

For a Revolutionary 'Herd' Community

1

The final quarter of 2019 came to an end with the capitalist world finding itself in or near a recession. Few people would know that the sickness of the economy would soon transcribe itself from societal to biological form and quickly traverse the planet with an extremely dangerous virus – its cause and virulence the result of the insatiable greed and ingrained stupidity of the vulgar class that is destroying us along with the earth that is our home.

As if inflicting maximum damage via the economy and the natural world wasn't enough, the system continued playing its favorite tune – *can we top this?* – and had one of its instruments of oppression murder a Black man in a most excruciatingly cruel and lengthy manner, and what was worse from the standpoint of the ruling classes, in full view of the eyes of the world.

The murder of George Floyd occurred in late May after months of disease and state decreed lockdown. Normally such state crimes are so common that they only lead to brief local protests. But this time they exploded across the nation eventually reaching virtually every city and town of significant size, and often culminating in violent clashes with police and national guards called out to suppress them. But even those events were surpassed.

The peoples of many nations in every corner of the globe, inspired by the words of the capitalist tune, identified the crimes committed by their rulers much like what was done to Floyd, and also engaged their state oppressors with protests that demonstrated to everyone the invariance of capitalist criminality the world over, and publicly identified that class as responsible party.

The pandemic still rages; the economy, in full recession after Covid delivered the knockout blow, still slumbers, and all the while evidence of climate change catastrophe heats up people and planet at a relentless pace; but while the multi-issue protests provoked by the immediacy of the Floyd murder have continued far longer than most previous popular uprisings, nothing of significance has as yet come from it. That is because acceptance of the causal connection between us and the 'virus' that is the source of worldwide human oppression,

the pandemic, and natural world destruction, has not been assimilated in numbers sufficient for a revolutionary community to inoculate the masses against all barriers that keep them from sweeping the enemy from the planet.

II

The logjam of simultaneous critical issues has created a unique environment in that all social classes, save the one that rules, recognize a need for fundamental change. One can detect a pattern among opposing sides that reduces issues to a false dichotomy in which both 'sides' fight for a superposition of perfectly suitable wrongness.

Such states are also common between an individual and the society in which that person lives. For example, many soldiers exposed to the horrors of war returned home with chronic conditions that could not be associated with physical causes. What was once Shell Shock became Post Traumatic Stress Syndrome, and then the last word became Disorder.

Recent discussion as to why so few have recovered has gone beyond the victims' experiences to what put (forced) them into a place (position) to have those experiences imposed upon them. All common soldiers doing service for their capitalist state are never serving a cause that is in their interest. Obtaining a steady income, education, etc., are ancillary benefits that along with military honors are intended to meliorate the crimes committed for their capitalist masters. But for some that is not enough to expunge crime from memory.

Few humans, including those in military service, can reach such a pure sociopathic state that they are completely indifferent to the horrors of war, especially when they are participants. Thus a genuinely therapeutic treatment for those PTSD victims overwhelmed by a sense of moral guilt must be based on presenting the historical truth of the events that made them instruments of state mandated crimes. As therapists they are aware of the healing properties in freeing a person from unwarranted guilt. But therapists like most Americans need a reliable income to support themselves and others. The soldier takes a risk for a livelihood. The therapist is deceptive as to causality to secure what they have. The soldier/victim and the therapist share a common ground. Theoretically the soldier/victim had

a choices along the way -- opting out, desertion, etc -- and the therapist could have informed the soldier/victim of the naked truth rather than disseminating therapeutic pabulum. Both succumbed to the omnipresent powers of the overarching capitalist state. Obey or throw away the life that you are living or hoped to one day achieve. So instead, leave it to psychotherapy to invent some sort of mental aberration as the source of PTSD for which a convenient psychoactive drug can be prescribed for relief (forgetfulness) and as a byproduct make crime a legitimate duty for ones' country. Both have now earned, and can take pride in, the nation's official honorific -- *America is grateful for your service.*

II

The pandemic is responsible for a minor though widely publicized example of state decreed stupidity imposing its will on science. Capitalism was thrown back on the defensive. It's raping of wild lands for agricultural profits cleared the way for hostile animal microbes to share space with human environments. Thus Covid came into conflict with America's shoddy, expensive, for profit, health care system which is inadequate in the best of times and has proven to be a disaster in an emergency. The failed system must find something cheap and fast to create the illusion of caring and concern while reinforcing state authority in turbulent times.

