended on Kazakhstan to grow crops where none had been grown before. When Brezhnev died in 1982, most elite groups understood that the Soviet economy was in trouble. Due to senility, Brezhnev had not been in effective control of the Country during his last few years. The Politburo was dominated by older men, who were overwhelmingly Russian. Non-Russian representation at the top of the party and the government had declined over time. Andropov and then Konstantin Cherenkov led the Country from 1982 until 1985, but their administrations failed to address critical problems. Andropov believed that greater worker discipline and a crackdown on corruption could eliminate all forms of economic stagnation. He did not regard the structure of the Soviet economic system itself to be a cause of the Country's economic problems; therefore, only minor reforms were necessary. He thus pursued an economic policy aimed at increasing economic growth while boosting capital investment. To him, capital investment is essential for enhancing the technological foundation of the Soviet economy and promoting specific structural economic changes. His goal was quite plain: to bring the Soviet Union up to par economically with the West.

When Gorbachev assumed the leadership position, he concluded that more profound structural changes were necessary. In 1987-88, he pushed through reforms that fell short of creating a semi-free market system. The consequences of this semi-mixed economy, with its contradictions, brought economic chaos to the Country and great unpopularity to Gorbachev. Gorbachev launched glasnost ("openness") as the second vital plank of his Reform efforts. He believed that the opening up of the political system, essentially democratising it, was the only way to overcome inertia in the political and bureaucratic apparatus, which had a significant interest in maintaining the status quo.

Additionally, he believed that the path to economic and social recovery necessitated the inclusion of people in the political process. Glasnost also allowed the media more freedom of expression, and editorials complaining of depressed conditions and the government's inability to correct them began to appear. As the economic and political situation began to deteriorate, Gorbachev

concentrated his energies on increasing his authority (that is to say, his ability to make decisions). He did not, however, develop the power to implement these decisions.

By the summer of 1988, however, Gorbachev had become strong enough to emasculate the Central Committee Secretariat and remove the party from the day-to-day running of the economy. The responsibility was to pass to the local Soviets. A new parliament, the Congress of People's Deputies, was convened in the spring of 1989, with Gorbachev presiding. The new body superseded the Supreme Soviet as the highest organ of State power.

Communism has Failed in all Recognised Communist Countries around the globe over the decade.

There are about seven recognised communist Countries in the globe, namely the Soviet Union, China, Cuba, North Korea, Vietnam, Belarus and Venezuela. The Warsaw Pact Nations, like Albania, Bulgaria, (Czechoslovakia, Romania, Poland, and Hungary, were Communist States between 1945 and 1991 with Russia at the head. But, as communism flourished into disintegration in 1989, communism disintegrated in many of these nations as well. Even today, capitalism is the engine of Chinese economy. Tomasz highlighted some of the evils associated with communism, including rationing of all essentials, Scarcity of freedom, families as the state's hostages, censorship of publications, communist leaders as a propagandist, unrealistic utopian era, and in addition to the dictatorial and totalitarian tendencies of the Marxist regimes.

Tomasz States that people lost hope at a time when communism was operating in Poland as all essentials were rationed amid Scarcity, queuing for hours in wait for items short of deliveries. These were accordingly aptly described by Western scholars as the economy of Scarcity. According to Tomasz, not only were goods scarce in communist Poland, as well as in Soviet bloc countries, but freedom of everything was also scarce. As he illuminated, citizens needed a particular passport to travel to other democratic Countries, which must be returned to a local militia upon your return. In contrast, the rest of the families are taken hostages in their own Countries. Tomasz also noted that the home Country seems like a big prison without the freedom to disseminate and read or listen freely to printed or aired information, except for reading and listening to the communication instruments and gadgets of government propaganda.

Conclusion

In addition to the above perspectives, communism in practice portrays the image of totalitarianism and dictatorial regimes with anti-democratic tendencies. Communist nations were the hubs of merciless execution, as a result of which they could never be on the same page with democracy. As it is, one wonders how a mega theory propounded by Karl Marx and Engels in their Communist Manifesto can be seen as a gift to the world, akin to a scorpion. How could one conceive of it that the Manifestoes, which highlight the importance of class struggle in the movement of history, ex-rayed the dangerous instability that Capitalism tends to create, illuminated the requirements to form a Communist State, and Set out the ultimate goal of a communist State would represent the dangerous venom that takes millions of innocent souls? The answers are not far-fetched; the thesis that the state, representing the instrument of oppression, together with Law, would wither away represents the unrealistic internal contradiction in Marxism. The fact remains to date that the state refused to fade away in communist States and is at the height of oppression. The Law in a communist State forever abides by its draconian postures. The two demons that Marx envisaged would wither away with communism endured. The truth of the matter is that Marx and Engels failed to clearly outline the

fundamental requirements for establishing communist governments. What writers should concern themselves with now is the assignment of constructing the roadmap for establishing a communist government. It may be our concern to develop a socialist State. At the same time, we drag communism to the guillotine since there cannot be an absence of government, and the active participation of private enterprise in the economy is necessary as a partner in the state's economic development. The State and Law cannot be in extinction except in a failed State.

