

WHY WE CANNOT ERADICATE POVERTY

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Anti-poverty and the Progress of civilization

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Abstract

This coupling together of science with international peace is, I think, particularly significant. Irving Langmuir (1817 - 1957)

The evident tendency towards a gradual enlargement of the set of dimensions captured by the concepts of poverty clearly indicates that many theories on the causes of poverty, strategies and methods how to eradicate it are more of academic and less practical value, although their political value cannot be ignored. It is widely accepted that poor individuals cannot be studied in isolation from their political - socio - economic system and without a comparison of factors which are subject to changes over time. To these factors belong environment, geopolitics, technological development and last but not least differences of values related to dignity of individuals in a variety of civilisations.

Further to this it has to be considered that among historical economists the paradigm of poverty corresponds most closely to Marx's view that *the development of capitalism would lead inexorably to the concentration of capital, an immense accumulation of wealth on the one hand and an equal accumulation of poverty, misery and unbearable toil at the other end of the social spectrum.* In *Das Kapital* Marx did write, *that companies' pursuit of profits and productivity would naturally lead them to need fewer and fewer workers, creating an 'industrial reserve army' of the poor and unemployed: Accumulation of wealth at one pole is, therefore, at the same time accumulation of misery.*

This paper discusses in short a few concepts of absolute and relative poverty, the poverty lines and poverty trap. A simple analysis of concepts, references, definitions, the underlying assumptions and theoretical approaches behind them allows to state that there is no one solution how to eradicate poverty as such using them and that theories on poverty in most cases meet the key criteria of a *pathological science* as defined by the American chemist and physicist and Nobel prize laureate (for chemistry 1932) Irving Langmuir (1881 - 1957).

Unless we remove the limitations of an economic system based purely on profit we cannot eradicate poverty even with scientific means, as we cannot eradicate corruption or impose the western concept of human right round the globalized world. What we can do stands for a very simple but complex task to be resolved: To reduce the poverty to such a scale that we through an ethical management and control keep it at a level allowing to maintain peace, exclude civil war within the society, use the existing quite spontaneous altruistic behaviour by the majority of human being coming from a deep-rooted instinct for solidarity and ensure its development over time, by maintaining the dignity of the individual of the society concerned.

To reduce the poverty to ethically manageable and controllable level may allow the current process of transformation of geopolitics from the British understanding based on theory of sea power to the understanding based on theory of land power (K. E. Haushofer 1869 - 1946). The transformation of geopolitics involves also the inseparable and dialectic based transformation of values according to the principles of the chaos theory. As a result the mathematically proven inter-relatedness of things, the organic nature of relations between different entities and processes would initiate and complete the replacement of the current economic and political system. Should the upcoming system and the human race survive it would need to perceive and treat the Planet as a cosmic ship and the education and scientific knowledge would need to be wholistic. At the production level we would need integrate f.e. the quantisation of production factors, multidimensional accounting, and perceive the human being as a resource and not as human capital, to name a few. This implies that the protection of HR cannot be absolute and that our time is our life and therefore the most expensive present we can offer.

An ethical control the economic – political power exercises over the citizens and not over the territory may allow the appearance of a new moral legitimacy within a supranational, non-confessional and non-party competing structure in which voluntariness springing from the heart of the human being could make it possible to live ethnical groups together peacefully in a really new order of the ages governed by the trinity of law: the law of transformation of quantity into quality, the law of the unity and struggle of opposites and transformation into each other when they are taken to extremes and the law of development through contradictions. A development of a new social order on the fundament of dialectics on which the human race stays and holds in its hands all the necessary technological and scientific means would allow eradicating poverty, conflicts and wars: *Novus ordo seclorum.*

Key words: Marxist theory, individualistic, structural, cultural – sociological theories, poverty lines, pathological science, neoplatonism, quantisation, human rights, wholistic.

INTRODUCTION INTO THE DEFINITION OF POVERTY

In order to analyse causes and propose potential solutions to the problem of eradication of poverty we need first to be clear about the definition of the subject. In our case we need to define what poverty is. As there are many available working definitions of poverty¹, different schools of thought², which are influenced by the definition that each of them utilises, there are therefore many treatments of them and analytical perspectives. It is thus essential to depart from a particular definition. In this paper the author uses own simplified definition:

Poverty stands for a state created by a person's resources (material and not material) which are not sufficient to meet minimum needs and maintain person's dignity within a particular social, political and economic system governed primarily by capital interest.