The recommendations of the World Health Organization and national health ministries for limiting exposure to the Covid virus were: social distancing because of the known distance limitations in passing the virus from one person to another; sanitizing hands and objects frequently handled, like phones; and keeping ones fingers away from mouth, nose and eyes. It was explicitly stated that only those infected should wear face masks because they were in short supply and should be reserved for medical personnel who are in close contact with infected patients.

But governments immediately saw the political usefulness of rejecting science and mandating the public wearing of face coverings. With the pandemic worsening, the shutdown of much of the economy, massive unemployment, and then the anti-racist uprisings, the authorities kept broadening and intensifying their decrees on wearing masks. It was no doubt comforting for the rulers to observe their people obediently

being out and about with their their faces covered as if they were on their way to Guantanamo prison camp.

It was a kind of facile, puerile, deep love of humanity. Masks were either dispensed for free or purchased. Detailed lessons were broadcast on how to make masks at home in the absence of availability. The material was mostly cotton though many were little more than paper. There were displays and contests of the prettiest masks so the coerced could take pride in their obedience. Those not wearing them were sometimes subjected to ugly looks or worse. It was presented as a kind of moral 'victory garden' in the war against disease. Everyone working together in their own small way to win the Covid war.

Many experts hesitatingly warned of the uselessness of masks other than the N95 respirator or the elastomeric type worn by those working with hazardous materials. If people really thought the masks were as useful as claimed, they will be less likely to take care about distancing and sanitizing. The health organization that was most consistent in maintaining the best safety measures, even when forced to defend themselves against media lies, was the Centers for Infectious Diseases Research and Policy. Recently they have gone on the offensive writing to the New England Journal of Medicine to condemn it for publishing a badly researched paper claiming that masks reduce the dose of the Covid virus. One of the authors states, "We just don't have much evidence that masks protect the person wearing them unless they are N95s..." Michael Osterholm, director of CIDRAP, "What we're worried about is people getting exposed and getting infected while thinking they were actually doing something to protect themselves..."

The N95 respirator and true surgical masks that had been reserved for medical personnel were allowed to be thought of as just very good ordinary face masks. The word 'respirator' stopped following 'N95'. People might make inquiries and force the revelation that they contained Electret, an electrostatic material developed in the 19th century that acts as a permanent magnet with the capacity to prevent the virus, which is so tiny that it can easily pass through ordinary face covering, from passing through the respirator mask.

What reveals the real criminality behind the 'it's for your own good' state decrees is that it is possible to make this Electret at home. To go by one formula, a junior chemist, keeping busy at home during

lockdown, could have melted carnauba wax (45%), mixed white rosin (45%), and white beeswax (10%), and then exposed it to 2000 kilovolts for a length of time. But for the media to promote such helpful information would reveal that the average mask is essentially worthless for the purpose of stopping the coronavirus. Another example of mass media thought control is their burial of a double blind study of the efficacy of the Electret masks that determined even the N95 masks were 54% effective and the surgical masks only 12%.

When real science is more or less hounded into silence, pseudo or sell-out science comes forward -- support of official disinformation is an excellent cover for bogus claims. Statistical analysts promoted 'data' claiming that if 95% wore masks between September and February 2021 130,000 lives would be saved. A much greater percentage are now wearing masks than in the earlier Covid wave, yet the instances of cases and deaths are twice as high. There is no real science to back either assertion, but the vast numerical increase in cases and deaths is at least something real -- the rate of illness and death over time -- and not empty words.

