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1848 political edition This article needs additional quotes to verify. Please help improve this article by adding quotes to reliable sources. Non-sources of materials can be challenged and removed. Find sources: Communist Manifesto - News newspaper book scientist JSTOR (February 2018) (Learn, how and when to remove this template message) Communist Manifesto First edition in GermanAuthorKarl Marx and Friedrich EngelsTranslatorSaumuel MooreCountryUnited KingdomLanguageGermanPublication DateLate February 1848 Communist Manifesto, originally The Communist Party Manifesto (German: Manifesto der Kommunistischen Partei), is 1848 Commissioned by the Communist League and originally published in London When the revolutions of 1848 began, the Manifesto was later recognized as one of the most influential political instruments in the world. It is an analytical approach to class struggle (historical and then present) and conflicts of capitalism and capitalist mode of production, rather than predicting potential forms of future communism. The Communist Manifesto summarizes the theories of Marx and Engels on the nature of society and politics, namely, that, in their own words, the history of the whole society so far is the history of class struggle. It also summarizes their ideas on how the capitalist society of the time would eventually be replaced by socialism. In the last paragraph of the Manifesto, the authors call for the violent overthrow of all existing social conditions that called for communist revolutions around the world. In 2013, the Communist Manifesto was registered in the Memory of the World program with the Capital of Marx, volume I. Introduction begins: The Ghost haunts Europe - the spectre of communism. All the forces of old Europe have entered into a sacred alliance to banish this ghost. Pointing out that parties around the world, including in government and in opposition, have thrown a branding rebuke of communism at each other, the authors come out of this that the power of the will be to recognize communism to be a power in itself. Subsequently, the introduction calls on the Communists to openly publish their views and goals to meet this children's tale of the ghost of communism with the manifesto of the party itself. The first section of the Bourgeois and Proletarian Manifesto explains the materialistic notion of history that the history of all society so far is the story of class struggle. Societies have always taken the form of an oppressed majority exploited under the yoke of minorities. In capitalism, the industrial working class, or proletariat, participates in the class struggle against the owners of means of production, the bourgeoisie. As before, this struggle will end with a revolution that is rebuilding society, or the general ruin of competing classes. The bourgeoisie, thanks to the constant revolution of production and the continuous violation of all social conditions, became the highest class in society, displacing all the old forces of feudalism. The bourgeoisie constantly exploits the proletariat for its labor power, creating profits for itself and accumulating capital. At the same time, however, the bourgeoisie serves as their gravediggers; the proletariat inevitably realizes its potential and will rise to power through a revolution, overthrowing the bourgeoisie. Proletarians and Communists, the second section, begins with a statement about the connection of conscious communists with the rest of the working class. The Communist Party will not oppose other working-class parties, but unlike them, it will express common will and defend the common interests of the world proletariat as a whole, regardless of all nationalities. The section continues to defend communism from various objections, including allegations that it advocates community prostitution or is not inclined to work. This section concludes with a set of short-term requirements, including progressive income tax; cancellation of inheritance and private property; abolition of child labour; Free public education; Nationalization of vehicles and communications; centralization of lending through the National Bank; expansion of public lands, etc., the realization of which will lead to the harbinger of a stateless society and class. The third section, Socialist and Communist Literature, distinguishes communism from other socialist doctrines prevailing at the time, they are widely classified as reactionary socialism; Conservative or bourgeois socialism; and critical-utopian socialism and communism. While the degree of reproach to rival prospects varies, they are all dismissed for advocating reformism and failing to recognize the outstanding revolutionary role of the working class. The Communists' position towards various opposition parties, the final section of the Manifesto, briefly discusses the communist position on the struggle in specific countries in the mid-nineteenth century, such as France, Switzerland, Poland and Germany, this is the last time on the eve of the bourgeois revolution and predicts that the world revolution