

REALIZING PURIUMDEMOCRATIC-SOCIALISM IN SOCIETY

Ogbu, Emmanuel Elijah

Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Oyo state, Nigeria

Nwafor, Chidera Cynthia

Department of Political Science, Faculty of the Social Sciences, University of Nigeria, Nsukka

ABSTRACT

Socialism and Communism has been short lived in the minds and structures of any country's citizens as the era of capitalism has with its hegemonic and legitimative authority dominated the industrialized world. Few studies have identified ways towards achieving fairness in socio-political sphere, without showing the how, but only focused on the who that is not making it work.

This paper argues on the contrary, as it strongly maintains an introductory technique that explains the why and how purium democratic socialism will be realized in capitalist society. This study findings are derived from the use of secondary source data to harbinger on the intellectual collective authority of the proletariat as the appropriate response-action fitting to increase the reality of puriumism in society.

The implication for research on Purium-democratic socialism is that this technique intermediary should be adopted and infused not only on educational foundation but also governmental foundation and other institutions of states to foster the emergence of socialism and communism.

Key words: *Intellectual group authority, Purium-democratic socialism, Hegemony, Legitimation, Interval transparent Regulatory authority*

Introduction

Purium Democratic socialism: The final stage of capitalism (A prerequisite for post-modern capitalism) Par is a Latin word which means equal value in condition or circumstances. The genitive

plurality of ‘‘Par’’ in Latin is what is called Purium. The revolutionary process since 1917 has led to a quite different social order than its pioneers anticipated (Bahro, 1977). Therefore, a balance in legislative authority and distribution of wealth from the upper class to the lower class and from the lower strata to the upper strata by an interval regulatory authority will foster ‘‘Puriumism.

To do this; affinity groups within countries must organize itself not as an apparatus superior to the state, but as the group intellectuals through which is mediated the whole society’s awareness of the problems of its development. Naturally, the armed forces must be codified through civil military relations in obeying state laws in edifying the restructuring and construction of military industrial complex and disengaging the militarization of the civilians and the civilization of the military, where ex-military officials will not be allowed to govern the state, for in comparison to developed state with high psychic techniques this discourse is against the state laws and must be embedded in the state constitution during an evolution of political power.

The concept of the collective intellectual (also known as intellectual group authority) is a legacy from Antonio Gramsci’s analogy ‘‘the way the ideological authority of a party depends directly on the quality of its intellectual production; on the power of comprehension and mobilization possessed by the model in which it reflects social reality and prescribes the direction of change’’.This is suggested because of the perceived anomalies ranging from inequality to inequality in the capitalist society. And the intellectual group authorities between the proletariat and the bourgeoisies will bring about a revolution for the new state called Purium capitalism. This alternative can only be based on a critique that is focused on uncovering and understanding the present barriers to emancipation, the causes of unfreedom and inequality (Bahro, 1977).

The trajectory of state development originate from classical modernization to contemporary neo-liberal and transcend to post development discourse which encourages neo-marxist perspective in psychological and human liberation encompassing social change by forming an organization that enhances African centric development by selecting intellectual individuals from various African continent of the world and in different spheres of life in accordance to their historic performance This is what is referred to as external regulatory authority)where the selected minority rule and majority

obey based on genuine accountability of evidence performed by delegation of responsibilities and accountability by scrutiny and body of checks and balances in each African documented state by participation.

This is what Mikhail Gorbachev (1985) referred to as Glasnost (Openness) and Perestroika (Restructuring) which introduced profound changes in the then Soviet Union. In this form or type of society, the classes (bourgeoisies and the proletariat) that exist must possess an intellectual authority before assuming any leadership position. By so doing the economic and other sectoral activities of bourgeoisies will be monitored practically by the intellectual group authority of the proletariats during the time of the bourgeoisies ruling in every aspect of the societies (except for the religious activities which will be divinely influenced by God) and during the ruling and control of economy and other sector-activities by the proletariat, they also will be monitored by the authorities of the intellectual bourgeoisies (this is what is referred to as internal regulatory authority). With these intervals of internal and external transparent regulatory authority in governance equality of properties, social status, social living, cultural values, and so on will be settling within the structure of every societies because it has been internally and externally influenced by regulatory authority itself. Many people, even those who see themselves as Marxists, fall into the old ideological fallacy of seeing the subordination and inferiority of individuals as the cause of the prevailing relations of domination, instead of their consequence. (Bahro, 1977)

