

Theory of Victory over Communism

Study Guide

(Advanced Course)

VOC Research Institute

Barrytown, New York

[originally written/compiled in 1974 by Michael Herbers]

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[transcribed from 1970s technology, i.e. typewritten/mimeographed 'originals']

Why Do We Call For Victory Over Communism?

"Today we can find the reason why we must oppose Communism and annihilate its criminal actions from the face of the earth. Communism is not only the enemy of mankind, but more significantly it is the enemy of God. Communism is not only an ideological system of politics and economics, but it is also a form of religion based on atheism. Communism completely controls human thinking, action and way of life, which is the unique force that only a religion can have. And Communism is a religion insisting that there is no God. Moreover the ideology itself takes the place of God in human thinking, action and way of life, making human beings into slaves and machines. Therefore Communism is an unforgivable enemy which opposes God. It is a satanic religion wanting to annihilate God from the face of the earth. For Communism to win victory on the earth is for God to be defeated completely on the earth. It is God's defeat before it is the defeat of democracy and the free world. Therefore Communism is God's enemy even before it is the enemy of mankind... -

The completely false ideology can be defeated only by the true ideology which shows clearly that God actually exists. When the Communist ideology, standing on a false foundation, reveals its identity in the clear daylight, it will be smashed to pieces. This is the ultimate task for the Unification Church members and all the religious people to carry out. This is the way to root out and win Victory over Communism...

Therefore the fight to defeat Communism is the fight for God... Since God is on our side, the victory will surely be ours. Be strongly united in the name of God. Let us rise up totally! Let us march on all together! Let us go ahead all together!"

(Rev. Sun M. Moon, Keynote Address at the World Rally for Korean Freedom, June 7, 1975)

[In 1972, *Communism; Critique and Counterproposal* was published in English. The contents of this book was developed by Dr. Sang Hun Lee, a close associate to the Rev. Sun Myung Moon, as a Divine Principle critique of Communist theory which had seized control of North Korea. Its counter contents were found to be highly effective in convincing captured spies as well as sympathizers in South Korea that Marxist/Communist theory was false and would create conditions worse than any problems in a free society.

In 1974, Michael Herbers became a lecturer for "Victory Over Communism" as the presentations were purposed. He re-arranged Dr. Lee's book in order to group complete parts of theory, as well as to add many additional quotations from several diverse communist theorists. He has made presentations widely on university campuses across the nation as well at various training centers. The contents of this book are directly from his lecture notes as he arranged for standing at the chalkboard and presenting, rearranged again for book style.]

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WHY TO STUDY V.O.C.?

What is to be conveyed in these lectures?

1) To understand the difference between political actions motivated by an ideology and those by externals (land, power, wealth, trade, etc.). Communists are motivated by a 'cosmic' ideology, and not by externals.

2) Marxist-Leninist thought is the pervasive, cohesive bond between all communists, radicals, terrorists

Marx: Theory and justification of social revolution

Lenin: Practice of revolution: a) Vanguard Party, b) Democratic Centralism, c) Dictatorship of the proletariat, secret police, etc.

3) Communist claims that it is a comprehensive 'cosmic' theory of:

Nature; Man; History; Evil; Ideal future; CHANGE from this evil world to the ideal, and methodology of social change, revolution.

4) Teach Dialectical Materialism in one unified flow so that students can see how it 'hangs' together, how the Marxist-Leninist interprets events and puts dialectical materialism into practice.

a) Total materiality of world, including thinking and relationships; materialist determinism.

b) Progress comes about only through violence and abrupt change; revolution

c) Material "laws" used to justify and encourage revolution in human society

d) Denial of human dignity, rights; morality = advancement of Communist Party

e) That by changing material conditions the internal spiritual conditions change.

5) Students should be able to think from the perspective of a Marxist-Leninist. Give practical examples of historical use of Marxist-Leninist principles:

a) Black Lives Matter, Southern Poverty Law Center

b) Antifa

c. Saul Alinsky's "Rules for Radicals"

d) Coalition governments and Ultimate Capitalist-Communist struggle

6) There is a basic contradiction between their goals and their methods.

Their perspective of "reality" has caused them to create in themselves the very monster they claim to be fighting.

Their constant appeal to resentment distorts a rational perspective leading to errors of prejudice.

Their very use of violence precludes a better harmonious society.

Their inherent denial of the spirituality of man denies men the dignity to fulfill themselves as creative individuals; material satiation is insufficient for a human being.

7) Students should be familiar with the basic critique (and have trust in) concerning the spirituality of man and progress through harmonious cooperation.

THEORY OF VICTORY OVER COMMUNISM

STUDY GUIDE

Introduction

Why Do We Need Victory-Over-Communism Theory?

The Theory of Victory-Over-Communism (VOC Theory) analyzes and critiques the doctrine of Communism and offers a counter- proposal based upon Unification Thought.

The Communist doctrine is a system of thought which was developed by Karl Marx (1818-1883) supplemented by Friedrich Engels (1820-1895).

Marx's successors revised his doctrine, justifying their own revisions by calling them "creative development" or "creative application to reality," while they criticize and accuse others who make similar revisions.

As a result conflicts and struggles occur between Communist leaders and countries throughout the world, due to differences in views and opinions concerning the Communist doctrine.

Nevertheless, all Communists agree that Marx is the founder of Communism, and that Marx' thought is the basic foundation of the Communist doctrine even today.

The word "Communism" was coined by some secret revolutionary societies in Paris around 1837.

Karl Marx used it in the Communist Manifesto. From 1840 to 1872 it described some movements which demanded the revolutionary overthrow of society.

Since 1917 it has been the label for Marxism as advocated by Lenin and his successors in Russia.

("Communism", Encyclopedia of the Social Sciences, Vol. IV, New York: The Macmillan Company, 1942, p.81, quoted from James D. Bales, Communism: Its Faith and Fallacies, Michigan: Baker Book House, 1962)

The Oxford English Dictionary defines communism as: *"A theory which advocates a state of society in which there should be no private ownership, all property being vested in the community and labour organized for the common benefit of all members."*

This definition, however, is not only inadequate but also misleading if it is applied to what is commonly known today as communism. It goes far beyond this definition. Communism is a philosophy of life, a call to revolutionary action, an organization, armed might, an international conspiracy and a goal. (Bales, op. cit.)

Because Lenin was the first to successfully realize Communist revolution in the world, Lenin's interpretation and application of Marxism became the orthodox doctrine of Communism.

Thus all Communists claim to be Marxist-Leninists. Whatever differences there may be between Communists, they are all Marxist-Leninists and practitioners of the teaching of Marx and Lenin.

Identity of Communists

A communist is one who has accepted the Marxist philosophy of life as it is expounded by the Party and who is under some degree of Party discipline.

1) Communists are firmly convinced that:

- a. Marxism-Leninism is the universal truth.
- b. Capitalism is evil and must inevitably be destroyed.
- c. Human history is developing toward the goal of Communism, which is the realization of an ideal human society based on Marxism-Leninism.

"The fall of the bourgeoisie and the victory of the proletariat are equally inevitable."

(Marx and Engels, Manifesto of the Communist Party, 1848)

"Whether you like it or not, history is on our side. We will bury you!"

(Khrushchev at a party in Moscow on Nov. 18, 1956)

2) Communists are motivated and inspired by this belief, and are making steady efforts to achieve their goal: the Communization of the whole world.

3) Communists are atheists.

They deny the existence of God and the spiritual world.

They hate religion and religious people.

They believe that "Religion is the opiate of the people."

Lenin said,

"Atheism is a natural and inseparable portion of Marxism, of the theory and practice of scientific socialism. Our propaganda necessarily includes propaganda for atheism."

(Lenin, "Socialism and Religion")

The ultimate goal of Communists is the abolition of all religions.

But, in accordance with their dialectical tactics, they sometimes use religions and religious people for their own purposes.

4) Communists are believers in power.

They believe that the goal of Communism can be realized only through power.

Mao Tse Tung said:

"Every Communist must grasp the truth, 'Political power grows out of the barrel of a gun.'" ("Problems of War and Strategy", November 6, 1938)

"The seizure of power by armed force, the settlement of the issue by war, is the central task and the highest form of revolution. This Marxist-Leninist principle of revolution holds good universally, for China and for all other countries." (Ibid.)

That is the reason why Communist countries make great efforts to build strong military forces.

5) Communists are experts on divisive strategies and tactics.

To Communists, "The end justifies the means."

For example:

i) In case their power is weaker than that of their enemy, they pretend to seek peace, proposing peace and friendship.

ii) During the peaceful period, they strengthen their own forces, and weaken the enemy's. They use propaganda tactics and conduct a peace-offensive and try to increase the inner conflicts within their enemy.

iii) When they gain enough power to defeat the enemy, they use force to achieve their goal. Thus, in the course of history, Communism has been expanding at a fantastic speed.

Trotsky was Lenin's point man for fomenting uprisings by appealing to available grievances:

"For us it is a transition program; but for them, it is the program...In our mind it leads to the dictatorship of the proletariat. ..because here we don't speak about the social revolution, about the seizure of power by insurrection."