will soon follow. It ends with the declaration of an alliance with democratic socialists, bold support for other communist revolutions and a call for the unification of international proletarian actions - Working people of all countries, unite! Writing only the surviving page The first draft of the Manifesto, handwritten by Karl Marx in the spring of 1847, Marx and Engels joined the Justice League, which were quickly convinced by the duo's ideas of critical communism. At its first congress on June 2-9, the League instructed Engels to develop a profession of faith, but it was later deemed inappropriate for an open, non-denominational organization. Nevertheless, Engels wrote the Project of Communist Confession of Faith in which he detailed the League's program. A few months later, in October, Engels arrived at the League's Paris office to discover that Moses Hess had written an inadequate manifesto for a group now called the League of Communists. In Hess's absence, Engels sharply criticized the manifesto and persuaded the rest of the league to entrust it with the development of a new one. This became a project of the Principles of Communism, described as less creed and more examination work. On November 23, shortly before the Second Congress of the Communist League (November 29- December 8, 1847), Engels wrote to Marx expressing a desire to abandon the catechism format in favor of the manifesto, because he felt that it should contain some history. On the 28th, Marx and Engels met in Ostend, Belgium, and a few days later gathered in Soho, the London headquarters of the German Association for the Education of Workers, to participate in the Congress. Over the next ten days, intense debate raged between the League's functionaries; Marx eventually dominated others and, overcoming tough and prolonged opposition, according to Harold Lasky, won a majority for his program. Thus, the League unanimously adopted a much more combative resolution than at the First Congress in June. Marx (especially) and Engels were subsequently tasked with compiling a manifesto for the League. Back in Brussels, Marx, according to his biographer Francis Hien, engaged in incessant procrastination. Working only intermittently on the Manifesto, he spent most of his time giving lectures on political economics at the German Workers' Education Association, writing articles for Deutsche-Brussels-Tzeitung and giving a long speech on free trade. After that, he even spent a week (January 17-26, 1848) in Ghent to establish a branch of the Democratic Association there. Subsequently, without hearing from Marx for almost two months, the CPSU Central Committee issued an ultimatum to him on January 24 or 26, demanding to submit the completed manuscript by February 1. This imposition spurred Marx, who struggled to work without a deadline, and he seems to have rushed to finish the job on time. To prove this, historian Eric Hobsbawm points to the absence of rough drafts, only one page of which survives. In general, the Manifesto was written within 6-7 weeks. Although Engels is considered to be the co-author of the script, the final draft was written exclusively Marx. From a letter dated January 26, Lasky concluded that even the Communist League considered Marx the only conscript and that he was only their agent, which could inevitably be replaced. In addition, Engels himself wrote in 1883: The basic thought runs through the Manifesto . . . belongs exclusively to Marx. Although Lasky disagrees, he suggests that Engels underestimates his contribution with characteristic modesty and points to close similarities between its content and the principles of communism. Lasky claims that when writing the Manifesto, Marx relied on a joint supply of ideas that he developed with Engels, a kind of intellectual bank account on which to draw freely. Publication Original Publication and Obscurity, 1848-1872 Scene from the German Revolution march 1848 in Berlin At the end of February 1848 Manifesto was anonymously published by the Association of Education Workers (Kommunistischer Arbeiterbildungsverein) in Bishopsgate in the City of London. Written in German, the 23-page pamphlet was called Manifest der kommunistischen Partei and had a dark green cover. It has been re-published three times and serialized in the German newspaper Tzeitung, a newspaper for German expats. On March 4, the day after the start of the serial production in Tzeitung, Marx was expelled by the Belgian police. Two weeks later, around March 20, a thousand copies of the Manifesto reached Paris and from there to Germany in early April. In April-May, the text was corrected for errors in print and punctuation; Marx and Engels will use this 30-page version as the basis for future editions of the Manifesto. Although the Prelude Manifesto announced that it was to be published in English, French, German, Italian, Flemish and Danish, the original print editions were only in German. Polish and Danish translations soon followed the German original in London, and by the end of 1848 a Swedish translation with the new title The Voice of Communism: The Declaration