The twentieth-century socialist experiments in Russia and China undermined human rights in their efforts to reduce inequality (Hodgson, 2016). It is with this that Ralf Dahrendorf (1959) in his work on Class and class conflict in industrial society argued that the struggle for authority is what causes conflict and inequality in society. Therefore, with the introduction of interval transparent regulatory authority of the purium within the capitalist society, socialism or communism can without any hindrance be achieved in any society seeking egalitarianism. The main reason socialism or communism has not been achieved is because the intermediaries of puriumism within the capitalist society has not been consciously and holistically integrated. There is need for a collective trained mental power with the capacity to exercise positive changes into any aspect of an assume valued position of society (this what is referred to as the intellectual group authority).

The Epistemology of Purium Democratic Socialism

The tempo at which the world is shifting should be a reason for dismay rather than enthusiasm, so long as the global process still turns its path spontaneously, in patterns that no group dynamics intended. And the economic process in the countries of actual socialism forms part of this flow, deliberately so in detail, blindly soon the large scale. By contrast, in his 1846 treatise on the German Ideology, Karl Marx saw communism as a state of mind more accurately, a revolution of the mind: a movement which searches for emancipation and truth. By testing the boundaries of reality and questioning common sense, communism becomes “the real movement that abolishes the present state of things.” What Marx understood by socialism and communism is not very familiar to present day communists, even to those who genuinely are such ((Tritschler, 2016;Bahro, 1977) meaning that Karl Marx did not fail in his utopia prediction.

For Marx, the revolutionary potential of communism resides in its revelatory status: not a blueprint for utopia but a way to explain capitalism's irresolvable conflicts and flawed moral position. True to its origins, therefore, communism for Bahro, was above all a revolution of the mind (an awakening which involves the revolutionizing of the whole social framework) while capitalism will evaporate. This is the reason why all criticism that seeks to equate the economic essence of existing socialism with state capitalism, by virtue of certain analogies, completely misfires. As Goethe put it, ‘Whatever is the lot of humankind, I want to taste within my deepest self’(Tritschler, 2016;Bahro, 1977; Faust, 1771).

Thomas Paine (1737-1809) argued for an inheritance tax but balanced this by a grant to each adult at reaching the age of maturity. In this way, wealth would be recycled from the dead to the young, providing greater equality of opportunity across the board (Hodgson, 2016).

Socialism once meant the promise to create a new and higher civilization, to solve the basic problems of mankind in such a way that the individual would be at the same time both satisfied and liberated. When the movement first took shape, it spoke of general human liberation, and not just of this moderate welfare, devoid of prospects, in which we vainly seek to outbid late capitalism. Up to now,

however, it seems that communists have only come to power in order to continue the old civilization at an accelerated tempo. In the most comprehensive sense of the term not just a political sense, but a cultural one the countries of actual socialism are compulsively, as it were, ‘following the capitalist road’. Preeminently reactive in its approach, what passes for socialist construction is insufficiently distinctive in its capacity as a non-capitalist road so far as the mode of human life, the existential problems of individuals, is concerned. (Bahro, 1977) “If we take socialism, not as an economic theory, but as a living ideal,” ... “Then, undoubtedly, it is associated with the ideal of equality in *abilities* or *similarity* in physical strength and mental ability. But equality is a concept ... that cannot be deduced from experience and reason” (Lenin Internet Archive, 2004).

Typically, there is freedom to trade and equality under the law, meaning that most adult’s rich or poor are formally subject to the same legal rules (Piketty, 2014) People no longer believed that ancestry or religion determined their status in life. Everyone was the same as everyone else (Menand, 2016) But with its inequalities of power and wealth, capitalism nurtures economic inequality alongside equality under the law (Hodgson, 2017)

The first man to having fenced a piece of land and said this is mine and found people naïve enough to believe him is the true founder of civil society: but you are undone if you forget that the fruit of the earth belong to us all and the earth itself is nobody’s (Rousseau, 1754).