Might wearing these worthless masks do more harm than good? Mask promoters circumvented the problem that some would know the masks could not contain the virus by claiming they would at least keep the virus laden droplets inside the masks. The National Association of Science, Engineering, and Medicine published a small study specifically designed to determine if the Covid virus remained inside the mask of Covid patients even when they coughed (common in those with the illness). They found no Covid inside but plenty on the outside of the mask. China did a study of hospitalized patients in ICU's and those receiving regular care. Both were wearing masks and in both cases aerosolized Covid virus was found to travel 13 feet. If an infected person coughed without a mask the heavy intact droplets would travel only a few feet, with a mask the droplets are forced through the weave of the mask, broken into tiny particles, and blasted out many feet from the infected person.

China also published a study tracing the origins of more than 300 Covid cases and discovered only one that could be traced to outside open spaces. During the massive anti-racist demonstrations and riot it was reported with assurance that Covid cases would suddenly rise to astronomical proportions. Nothing of the sort happened despite all the closeness, shouting and common masklessness.

Humans exhale more than 35 harmful substances. Insurance companies publish lists of warnings for companies where mask wearing was necessary, like machine shops and woodworking locations, to help them limit sick days and other expenses, including that of lawsuits. Studies have been done to determine the hazards for surgeons. Dyspnea, deoxygenation of the blood, is common in long term mask wearing. 4% of what we exhale is CO₂. Mask wearing could cause dizziness, impair vision, and the collection of moisture along with heat creates an ideal environment for harmful bacterial growth. What would be the logical approach regarding face masks? Wear them inside closed public spaces where, in any case, it is often mandatory. In a supermarket one would not always be able to maintain distancing, and just as importantly, be close to, and handling, goods that other people will purchase. Out in open areas keep your nose uncovered. Exhale your waste and inhale relatively fresh air. Your nostrils mostly point downward. No authority can deny one's natural right of personal protection, especially when it's safe and harmless to others.

Are those that obediently obey government mandates slaves to authority? By no means, or at least, not necessarily, because not wearing a mask when out and about places a person in the ranks of those jerks who believe Covid is a state plot and there is nothing to worry about. Most who identify as 'progressive' fear being identified as a Trump-supporting cave dweller. Others would not want to risk a legal hassle for something so relatively trivial. But one must understand that the constant dunning pressure from the state and the media, and then the social pressure when the herd marches out in masked lockstep, is just what must be surmounted if the problems of the world are to be solved. There can be no better example of the powers of a draconian state than the U. S., the richest country with the most expensive health care industry, has delivered to its people *the worst care in the world* in protecting and treating those in danger or afflicted with the Covid virus. On many days the U. S. had one third of all the cases and one fourth of all the deaths *in the world*. Everyone has easy access to the data, but the media will never make comparisons that show our for profit medical system to be not only bad, but also a crime against humanity. It is time to get rid of a sick system that profits from increasing the rate of sickness. That is the prerequisite for the cure of all capitalist state caused or enhanced crimes.

IV

The worldwide anti-racist uprisings picked up the slogan Black Lives Matter by chance. It was created by one (or three) Black women who, after witnessing many Blacks being murdered by the police, and culminating in the horrendous online video of the execution of George Floyd, presented the world with a simple, direct, reminder to those who seemed to have forgotten, that Black people are part of the human family and have the same legal rights as all of us to be treated by the forces of order according to established rules and laws.

What made the sudden massive demonstrations condemning a crime perpetrated against one Black man in Minnesota of critical importance is that peoples of every sort that constitutes our human community participated. In the U.S. whites were usually in the majority. Even in areas of the country where few Blacks live there were demonstrations in support of the anti-racism cause. The names and stories of many other victims of state supported police racism were publicized. Statues of racist slave traders, politicians, capitalists, etc., were removed and often destroyed; likewise with their names being used to identify important buildings.