of the Communist Party was published. In June-November 1850, the Communist Party Manifesto was first published in English, when George Julian Harney published a translation of Helen MacFarlane in his journal Chartist The Red Republican. Her version begins: Scary hobgoblin stalks all over Europe. We are haunted by the ghost, the spectre of communism. For her translation, Lancashire-based MacFarlane probably consulted with Engels, who refused his own English halfway transfer. Harney's introduction first revealed the identities of the anonymous authors of the Manifesto. Immediately after the Cologne Communist Court in late 1852, the Communist League disintegrated shortly after the publication of the Manifesto, Paris broke out with a revolution with the aim of King Louis Philippe. The manifesto played no part in this; French French was not published in Paris until shortly before the working class of June days the uprising was suppressed. His influence in Europe throughout the 1848 revolution was limited in Germany, where the Cologne-based Communist League and its newspaper Neue Rheinische Tzeitung, edited by Marx, played an important role. Within a year of its creation, in May 1849, Tzeitung was suppressed; Marx was expelled from Germany and was seeking lifelong

asylum in London. In 1851, members of the Central Council of the Communist League were arrested by the Prussian police. At a trial in Cologne 18 months later, at the end of 1852, they were sentenced to prison terms ranging from 3 to 6 years. For Engels, the revolution was forced to overshadow a reaction that began with the defeat of the Parisian workers in June 1848 and was finally excommunicated by law by the conviction of the Cologne Communists in November 1852. After the defeat of the revolutions of 1848, the Manifesto fell into obscurity, where it remained throughout the 1850s and 1860s. Hobsbawm says that by November 1850 the Manifesto had become scant enough for Marx to think that it was worth reprinting Title III in the last issue of his short-lived London magazine. Over the next two decades, only a few new editions were published; These include (unauthorized and sometimes inaccurate) Russian translation of 1869 by Mikhail Bakunin in St. Petersburg and the 1866 edition in Berlin - the manifesto was first published in Germany. According to Hobsbawm: By the mid-1860s, almost nothing that Marx had written in the past was no longer in print. However, John Cowell-Stepney published an abbreviated version in the social office in August/September 1869, by the time for the Basle Congress. The Uprising, 1872-1917 In the early 1870s, the Manifesto and its authors experienced a revival in fortune. Hobsbawm points out three reasons for this. First, it is Marx's leadership role in the International Workers' Association (the so-called First International). Secondly, Marx also gained great importance among the Socialists and equal fame among the authorities - for his support of the Paris commune of 1871, explained in the French Civil War. Finally, and perhaps most important in popularizing the Manifesto, was the trial of the leaders of the Social Democratic Party of Germany (SPD). During the trial, prosecutors read the Manifesto aloud as evidence; this means that the brochure can be legally published in Germany. Thus, in 1872, Marx and Engels popped up a new German-language publication, writing a foreword that determined that there were several parts that had become obsolete in the quarter century since its original publication. This edition was also the first time the title was shortened to the Communist Manifesto (Das Kommunistische Manifest), and it became the basis of the authors based on future editions. Between 1871 1873, the Manifesto was published in more than nine editions in six languages; in 1872 it was first published in the United States, published in Woodhull and Claflin's Weekly of New York City magazine. By the mid-1870s, however, the Communist manifesto remained the only work of Marx and Engels, even moderately known. Over the next forty years, as social democratic parties rose across Europe and parts of the world, along with the publication of the Manifesto by hundreds of publications in thirty languages. Marx and Engels wrote a new foreword to the Russian edition of 1882, translated by Georgi Plekhanov in the Geneva edition. In it, they wondered whether Russia could directly become a communist society, or whether it would become a capitalist first, like other European countries. After Marx's death in 1883, only Engels provided prefaces to five editions between 1888 and 1893. Among them is the 1888 English edition, translated by Samuel Moore and endorsed by Engels, which also provided notes throughout the text. Since then, it has been a standard English-language publication. The main region of its influence, in terms of published publications, was in the central belt of Europe, from Russia in the east to France in the west. By comparison, the pamphlet had little impact on policy in south-western and south-eastern Europe, as well as on the moderate presence in the north. Chinese and