To Rousseau, (1754) there was no property ownership or private accumulations of wealth or classes in man’s earliest society, but inequality set in when men began to fence lands and called it there’s and others were naïve enough believe them. This was the drastic step that moved societies from equality to inequality. Equality of Opportunity is partly motivated by the plausibility of treating individuals equally and partly motivated by the unattractiveness of giving each person the same, or Equality of Outcome (McCoy Family Center for Ethics in Society, 2017).

The zeal for political dominance results in intra-class struggle and manipulating ethnic diversity for political mobilization to achieve class interest (Muhibbu-din, 2010).Some inequality results from individual differences in talent or skill. But this cannot explain the huge gaps between rich and poor in many capitalist countries. Much of the inequality of wealth found within capitalist results from

inequalities of inheritance. The process is cumulative: inequalities of wealth often lead to differences in education, economic power, and further inequalities even in income (Hodgson, 2016).

Euclid (300 B C) in his work on the five general axioms which has become a rule of mechanical law today asserts that:

Things which are equal to the same thing are equal, and if equals are added to equals the whole (sum) are equal; things that coincide with one another are equal, and if equal are subtracted from equal the difference are equal. Therefore, the whole is greater than the part. (Joyce, 1996)

Equality within the Purium Democratic socialist state can be homogenous or heterogeneous and be hierarchically innovated. That is, equality in resources, welfare or opportunities might be distributed to everyone equally but not everyone is mentally, competently or by family size equal in measurement to use the resources or opportunities more effectively than those who are more competent.

It therefore means that individuals within each Purium capitalist state must all possess an intellectual group authority, otherwise the homogenous equality of opportunities or welfare distributions will eventually lead to inequality in its consequences in society that strives for equality. And the equality without reservations that every society should strive for; should be primarily the equality in welfare services to every individual in society that will be geared towards developing preferences for intellectual group authority to model rationality and complete information in them that will encourage rewards for relevant talents and hard work.

Purium Capitalism In Capitalist Society

In his work on *The Alternative in Eastern Europe*, Bahro (1977) posits that a peaceful eco-communist alternative to capitalism is both possible and essential, but the belief that capitalism offers a life that is desirable must first be overturned if this alternative is to flourish; in this sense, communism is capitalism's greatest enemy (Tritschler, 2016) Where then are the forces that will undertake this? Do they exist at all? (Bahro, 1977).

Ackerman and Anne (1999) in their work on Stakeholder society stressed that for equality to emerge there is need for progressive taxes on wealth rather than on income with the supportive assertions from Paine's agenda (1797) who advocated on welfare provision and a guaranteed pension for those over 50 years of age. They argued that 'property is so important to the free development of individual personality that everybody ought to have some 'and they argued that every citizen has the right to share in the wealth accumulated and recycled to younger generations rather than siphoned away by preceding generations. They echoed Francis Bacon: 'Wealth is like muck; it is not good but if it be spread (Hodgson, 2016).

Wealth made us weak as the years went on and disgraceful self-indulgence broke our spirit...and that feeling "we have never had it so good is deadlier than any weapon; it lies heavily upon us and takes vengeance for the world we have conquered" (Juvenal, Six Satire; 287)

If the Japanese scientist, in order to help mankind vanquish syphilis, had the patience to test six hundred and five preparations before he developed a six hundred and sixth which met definite requirements, then those who want to solve a more difficult problems, to vanquish capitalism, must have the perseverance to try hundreds and thousands of new methods, means and weapons of struggle in order to elaborate the most suitable of them (Flaming, 1989).

Communists must bear in mind that they have inherited the most developed theory and method of social knowledge, which has already been worked out and tested. It remains the appropriate instrument for discovering the alternative point of departure in the present reality itself. In August 1917, Lenin said: Accounting and control is the main thing needed to achieve the 'smooth working,' the correct functioning of the first phase of communist society ((Bahro, 1977; Fleming, 1989).