Within the above definition of poverty there are aspects which may be more relevant to poor countries than for example to Europe, like mortality, educational opportunities of the poor a.o. Furthermore, every serious concept of poverty has typically been framed by qualifiers such as *absolute and relative poverty*³, *poverty lines* and the *poverty traps* as well as the cycle of deprivation and the concept of social exclusion. Due to limitations of this paper it is not possible to provide detailed overview of the most interesting definitions of poverty that have been available in the literature. Despite this a few interrelating with various definitions and reasoning allow establish whether there exist common elements reflecting the same fundamental principles that a unified idea of poverty would have.

HISTORICAL CONTEXT

Adam Smith (1723-1790) defined poverty as *the inability to purchase necessities required by nature or custom*. In this definition, the social - psychological status aspect of poverty (custom) receives implicitly the same weight as the material, purely economic condition (nature). Smith further clarified the type of necessities required to be considered non-poor: *by necessities I understand not only the commodities which are indispensably necessary for the support of life, but whatever the custom of the country renders indecent for creditable people, even of the lowest order, to be without*. Smith mixes an absolute measure with aspects of a relative measure. With an example on *a linen shirt*, Smith confirms that there must be an element of relativity concerning the state of being poor while it also directs our attention to the critical view at the time of those who are poor. This critical view is the key point, which stands at the core of the stigmatising and shaming of those in poverty.

Karl Marx (1818 – 1883) was more explicit on the context-specific and relative dimension of the notion of poverty. He did not mention an absolute measure: *Our needs and enjoyments spring from society; we measure them, therefore by society and not by the objects of their satisfaction. Because they are of a social nature, they are of a relative nature*. Further Marx predicted what we have been witnessing for decades: That the development of capitalism leads inexorably to the concentration of capital, an immense accumulation of wealth on the

¹ JRF (2013) defines poverty as the situation where "a person's resources (mainly their material resources) are not sufficient to meet minimum needs (including social participation)", the World Bank in one of its definitions emphasises more specific conditions such as "malnutrition", "illiteracy" and "disease", while also mentioning "human decency" (Coudouel et al.,2002)

² Examples: Classical and neoclassical, Keynesian liberal, and Marxist radical theory, to name a few.

³ Most work focused on the UK has assumed that relative poverty is the key concept (Townsend, 1979) but Sen (1983) and other authors contend that absolute poverty, defined in terms of human capabilities in place of income or commodities, should be the relevant concept instead.

one hand and an equal accumulation of poverty and misery at the other end of the social spectrum of societies.

Joseph Rowntree (1836 – 1925) perhaps best known for being a champion of social reform, proposed in the early 20th century a definition of poverty which distinguishes between primary and secondary poverty⁴. Later he extended the definition of primary poverty by stating that a requirement for *non-poverty* included *having a bath and a garden*. It is obvious that this definition of poverty explicitly depends on the socio-economic environment at the time. It is closer to the current measure of poverty based on living standards. Although Rowntree identified a *cycle of poverty*, he did not do a formal attempt to inquire into the possible causes of the occurrence of these states, such as labour market inequality or unequal access to employment.⁵

CONTEMPORARY DEFINITIONS

Reason has always existed, but not always in a reasonable form (Karl Marx).

JRF defines poverty as the situation where *a person's resources (mainly their material resources) are not sufficient to meet minimum needs (including social participation)*. This definition is based on historic definitions, it adopts elements from broader definitions of poverty by acknowledging the importance of the social life of the individual and not merely his or her purely material circumstances. It captures both the absolute and relative characteristics of poverty.

Amartya Kumar Sen (1933)⁶ has cast light on the debate between the proponents of relative definitions of poverty and those that advocate an absolute view on poverty. He criticises both views as suffering from a number of shortcomings. In his opinion⁷, *absolute deprivation in terms of a person's capabilities relates to relative deprivation in terms of commodities, incomes and resources*.

In other words, the socio-economic environment surrounding the individual gives this notion of poverty a sense of relativity. In Sen's own words (1983), *poverty is an absolute notion in the space of capabilities but very often it will take a relative form in the space of commodities or characteristics*.

In current economic situation and language this means between others an increasing need for having an access to advanced communication and information technology services in order to fulfil the fundamental capability of being able to communicate with others and avoid social isolation. In the past there was not such a need for social participation as it is today.

⁴ Rowntree understood primary poverty as "earnings insufficient to obtain the minimum necessities for the maintenance of merely physical efficiency" (Rowntree 1901, quoted in Townsend, 1979)². The concept of secondary poverty was based on the more subjective judgement of whether the people he interviewed were "in obvious need and squalor", despite lying above the poverty line he delineated. In estimating the poverty line, he estimated the monetary requirements for a nutritionally adequate diet, clothing and rent.