Japanese translations were published outside Europe, as well as Spanish publications in Latin America. This uneven geographical spread in the popularity of the Manifesto reflects the development of socialist movements in a particular region, as well as the popularity there of the Marxist diversity of socialism. There is not always a strong relationship between the strength of the Social Democratic Party and the popularity of the Manifesto in this country. For example, the German SPD annually printed only a few thousand copies of the Communist Manifesto, but several hundred thousand copies of the Erfurt program. Moreover, the massive social-democratic parties of the Second International do not require that their rank and dossiers be well versed in theory; Marxist works, such as the Manifesto or Das Kapital, were read mainly by party theorists. On the other hand, small, dedicated militant parties and Marxist sects in the West were proud to know this theory; Hobsbawm says: It was an environment in which the clarity of a comrade could always be measured by the number of targets in his Manifesto. Everywhere, 1917-present after the Bolshevik takeover of Russia in 1917, Marx and Engels classics like the Communist Manifesto were distributed along and throughout the Post-October Revolution of 1917, which swept Vladimir Lenin under the leadership of the Bolsheviks to power in Russia, the first in the world the state was founded explicitly along the Marxist line. The Soviet Union, of which Bolshevik Russia will be a part, was state under the rule of the Communist Party of the Soviet Union (CPSU). Unlike their massive colleagues from the Second International, the CPSU and other Leninist parties, as they did in the Third International, expected their members to recognize the classic works of Marx, Engels and Lenin. In addition, party leaders had to base their political decisions on Marxist-Leninist ideology. Therefore, works such as the Manifesto required reading for the party rank-and-file. Therefore, the widespread distribution of works by Marx and Engels became an important political goal; with the support of a sovereign state, the CPSU had relatively inexhaustible resources to do so. The works of Marx, Engels and Lenin were published on a very large scale, and cheap editions of their works were available in several languages around the world. These publications were either shorter works or a compilation, such as various editions of selected works by Marx and Engels, or their collected works. This affected the fate of the Manifesto in several ways. First, in terms of circulation; in 1932, the American and British Communist parties printed several hundred thousand copies of a cheap edition for probably the largest mass edition ever produced in English. Second the work entered political and scientific programs in universities, which will only expand after the Second World War. By its centenary in 1948, its publication was no longer an exclusive area of Marxists and academics; general publishers also printed the Manifesto in large numbers. In short, it's not just a classic Marxist document, Hobsbawm said, it's become a classic political court for advertising. Even after the collapse of the Soviet bloc in the 1990s, the communist manifesto remained ubiquitous; Hobsbawm says that in uncensored states, almost certainly anyone within reach of a good bookstore, and of course who is within reach of a good library, let alone the Internet, can have access to it. The 150th anniversary once again attracted the attention of the press and academia, as well as new editions of the book, before them drew the attention of scientists. One of them, the Communist Manifesto: The Modern Edition of Verso, has been touted by critics in the London Review of Books as a stylish red-ribbon edition of the work. It is designed as a sweet souvenir, an exquisite collector's item. In Manhattan, the famous Fifth Avenue store put copies of this selection of new editions in the hands of store-window mannequins, displayed in come-hither poses and trendy necklines. Legacy With the clarity and brilliance of genius, this work lays out a new worldview, a consistent materialism that also encompasses the realm of public life; dialectic as the most comprehensive and profound doctrine of development; theory of class struggle and world historical The role of the proletariat- the creator of a new, communist society. - Vladimir Lenin in the Manifesto, 1914, a number of writers of the late 20th and 21st centuries commented on the continuing relevance of the Communist Party Manifesto. In a special edition of the Socialist Register marking the 150th anniversary of the Manifesto, Peter Osborne claimed that it was the most influential text written in the nineteenth century. Academic John Raines said in 2002: This capitalist revolution has reached the furthest corners of the earth. The tool of money has produced a miracle of a new world market and a ubiquitous shopping center. Read the Communist Party Manifesto, written more than a hundred and fifty years ago, and you will find that Marx foresaw all this. In 2003, the