The early socialists failed to draw the ultimate theoretical conclusions from the visible sickness of the capitalist formation, given their hope that with its dissolution all emancipation could be achieved at once. To Gramsci (1932) in his work on Hegemony, argue that the capitalist state used an instrument of cultural leadership called hegemony which was external to the individual (media culture, police, education system, technologies, public health organizations, corporations and foreign aids and other hegemonic products) to dominate people and make them conform to their class ideology. While,

Habermas (1973:118) in his work on Legitimation, maintained that actions are controlled through the political ideologies of the ruling class in ways that seems generally acceptable by law. In “A Great Beginning,” written in 1919, Lenin said that socialism does “not take shape in fantastically harmonious, ‘ideal’ conditions, but in the real conditions of the frantic resistance of the bourgeoisie which assumes many and diverse forms.” (Bahro, 1977; Fleming, 1989).

The solution lies in bringing out the federative principle, which is inherent in the well-known idea of free association, and which also characterized for example Marx’s option for the commune system of organization. The fundamental units of associated labor and social life must be relatively autonomous sovereign combinations on a territorial basis, which will form microcosms of society. Capitalism builds on historically inherited inequalities of class, ethnicity, and gender; At least in this respect, capital and labor do not meet on a level playing field; this asymmetry is a major driver of inequality. Especially as capitalism becomes more knowledge intensive, this can create an unskilled and low paid underclass and further exacerbate inequality (Bahro, 1977; Hodgson, 2016).

The socialism which Marx and Engels foresaw, and which Lenin and his comrades undoubtedly hoped for also..., will come: Socialists should be sensitive, he suggested, to the Christian precept ‘Do not store up treasures on earth,’ and to the fact that individuals require a basic level of security, not only in the material sense, but also in the sense of having favorable social conditions for the cultivation of their own inner development. It is not just the bourgeois class but the industrial system itself which threatens our survival: capitalism a system that reproduces itself through exploitation. (Tritschler, 2016) Conflicts, inequalities and political resistance occur not because of abstract moral principles but rather because of perceived violation of intuitive conception of justice. ((Bahro, 1977; Honneth, 1990).

The dynamic of social development is gradually shifting from material expansion to the development of human subjectivity; in other words, from the great needs to have and display, it is shifting to a life for deeper human knowledge, feeling and being. From this arise the possibility for a grand alliance of all those forces and tendencies that would like to lead men out of their imprisonment by material compulsions they themselves have created. Lenin held that capitalism could not be eliminated, and socialism fully established at one stroke. It took time to phase out the old capitalist machinery, set up

new economic and political institutions, and remold people's way of thinking. Lenin believed that socialism would eventually replace capitalism worldwide because it would prove economically superior and would provide a better quality of life for its people (Bahro, 1977; Fleming, 1989).

If we do not provide fair opportunities to every individual within our borders, many who have the potential to succeed will never be able to achieve that potential. If we do not regulate what needs to be regulated, unchecked capitalism will become a cancer sapping the life from society. In order to fully achieve Capitalism's maximum benefit, we need a strong government, not for the purpose of wealth redistribution alone but rather for the purpose of ensuring an equal starting point for each member of society (Zang, 2000).

The possibility of achieving a progressive change in society will not definitely be in the absent of reviving the industry movement and other micro small and medium enterprise movements. But the alienated social conditions of the people in society have led to mechanically and irrationally functioning institutions that prevents this people from living according to their better understanding, which in turn means they are quite unable to develop this understanding (of purimism) to the full. (Bahro, 1977).

Bahro, therefore calls on all of us to sense and activate our own strength. For him, it is a movement for human development and self-realization to combine within a political-psychological context (Tritschler, 2016). However, it is the vertical (not the horizontal) traditional division of labor by functions requiring varying levels of ability and knowledge that prevents socialism and communism in society and without abolishing the traditional division of labor and the state there could be no social justice, no real freedom, no equality, and no brotherhood.