Government, business and the police were taken aback. Faults were admitted and promises of change made. When a Black football player a few years ago took a knee during the national anthem to protest racism in America (and the racist who wrote the anthem) he was viciously condemned by mainstream America and lost his chance to ever play football again. Now even the cops were taking a knee in hypocritical support of the anti-racist cause.

But nothing of significance has been achieved. Demands for community control or defunding the police will never happen even if in a few cases promises were made to look into such changes. The most recent statistics on police killings has whites making up 49% and Blacks 24%. The racism becomes clear in that whites make up 4 times the number of Blacks. The anti-racist opposition would have been strengthened had movement leaders been more inclusive and branded the ruling class as the source of racism, poverty and the parasitic exploitation of the working class, of whom Blacks constitute a third. That was something the Black Panthers, most notably Fred Hampton,

did more than 50 years ago. But they were Marxist oriented while the current movement leaders are apolitical.

The founders of the Black Lives Movement have established official ownership of the name, raised significant funds, and declared victory. Black militants unwilling to accept worthless promises of change have broken with them. It's understandable that Blacks have a generalized distrust for all sections of society. It has only been 150 years since slavery was abolished in the U. S., and that was followed in parts of the country with a kind of non-chattel defacto slavery. Blacks were arrested for vagrancy or fabricated criminal offenses and made to labor for little or nothing in chain gangs. Since then many generations of Americans have passed with each filtering out to some degree the racism of the slave and post-slave era.

But it must be understood that Blacks were never the soul victims of racist oppression. Asians and peoples of color from Latin and South America were also victimized. Latinos were summarily sent home when their labor was no longer required. The Chinese in America were subjected to brutal treatment and subjugation in the latter 19th century culminating in the Chinese Exclusion Act which banned Chinese immigration and deported those without documents. During WW2 the Japanese were forced into concentration camps and had their property seized without compensation. It is notable that Canada, a country without a history of slavery, did the same thing, including exclusions acts pertaining to the Chinese and all Asians. The system is essentially identical the world over. There is no such thing as a good version of capitalism. Capitalists are equal opportunity exploiters and racists.

Americans are now a mixed "race" people, meaning a population of all shades of skin color and a wide variety of other characteristics. Very soon whites (also known by ludicrous terms such as Caucasian and Aryan) will be in the minority. The uprisings have shown that the oppressed are everybody with the only distinction being their social class. They are broadly speaking the working class; they are the people who directly or indirectly during the course of their lives produce the useful goods and services for which they are paid only for their labor power and not the full value of their efforts. That excess or surplus is forcibly expropriated by the ruling class dictatorship.

To resolve any serious social problem like racism the crime of a parasitic elite prospering via the theft of wealth from the productive class must be terminated. That elite in their own mind justifies their theft as the right of superior beings to take all that they desire because there would be nothing but for the application of their 'brilliance.' That concrete mindset serves as the source of racism and in practical application also serves as the justification for the subjugation and exploitation of the masses. The forcible removal of that class will affirm, both in reality and in the minds of the oppressed (and even clear the shit from the minds of the oppressor), that the wealth of human social existence was made by them and rightfully should be socially shared by them for the benefit of all.

V

The climate crisis, like the pandemic, affects everyone, but what happens long term to the earth cannot be the prime focus to those pre-occupied with day-to-day survival. Thus the main advocates of a major change in current profit making policies that will lead to catastrophic and irreversible damage to the earth and the possible extinction of all forms of life are from the middle class -- well educated, currently living a prosperous comfortable life, but with enough foresight to know that their fine life in the present is doomed, if not for them, then their progeny, in the not too distant future. But that class is still torn between the good things they have gotten out of capitalism and the fact that it is the main cause of the crisis that they wish to resolve.