⁵ Townsend (1979) suggests that this classification represented a shift away from the paradigm of "conditional welfare for the few" that had prevailed before towards the idea of "minimum rights for the many."

⁶ An Indian economist and philosopher, who has made contributions to welfare economics, social choice theory, economic and social justice, economic theories of famines, decision theory, public health and measures of well-being of countries. He was awarded the Nobel Memorial Prize in Economic Sciences in 1998.

⁷ Sen envisages a fixed set of capabilities that every human being should be able to exercise in order not to be considered poor. The idea is that in order to fulfil this requirement, the level of material needs / resources necessary to develop these capabilities may change over time and across societies (as opposed to the capabilities themselves). Thus, poverty is context-dependent on the means to end it, but it is not context-dependent on the non-material goals whose fulfilment characterizes poverty.

In Sen understanding the poverty, which is to a great extent inspired by John Bordley Rawls (1921 – 2002)⁸ *A Theory of Justice* (1971) is the result of insufficient entitlements defined as a broad package of rights including health, education and freedom, which are *indicators of freedom to live a valued life* and realise human potential. It stands for an implicit critique of classical and neoclassical approaches based solely on money income and / or utility, by focusing instead on the *objective* accomplishment of the freedom to live a valued life which is objective and not based on poverty in rather abstract and mathematical ways.

A problem with Sen's approach is the difficulty of measuring broad definitions of capabilities. Thus, research in this field tends to measure outcomes rather than capabilities. For instance, life expectancy and literacy rates are used in practice as proxies to capture non-directly measurable concepts such as, the capability of attaining a disease and disability-free life and the capability of critical thinking and autonomy of thought.

A related criticism argues that Sen's emphasis on individual freedom and fails to consider how one individual's freedom may affect others. This means a sort of clash between individual freedoms, which includes also irreducibly social and moral values, shared language and political structure. This is one of aspects in which Sen's approach departs from Rawls' and offers a dilemma to be considered: Each individual's fundamental right to pursue their own conception of the good life versus a conception of life valued and imposed by a supra-individual entity.

Peter Brereton Townsend (1928 – 2009), British sociologist, specialized in economics of poverty and co-founder of the *University of Essex* and *Child Poverty Action Group* (CPAG) defines poverty as *the lack of the resources necessary to permit participation in the activities, customs and diets commonly approved by society*. From this definition it follows that different kinds of resources, and not just earnings, need to be examined, as the flow of resources accruing to individuals is governed by a set of different systems. Poverty in such an understanding is in part the outcome of the combination of systems at work which affect larger shares of the population than others.

The European Commission highlights the importance of the processes of exclusion and marginalization associated with poverty: *...They (the poor people) are often excluded and marginalised from participating in activities (economic, social and cultural) that are the norm for other people and their access to fundamental rights may be restricted*. This is thus a far-reaching definition that comprises aspects that are absent in other views, such as the exclusion from cultural activities. Because of its wide scope EC definition suffers from lack of measurability and tractability at the practical level⁹. EU countries are not generally characterised by destitution, unlike many of the World Bank's client states.

THE MEASUREMENTS OF POVERTY

Natural science will in time incorporate into itself the science of man, just as the science of man will incorporate into itself natural science (Karl Marx).

The Human Poverty Index (HPI) as an indication of the poverty of community in a country was developed by the United Nations to complement the Human Development Index (HDI). HDI was created to emphasize that people and their capabilities should be the ultimate criteria

⁸ Rawls's theory of "justice as fairness" recommends equal basic rights, equality of opportunity, and promoting the interests of the least advantaged members of society. According to Rawls, there are things every rational person is presumed to want. They are divided into natural primary goods (intelligence, imagination, health, etc.) and social primary goods (rights, liberties, income, wealth, social bases for self/respect, etc. utility is) on individuals' "subjective" perceptions that may be affected by current conditions and possibilities.

⁹ See also: Campbell J., Comparison of Human Rights Values between the East and the West. Vienna 20 – 22 June 2019. A contextual view at human rights (in Chinese at Wuhan University).

for assessing the development of a country, not economic growth alone. Therefore, it can also be used to question national policy choices, asking how two countries with the same level of GNI per capita can end up with different human development outcomes. It is a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living. The HDI uses the logarithm of income, to reflect the diminishing importance of income with increasing GNI. It is the geometric mean of normalized indices for each of the three dimensions. It does not reflect on inequalities, poverty, human security, empowerment, etc. It was first reported as part of the Human Deprivation Report in 1997.