This modes of production, communication, and distribution created enormous wealth. But there was a problem. The wealth was not equally distributed. Ten per cent of the population possessed virtually all the property; the other ninety per cent owned little or nothing. It therefore developed two types of people in the world: the people who owned property and the people who sold their labor to them the

causes and solution of social problems lies outside the individual and his immediate environment (Menand, 2016; Laurer, 2004).

In April 1918, Lenin described the task this way: In every socialist revolution the principal task of the proletariat, and of the poor peasants which it leads, is the positive or constructive work of setting up an extremely intricate and delicate system of new organizational relationships extending to the planned production and distribution of the goods required for the existence of tens of millions of people.... (It is a) difficult problem. Everything which oversteps the official universe, and particularly that which constitutes the essence of surplus consciousness (is the growing quantity of free psychosocial energy which is no longer tied up in necessary labor and hierarchical knowledge), is either blocked or driven back into the sphere of isolated private affairs, each separate from the other. They are then compelled to seek compensation in consumption, in passive amusement, and in attitudes governed by prestige and power (Fleming, 1989; Bahro, 1977).

In his analysis of where cultural revolution will be fought, Bahro (1977) maintain that The entire mental life (one oriented towards an ideological intelligent insertion into the totality) of society is the battlefield of the coming cultural revolution and this mental life does not run counter to material existence, but precisely by way of the reproduction process and its goals, its center of gravity being information and decision. Successful work in the field of knowledge requires that all participants have access to the totality of significant information; it requires a 'horizontal', non-hierarchical co-ordination of investigations on the basis of the self-activity of the interested persons; it requires the admission of hypotheses which burst through the customary conceptual framework; and finally, it requires the free discussion of different interpretations, without evaluation by any official authorities empowered to confirm or invalidate them.

Lukacs (1922) in his work on class and class consciousness argue that in the capitalist society is confronted (and controlled) by realities made by themselves which has now become natural phenomenon of exploitation to them. Lukacs refused to see the proletariat as being driven by external force but rather viewed them as active creator of their own fate.

In his short work on the Tasks of a new Party, Bahro (1977) demonstrated how purium can be realized: It would have to be: (1) not a working class party in the old and far too narrow sense, but a combination of all those people, from all strata and groups in society, whose consciousness is dominated by emancipatory needs and interests; (2) not a mass party of the sort where a self-appointed élite leadership of authoritarian intellectuals manipulates those labeled ‘members’, but a union of individuals who are like-minded, i.e. interested in solving the same problems and all regarded as equally competent; (3) not a sectarian corporation of ‘those who know best’, closed off from society, but a revolutionary community open towards society and which anyone striving in the same direction can join; (4) not a supra-state organization which guides and controls the actual apparatus of the state and administration from outside and from above, but the ideal inspirer of an integrated activity of all groups at the base, which gives people the capacity to control all decision-making processes from within; (5) not an obedient army carrying out bureaucratic decisions about maintaining and extending the *status quo*, but what Gramsci called a collective intellectual, creating and exercising majority consensus for change, in democratic communication with all interests in society (Bahro, 1977) Lenin saw collectivization as crucial to transform the peasants’ individualistic ideology and to modernize and mechanize agriculture (Flaming, 1989).

It is necessary to set a course towards a totally new type of economic reproduction; not only, as we have already stated, because of the environmental and resource crisis, but also in order to relax the tension which leads to the drive for substitute satisfactions. Competition in growth exaggerates inequalities in the material living standard of human beings and peoples, and thereby also their need for compensations. The more is produced, the more must be striven for, possessed and consumed, and the more psychological energy is tied up in abstract labor and compensatory enjoyments, which means it is subtracted from the emancipatory forces. Material insatiability costs us the freedom for higher development, subjects us to regulations which rest on compulsion, and gives society a step-motherly character. If the explosion of material needs cannot be brought to a halt, communism will become not only economically but also psychologically impossible (Bahro, 1977).