The novelty of the reaction to this crisis is that the class that had accepted capitalism can no longer evade knowing that the wasteful for-profit drive of capitalism is the cause of the crisis. Many have gone so far as to say in effect -- 'yes, we know it's them, but we have no time for a revolution' -- when that is the key to a solution. Meanwhile the working class and the poor are overwhelmed with everyday concerns to take significant interest in what happens in the distant future. But more recently the climate crisis has violated the confined world of the lower classes. More than two dozen named hurricanes in one season. Many living in susceptible areas, the poorest residents, have had to flee their flood damaged home several times in one season.

There is also acknowledgment that sea levels have already risen to dangerous levels. Many engineering studies have designed very expensive means to protect endangered areas. But how is that to be funded when even basic maintenance of infrastructure is shifted to the distant future? We witness huge icebergs floating freely after breaking from ice shelves, in one case endangering an inhabited island. And meanwhile capitalists envision huge profits coming from nature's destruction. To them it represents their personal notion of the functional essence of capitalism -- *creative destruction* -- their kinship with nature. They relish the opening of viable sea routes through northern Canada and access to the wealth of areas like Greenland for their profitable rape and ruin. Besides the so-called invisible hand of capitalism there is also an invisible mind. It knows nothing of what it does except to move capital from sources of accumulation to new sources of investment and accumulation. That is the life drive of capitalism, and the death of everything else.

VI

There have been many cases of concerned organizations seeking to end social evils by limited peaceful means that can't work, and in a sense, aren't really fair. Zionists prior to the founding of the state of Israel had already put in writing their intention of seizing all Palestinian land, and beyond that to Jordan and parts of Lebanon. Currently there is a boycott movement designed to punish Israel economically until they accept the right of Palestinians to live freely in their homeland. The boycott approach is modeled on a similar movement against apartheid rule in South Africa. But even there a successful boycott would mostly harm the people being oppressed by the white racist fascist regime. The only defensible boycotts were primarily informational, to announce to the world the kind of regime brutalizing the Black people of South Africa. When the regime tried to legitimize their creation of bantustans, nominally independent nations (really holding pens for excess Blacks), by funding things like concerts with famous personalities in those puppet states in order to symbolically legitimize their creation, worldwide protests to force their cancellation were wholly supportable.

In a rating of the world's most criminal nations, Israel is far down on the list. Why are they being picked out? Those leading the organized boycott are not antisemites but the fact that they chose Israel makes them susceptible to the accusation. An approach similar to the

undermining of the legitimacy of bantustans -- the condemnation of an international event that aims to legitimize the occupation and oppression of Palestinian lands and people, narrows the offense without lumping that nation with the world's greatest criminal regimes.

Israel was created and materially supported by Europe and the US as their cats paw in the Middle East. A fortress and a tool for their access to the riches of that region. All that is offensive with respect to Israel's actions in the region are rooted in the interests of its founding nations, none of them identifiable Jewish. Yet this is only recognized by opponents of Israel's actions as something from the past even though that foreign support has never waned. Thus their ignorance or rejection of history leaves them open to charges of anti-semitism by the international cretinist gang seeking the destruction of Palestine.

VII

Methods of reasoning come to the fore when seeking to understand the why and how people individually and in groups attempt to comprehend and change the world they live in. All of the above are examples of how legitimate and understandable fear plays a prominent role in subverting decision making. Yet none will actually think in those terms. None will rationally and consciously decide: *This is as far as I can go without endangering myself and those dear to me, therefore I will halt here even though I (we) know that nothing of significance can be achieved unless we go further.*

Those in the professional intellectual class live and work under the same constrictions as other sectors, even more so because they are usually not directly involved in capitalist profit making. Leaving out physical scientists because they must govern their research according to the laws of nature, it is the social scientists who have the time and expertise to evaluate our social system and society in a way that may greatly advance its social cohesion, development, and most importantly, evaluate its legitimacy. But very few have the presence of mind and courage to accept the risk involved in violating the strictures of class rule. Instead they for the most part follow the methods of physical scientists and objectify and internalize social relations as if they are governed by 'laws' much like physical science. Or they may take an equally wrong approach of tailoring social science and

philosophy in such a way that, while retaining some information pertaining to real conditions, and even point to the system as contributing to the problem, will not conclude that solutions begin with the removal of the system. Thus, an intended criticism, or even condemnation, results in de facto acceptance. Never underestimate the need to make a living as a controlling force and the warper of reasoning under dictatorial rule.