Multidimensional Poverty Index (MPI) supplanted in 2010 the HDI. The 2019 global Multidimensional Poverty Index¹⁰ was jointly developed by the United Nations Development Programme (UNDP) and the Oxford Poverty and Human Development Initiative (OPHI) at the University of Oxford. It offers data from 101 countries, covering 76% of the global population. Data and publication *Illuminating Inequalities* released on 11th July 2019 shed light on the number of people experiencing poverty at regional, national and subnational levels, and reveal inequalities across countries and among the poor themselves. MPI featured in *The Washington Post* focusing on the progress made in eradicating poverty in all its forms, while the *Christian Science Monitor* stressed the need to go beyond income poverty measures of poverty, and how the MPI can help re-focus policies. The *Financial Times* focused on the rural-urban divide. *The Guardian* highlighted the progress made in the last decade in reducing human deprivations. *Forbes and Newsweek* put the focus on India's success story. The new anatomy of poverty and the inequality aspect was featured in *Der Spiegel*, *El Pais*, *Prensa Latina* and *Andina* and mentioned by *Xinhua* and *CGTN*.

EXAMPLES OF KEY FINDINGS

Across 101 countries, 1.3 billion people—23.1 %—are multi-dimensionally poor. Two-thirds of multi-dimensionally poor people live in middle-income countries. There is massive variation in multi-dimensional poverty within countries.

For example, Uganda's national multidimensional poverty rate (55.1%) is similar to the Sub-Saharan Africa average (57.5%), but the incidence of multi-dimensional poverty in Uganda's provinces ranges from 6.0 % to 96.3%, a range similar to that of national multi-dimensional poverty rates in Sub-Saharan Africa (6.3–91.9%).

Half of the 1.3 billion multi-dimensionally poor people are children under age of 18. A third of the 1.3 billion are children under age of 10. This year's spotlight on child poverty in South Asia reveals considerable diversity. While 10.7% of South Asian girls are out of school and live in a multi-dimensionally poor household, that average hides variation: in Afghanistan 44.0% do. In South Asia 22.7% of children underage of 5 experience an intra-household inequality in deprivation in nutrition. In Pakistan over a third of children under age 5 experience such intra-household inequality.

Of 10 selected countries for which changes over time were analysed, India and Cambodia reduced their MPI values the fastest—and they did not leave the poorest groups behind.

¹⁰ The MPI provides a comprehensive and in-depth picture of global poverty – in all its dimensions – and monitors progress towards Sustainable Development Goal (SDG) 1 – to end poverty in all its forms. It also provides policymakers with the data to respond to the call of Target 1.2, which is to 'reduce at least by half the proportion of men, women, and children of all ages living in poverty in all its dimensions according to national definition'. The publication "Illuminating Inequalities" previews ongoing research into trends over time for a group of countries including Bangladesh, Democratic Republic of Congo, Ethiopia, Haiti, India, Nigeria, Pakistan, and Peru and includes case studies and a detailed analysis of the growth of those furthest behind – the 'bottom 40%'.

There is wide variation across countries in inequality among multi-dimensionally poor people—that is, in the intensity of poverty experienced by each poor person. For example, Egypt and Paraguay have similar MPI values, but inequality among multi-dimensionally poor people is considerably higher in Paraguay. There is little or no association between economic inequality (measured using the Gini coefficient) and the MPI value. In the 10 selected countries for which changes over time were analysed, deprivations declined faster among the poorest 40% of the population than among the total population.

STATE OF THE POVERTY IN THE WORLD

Whatever the MPI, data and publication *Illuminating Inequalities* signal, there is no doubt that despite unprecedented progress against poverty, hunger and disease, many societies are not working as they should, some even could. The connecting thread is inequality.

A new generation of inequalities is opening up, around education, technology, human resources and climate change. In the context of Marx's view the development of capitalism would lead inexorably to further concentration of capital, an immense accumulation of wealth on the one hand and an equal accumulation of poverty, misery and unbearable toil at the other end of the social spectrum of the society. Such a development could trigger a new great divergence in society, not seen since the Industrial Revolution. Sooner or later, consciousness of people will be brought into line with reality in an explosive manner.

At the end of the second decade of the twenty-first century humanity arrived at the crossroads which could be characterized in simplified form as follows: Deficit on trust between power states and ordinary people, linear technological development without state regulation and life threatening competition for the sake of power of the departing hegemon (USA) and greed of a small group of banks (Barclays, Goldman Sachs, JPMorgan Chase & Co, Vanguard Group, UBS, Deutsche Bank, Bank of New York Mellon Corp, Morgan Stanley, Bank of America Corp, Société Générale and a few families.