(Transition Program for Socialist Revolution, pp.122, 138)

The Progress of the World Communist Movement

Lenin established a movement called Bolshevism with about 20 supporters in 1903. In 1917, Bolshevism conquered Russia with about 49,000 supporters.

Dynamics of Growth of the Communist Movement

Year	Number of Parties	Total	Membership in non-socialist countries
1928	46	1,680,000	443,000
1935	61	3,141,000	785,000
1957	75	33 million	about 4.6 million
1960	87	36 million	over 5.3 million
1963	90	42.8 million	over 6 million

---"World Marxist Review' (August 1964)

Today [*i.e.: the early 1970s*], the number of Communists in the world is over 70 million.

Three decades ago, as World War II came to an end, 7% of the world's population and 18% of its land area were under Communist rule.

Today **1.4 billion** people --35% of the world's population-- and more than a quarter of the world's land area are governed by Communist regimes in nearly 30 countries.

The spreading net of Communism

1917	Russia (USSR)	1949	China	1975	Angola
	Tibet				Mozambique
	East Germany			1978	Afghanistan
	Hungary				South Yemen
1930	Lithuania				Ethiopia
	Latvia				Benin
	Estonia				Congo-Brazzaville
	Mongolia			Somalia	
1946	Albania				<i>(Some Middle-East countries have since come under the control of Islamic extremists and terrorists</i>
	Bulgaria			2000s	Venezuela
	Yugoslavia				Bolivia
1947	Poland				Peru
	Romania				Ecuador
1948	Czechoslovakia				Nicaragua
	North Korea			Brazil	
1954	North Vietnam			El Salvador	
1959	Cuba				
1975	Cambodia				
	South Vietnam				
	Laos				

(under strong communist influence are): Algeria, Libya, Jamaica, Grenada, Malagasy Republic, Syria

What on the part of the non-communist society, allowed communism to expand so successfully?

1. In the age of early capitalism, Marx's theory was generally applicable. It seemed to provide an answer to economic and social problems.
2. Even today In the underdeveloped countries where economic and social conditions are similar to those in Marx's day, communism attracts people suffering from poverty and discrimination, because communism advocates the construction of an egalitarian socialist society.
3. Even in the advanced free countries, communism attracts people who are dissatisfied with the established capitalist system. Communism advocates the interests of the poor and the oppressed. Therefore, the people who feel themselves exploited or discriminated against by the established social system are attracted to Communism.
4. Young, intellectual people are attracted to Communism.They are influenced by Communism not because they are poor but because they are humanistic, conscientious and idealistic people.The Communist doctrine teaches that American wealth comes from the sweat, tears and blood of the oppressed people in the under-developed countries. For example, a radical young American wrote:

"All of the United Airlines Astro-Jets, all of the Holiday Inns, all of the Hertz Automobiles, your television sets, cars and wardrobes already belong to a large degree to the people in the under-developed countries."

Communists inspire humanistic and idealistic young people to join in Communist-inspired radical activities to destroy the existing social system of advanced free countries.

5. Leaders in the free countries have been ignorant of the true nature-and intentions of the Communists. Many political leaders in free countries are not cautious in dealings with Communist countries, and as a result, the Communist side always gains.
6. Failure of religion. Religions did not fulfill the mission to bring happiness for all people. The original purpose of religion was to save people from suffering. But religion did not meet the needs of the people.As a result, people naturally turned away from a seemingly merciless God. Christian society became a hot-bed of Communism.
7. Up to the present, many have criticized and opposed Communism, but none have been able to surpass Communism in Theory and practice.Most anti-communists oppose Communism in order to defend their established system and interests. They do not think of offering positive alternatives to the Communist philosophy and ideal, and are not really interested in solving social problems such as poverty, discrimination, etc.

Communism advocates a bright future, while anti-Communism does not offer positive counter-proposals. As a result, there is even a common feeling against anti-communism

among conscientious intellectuals, who want to be progressive toward an ideal world. .For those reasons, Communism has been able to expand with frightening vitality.

If the doctrine of Communism is really true, and if communism can truly bring happiness for all the people, there would be no reason to oppose it. But for many reasons, as will be shown in due course, Communism can never realize a truly ideal, peaceful society for all mankind.

Due to their ignorance, many people are deceived by Communism, which calls for "peace," "liberation," "equality," and so forth, disguising itself as the savior of the poor and the suffering. As a result, the Free World is being infiltrated more and more by materialistic thought and becoming confused and troubled. The present world situation indicates that at this rate, Communism is likely to expand further and come to finally defeat the Free World in the future.

What can we do in the face of this danger to mankind?

It is necessary for the Free World to make every conceivable political, economic and military preparation to defend freedom. But, the defense of freedom alone is not enough. The Free World must take more aggressive measures to prevent the further expansion of Communism. To solve the problem of Communism today, it is absolutely necessary to find a system of thought which can overcome the Communist ideology and realize a truly ideal world for all mankind.

Where can we find that system of thought?

The Unification Principle --the thought advocated by Reverend Sun Myung Moon-- can overcome Communism completely. The Theory of Victory-Over-Communism is the application of the Unification Principle to Communist theories. It was developed through conversations—debates--with captured communist spies from N. Korea, and fellow-travelers in the South, and has proven highly effective. It not only criticizes Communist theories but also offers positive counter-proposals to replace Marxist-Communist ideology.

4. The purpose of the Theory of Victory-Over-Communism is:

- 1) To criticize Communist theories and practice and offer positive counter-proposals to replace them.
- 2) To unite all people who love God, truth and justice in the fight against Communist aggression.
- 3) To realize the truly ideal world which is based on freedom, justice, truth and love. This unified world would be far better than the world which Communists are trying to establish.

Through this theory of VOC, all people who love truth and justice, including even Communists, can be united to bring genuine peace and happiness for all mankind.

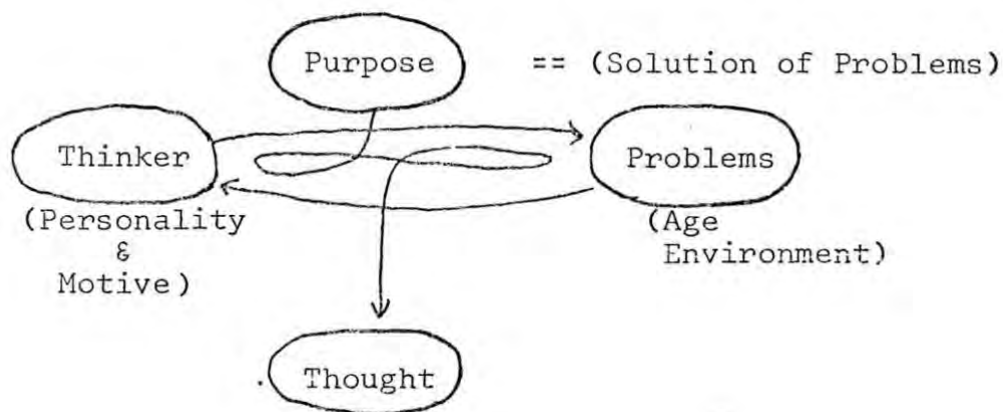
CHAPTER ONE

MARXISM-LENINISM: ITS FORMATION AND CHARACTERISTICS

A theory or philosophy is created to solve problems, and to improve conditions, to lead people to happiness.

Factors: The Age in which it developed
 Environment setting of thought and social needs
 Personality of the philosopher/theoretician

To understand any philosophy or thought correctly, we must understand the historical and social background from which it came, and the personality and the motive of the man who developed it.



Section 1. Formation of Marxism:

1. Historical and Social Background of Marx's Time

1) Time of Revolution

The whole of Europe was permeated by a revolutionary atmosphere. Because of the French Revolution in 1789 and Napoleon's rise to power and rule over Europe, the ideas of liberalism and nationalism spread throughout Europe. However, as the European rulers established the reactionary Vienna System suppressing the movements of liberalism and nationalism, riots and rebellions broke out in various places throughout Europe (Spain, Portugal, Sardinia, Naples, Carbonaro, Greece) and the colonies in Central and South America.

The July Revolution of 1830 in France partly broke down the Vienna System; in Belgium independence was declared, and in Poland a rebellion arose. In France, the industrial revolution was in progress, and in February of 1848, the French Revolution arose, in which socialists participated and cooperated. In this manner, Europe was permeated by a revolutionary atmosphere during Marx's early years.

2) Early Age of Capitalism [*laissez-faire: free to do as one pleases*]

In the early days of capitalism disastrous social problems arose everywhere. Under the capitalist system, which developed along with the Industrial Revolution in England, workers were overworked and exploited mercilessly.

The workers lived under conditions which could barely support human life; they were little more than slaves. Their working conditions were unbearable: for example, extremely bad sanitary facilities, excessive prolongation of labor hours, low wages barely maintaining them above the starvation level, forced labor, exploitation of women and children, and an increase in unemployment as a result of the introduction of machinery. In this situation a man of social conscience could not help opposing capitalism.