VIII

2020 marked the 60th anniversary of Jean-Paul Sartre's *Critique of Dialectical Reason* which for many is his greatest work, or at the very least, a summation of his philosophical development. Unfortunately Sartre made it clear that a reader will find no help in understanding the Critique by researching his previous works. It is a long and very complex work that at least in parts (like an introduction published as *Search for a Method*) is usefully informative.

Sartre was a courageous man. At great personal risk he was part of the underground movement against Nazi occupation of France. He supported the Algerian rebellion against French control of their country. He was also out in the streets in support of the 1968 mass uprising against the capitalist state. Surely, some of the person that he was must manifest itself in his philosophical works.

Yet there is a reason Sartre's 800 page tome is rarely read; that is because it is a convoluted dumping ground that begins with an error -- its grounding in false dialectic made of individuals rather than humans as the definitive social beings and not merely social as in other life forms. So when those humans made a teleological break with nature by applying tools for the purpose of providing for their needs above and beyond that available in nature they created a dialectical relationship, a unity of the ontological (being) and epistemology (reason). That in a few words is the dialectical process which, despite all the complex twists and turns, is responsible for where we are today. There is no such thing as dialectical reason in Marxism.

Sartre thinks otherwise and proposes a dialectical reason that is relationship between the individual and some notion of a grouped unconscious assembly of individuals within society. To grasp and alter the relationship he takes from Kant the process of categories leading to totalization, but for Sartre it never reaches that point. Instead it's an

ensemble of sub-totalizations of various forms, and all that humans can accomplish is to use the inventions of psychology and psychoanalysis to mix and match the elements to possibly move closer to reality. This is typical of French structuralism which screws around with parts of the puzzle without getting anywhere.

Now the above 'analysis' of Sartre's work is simplistically ridiculous, but then Sartre can be pretty ridiculous himself. He identified Marxism and the working class as the prime actors in our time for an advancement in the human condition. Then why did he support the Soviet suppression of the working class led Hungarian revolution? *It was not for him as a bourgeois to object to the way the working class does things.* The whole Stalinist counterrevolution and murder of every prominent Marxist he had access to was for him, apparently, part of the process of a rising class.

There is a great deal of useful, learned, material available to everyone in philosophy and history. By all means people should select carefully and engage in a critical reading and understanding of this concentrated knowledge. That will assist humans in reaching a state of development that deserves to be called civilized, and when all the barriers to truth and reality are eliminated, life will be beautiful.

IX

As I write this, there occurred in the Capital of the United States an event of world-historic importance -- a pre-revolutionary situation that may have led to the removal of the system had there been an effective revolutionary movement working toward that end.

The term of current president Trump ends January 20th. Ever since the November presidential election he has been screaming to his supporters that he lost only because the opposition stole the election through massive voter fraud -- not only had he won, but by a wide margin. He then called on his trolls to come to Washington to halt the Congressional count of electoral ballots and keep Biden from being officially declared the next president.