This stands against the right to be happy granted by Cosmos and against the natural need to communicate, cooperate and ensure the security of information, freedom and dignity of human being. In other words, the achievements of science, technologies and industry point the way forward to a prosperity, social well-being and unlimited cultural advance and at the same time the very existence of the human race is threatened by the ravishing of the Planet in the name of profit, growing poverty and inequality. All the said has reappeared in all advanced countries of capitalism, not to speak of the nightmare of poverty, ignorance, wars and epidemics constantly afflicting 2/3 of humanity, especially in the so-called *Third World*.

THEORIES OF POVERTY TRAPS AND ANTI-POVERTY POLICIES

From a variety of theories and in the context of the 3rd World Congress on Marxism it seem to me worth to mention paper based on a keynote lecture given at the World Bank conference at Washington DC in June 2014 by *Maitreesh Ghatak*, a Professor of Economics at the London School of Economics.

Further seems to be worth a paper which critically analyses the views of poverty adopted by different economic schools of thought, mostly relevant to the UK, as well as eclectic theories focused on social exclusion and social capital.

As complementary to the above can be seen a book written by Alan Woods (1944)¹¹ - *The Ideas of Karl Marx - In Defence of Marxism* released for the two hundredth birthday of Marx.

¹¹ Alan Woods (1944) is a British Trotskyist political theorist and author. He is one of the leading members of the International Marxist Tendency (IMT) and of its affiliate group Socialist Appeal and he is political editor of the IMT's In Defence of Marxism website.

It contains a series of articles on the man, his life, and his ideas: from an explanation of the philosophy of Marxism; to Marx's battles against petty-bourgeois anarchist ideas; to Trotsky's assessment of the Communist Manifesto. It invites to compare it with analytical Marxism, widely associated with methodological individualism in social theory (the claim that large-scale social phenomena should be explained in terms of the behaviour of human individuals), rational-choice theory (the claim that large-scale social phenomena should be explained in terms of the choices of rational individuals seeking to maximize benefit to themselves), and game theory (the mathematical analysis of interdependent decision making).

CRITICISM OF MARXISM AND THE CAUSE OF ANTI-POVERTY OF MANKIND

General criticism of Marxism as represented by Democratic socialists and social democrats reject the idea that societies can achieve socialism only through class conflict and a proletarian revolution. Many anarchists reject the need for a transitory state phase. Some thinkers have rejected the fundamentals of Marxist theory such as historical materialism and the labour theory of value and have gone on to criticise capitalism and advocate socialism using other arguments.

Despite all the stated there cannot be doubt that Karl Marx carried out a great revolution in human thought and thereby changed the entire course of history. He belongs to the great pantheon of outstanding thinkers and heroes of the past: Heraclitus, Aristotle, Hegel a.o. Marx's discoveries in the realm of philosophy, history and political economy can stand as colossal monuments in their own right. Marx was not just a thinker; he was a man of ideas and actions, who dedicated his entire life to the struggle for the cause of the working class.

However, when we speak of the relevance of Karl Marx today we have to think and talk primarily about ideas that have withstood the test of time and have now emerged triumphant, as even some of the enemies of Marxism have been reluctantly forced to accept. The economic collapse of 2008 showed who was outdated. It was certainly not Karl Marx.

Those who claimed the final victory of the *free market*, all the exultant strategists of capital and last but not least, to name three, Francis Fukuyama proclaiming the *end of history* cannot claim that the best in the best of all is capitalist world. Fukuyama's book *The End of History and the Last Man* (1992) offers an evidence for what the wheel of history does. Only sixteen years after the appearance of Fukuyama's book the crisis of 2008 brought the entire edifice of global capitalism to the point of collapse, plunging the world into the deepest crisis since the 1930s, still struggling to extricate itself from the abyss with no peaceful solution in sight.

Broadly speaking, Marx ideas can be split into three distinct yet interconnected parts—what Lenin called the three sources and three component parts of Marxism: Marxist economics, dialectical materialism and historical materialism. Each of these stands in a dialectical relation to each other and cannot be understood in isolation from one another.