3) No Equal Representation in the Political System

One of the disadvantageous conditions of the laborers in those days was the lack of equal political representation. No matter how inhumane their treatment, laborers had no way to elect representatives to the government to speak about their miserable situation and to improve government policies. In those days, suffrage was based on land ownership.

People strongly desired a system of universal suffrage, and at last initiated a political struggle against the ruling class.

One manifestation of popular feeling was the 'Chartist Movement', a working class political movement which arose in England in 1836 and was active until 1848.

The Chartists wrote the "People's Charter" in 1838 and led a fierce fight, asking for:

1. Universal suffrage
2. Annual parliaments
3. Vote by ballot
4. Abolition of property qualifications for members in the House of Commons
5. Payment of members of Parliament
6. Equal electoral districts

However, this movement was suppressed. Their requests were rejected and the leaders were arrested. The Chartists finally gave up their struggle in 1848.

4) Failure of Religious Leaders and Idealistic Thinkers

Religious leaders and idealistic thinkers in those days were incapable of improving the social conditions. When starving masses shouted bitterly, asking for help, religious leaders did nothing effective to save them. They just preached to the people saying "Believe in God", and even served the ruling class by justifying the existing social system in the name of God. As a result, it was natural that the poor, suffering people turned away from a seemingly merciless God.

"Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people." (Marx, Introduction to the Critique of Hegel's Philosophy of Right, 1844)

Utopian Socialists

There were some conscientious thinkers who sympathized with the suffering laborers and criticized the heartless capitalists.

Robert Owen (1771 - 1858)

Claude-Henri Saint-Simon (1760 - 1835)

Charles Fourier (1772 - 1837)

They believed that the human mind could be improved by reason and morality and that capitalist society could be changed into an ideal socialist society by peaceful means. They tried to realize an ideal society ("the kingdom of reason and eternal justice"), by appealing to the conscience and good-will of the capitalists, but all their attempts failed.

They were progressive in those days, but they were criticized by Marx and Engels as "Utopian Socialists" because their socialism was not placed upon a realistic basis.

"The socialism of earlier days certainly criticized the existing capitalistic mode of production and its consequences. But it could not explain them, and, therefore, could not get the mastery of them. It could only simply reject them as bad. The more strongly this earlier socialism denounced the exploitation of the working class, inevitable under capitalism, the less able was it clearly to show in what this exploitation consisted and how it arose.... This was done by the discovery of surplus value.

The two great discoveries, the materialistic conception of history and the revelation of the secret of capitalistic production through surplus value, we owe to Marx. With these discoveries socialism became a science." (Engels, Socialism: Utopian and Scientific)

5) Under the circumstances mentioned above, the appearance of a revolutionary thought such as Marxism was inevitable.

From the standpoint of God's providence, the perfected system of thought on Satan's side could expand in Western European Society, disguising itself as goodness and truth for the people, because Christianity failed to fulfill its portion of responsibility.

2. Marx's Life, Personality, and Motive

1) Marx's Life (1818-1883)

1818.5.5: Karl Heinrich Marx was born on May 5, 1818, of Jewish parents in the town of Trier in Rhineland of Prussia. (*The Rhineland = the most industrialized, developed, and advanced area, a very cosmopolitan atmosphere, revolutionary activities.*)

His father was a lawyer with a keen interest in philosophy; his mother was a daughter of a Rabbi.

1824: His father embraced Christianity and all members of the family were baptized as Protestants.

1835: Entered Bonn University, studied literature, history and philosophy.

1836: Entered Berlin University. During his student days, he was strongly influenced by the works of Georg Wilhelm Hegel (1770-1831)

1841: Received a doctor's degree from the University of Jena. His thesis was entitled, "Über die Differenz der demokritischen und epikureischen Naturphilosophie."

1842: Became an editor of the "Rheinische Zeitung." (*He wanted to become a university lecturer, but his liberal political views led him to consider journalism as a career.*)

1843.6.19: Married Jenny von Westphalen, close friend of his boyhood and daughter of a high government official (counsellor).

Shortly after marriage, Marx's newspaper was suppressed and he emigrated to Paris with his wife.

1843-11: In Paris, he became acquainted with French socialists and established his lifelong friendship with Friedrich Engels.

1845: Went to Brussels, a new place of exile.

1848: Wrote Communist Manifesto ("Manifest der Kommunistischen Partei")

It was written to serve as the platform of the Communist League.

The revolutionary atmosphere in Germany in 1848 made it possible for Marx to return to Germany and revive his newspaper.

1849: He was expelled, and finally settled in London. In London, he spent the rest of his life.

Most of the time, in dire poverty, only the generosity of Engels, who worked in his father's textile firm, kept the Marx family from starvation. Several of his children died.

In spite of poverty and persistent illness, Marx proved to be a prolific writer.

His most famous work was "Das Kapital". The first volume appeared in 1867, second and third were published in 1885 and 1894 edited by Engels.

In this book, Marx developed a theory of the Capitalist system and its dynamics, emphasizing its self-destructive tendencies.

1883.3.14: He died, 15 months after the death of his wife.

2) Personality

Marx was a man of thoroughly militant disposition. By nature he was exclusive and self-righteous. He was intolerant and relentless to those who disagreed with him. Those who did not agree with him were either betrayers, moral criminals or political idiots. (Sidney Hook, Marx and Marxists)

Having a strong sense of Justice and humanity , he took sides with the laborers , while he hated the capitalists. He could not tolerate the social conditions of his day.

Marx's Confession

Your favorite virtue:	Simplicity
Your favorite virtue in man:	Strength
Your favorite virtue in woman:	Weakness
Your chief characteristic:	Singleness of purpose
Your idea of happiness:	To fight
Your idea of misery:	Submission
Your favorite color:	Red

Your favorite motto:

De omnibus dubitandum (*You must have doubts about everything*)

(*David McLellan, Karl Marx: His Life and Thoughts Harper & Row, 1973*)

3) **Motive**

Marx thought that it was absolutely necessary to overthrow the capitalist system through revolution. In order to revolutionize the society, it was necessary to unite the laborers with a revolutionary guiding principle. Thus, Marx formulated his system of thought under the banner of "Proletarian Liberation." His motive for studying and forming his thought was not to reveal universal truth, but rather to offer a guiding principle for the laborers to unite and realize revolution.

Friedrich Engels (1820-1895) Marx' close collaborator, financial supporter, and theoretician

1820.9.28: Engels was born on September 28, 1820, at the Rhineland industrial town of Barmen. His father was a well-to-do cotton manufacturer.

His formal education terminated with the Gymnasium (*equivalent to US high school*), after which he continued to study and write in his free time, while he was a commercial apprentice and Prussian military recruit.

1849-1869: From 1849-1869, he was first an employee, then partner and director of a textile firm founded by his father in Manchester, England. He retired at age 49 to devote himself to political activity and writing.

1844: Engels' effective collaboration with Marx began in 1844, taking the form of the Communist Manifesto in 1848.

1878: In 1878 Engels published Anti-Dühring and Socialism: Utopian and Scientific, which are said to have clarified for the first time the essential bases of Marxist reasoning.

1895: At his death in 1895, Engels was preparing the general scientific treatise Dialectics of Nature, posthumously published in English translation in 1940.

The Three Sources of Marxism

Marx formulated his consistent system of thought by striving to study everything that had been produced by human society.

"Marxism is an example which shows how Communism arose out of the sum of human knowledge... Marx based his work on the firm foundation of the human knowledge acquired under capitalism...He critically reshaped everything that had been created by human society,

without ignoring a single detail. He reconsidered, subjected to criticism, and verified on the working-class movement everything that human thinking had created, and therefrom, formulated conclusions which people bound by bourgeois prejudices could not draw."

(Lenin, "The Tasks of the Youth Leagues", 1920)

"Marxism has won its historic significance as the ideology of the revolutionary proletariat, because...it has assimilated and refashioned everything of value in the more than two thousand years of the development of human thought and culture."

(Lenin, "On Proletarian Culture", 1920)

In this way, the doctrine of Marxism, which Communists call "scientific socialism," was formulated by Marx and Engels on the basis of a detailed study of various thoughts and theories that had been produced up to that time.

The important sources that Marx and Engels critically adopted were: German philosophy, English classical economics, and French socialism.

1) Marx formulated Dialectical Materialism and Historical Materialism on the basis of the materialism of the 18th century and the German classical philosophy of the 19th century, especially Hegel's dialectics and Feuerbach's materialism.