It is a matter of historical fact that adopting a political-economic philosophy of absolute communism without a compass for its navigation poses dangers. Additionally, there is a danger inherent in the philosophy of absolute capitalism. Experience has shown that even in most advanced nations of the world, not to talk of developing countries, attempts to revert to a market-oriented economic policy rooted in capitalist State economic policy through privatisation have led to the sales of government fortunes to cronies and bandits in government that produce super-rich individuals who are leaking the heart of the mass population of the Country's citizens with their hyper profit motives.

Meanwhile, since Marx and Engels failed to provide guidelines for the establishment of a communist government, the next issue is not to continue debating Marxism, Socialism, and Communism but to produce workable political, economic, and social philosophies that enhance the quality of life for world citizens. In doing this, the first task is to explore the fundamental goals of Socialism and Communism. In this respect, there are three basic goals of the annihilation of capitalism: second, the nationalisation of industries under the monolithic control of the government of the people, and third, the distribution of wealth equally. However, we have come to realise that these goals are unattainable. Instead of abolishing capitalism, it is better to encourage it by reforming it through the government's adoption of robust economic policies. Policies such as the introduction of workable fiscal and monetary policies that would discourage all forms of exploitation, expropriation, and the spread of inflationary spirals in the economy, as well as breaking the monopolistic tendencies of capitalist exploitation, are necessary.

Additionally, maintaining the integrity of the external par value of local currencies vis-à-vis other foreign currencies is crucial. This paper emphasised that, although politics and economics are interrelated, both threads differently and are not compassed by the same rules and principles. To direct a nation's economy effectively, the government must adopt the appropriate economic policy. Extinguishing private ownership of the means of production cannot work for any society. Still, the solution lies in adopting the right economic policies to address the inadequacies of capitalism. Needless to say, this aspect of castigating capitalism as the evil to be removed in the Marxian postulation has never worked for any nation. No wonder the Soviet Union disintegrated and later gave way to capitalism.

In essence, there should be active government participation in the economy. The evil of corruption in the corridors of power should be addressed. There should be stiff penalties for official corruption. How do we explain that people in authority with access to better pay and social welfare packages themselves are involved in the theft of public funds? Corruption is essentially a form of robbery, and any government officials participating in it should be held accountable and face the full wrath of the Law accordingly. It is, therefore, imperative that communism need not be an aspect of the Marxist theory of Law. There cannot be a classless society. Even in the community of Angels, such a classless situation does not exist. In addition, the State and the Law cannot be done away with unless there is a return to the Hobbesian State of Nature. The idea of a society without Law should not form an aspect of the Marxist theory of

Law. The historical epochs outlined in the Marxist theory of Law, from primitive Society to Communism, may not apply to many societies. History revealed the possibility of the following epochs:

The Spiritual Society

Man did not ordinarily emerge in the Society accidentally. The first realisation by man was the fact of ascribing his existence to a metaphysical being. Some cultures tagged this metaphysical being as an invincible object, the visible object in nature, an unseen spirit, or God. Some people who are spiritualists were specially assigned to lead the worship or reverence for this being. To appease the being in a moment of trouble and to guide them to give specific directives. Those who play leading roles in intercession to the spirit being are themselves deemed semi-gods and ordained leaders in the affairs of men.

The Protector's Society.

As the community continues to grow, with the threat of War from the powerful community against the weaker Society, the need to engage the powerful among men arises to provide protection and security for lives and property becomes imperative. Most of those selected to lead the battles were spiritualists who now took it upon themselves to train others in the act of War.

The Monarchies Society

The need to avoid the death of the war leader on the battlefield led to the appointment of a spiritual leader who would provide guidance and instruction, staying in a community-built house named the Palace as the leader of the community. The leader in this capacity is called the king, the monarch, the Czar, the Emperor or an Oba.

The Emergence of Modern Democracies

Modern democracies emerged through the activities of missionaries who sought to propagate and establish their religion through preaching, as well as through the superior power of the colonial masters. With modern munitions of War, as technologies advanced in some developed countries, three agents of change emerged in the affairs of men: the military force, colonial masters, and revolutionaries. The capitalists of industrialised nations, accompanied by their military might, overthrew and subdued local regimes and later introduced democracies. Areas or nations unaffected by colonial exploitation developed internal revolutionists who overthrew established monarchs.

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