Critics who have alleged that Marx has been proved inconsistent include former and current Marxian and / or Sraffian economists (Paul Sweezy, Nobuo Okishio, Ian Steedman, John Roemer, Gary Mongiovi) and David Laibman, who propose that the field be grounded in their correct versions of Marxian economics instead of in Marx's critique of political economy in the original form in which he presented and developed it in *Capital*.¹²

Proponents of the temporal single system interpretation (TSSI) of Marx's value theory, like Kliman, claim that the supposed inconsistencies are actually the result of misinterpretation and argue that when Marx's theory is understood as "temporal" and "single-system", the

¹² An Error II is an inconsistency, whose removal through development of the theory leaves the foundations of the theory intact. David Laibman, *Rhetoric and Substance in Value Theory* in A. Freeman, A. Kliman and J. Wells, *The New Value Controversy and the Foundations of Economics*, Cheltenham, UK: Edward Elgar, 2004. Also Andrew Kliman, *Reclaiming Marx's "Capital": A Refutation of the Myth of Inconsistency*, esp. pp. 210–11.

alleged internal inconsistencies disappear. In a recent survey of the debate, Kliman concludes that *the proofs of inconsistency are no longer defended; the entire case against Marx has been reduced to the interpretive issue.*

Marxism has been criticized as irrelevant by economists like John Maynard Keynes, George Stigler, Robert Solow a.o. rejecting its core tenets and assumptions. The critic mirrors in a nationally representative survey of American professors in 2006: 3% of them identify as Marxists, 5% in the humanities and about 18% amongst social scientists.¹³

On the other side the economist Thomas Sowell wrote in 1985: *What Marx accomplished was to produce such a comprehensive, dramatic, and fascinating vision that it could withstand innumerable empirical contradictions, logical refutations, and moral revulsions at its effects. The Marxian vision took the overwhelming complexity of the real world and made the parts fall into place, in a way that was intellectually exhilarating and conferred such a sense of moral superiority that opponents could be simply labelled and dismissed as moral lepers or blind reactionaries. Marxism was – and remains – a mighty instrument for the acquisition and maintenance of political power.*¹⁴

George Magnus, ex - senior economic analyst at UBS bank, an Associate at the China Centre, Oxford University, and an adviser to some asset management companies wrote an article with the intriguing title: *Give Karl Marx a Chance to Save the World Economy.* In an essay for Bloomberg View (First published: Bloomberg, 29/08/2011) Magnus wrote that *today's global economy bears some uncanny resemblances to what Marx foresaw.* In his article he starts by describing policy makers *struggling to understand the barrage of financial panics, protests and other ills afflicting the world* and suggests that they would do well to study the works of a long-dead economist Karl Marx.

THE MAIN REASONS WHY WE CANNOT ERADICATE POVERTY BUT CAN LEARN FROM MARX

According to anthropologist Oscar Lewis (1914 – 1970), *The subculture (of the poor) develops mechanisms that tend to perpetuate it, especially because of what happens to the worldview, aspirations, and character of the children who grow up in it.*¹⁵

Marx spoke of the *dictatorship of the proletariat*, which is merely a more scientifically precise term for *the political rule of the working class*. Nowadays, the word dictatorship has connotations that were unknown to Marx.

As we became acquainted with the horrific crimes of the past and present, which stands for nightmarish visions of a totalitarian monster, concentration camps, wars, secret police and overall control of activities these days, we have been forgetting that the word dictatorship in Marx time and understanding relates to the *Roman Republic*.¹⁶ There it meant a situation where in time of war, the normal rules were set aside for a temporary period.

The *Roman dictator* (one who dictates), was an extraordinary magistrate with the absolute authority to perform tasks beyond the normal authority of a magistrate. The office was originally named *Magister Populi* (Master of the People), in other words the *Master of the*

¹³ Gross, Neil, and Solon Simmons: The social and political views of American professors. Working Paper presented at a Harvard University - Symposium on Professors and Their Politics. 2007.

¹⁴ Sowell, Thomas Marxism Philosophy and Economics (William Morrow 1985) p. 218.

¹⁵ Lewis argued that a cross-generational culture of poverty transcends national boundaries and contended that the cultural similarities occurred because they were "common adaptations to common problems" and that "the culture of poverty is both an adaptation and a reaction of the poor classes to their marginal position in a class-stratified, highly individualistic, capitalistic society.

¹⁶ The Roman Republic (Latin: *Rēs pūblica Rōmāna*, Classical Latin: [ˈreːs ˈpuːblɪka roːˈmaːna]) was the era of classical Roman civilization beginning with the overthrow of the Roman Kingdom, traditionally dated to 509 BC, and ending in 27 BC with the establishment of the Roman Empire. It was during this period that Rome's control expanded from the city's immediate surroundings to hegemony over the entire Mediterranean world.

Citizen Army. It was a military role which almost always involved leading an army in the field. Once the appointed period ended, the dictator stepped down. The idea of a totalitarian dictatorship, where the state would oppress the working class in the interests of a privileged caste of bureaucrats, would have horrified Marx.