It is with this that Manand (2016) maintained that “Man’s own deed becomes an alien power opposed to him, which enslaves him instead of being controlled by him,” In 1922 a book of essays by Karl

Liebknicht was published in Munich, in which the author reacts among other things to the slogan that ‘politics is the art of the possible’; However, anyone who is genuinely discouraged in his convictions by this being impossible should remember the words said in praise of the dialectic: ‘The certain is not certain, it does not remain as it is. Therefore, Communism is not only necessary; it is possible, though communist revolutions did come to pass not exactly where or how Karl Marx imagined they would (Bahro, 1977; Menand, 2016).

The Importance of Purium Capitalism: Intellectual Group Authority

Democratic socialists believe that human beings should democratically control the wealth that we create in common. The Top Business experts of the world today did not create Face book and Microsoft by depending on their own knowledge; tens of thousands of programmers, technical workers and administrative employees did, and they should have a democratic voice in how those firms are run. Its aim is really to create the social framework for the free development of each person, which according to the *Communist Manifesto* is the precondition for the free development of all. Communism cannot advance in any other way than by proving itself in relation to man, to his visible and perceptible climb towards freedom, and this means, above everything external, also inward freedom. Here history faces us with an inescapable demand. (Schwartz, 2016; Bahro, 1977)

Realizing socialism’s potential for economic progress requires flexibility and innovation knowing that “In our revolution we advanced along the path of practice, and not of theory.” (Fleming, 1989) Our civilization has reached a limit of extension at which the inner freedom of the individual appears as the very condition for survival. This inner freedom is the precondition for a collective renunciation, based on understanding, of a continued material expansion which is both disastrous and subjectively purposeless (Bahro, 1977).

In their book *The Spirit Level*, Richard Wilkinson and Kate Pickett showed multiple deleterious effects of inequalities of income and wealth. Using data from twenty-three developed countries and from the separate states of the United States, they observed negative correlations between inequality, on the one hand, and physical health, mental health, education, child well-being, social mobility, trust and

community life, on the other hand. They also found positive correlations between inequality and drug abuse, imprisonment, obesity, violence, and teenage pregnancies. Some inequalities result from individual differences in talent or skill. But this cannot explain the huge gaps between rich and poor in many capitalist countries. They suggested that inequality creates adverse outcomes through psycho-social stresses generated through interactions in an unequal society (Hodgson, 2017).

The process is cumulative: inequalities of wealth often lead to differences in education, economic power, and further inequalities in income (Bowles and Gindis , 2002; Suisse Research Institute , 2012 ; Ackerman and Alstott, 1999 and Atkinson , 2015) The solution naturally depends on one's conception of the goal (Bahro, 1977)In the political sphere, Lenin held that socialism should be far more democratic than the most democratic capitalist state. Socialism provided rights and freedoms for working people that capitalism did not offer, such as the right to a job, the right to health care and to financial security in old age. Socialism should also provide rights that capitalism promised but did not deliver, like the right to genuinely participate in the government. Minority nationalities were guaranteed the rights to develop their own culture, use their own language, and govern themselves. Working people controlled the socialist government through their own political party (called the Communist Party).

The socialist government defended the rights of the working people and ensured that the overthrown bourgeoisie did not return to power. In fact, socialism could only be built if the majority of the people supported it and were actively involved in building it (Fleming, 1989)

Purium Democratic socialism poses a solution against euro centrism development in notion with Walter Rodney thesis of 'how Europe underdeveloped Africa' in reaction to numbers of historical realities amongst the core nation in control of Africa peripheral state which Andre Gunder Frank states African under-development is traced from the historical effects of colonialization and imperialism which is the highest stage of capitalism, beginning from the Berlin conference of 1885/1886 by foreign invaders who partitioned Africans amongst themselves seated that was the genesis of political instability in Africa after independence with most African states were engulfed by military coup, rancorous struggle for political power and the resultant prolonged political imbroglio and civil wars all

hinders development efforts, policies and adoption of national theoretical perspective from becoming. Any wonder Claude Arke submitted that by all indicators political conditions in Africa are the greatest impediment to development.

