



### **A Slightly Boring Preface**

The Stalinist perversion of Marxism led to the counter-revolution and capitalism – which was then followed by the bourgeois intelligentsia crowing about how they always knew that communism was a violation of our sadly retrograde human nature. To counter such claims we must begin with a brief account about how Marxism conceives of that uniquely human attribute.

Critics have often noted that Marxism does not include an explicit moral doctrine as part of its program. For centuries bourgeois ideologues and their predecessors have developed fine idea systems on what is right and what is wrong, and how to better maximize the right side of life. They did so while continuing to safely accept a system that systematically violated every ethical precept concocted by the moralizing frauds. Marxism, being grounded on material reality, rejects the hypocritical morality of their adversaries because it has only served as a cover for crimes of the ruling elite. Instead it seeks to generate a movement that will replace a parasitical exploitative system with one where people will live under conditions that make righteous social relations possible.

Marx and the main contributors to his social program – Engels, Lenin, Trotsky and Luxemburg – fought for a classless proletarian (worker-based) social system. Once the expropriators were expropriated by the oppressed productive class, and the world market economy terminated, it would be possible to transform that which is essential for life from products for sale and profit into the purpose for which they were created – to provide what humans required in order to sustain and improve their living condition.

Despite the vast effort and output of our social scientists to explain the appearance of certain negative features in human behavior none prioritized the nature of the capitalist system itself. Exploitation is a legal act of theft. When workers and the poor express their displeasure in the form of strikes and uprisings, they are legally murdered. And when capitalism in its imperialist form wants to secure for exploitation the people and resources of a foreign land, it is legal mass murder. No one should be surprised that some of the ‘masters’ conduct will rub off on those surviving under his feet. The same with a bit less complexity applies to the two previous but less developed class-based oppressive systems – slavery and aristocracy.

When the first Homo Sapiens appeared they lived in communal groups with leadership a natural process based on those best able to contribute to the social group’s survival. Over generations of experience they developed settled agricultural methods and domestication of animals, and the community was able

to live better under slightly more secure conditions. But it often was still feast or famine.

Then some in the group, most likely the natural leaders, realized they could better insure their personal survival and well-being if they placed themselves at the top of the food chain by seizing control of the group and the product of its labor. Under normal conditions their slaves would have enough to keep them productive and reproductive. This does not mean there is an evil streak in the make-up of humans. The urgency to secure as best as possible our elemental needs convinced the communal chieftains that seizing power was the best way to satisfy their concerns. In their mind their capacity to seize power was a self-justifying act – a proof of inherent superiority. In this way what was a communal democracy became a class-ruled dictatorship. But this is a societal issue, not something in our genes.

Over the centuries in like manner our historical development passed through three types of oppressive class-ruled systems. There were slave rebellions like Spartacus and Nat Turner. Peasant uprisings like Pugachev in Russia and the German Peasant Wars – and working class wars like Europe in 1848 and the Bolshevik Revolution. The ruling elites, including their offspring and associates, now secure in their physical needs, used the wealth they had accumulated for other purposes – some to memorialize their rule brought in the best artists and architects to leave a physical record, but all classes contain a wide variety of people and fortunately among them there were some who had other interests than living in opulence and the conquest of other localities – They had an all consuming desire to know more about the world in which they lived. They used some of their wealth to establish schools and brought in the best and the brightest minds to conduct research and to instruct others. In that way over the centuries the arts and the sciences were developed – the culture that we have today.

Most people would deem a primitive society in which everyone worked together and shared what they had a morally superior system made up of good people. And an evil society would be those ruled by a tiny class of parasites that brutalized and exploited the masses for their personal betterment. But the fact is that if we had never gone from the ‘primitive good’ through three iterations of systematic ‘evil’ we would never have learned and achieved what is necessary to permanently rid ourselves of parasitic dictatorships. Humans have physical bodies to be maintained just like all other animals. Some people will accept starvation rather than take food from others, but most under severe conditions will discover a justification – a made to fit morality – for what otherwise would be termed a crime. Marxism dismisses the prevalent fake morality and inserts the real thing as part of its program: to create a society where people can live under optimal conditions. With the disappearance of the sources of ‘evil’ the true meaning of ‘civilized’ will become a reality.

The origin of Homo sapiens, once thought to be 100,000 years ago, has now been pushed back to 300,000 years ago. Throughout the eons there were no evolutionary changes in our physical makeup – our body and brain are the same. We are the same people that lived 300,000 years ago – but we in no way live in

the same way as our forebears did. Those changes occurred within a human dominated social environment – it was able to supersede gradual evolutionary change which not only takes millions of years but contains nothing within it that can correctly be termed an advancement. That human-made, artificial, social environment brought us to the present advanced state by making full creative use of our brain and body potential. Nature made it possible, we made it a reality. Nature made us an object, we made ourselves a subject, but without either canceling out the necessity of the other other. Marx made this subject-object dialectic the driving force of the historical process. More about that will be said later, but for now we must understand that the final barrier to human advancement (and survival) is capitalism. Once that is cast aside by socialism/communism (identical in Marxism) every possible pathway for social and individual development will be open for our free use.

The first successful step toward a revolutionary breakthrough occurred November 1917 in Russia. Everything had to be done with perfection by the newly liberated masses and its leadership in order for it to catch fire and spread into a worldwide revolutionary conflagration that replaced all class ruled dictatorships with a class-free society of creative producers.

It failed. There were mistakes. But worst of all, there was this fellow who called himself Stalin.

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