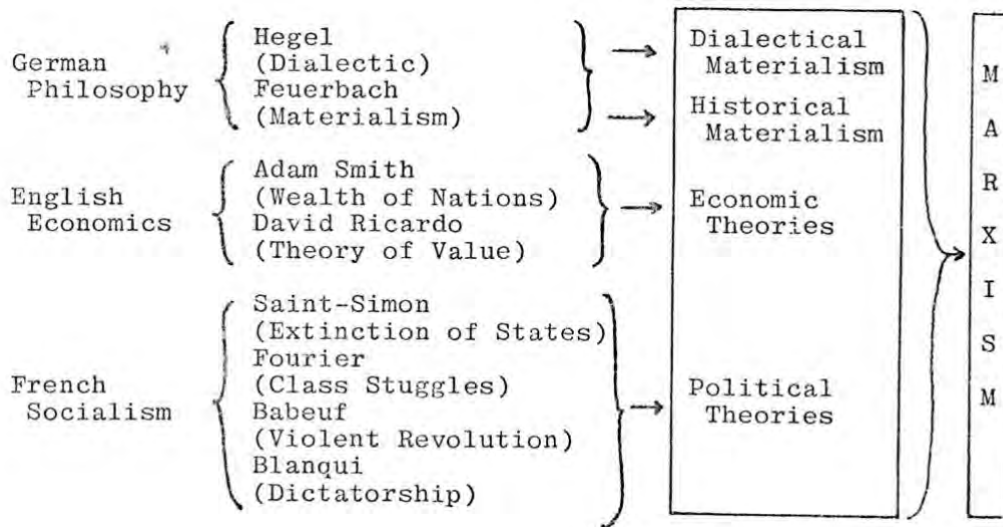
2) Marx made a detailed analytical study of the capitalist economy based on the English classical economic theories developed by Adam Smith (1723-1790) and David Ricardo (1772-1823), and formulated his economic theories such as the Labor Theory of Value, the Theory of Surplus Value and the Laws of Economic Movement in the Capitalist Society.

Through these theories Marx showed that within the capitalist economic structure certain economic laws were operating which would inevitably bring capitalism to destruction.

3) Marx formulated the doctrine of class struggle and other political theories of revolution by developing various revolutionary theories of French socialists such as Saint-Simon, Charles Fourier, Gracchus Babeuf (1760-1797) and Auguste Blanque (1805- 1881).

Thus Lenin said:

"The Marxist doctrine is the legitimate successor of the best that was created by humanity in the 19th century in the shape of German philosophy, English political economy, and French socialism."(Lenin, "The Three Sources and Three Component Parts of Marxism", 1913)



Section 2. Leninism: Its Formation and Characteristics

Since Lenin succeeded for the first time in history in realizing Proletarian revolution in October 1917, Lenin's interpretation and application of Marxism came to be regarded as the orthodox doctrine of Communism.

Lenin: His Life and Personality

1870 April 22: Lenin (Vladimir Ilyich Ulyanov) was born on April 22, 1870, at Simbirsk on the Volga. His father was a schoolmaster and his mother was a doctor's daughter.

1879: Lenin entered Simbirsk gymnasium.

1887: Lenin's elder brother Alexander Ulyanov, while a university student, joined a radical group, took part in a plot to assassinate Alexander III, and was executed. This is believed to have turned Vladimir's mind to revolution.)

1887 September: He entered Kazan University as a law student, but in December of the same year he was expelled from the university for taking part in a student demonstration.

1889: Lenin undertook self- study of law, attempted farming, met with revolutionaries of the older generation, also studied revolutionary literature.

1892: He finally got his degree in law from St. Petersburg University as an external student.

1893: Lenin participated in a Marxist study group, and by the time he moved to St. Petersburg in

1893: He had become an authority on Marxism.

1895: Lenin went to Switzerland, France and Germany, and met European Marxists and Russian exiled revolutionaries. On returning to Russia he took part in organizing, in St. Petersburg, the League of Struggle for the Liberation of the Working Class.

1895.12.7: On the night of December 7, 1895, he was arrested.

1897: After about 14 months in prison, he was in 1897 exiled to the village of Shushenskoye in Siberia for three years. There he was joined by Nadezhda Krupskaya, whom he had first met doing revolutionary work in St. Petersburg in the beginning of 1894.

1898: In March 1898, while Lenin was in Siberia (where he managed to maintain close connections with his associates both in Russia and abroad), members of various Russian Marxist organizations, meeting in Minsk, proclaimed the formation of the "Russian Social-Democratic Labor Party (R.S.D.L.P.)".

1898.7.22: On July 22, 1898, Lenin married N.K. Krupskaya.

1900.1.29: Having completed his term of exile on January 29, 1900, he settled for some time in Pskov (not far from St. Petersburg, which was still forbidden to him).

1900.7.29: On July 29, 1900, he left Russia for more than five years, going first to Switzerland, then to Germany, London, Paris, and then back to Switzerland.

1901-2: An important document of the period is Lenin's pamphlet What is to be Done? composed in the winter of 1901-02 and published in March, 1902. This book established his reputation among the revolutionaries.

Against the argument that it would be better to allow workers organizations to develop democratically from below, Lenin put forward the idea of a party of professional revolutionaries, all completely under the orders of their central committee and bound together by military discipline. Only such a party, he argued, could prove a match for the police and beat them at their own game. He declared that with such a party one could turn the whole of Russia upside down.

1903: The second congress of the R.S.D.L.P. met in Brussels and in London on July 30 - Aug. 23.

However, during the congress it became clear that not all the delegates were on Lenin's side in everything. Lenin and his supporters were in the majority, and so from then on the group of Lenin and his supporters came to be known as "Bolsheviks" ("those of the majority") and his opponents within the party as "Mensheviks" ("those of the minority").

1905: Having despaired of getting the party united on his conditions, Lenin organized in April-May, in London, the Third Congress of R.S.D.L.P. (without Menshevik participation) a congress of his own Bolsheviks.

The Russian Revolution of 1905 fell short of Lenin's expectations and failed to offer him the opportunity for giving effect to his scheme for a revolution in Russia. He arrived in St. Petersburg on November 11, 1905, and spent some time there, but lived for the next two years mostly in Finland for security reasons.

1906.4.23-5.8: The Fourth Congress of the R.S.D.L.P., with Menshevik participation. Lenin was elected to Presidium.

1907.5.13-6.1: The Fifth Congress of the R.S.D.L.P. Lenin was elected to Presidium.

1907: In December 1907, however, Lenin left Finland and started a second period of life in emigration (Switzerland - Paris - Austria - Switzerland - Austria - Switzerland) which ended only with the revolution of Feb. - March 1917.

1912: He broke completely with the Mensheviks in January 1912 by organizing in Prague a purely Bolshevik conference which elected a purely Bolshevik Central Committee.

1914: When World War I started on August 1, 1914, the various socialist parties, members of the Second International, made a truce with their own bourgeoisie governments in the interests of national defense.

1915: Lenin regarded this as a betrayal of international socialism, and accordingly, he supported the left-wing socialists' conference at Zimmerwald (Sept. 1915) and at Kienthal (April 1916) in so far as they opposed such a truce. For Russia he continued to preach immediate revolution, even at the risk of defeat by Germany.

1917: His Imperialism, the Highest Stage of Capitalism, written as a continuation of Marx's Das Kapital was published in Petrograd in mid-1917. When the revolution of Feb. - March 1917 broke out in Russia, Lenin was in Switzerland. Unable to return to Russia without crossing enemy territory, he availed himself of the facilities provided by the Germans to travel, together with other Russian socialists, across Germany in a sealed train to the Baltic. Then, having passed through Sweden and Finland, he arrived in Petrograd on April 16, 1917.

Now he found in Russia all the conditions for which he had been looking since 1905.

After the disturbances at the beginning of July, 1917, the provisional Russian government ordered Lenin's arrest, and he went into hiding. From his hiding place he continued to write, to guide his party and from the middle of October, to goad it into an immediate armed uprising.

Finally, the government headed by Alexander Kerenski was overthrown. Lenin emerged from hiding on Nov. 7 to become the chairman of the new Soviet government, formally elected to this position by the second congress of Soviets.

The history of Lenin's remaining years is the history of the final achievement of the Russian Revolution.

Transcriber's note:

It is good to keep in mind: the groups that use terrorist methods (and are hence referred to as **terrorists**) usually start out as a **tiny number of people** within a population, **who are fanatically convinced that (only) they are right** - in contrast to the vast majority of that population, who the terrorists deem to be wrong. In desperation to impose their fanatical convictions on the overwhelming majority, they have found that acts of unexpected shock and horror, not only draw attention to their cause, but also (if they can get the majority continually reeling in fear/panic), they (the tiny minority) can even come to control the vast majority. The media - continually on the lookout for sensational news to report - play into the hands of such terrorists, and more often than not, are effectively manipulated by them. The media in turn manipulate the vast majority of the population; thus in recent history tiny groups of strongly-convinced fanatics (terrorists) have been able to make a major impact on (if not control) the vast naive majority.

It is well known that our actions have consequences, either for the better or worse; i.e. whether we concede to be controlled by terrorists, or not, will decisively influence our present and future.

In light of these developments, the vast majority of people is advised to resist panicking (because of terrorist acts) at all costs - not to let anyone get them running/stampeding chaotically in fear; keep calm and cling even more consciously to timeless principles of lasting value; i.e., to rely on God's promise (known to mankind already for about 3500 years in the Bible's Psalm 23:4): "Even though I may have to walk through the valley of the shadow of death, I need not fear evil, for God is with me."