Purium Democratic socialism in relation to Henry Murray in collaboration with David McClelland arrive at a synthesis to the above thesis and divided these solutions into two called internal/intrinsic influence drive and external/extrinsic influence drive both primarily adopting the psychological development perspective for state rulership to encourage state need for achievement and disregard state governmental affiliation amongst African states.

Conclusion

In conclusion Purium Democratic socialism invokes new African ideology and the abolition of western ideologies by dissolution of powers and authority of the states amongst intellectual to coordinate and control state fiscal policy, where each citizens is given according to their needs and ability to control wealth without labor exploitation where the grass root government is paid adequately.

Purium Democratic socialism advocates the autonomy and hegemony of every state to be independence in Africa, thereby solicitating for Confederalism system of government under thorough scrutinization and invigilator of selected intellectual personal in political, social, economic, culture and humanistic intelligence

REFERENCES

- Ackerman and Alstott. 1999., and Atkinson, 2015. Stakeholder Society.
- Bahro, R. 1977. The alternative in eastern Europe. [New left review i/106, Nov.-Dec.](https://newleftreview.org/I/106/rudolf-bahro-the-alternative-in-eastern-europe) vol. 5.
[https://newleftreview.org/I/106/rudolf-bahro-the-alternative-in-eastern-europe.](https://newleftreview.org/I/106/rudolf-bahro-the-alternative-in-eastern-europe)
- Bowles and Gindis .2002; Suisse Research Institute .2012. Policies to reduce inequality.
- Dahrendorf, R. 1959. Class and class conflict in industrial society. Stanford University Press.
- Fleming, R. 1989. Historical Perspective: Lenin's Conception of Socialism: Learning from the early experiences of the world's first socialist revolution. Encyclopedia of Anti- Revisionism online. Vol. 9, No. 1, Spring/Summer 1989.
- Gramsci, A. 1971. Selection from the prison notebooks of Antonio Gramsci. New York International Publishers
- Habermas J. 1986. Legitimation Crisis. In RC Macridis and BE Broun (eds.) Comparative politics: Notes and Readings, Chicago: The Dorsey Press.
- Hodgson, G. 2016. How capitalism generates more inequality: Why extending markets or increasing competition won't reduce inequality.
- Joyce, D. 1996. The Story of Mathematics. www.Storyofmathematics.com.
- Juvenal, S. 1918. A commentary on the Satire of Juvenal. [www.tertullian.org/ Ancient-literature.com](http://www.tertullian.org/Ancient-literature.com).
- Laurier, E. 2004. Doing office work on the motorway. *Theory, Culture & Society*, 21(4-5), 261-277.
- Lenin Internet Archive .2004. Lenin collected works. vol. 20. 144-147. *Put Pravdy publishes*.
- Lukacs, G. 1922. "History and Class Consciousness, trans." Rodney Livingstone (London, 1971): 1959-1964.
- McCoy Family Center for Ethics in Society. 2017. Equality of opportunity and Education. Stanford University press.
- Menand, L. 2016. Karl Marx, Yesterday and Today: The nineteenth-century philosopher's ideas to understand the economic and political inequality of our time.

Milch, Robert J. 2017. Cliffs Notes on Faust, Parts 1 and 2, literature /f/Faust parts 1 and 2 poem summaries.

Muhibbu-Din O, M. 2010. "Intra-class struggle in Nigeria." Journal of public administration and policy research 2.6: 88-95.

Piketty, T .2014. Capital in the 21th century; Inequality on The Long Run. <http://piketty.pse.ens.fr/files/>

Rousseau, J. 1754. The Social Contract of the Origin of State and Discourses. Willisboatworks.com.

Schwartz, J. 2016. Bringing Socialism Back: How Bernie Sanders is reviving American Tradition. These times publishers.

Ttritchler, P. 2016. Is communism dead, and can spirituality revive it? Bundesarchiv, Bild 183-1989-1216- 014/Senft, Gabriele/CC-BY-SA 3.0. [twitter@TritschlerPaul](https://twitter.com/TritschlerPaul).

Zang, Y. 2000. *The road to capitalism: Competition and institutional change in China.*