On that day he gave a fiery speech to his massed supporters using terms indicating that the old rules no longer apply, and that without a fight they will lose their country. He also did say it should be peaceful (a point that is kept out of the quotations now that his opponents are

trying to impeach him -- he has since been impeached for a second time) but that didn't keep an ignorant fascistic sector from engaging in a mob invasion of the very minimally defended Capitol building. They smashed through the doors, wrecked furnishings, and occupied the floors of the House and the Senate before one was shot and killed. They were never driven out. After being unable to find any elected officials to take into custody, they were persuaded to leave by the police who kindly opened doors and stood by them as the gang of criminals left. Many who participated in the far more massive anti-racist demonstrations noticed the difference in treatment. The forces of order conducted themselves as if they were dealing with their political co-thinkers. White authority certainly appeared to have a kinship with white political criminality.

Washington D.C. has vast resources to protect itself against such large and frequent protests. Preparations for the move on Washington were done online and out in the open. Concerned citizens notified the FBI and other state agencies. Last month there was a rightist attempt to seize the Michigan state house by the same rightist clique. Many on the 'leftist' side speculated on collusion between the inside right and its outside supporters, but it's just as likely that standard incompetence of this degenerating social system was a significant factor. In any case it represented a weakening in the powers of the capitalist state, and a general sense across the political spectrum that America has become a failed state.

All the major defects in our so-called democracy have been analysed and publicized but proposed solutions never go beyond reforming what must be destroyed and surpassed. People are just left angry, distressed, depressed, and at a loss as to what must be done. It is at times like this that the proposals made in an earlier article would have had broad appeal had there been a movement to create and publicize them. The shadow proportionally elected constituent assembly would have developed a plan for the replacement of the prevailing defunct legislative, executive and law-based entities. Military forces would have been enlightened as to their role in suppressing the old and supporting the new after being informed of the right of revolution under a democracy.

My proposals were modeled on what Marx and Engels were advocating in the latter stages of their lives when many developed capitalist states had been forced to democratize their systems because

of the rising working class. They worked mainly within the strongest socialist worker party of the time -- the German Socialist Democratic Party, and to a lesser extent in a similar party in France, and elsewhere. The SPD included many reformist factions, the concern of Marx and Engels was that their revolutionary program be an integral part of the array of political choices. That same variety of political possibilities would be in the constituent assembly, as they were in the constituent assembly formed between the downfall of the Czar and the Bolshevik Revolution in Russia.

Like the German SPD, the proposed constituent assembly would have many political factions. It will only be united by a dissatisfaction with the current undemocratic political system. The SPD was supposed to be united on the creation of a democratic workers state but contained political lines that could never achieve that aim. Because of that Engels constantly defended the revolutionary line. In an article opposing the rightist, gradualist, Bernstein, he defended the principles of Marxism:

The emancipation of the working class must be achieved by the working class itself. Hence we cannot co-operate with men who say openly that the workers are too uneducated to emancipate themselves, and must first be emancipated from above by philanthropic members of the upper and lower middle classes.

Bernstein wasn't ejected from the party so there was tacit acceptance of party membership because of his vague support for an eventual workers state. The same type of issues will be raised in the constituent assembly which has as its fundamental principle the maximization of genuine democracy which can only ultimately be accomplished by a Marxist revolution.

Issues dealt with by Marx and Engels in their time are exactly the same today. Reforms within capitalism that are beneficial to the working class are supportable, but nothing that increases the power of the capitalist and their state will be permitted. There is also the issue of the nature of the state. For Marxists the state exists mainly for the purpose of one class dominating another - whether it's 'democratic' or totalitarian. Under capitalism real democracy can only exist among capitalists within the capitalist dictatorship. Thus the initial period of the successful overthrow of capitalism by the productive class will be

the democratic dictatorship of the proletariat because a proletarian democracy will need state powers to prepare the ground for the demise and replacement of capitalism. When German socialists objected to the use of the term, Engels pointed to the Paris Commune, a brief period when workers democratically controlled their own interests, as an example of what the dictatorship of the proletariat meant. The temporary democratic dictatorship of the working masses for the removal of the old parasitic ruling class is certainly an advance in democracy. Once the old oppressor is neutralized, the state apparatus has no grounds to continue and is dissolved.