It would be encouraging if the media and political leaders (and all people of influence) understood this challenge and responded to all eventualities accordingly. However, even if the media and public leadership may often disappoint, at least if there are a few individuals like us, who rise to these challenges, and provide stable leadership to those in our realm of influence (our extended families, associates, community, etc.), then at least we are bolstering stability and ultimate hope.

1918: After his successful revolution, arguing that in the interests of world revolution there was nothing more important than the preservation of the newly born Soviet State, he accepted from the Germans, against opposition in his own party, the humiliating peace treaty of Brest-Litovsk (March 1)

1919.3.6: Communist International (Comintern) founded.

1921: In economics, quite soon after the October Revolution, Lenin moved in the direction of integral socialism, up to the complete abolition of markets, of exchange, and of money; but early in 1921 he had to start a retreat under the "New Economic Policy", which allowed the peasants to sell their surplus in the open market and, at the same time, brought reversion to an economy based on money and partly on exchange.

Symptoms of a serious illness (sclerosis of the cerebral arteries) began to appear in Lenin at the end of 1921. On December 16, he became paralyzed in the right arm and leg.

1924: He died on January 21, 1924, at 6:50 p.m. at Gorki near Moscow.

Lenin's Personality

On Lenin as a person, the testimony of his great collaborator Leon Trotsky is not without interest:

"Lenin's outward appearance was distinguished by simplicity and strength. He was below the middle height, with the plebeian features of the Slavonic type of face, brightened by piercing eyes; and his powerful forehead and still more powerful head gave him a marked distinction.

"He was tireless in work to an unparalleled degree. He put the same exemplary conscientiousness into reading lectures in a small workmen's club in Zurich and into organizing the first Socialist State in the world.

"He appreciated and loved to the full: science, art, and culture, but he never forgot that as yet these things are the property of a small minority."

"His way of life in the Kremlin was little different from his life as an emigré abroad. The simplicity of his habits was due to the fact that intellectual work and intense struggle not only absorbed his interests but also gave him intense satisfaction."

Lenin firmly believed that only force could produce serious social change.

*"Not a single problem of the class struggle has ever been solved in history except by violence."
(Lenin, Report to the Third all-Russian Congress of Soviets (1918))*

Lenin was second to none in praise and encouragement of terror.

*"One ought to encourage the vigor and the wholesale character of the terror against the counter-revolutionists."
(Lenin, Letter to G.F. Zinoviev, June 26, 1918)*

2. Characteristics of Leninism

Leninism is the further development of Marxism. According to Stalin,

"Leninism is Marxism of the era of imperialism and of the proletarian revolution. To be more exact, Leninism is the theory and tactics of the proletarian revolution in general, the theory and tactics of the dictatorship of the proletariat in particular. Marx and Engels pursued their activities in the pre-revolutionary period (we have the proletarian revolution in mind), when developed imperialism did not yet exist, in the period when the proletarian revolution was not yet a direct, practical inevitability.

*"Lenin, however, the disciple of Marx and Engels, pursued his activities in the period of developed imperialism, in the period of the unfolding proletarian revolution, when the proletarian revolution had already triumphed in one country, had smashed bourgeois democracy and had ushered in the: era of proletarian democracy, the era of the Soviets. That is why Leninism is the further development of Marxism."
(Stalin,*

Foundations of Leninism, 1924)

Lenin formulated the Theory of Violent Revolution, Theory of the Dictatorship of Proletariat, and organized the Communist Party as the brain of the proletariat.

1. The Theory and Tactics of Violent Revolution

Lenin emphasized on the great importance of theory.

"Without a revolutionary theory there can be no revolutionary movement."
(Lenin, Selected Works, Vol. II, p. 47)

"The law of violent proletarian revolution, the law of the smashing of the bourgeois state machine as a preliminary condition for such a revolution is an inevitable law of the revolutionary movement in the imperialist countries of the world."
(Stalin, Foundations of Leninism)

"The proletarian revolution is impossible without the forcible destruction of the bourgeois state machine and the substitution for it of a new one."
(Lenin, Selected Works, Vol. VII, p. 124)

2. The Dictatorship of the Proletariat

The dictatorship of the proletariat is a revolutionary power based on the use of force against the bourgeoisie.

"The dictatorship of the proletariat is the rule —unrestricted by law and based on force— of the proletariat over the bourgeoisie."(Lenin, The State and Revolution)

3. The Communist Party as the Vanguard of the Working Class

According to Lenin, the Communist Party should be a party of professional revolutionaries with iron discipline.

"The Party is the highest form of organization of the proletariat. The Party is the principal guiding force within the class of the proletarians and among the organizations of that class. ."
(Stalin, Foundations of Leninism)

Leninism, which is exceptionally militant and revolutionary, emerged from the proletarian revolution in Russia. In that sense, Leninism is the application of Marxism to the peculiar conditions of the situation in Russia. However, Lenin, and later Stalin, imposed Leninism on all the communists in the world as the only legitimate development of Marxism, insisting *that*

"Leninism is not merely a Russian, but an international phenomenon rooted in the whole of international development." (Stalin, Foundations of Leninism).

This led to many violent conflicts and tragedies caused by communists throughout the world.

SECTION 3. The Insistence of Conflict is integral to Communist Philosophy

1. Unity of Theory and Practice

"The philosophers have only interpreted the world differently; the point is to change it."

Marx, Theses on Feuerbach (1845))

Marxism is not one philosophy among many to be discussed academically. Theory must be put into practice. All Communists think that practice is very important.

"Our theory is a guide to action, not a dogma."

(Lenin, "Left-Wing" Childishness and Petty-Bourgeois Mentality)

"What Marxist philosophy considers most important is not understanding the laws of the external world and thereby explaining it, but actively changing the world by applying the knowledge of objective laws." (Mao Tse-tung, On Practice)

2. Partisanship of Philosophy

Every philosophy has class bias. Every philosophy has been serving as a defense of a particular class. For example:

- 1) The philosophy of Aristotle served the slave-owners' class. It justified the slavery system.
- 2) The philosophy of Thomas Aquinas served and justified the feudal system.
- 3) The philosophy of Idealism served as a defense of the bourgeoisie in capitalist society.

Therefore, it is natural that there should be a philosophy of the proletariat.

"The emancipation of the German is the emancipation of the human being. The head of this emancipation is philosophy, its heart is the proletariat ... As philosophy finds its material weapons in the proletariat, so the proletariat finds its spiritual weapons in philosophy"
(Marx, Contribution to Critique of Hegel's Philosophy of Law, Introduction)

Marxism served the proletariat class by supporting the system of proletarian dictatorship.

Critique

It may be true that in the past philosophies were utilized by some particular ruling class. But this does not lead to the conclusion that philosophies should have partisanship.

The original purpose of philosophy is to make all people happy by helping them to solve the fundamental problems in human life and in the universe. The value of a philosophy should be decided, not by its partisanship, but by how much truth it contains.

CHAPTER TWO

Dialectical Materialism, its Critique and Counterproposal

Part 1. Marxist Materialism. Dialectical Materialism is the philosophical basis of Communism.

Communist philosophy is materialistic in viewpoint, and dialectic in method.

"Dialectical Materialism is the world outlook of the Marxist-Leninist party. It is called dialectical materialism because its approach to the phenomena of nature, its method of studying and apprehending them, is "dialectical, while its interpretation of the phenomena 'of nature, its conception of these phenomena, its theory, is materialistic."

(Stalin, Dialectical and Historical Materialism)

Section 1. Materialist Philosophies Prior to Communist Materialism

Materialist philosophies were developed as critique and counterproposals to idealistic philosophies.

Communist Materialism was formulated by Marx and Engels as a critique and a more perfect alternative to other previous materialistic thoughts.

1. Fundamental Differences Between Idealism and Materialism

To understand materialism correctly, it is necessary to know about the fundamental differences between Idealism and Materialism.

Most philosophies are divided into two groups.

"The great basic question of all philosophy...is that concerning the relation of thinking and being... The question of the position of thinking in relation to being, a question which, by the way, had played a great part also in the scholasticism of the Middle Ages, the question, which is primary, spirit or nature---that question, in relation to the Church, was sharpened into this: "Did God create the world or has the world been in existence eternally?" The answers which the philosophers gave to this question split them into two great camps. / Those who asserted the primacy of spirit to nature and, therefore, in the last instance, assumed world creation in some form or other, comprised the camp of idealism. The others, who regarded nature as primacy, belong to the various schools of materialism."

(Engels, "Ludwig Feuerbach")

Fundamental Differences

Idealism

- a. The ultimate source of the universe is spiritual. Therefore the universe was created by a spiritual being (God).
- b. Spirit precedes matter; Spirit determines matter.

Materialism

- a. The ultimate source of the universe is material. The existence of God is denied.
- b. Matter precedes spirit; Matter determines spirit.

2. Materialistic Thought in Ancient Times

The ultimate source of the universe is matter.

The universe is ultimately composed of material.

Examples: Thales (624-546 B.C.): "The ultimate source of the universe is water."

Heraclitus (540-480 B.C.): "The ultimate source of the universe is fire."