Owing to the technological development, including robots, AI, cybernetics which leads to extensive use of machinery and to division of labour the work of the proletarians has lost all individual character and all charm for the workman. A worker became an appendage of the machine and capital. The cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for his maintenance, and for the propagation of his race. Marxian radical views see the role of class and group discrimination, which are largely political issues, as central to poverty. In times of non-existence of working class there is no chance for the political rule of the working class in Marx terms.

As it can be deduced from the quantity of theories dealing with poverty, culture of poverty and the eradication of poverty no one has ever helped to solve the problem in the past, and at present. The opposite is true as the last Multidimensional Poverty Index (MPI) and data prove. Beside this nearly all promoted and practised theories and the two distinct strands of thinking on poverty (the poor are just like the non-poor or poor, but rational and poor, but neoclassical) lack an original idea and vision. They all belong without doubt into the category of *pathological science*.¹⁷ Whenever a single factor, however important and fundamental is called upon to illuminate the entire past and by implication the future, it simply invites disbelief, inspection and rejection.

As there is a need understand better the relevance of economic insights in poverty reduction, broader and richer range of motivations for human behaviour beyond the key focus of economics of an economic system based on expansion, on purely material, consumer and individualistic aspects, we need to embark on wholistic¹⁸ perception of poverty. This means emphasizing the entirety of poverty, rather than focusing too narrowly on single symptoms.

Walter Schwarz, *The Guardian* (London), 28 October 1986 did write: *We are the first generation to have consciously experienced a global oil crisis, a global pollution problem. We have lived through Chernobyl, a dramatic lesson in global oneness. Scientific 'wholism' has been taken to its furthest point by David Bohm, Professor of Theoretical Physics at Birkbeck College, London.* Schwarz refers to a book called *In Wholeness And The Implicate Order* published 1980 by Routledge, Great Britain. The book is considered as a basic reference for Bohm's concepts of undivided wholeness and of implicate and explicate orders, as well as of Bohm's rheomode - an experimental language based on verbs.

An interesting reading offers philosophical discourse titled *Marx Revisited* by Zhang Yibing (1956).¹⁹

¹⁷ Pathological science was defined by the American chemist and physicist and Nobel prize laureate (for chemistry 1932) Irving Langmuir (1881 - 1957) as follows: There are cases where there is no dishonesty involved but where people are tricked into false results by a lack of understanding about what human beings can do to themselves in the way, of being led astray by subjective effects, wishful thinking or threshold interactions. These are examples of pathological science. These are things that attracted a great deal of attention. Usually hundreds of papers have been published upon them. Sometimes they have lasted for fifteen or twenty years and then they gradually die away.

¹⁸ Today, holistic and wholistic are sometimes used interchangeably. Having whole as a base, wholistic is often used to emphasize the entirety of something. Holistic was coined by South African soldier and statesman Jan Christian Smuts in the 1920s as a philosophical term. Viewing the universe in terms of wholes, Smuts derived holism from the Greek word *holos*. In his 1926 book *Holism and Evolution*, he defines holism as "[the] tendency in nature to form wholes that are greater than the sum of the parts through creative evolution."

¹⁹ Director of the Marxist Social Theory Research Center, a permanent member of the Chinese Academy of Marx-Engels Research, teaches philosophy and tutors doctoral candidates at Nanjing University.

CONCLUSION

Surround yourself with people who make you happy (Karl Marx).

As we became hostage to fortune²⁰ and ever-growing population recognises that *there is nothing useless in nature, not even uselessness itself*²¹ we have to accept and perceive our Planet as Cosmic ship. Such a ship cannot be operated and maintained by uneducated and corrupted people. This means that there is an urgent need to focus on wholistic education and scientific knowledge.

Even then we would not be able eradicate poverty completely, as we cannot eradicate corruption²² and impose the western concept of human rights round the globalized world.²³ But we would have a chance to resolve a simple, but very complex task: To reduce the poverty to such a scale, that we through an ethical management and control keep it at a level allowing maintaining peace, exclude civil war within the society and ensure its development over time by protecting the dignity of the individual of the society concerned.

To reduce the poverty to ethically manageable and controllable level may allow the current process of transformation of geopolitics from the British understanding based on theory of sea power to the understanding based on theory of land power (K. E. Haushofer 1869 - 1946)²⁴. The transformation of geopolitics involves also the inseparable transformation of values and the economic and political system. Should the upcoming system and human race survive it would need to perceive and accept not only the Planet as a cosmic ship and the education as wholistic process incl. the quantisation of production factors²⁵, multidimensional accounting, human resource and not human capital a.o. at the production level²⁶ but also the historical fact that there does exist a quite spontaneous altruistic behaviour by the human being coming from a deep-rooted instinct for solidarity and that the protection of HR cannot be absolute. The argument that people are naturally selfish stands for a reflection of the dehumanised alienation of capitalist society and a vile label on the human race.²⁷

