Marxist phenomenology includes two types of phenomena: the fetishist consciousness of bourgeois type and the class consciousness of the proletariat, oriented toward revolution, while the pre-phenomenal foundations of these phenomena types are the sides of the dialectical relation. For the former type, this is the repressed content of bourgeois consciousness, a synthesis of the relationship of private property and alienated labor, while for the latter it is the communist sensuality of the intermonadal order, which, in the process of returning the repressed, generates the class consciousness of Democratic cooperative socialism. Arab socialism is the official ideology, and a spate of books and articles have been published on its significance for Egyptian politics. Despite all these efforts, confusion still tends to reign over this concept, both among Egyptians themselves, and outsiders studying it. Does he have in mind the Qur'an's prescriptions and the traditions and sayings of the Prophet, Muhammad? Or does he mean rather the precedents set by the first four Caliphs and the four great jurisprudents of Islamic law, Hanbal, Hanafi, Shafi'i and Maliki? Or does he really mean the 1,300 years of political and social experience of Muslim civilization? From the language, he seems to mean basically the last. Democratic cooperative socialism is the official ideology, and a spate of books and articles have been published on its significance for Egyptian politics. Despite all these efforts, confusion still tends to reign over this concept, both among Egyptians themselves, and outsiders studying it. Since 1952 the elaboration of Egyptian ideology has constituted a source of conflict between the regime and the left/right opposition. Marxism - Analysis of society: To go directly to the heart of the work of Marx, one must focus on his concrete program for humanity. This is just as important for an understanding of Marx as are The Communist Manifesto and Das Kapital. As a natural being and a living natural being, he is endowed on the one hand with natural powers, vital powers, these powers exist in him as aptitudes, instincts. On the other hand, as an objective, natural, physical, sensitive being, he is a suffering, dependent and limited being, that is, the objects of his instincts exist outside him, independent of him, but are the objects of his need, indispensable and essential for the realization and confirmation of his substantial powers.