Democritus (460-370 B.C.): "The ultimate source of the universe is atom."

Anaximenes (586-526 B.C.): "The ultimate source of the universe is air."

3. Mechanistic Materialism

Mechanistic materialism is the dynamic view of nature. It originated during the Renaissance of the 14th Century based on science of the time, and reached its height during the 17th and 18th centuries.

Main Thinkers

1. Galileo Galilei (1564-1642): Florentine physicist, he founded the science of dynamics
2. Descartes (1596-1650): French philosopher and mathematician.
3. Thomas Hobbes (1588-1679): English philosopher.

Characteristics of Mechanistic Materialism

They believed they could explain all phenomena of the world by the application of mechanics or dynamics.

The universe is like a machine: Every existing thing is part of this 'machine'. Just as machines are complex bodies composed of many parts, the universe is a complex body of things, and human society is a complex of various individuals. Each part of the machine is indispensable. If one part is missing, the machine does not work.

Human society consists of individual persons, each of whom is a social atom that has its unique characteristics and value. Therefore each person is equal in value. So society must be based on equality.

This was a progressive way of thinking in medieval times, well in advance of feudalism. But Marx rejected Mechanistic Materialism for the following reasons:

1) The view of the world which was based on this type of thought cannot maintain its materialistic position to the end. According to Mechanistic Materialism the world is like a machine and people are like machine parts. But machines cannot produce themselves, nor move by themselves. Therefore, machines must be made by other beings. If the universe is a machine, it must have been produced by some other existence. Their belief leads to the necessity for the existence of a creator of the universe, and a mover of the universe. This is God. This belief cannot prevent itself from falling into idealism.

2) Since Mechanistic Materialists view things only mechanically, they cannot account for the phenomena of the appearance and development of new things in the universe. Mechanistic Materialism is a fixed theory with a fixed view of the universe.

3) Mechanistic Materialism cannot give an explanation about human activities in society. They cannot logically explain social and economic development, and therefore, they cannot solve social problems.

"The great basic thought that the world is not to be comprehended as a complex of ready-made things, but as a complex of processes, in which the things apparently stable are no less than their mind images in our heads, the concepts, go through an uninterrupted change of coming into being and passing away, in which, in spite of all seeming accidentality and of all temporary retrogression, a progressive development asserts itself in the end --- this great fundamental thought has, especially since the time of Hegel, so thoroughly permeated ordinary consciousness that in this generality it is now scarcely ever contradicted."

(Engels, Feuerbach and End of Classical German Philosophy)

4. Materialism of Feuerbach

Ludwig Feuerbach (1804 - 1872) was a student of Hegel, but later he came to criticize and deny Hegel's thought. According to Feuerbach, the material world is not a shadow of spirit, but an objective substance existing separately from spirit. The nature of spiritual things is determined by material things. He denied the existence of God in his essay, "The Essence of Christianity" published in 1841.

"God did not create man, but rather man created God."

Marx and Engels were greatly influenced by Feuerbach.

"Then came Feuerbach's Essence of Christianity. With one blow it pulverized the contradiction, in that without circumlocutions it placed materialism on the throne again. Nature exists independently of all philosophy. It is the foundation upon which we human beings, ourselves products of nature, have grown up. Nothing exists outside nature and man, and the higher beings our religious fantasies have created are only the fantastic reflection of our Own essence. The spell was broken; the "system" was exploded and-cast-aside, and the

contradiction, shown to exist only in our imagination, was dissolved. One must himself have experienced the liberating effect of this book to get an idea of it. Enthusiasm was general; we all became at once Feuerbachians. How enthusiastically Marx greeted the new conception and how much --- in spite of all critical reservations --- he was influenced by it, one may read in The Holy Family. (Engels, Ludwig Feuerbach and the End of Classical German Philosophy)

Feuerbach was a humanist. His philosophy stressed the importance of human life and love here on earth. He thought that man's will and desire are the motivating forces behind the development of society and therefore the key to the solution of social problems. Because Feuerbach admitted the importance of spiritual things such as human will and love, he was criticized and denounced by Marx and Engels.

"As a philosopher, he (Feuerbach) stopped halfway. He was a materialist below and an idealist above. He was incapable of disposing of Hegel through criticism; he simply threw him aside as useless while he himself achieved nothing positive beyond a turgid religion of love and a meager, impotent morality."(Engels, Ludwig Feuerbach)

According to Marx and Engels, Feuerbach should have applied his principles of materialism to social problems, and he should have considered material conditions as more important than man's spirit. Nevertheless, Marx used Feuerbach's materialistic thought as the basic idea for his own materialism. Marx's materialism has then become the basis of the communist philosophy of today.

Section 2. Communist materialism

I. Communist View of Matter

Materialism regards matter as primary substance and regards spirit as secondary and derivative. In this respect there is no difference between communist materialism and previous materialistic theories. But, as far as the concept of matter is concerned, there is a great difference.

The old materialistic view is the physical concept of matter.

Matter is a physical organization which has a form.

For example:	Thales:	water
	Herculitus:	fire
	Democritus:	atom

According to the Communist view, the physical concept of matter can be of no use to philosophy. This view cannot explain social phenomena and therefore cannot be true philosophy. In order for materialism to be a true philosophy, its theory should be applicable to all social phenomena as well as to natural phenomena. Therefore the concept of matter must be expanded and made more universal. The Communist concept of matter is the philosophical concept of matter.

1. Matter is the objective reality Which exists apart from man's consciousness.

"Matter is a philosophical category designating the objective reality which is given to man by his sensations, and which is copied, and reflected by our sensations, while existing independently of them" (Lenin, Materialism and Empirio-criticism)

Thus matter is anything which exists objectively apart from man's consciousness.

2. Motility

Another characteristic of communist materialism is that matter has motion. Mechanistic and other older types of materialism separated matter from movement. They regarded matter not as a moving body but as a static objective being. According to communist materialism, however, matter has motion within itself as its mode of existence. Motion is an inherent attribute of matter and its mode of existence. There is no matter separate from motion or no motion separate from matter. Matter and motion are inseparable.

"Motion is the mode of existence of matter. Never anywhere has there been-matter without motion, nor can there be ... Matter without motion is just as unthinkable as motion without matter."(Engels, Anti-Duhring)

Motion means not only movement in space from one place to another, but also 'physical, chemical, biological and all other movements.

Examples: The sprouting of a seed, the learning by a student, etc. are also regarded as motion.

"Motion in the most general sense, conceived as the mode of existence, the inherent attribute, of matter, comprehends all changes and processes occurring in the universe, from mere change of place right to thinking."(Engels, Dialectics of Nature)

From the above, Communists conclude as follows:

"Everything is derived from matter and is wholly of the nature of matter."(Lenin, Materialism and Empirio-Criticism)

"There is nothing in the world apart from matter in motion."(Mao Tse-tung, On Contradiction)

2. Communist View of the Relationship between Matter and Spirit

1) Spirit is nothing but man's speculative ability or consciousness. It is produced out of brain cells which are the most developed, organized material. When brain cells are damaged, mental activities become abnormal.

"If we ask what thought and consciousness are and whence they come, we find that they are products of the human brain and that man himself is a product of nature, who has developed in and along with his environment; / whence it is self-evident that the products of the human brain, which in the last analysis are also products of nature, do not contradict the rest of nature's interconnectionsbut correspond to them." (Engels, Anti-Duhring)

2) Spirit or consciousness appears as a function we the brain cells. It cannot manifest itself apart from the physical body. When the physical body dies, the spirit or consciousness disappears. There is no life after physical death, and therefore there is no spirit world.

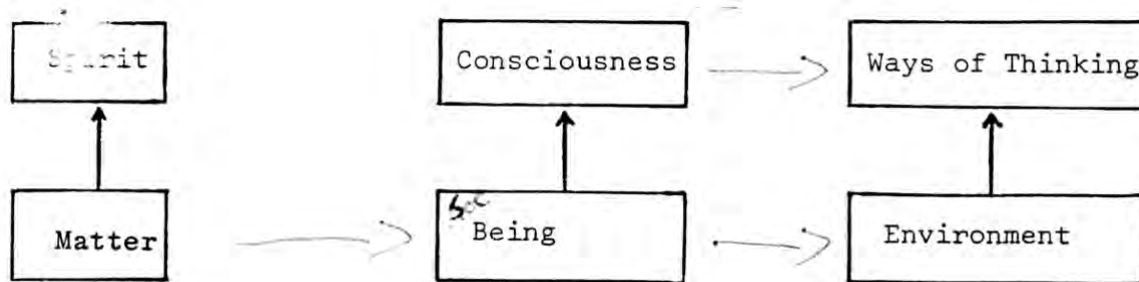
"Ideas do exist but only as reflections in the material mind of man of the external material world."(Marx, Capital)

3) As spirit is derived from matter, man's consciousness (ways of thinking) is determined by being (environment).

"It is not the consciousness of men that determines their being, but, on the contrary, it is their social being that determines their consciousness."