²⁰ Michel de Montaigne (1553 – 1592), *Essay of Marriage and Single Life*

²¹ Michel de Montaigne (1553 – 1592), *Citations*

²² Campbell J., *Consent not needed* (Zustimmung nicht noetig, Souhlasu netřeba, Согласие не требуется, ISBN 978-3-00-052470-7, 2016)

²³ Campbell J., *Comparison of Human Rights Values between the East and the West*. Vienna 20 – 22 June 2019. Lincoln First Annual Message to Congress, December 3rd, 1861: *Labor is prior to, and independent of, capita. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration.*

²⁴ Haushofer developed Geopolitik from widely varied sources, including the writings of Oswald Spengler, Alexander Humboldt, Karl Ritter, Friedrich Ratzel, Rudolf Kjellén, and Halford J. Mackinder. Geostrategy as a political science is both descriptive and analytical like political geography but adds a normative element in its strategic prescriptions for national policy. German geopolitik adopted an essentialist outlook toward the national interest, oversimplifying issues and representing itself as a panacea. Geopolitik contributed in the strategy and justifications for lebensraum.

²⁵ Campbell J., *Consent not needed* (Zustimmung nicht noetig, Souhlasu netřeba, Согласие не требуется, ISBN 978-3-00-052470-7, 2016)

²⁶ Campbell, J., Antalova, A., 2012, *Integration of Science, Education, Entrepreneurship and Political Power*, Int. Conference, Olomouc, Czech republic

²⁷ For the immense major part of the history of our species, people lived in societies where private property, in the modern sense, did not exist. There was no money, no bosses and workers, no bankers and landlords, no state, no organised religion, no police and no prisons. Even the family, in our understanding of the word, did not exist. Today, many find it hard to envisage a world without these things; they seem so natural that they could have been ordained by the Almighty. Yet our ancestors managed fairly well without them.

An ethical control the power exercises over the citizens, companies²⁸ and not over the territory may allow in the indicatively described system the appearance of a new moral legitimacy of supranational, non-confessional and non-party competing structure in which voluntariness springing from the heart of the human being could make it possible to live ethnical groups together peacefully in a really new order of the ages governed by an idea which Engels adopted from a renowned scientist, the late *Professor Richard P. Feynman* (1918 – 1988)²⁹ and which stands for *the law of transformation of quantity into quality*.³⁰ The law forms with another two laws a trinity (*law of the unity and struggle of opposites and transformation into each other when they are taken to extremes* and *law of development through contradictions*) and the fundament of dialectics on which the human race lives and holds in its hands all the necessary technological and scientific means for eradicating poverty, conflicts and wars. Objectively speaking, all the conditions exist for solving every one of the problems that face us. It is up to us to remove the limitations of an economic system based purely on profit and greed. Unless this is done, the poverty can only be reduced to ethically manageable and controllable level. *Novus ordo seclorum*.

²⁸ System of Social credits of individuals and companies in PRC using sophisticated technologies incl. AI.

²⁹ An American theoretical physicist, known for his work in the path integral formulation of quantum mechanics, the theory of quantum electrodynamics, and the physics of the superfluidity of supercooled liquid helium, as well as in particle physics for which he proposed the parton model. For contributions to the development of quantum electrodynamics, Feynman received the Nobel Prize in Physics in 1965 jointly with Julian Schwinger and Shin'ichirō Tomonaga.

³⁰ Water is composed of hydrogen and oxygen atoms in a state of constant motion. Water does not break up into its component parts due to the mutual attraction of the molecules. However, if it is heated to 100 ° C at normal atmospheric pressure, it reaches a critical point where the attractive force between the molecules is insufficient and they fly apart suddenly.

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Anti-poverty and the Progress of civilization

Jan Campbell (1946) – studied construction engineering, architecture and philosophy; post-gradually also biocybernetics, Islamic banking and insurance. Professionally he was active during mid and long term in several countries including Great Britain, Italy, Switzerland, Malaysia, ex-USSR, Kyrgyzstan, Kazakhstan, Russian Federation, Czech Republic and Germany, of which he is a citizen. Professional activities and experiences allowed to accept positions like a Head of EC Co-ordinating for TACIS programme, personal advisor to PM and analyst of political – economic risks including issues of Science diplomacy and work designated for narrow professional and public audiences, including university students. He obtained an honorary professor's degree at the Ural State Agrarian University. In Slovakia he was awarded the Golden Biatec for 2014 for humanizing society through publishing about the development and solutions of civilizational problems and global priorities.