English Marxist Chris Harman stated: There is still a compulsive quality in his prose, because it gives an insight after understanding the society in which we live, where he comes from and where he is going. He is still able to explain how mainstream economists and sociologists cannot, today's world of recurring wars and repeated economic crises, hunger for hundreds of millions on the one hand, and overproduction on the other. There are passages that could be based on the most recent work on globalization. Alex Cullinikos, editor of International Socialism, said in 2010: This is really the manifesto of the 21st century. Writing in The London Evening Standard, Andrew Niter quoted Verso's 2012 Communist Manifesto re-release with the introduction of Eric Hobsbawm as part of a revival of left-wing thematic ideas that includes the publication of Owen Jones's bestseller Chavs: Demonization of the Working Class and Jason Barker's documentary Marx Reboot. The 100th anniversary of the Manifesto, by contrast, critics such as the revisionist Marxist and reformist socialist Eduard Bernstein differed from the immature early Marxism, as evidenced by the Communist manifesto written by Marx and Engels in his youth, that he opposed his violent tendencies of Blankvist and then the mature Marxism he supported. This latter form refers to Marx in his later life, recognizing that socialism can be achieved peacefully through legislative reform in democratic societies. Bernstein stated that there was no mass and homogeneous working class declared in the Communist Manifesto, and that, contrary to claims that there was a proletarian majority, the middle class was growing under capitalism and would not disappear, as Marx claimed. Bernstein noted that the working class is not homogeneous, but heterogeneous, with divisions and factions within it, including socialist and non-nazi trade unions. Marx himself, later in his life, admitted that the middle class was not in his work The Theory of Excess Value (1863). The obscurity of a later work means that Marx's recognition of this error is not well known. George Boyer described the Manifesto as very much a period piece, a document of what was called the hungry 1840s. Many paid attention to an excerpt from the Manifesto, which seems to mock the stupidity of the village: Bourgeoisie... draws all nations into civilization. [...] It has created huge cities and thus saved a large part of the population from the idioy of rural life. However, as Eric Hobsbaum noted: I have no doubt that Marx at that time shared the disdain of the ordinary citizen for the peasant environment, the actual and analytically more interesting German phrase (dem Idiotismus des Landlebens entrissen) was not about stupidity but about narrow horizons or narrow horizons. He repeated the original meaning of the Greek term idiots, from which comes the current meaning of idiot or idioy, namely a person preoccupied only with his personal affairs, not the affairs of the wider community. For decades, beginning in the 1840s, and in movements whose members, unlike Marx, were not classically educated, the original meaning was lost and misinterpreted. The influence of Marx and Engels was broad, reacting and drawing inspiration from German idealistic philosophy, French socialism, English and Scottish political economy. The Communist Manifesto also takes influence from literature. In Juak Derrida's Ghosts of Marx: The State of Duty, The Work of Mourning and The New International, he uses William Shakespeare's Hamlet to discuss the history of the International, demonstrating in the process the impact that Shakespeare's work has on the writing of Marx and Engels. In his essay Big Leagues: The Ghosts of Milton and the Republican International Justice between Shakespeare and Marx, Christopher N. Warren says that the English poet John Milton also had a significant influence on the work of Marx and Engels. Historians of the 19th-century habits confirmed that Marx and Engels would have read these authors, and it is known that Marx loved Shakespeare in particular. Milton, Warren argues, also has a notable influence on the Communist Party Manifesto, saying, Looking back at the Milton era, Marx saw a historical dialectic based on inspiration in which freedom of the press, republicanism, and revolution were closely linked. Milton's Republicanism, Warren continues, served as a useful, if unlikely, bridge as Marx and Engels sought to form a revolutionary international coalition. Communism portal Links Adorjatsky, V. (1938). History Manifesto of Marx and Engels. New York: International Publishers. Boyer, George R. (1998). The historical backstory of the communist manifesto. In the Journal Economic Outlook. 12 (4): 151–174. CiteSeerX 10.1.1.673.9426. doi:10.1257/jep.12.4.151. JSTOR 2646899.CS1 maint: ref'harv (link) Hobsbaum, Eric (2011). The Communist manifesto. How to change the world. Little, Brown. 101-120. ISBN 978-1-408-70287-1.CS1 maint: ref'harv (link) Hunt, Tristram (2009). General Marx: The Revolutionary Life of Friedrich Engels. 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