(Marx, Preface to the Critique of Political Economy)

"Does it require deep intuition to comprehend that man's ideas, views and conceptions, in one word, man's consciousness, changes with every change in the conditions of his material existence, in his social relations and in his social life?"(Marx, Manifesto of the Communist Party)



Section 3. Critique of and Counterproposal to Communist Materialism

1. What is the ultimate cause of the universe? Matter or Spirit? Critique:

According to Communists:

- 1) Matter is objective substance which exists apart from man's consciousness.
- 2) Matter has motion as its attribute.

These two points are true, but materialists conclude from these two points that the ultimate cause of the universe is matter. *"There is nothing in the universe but matter in motion."* They deny God's existence. But the opposite possibility that God exists cannot be denied.

Communists don't explain:

The reason why matter exists.

Where matter originated. (Important question of ontology.)

Why matter has motion within itself as its attribute.

Whether matter is created or not is a philosophical question of importance. We must examine the ultimate source of matter to answer these questions. "The law of Cause and effect" is a universal law that no one can deny. Every existing thing must have cause. Matter is an existence of effect, or result. It must have a cause and its cause must have a cause, and there must eventually be the ultimate cause, the first cause.

Communists say the first cause of the universe is material.

Modern science says that everything is made of molecules and molecules are made of atoms. Atoms are made of elementary particles. Then what are elementary particles made of? According to quantum physics, elementary particles have some properties of being energy in the form of wave as well as particles. The theory of quantum physics states that matter comes from energy which has neither form nor mass. (The inductive method)

$m = \text{mass}$

$c = \text{constant}$

$E = \text{Energy}$

$E = mc^2$

Quantum physics analyzes the cause which organizes the elementary particles, and concludes that behind mass there is energy. Thus a new theory has been developed. It says that matter can be transformed into energy, which has neither form nor mass, which sometimes transfers into a particle which has both form and mass. This brings up the question of why energy changes into a particle, and what factor causes this change.

What Does Energy Come From?

Energy is also an existence of effect. It must have cause. What is the first cause of energy? Something must exist behind energy.

The universe is very ordered and harmonized. Considering the fact that everything in the universe is orderly and harmonious, it is more logical and reasonable to think that the ultimate cause of the universe has some spiritual elements such as direction, purpose, will and idea, than to think that the universe came out of some chaotic energy by chance.

The first cause must be what has been called "God" by religions. Any name will do, but this being must exist in order for the universe to exist. No one can deny the existence of this being as the first cause of the universe.

Modern science does not deny the existence of God nor prove the absence of God.

Counterproposal:

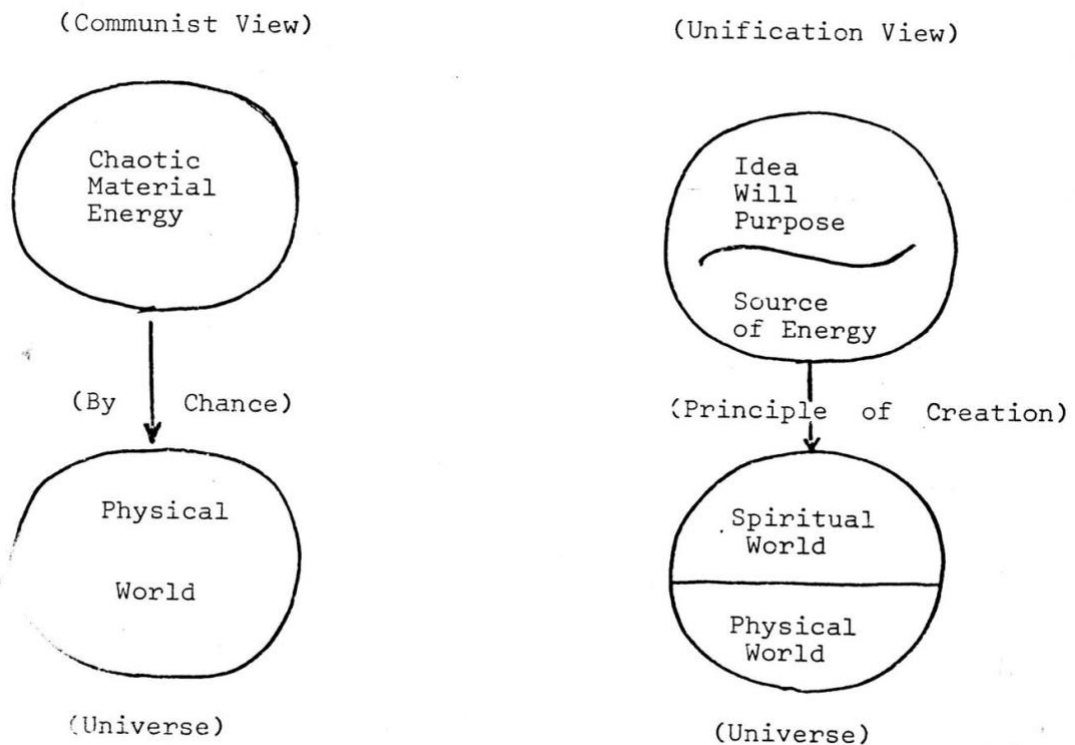
- 1) The ultimate cause of the universe is the Unique Being that contains as its attributes, the cause of both spiritual and material elements. This unique being is what has been called "God."
- 2) The ultimate cause is neither just spiritual nor just material. The cause of both elements existed within the first Cause from the very beginning. The traditional views of Idealism and Materialism are both wrong.

3) As the universe came out of this unique being which contains the cause of both spiritual and material elements, everything has both of those aspects. The universe itself has two aspects: the spiritual world and the physical world.

4) The universe did not come about by accident, but was created by God in accordance with His purpose and principles of creation.

5) The First Cause transcends time and space. There can be no further cause before the First Cause.

Therefore, there is no need to answer the question "Who created God?" God existed from the eternal past, exists at present, and will exist to the eternal future.



2. On the Relationship Between Matter and Spirit

Critique:

Communist explanation concerning man's Spirit is very ambiguous and contradictory.

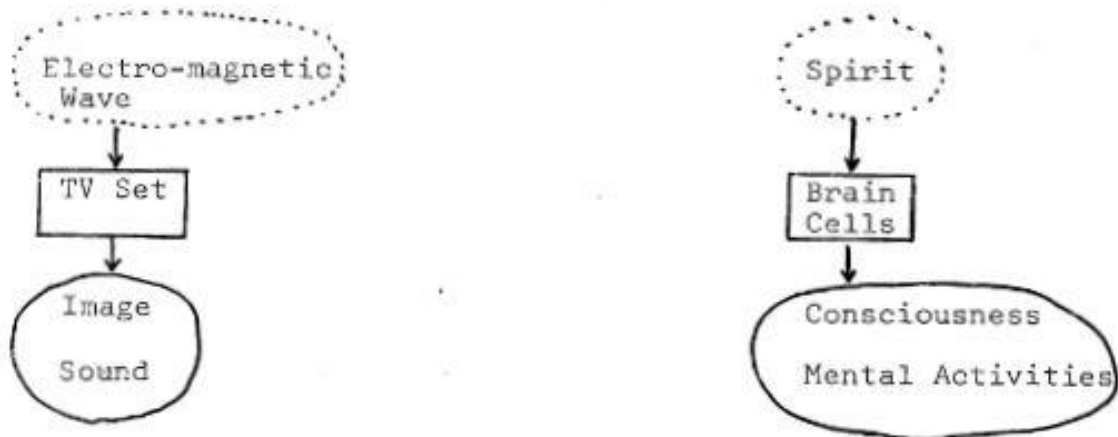
1) Is spirit produced by the brain cells or just transmitted through the brain cells?

The fact that mental activities become abnormal when the brain cells are damaged does not necessarily lead to the conclusion that spirit or consciousness is produced by the brain cells. There still remains the possibility that the invisible spirit, which exists objectively, manifests itself through the brain cells.

For example, when a TV set is broken, image and sound become abnormal. But image and sound are not produced by the TV set. They come from a source independent of the TV set via invisible electro-

magnetic waves.

For example:



2) Is spirit a product or a function of the brain cells?

Product and function are not the same. If spirit is a product, then spirit is not a function. A product can exist separately from its parent body. A function of a thing cannot exist separately from the thing itself.

For example: An egg is a product of a chicken; it can exist separately. The ability to lay eggs is a function; it cannot exist apart.

If spirit is a product of the brain, then spirit can exist apart from the brain. If Spirit is a function of the brain, the spirit cannot exist apart from the brain. If spirit appears merely as a function or an ability of the brain cells, it totally belongs to the brain cells, and therefore cannot have any influence or reaction upon the physical body. But in the actual human life, there are many cases in which human mind or spirit influence the body.

For example:

Healthy Spirit → Healthy Body

Bad spiritual condition → Bad physical condition

Pleasure in spirit body → Pleasure in physical body (smile)

Sorrowful in heart → Tears come out of physical body

These phenomena indicate that spirit is not merely a function of the body, but rather spirit can influence the body.

If it is admitted that spirit can influence the physical body, it leads to the conclusion that:

a) Spirit does not totally belong to the physical body.