In 1880 Marx was asked to write a brief statement of principals for the foundation of the new Workers Party of France.

It begins with a preamble that states the emancipation of the productive class includes all human beings without distinction of sex or race. That producers can only be free when they are in possession of means of production, and that the collective form is the only viable way to possess means of production. It then goes on to state that revolutionary action by the productive class will be necessary in order to expropriate the means of production from the capitalists, and then further, controversially for some, to state that universal suffrage can be useful to work toward that end.

It then proceeds to the body of the program stating a number of reforms, none of which increase the power of the capitalist state.

The party founders, Guesde and Marx's son-in-law Larfargue, thought it was too reformist -- the demands of the program were only to entice votes. After arguing his case Marx said Guesde and Larfargue preferred "revolutionary phrase-mongering" to a practical revolutionary program, and concluded with this famous conclusion - *"What is certain is that I am not a Marxist."*

It is unknown why his adversaries only saw the reformist demands and didn't recognize their relative insignificance by interpreting them in conjunction with these two demands in the Political Section:

4. *Abolition of standing armies and the general arming of the people;*
5. *The Commune to be master of its administration and its police.*

It is clearly understood in the above that a revolution requires at least the threat of armed actions by the exploited class. Marx never thought the ruling class would permit themselves being counted out. This is the basis for my proposal to take measures to divide the loyalty of the military.

Engels had a similar conflict within the SPD. The party was so successful in gradually improving the condition of the working class by legislative actions that many thought a peaceful revolution was possible. Engels explained that the exploiting class would never peacefully surrender its power. At some point the workers will have to use either the threat or force of arms to achieve their goal of a workers democracy.

Unlike Germany, France was a republic, but even under those more favorable conditions Engels wrote to Lafargue in 1892 that there will come a *"day when a call to armed revolution has to be made..."* The on and off repressive German state made many in the leadership of the SPD either oppose or remain silent about the ultimate requirement of armed force. In one of his last works, an introduction to Marx's *Class Struggles in France* written in 1895, he wrote of the many successes of both socialist parties. The introduction was written under censorship so he toned down the eventual need of armed action. But that wasn't enough for Liebknecht who removed without Engel's approval all references to violence, street fighting and revolution. This is how it has been come to be thought by many that Engels believed a peaceful removal of the capitalist system was possible. He angrily wrote to Kautsky:

"I was amazed to see today in the Vorwärts an excerpt from my 'Introduction' that had been printed without my prior knowledge and tricked out in such a way as to present me as a peace-loving proponent of legality [come what may]. Which is all the more reason why I should like it to appear in its entirety in the Neue Zeit in order that this disgraceful impression may be erased."

One of the passages removed by Liebknecht referred to actions required for the *"shaking the steadfastness of the military."* Again, the source of my reference to getting soldiers to agree to Lincoln's quotation as basis for the approval of revolution as a legitimate right.

X

After Marx and Engels, the greatest Marxists to continue the struggle for the overthrow of the exploiter class were, in this order, Trotsky, Luxemburg, and Lenin. Luxemburg is perhaps best known for the saying: It's either "*Socialism or Barbarism.*" I prefer to assume that she meant the prevailing barbarism would get even worse, as the events of the first world war showed.

The three major forms of parasitic rule have been based on slavery, feudal oppression close to slavery, and wage slavery. During those centuries there has been vast advances in productivity and knowledge of the world and the universe, but there has also been like advances in the means to suppress the exploited class and to destroy human life -- barbarism. Fortunately there has also been an advance in world communications, and now with capitalism dominating the world, the conditions that lead to anti-capitalist uprisings exist everywhere, therefore one can simultaneously lead to many. Luxemburg's greatness is in her recognition of the revolutionary potential of such 'spontaneous' uprisings. Stay alert. The system could explode at any moment.

Some years ago I wrote a play that broadly deals with the issues described in these articles. A free PDF download is available [here](#).

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