- b) Spirit can exist separately from the body.
- c) Spirit can exist even after physical death.
- d) The Spirit world exists.

Communist theory cannot explain these points logically and reasonably.

3) a. If human life lasts only during the physical life and comes to an end at the time of physical death, it is contradictory with man's essential desire to live in eternal happiness.

b. The fundamental questions in human life such as inborn handicaps, egoism, inequality, death, etc. can never be solved if human life lasts only in the physical world.

c. Many Saints and sages taught with confidence that human life is eternal. There are many examples which prove the possibility that the spirit world exists.

d. Nothing can prove the absence of the spirit world.

4) It is partly true that man's consciousness is influenced by his environment. But human consciousness and ways of thinking are not always determined by the environment.

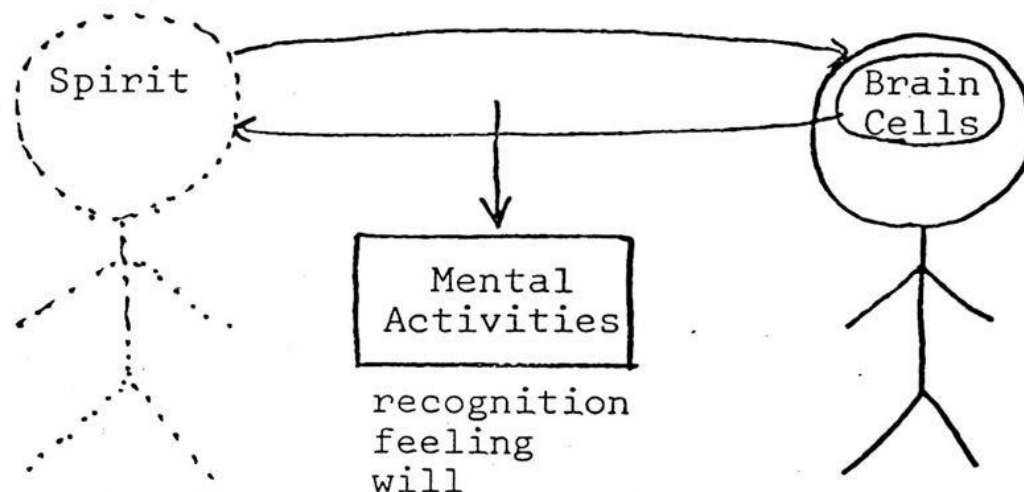
There are many cases in which man's consciousness, will or determination can influence and change the environment.

Counterproposal:

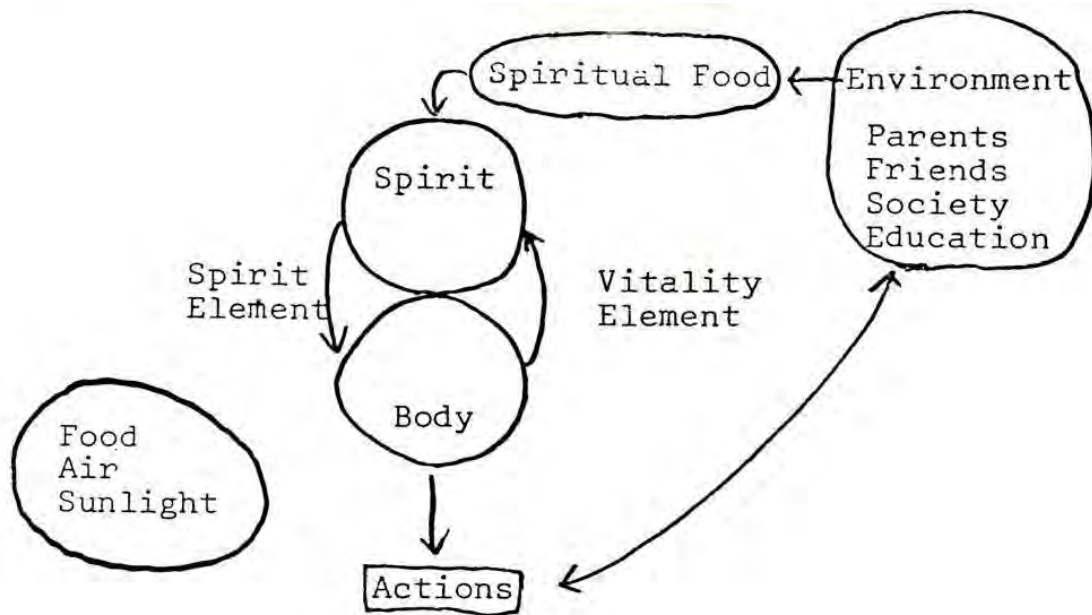
1) Man has both spirit and body.

Spirit and body are closely connected with each other, centering on the brain cells.

Man's invisible spirit or mind manifests itself through give and take action with the brain cells.



2) Relationship between the spirit and the physical body.



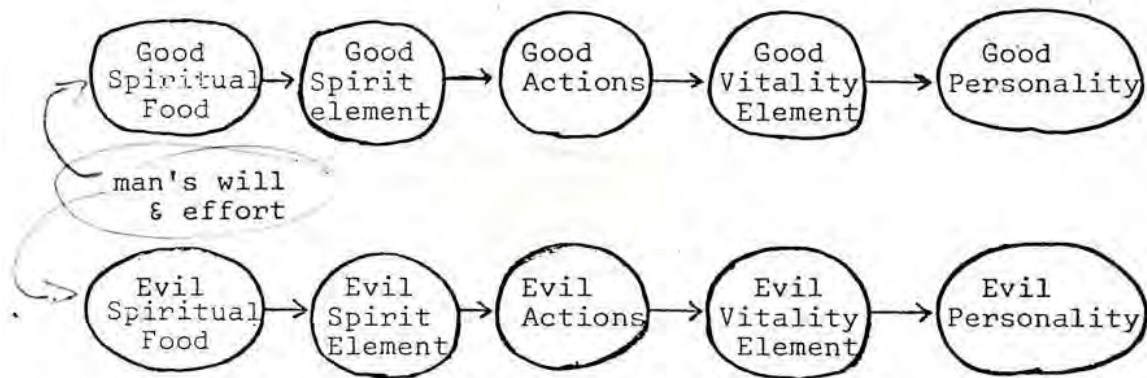
In order for the spirit to grow, it needs nourishment.

Spiritual food comes from the environment in which man lives.

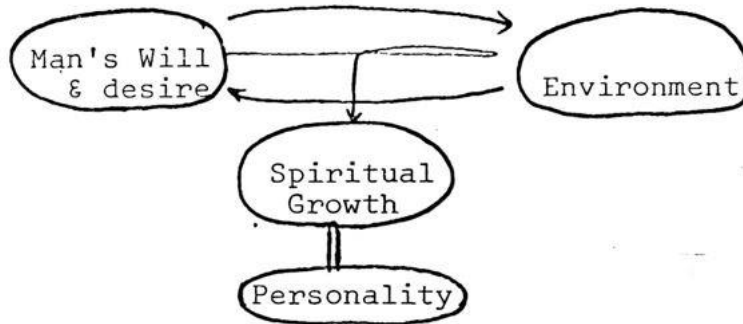
The spirit gives spirit impulses to the body, therewith stimulating the body to act.

Those actions return vitality elements to the spirit.

The spirit grows in response to the vitality elements it receives.



3) It depends on each person’s will and practice, what kind of spiritual food he/she absorbs from his/her environment, and what kind of actions (e.g. selfless or selfish) he/she makes.



4) The communist theory that “consciousness is determined by being” is partly true, but not always true.

Spiritual state of growth (or consciousness) is not necessarily determined by the environment.

It is true that man’s spirit can be improved by changing his/her surroundings. But it is not sufficient just to improve external social conditions. What is more essential is to mature/improve one’s own spirit.

Part 2. The Dialectic, Critique and Counterproposal

Section 1. Dialectics Prior to Communist Dialectic

1. The original meaning of the term "dialectic"

The word is derived from the Greek dialego, meaning the skill of dialogue, debate and argument.

It was considered that to discuss a question from all sides, and from all angles, allowing different one-sided points of view to oppose and contradict each other during the debate, was the best method of arriving at the truth.

Such was the dialectic employed, for example, by Socrates (470 - 399 B.C.).

When anyone claimed to have a formula which answered some question once and for all, Socrates would enter into discussion with him, and, by forcing him to consider the question from different angles, would compel him to contradict himself and so to admit that his formula was false.

By this method Socrates considered that it was possible to arrive at more adequate ideas about things. Through discussion, both proponents and opponents can deepen their understanding of things.

In the modern age, it is Hegel who developed the idea of the dialectical method in philosophy. Before Hegel developed the dialectic, the metaphysical method was usually used to comprehend things. Marx, adopting the dialectic idea from Hegel, developed the dialectic, while criticizing the metaphysical method and other idealistic philosophies.

To understand the Communist dialectic, it is helpful to know: what was the metaphysical method.

2. Metaphysical Method

Before natural science developed, the metaphysical method was usually adopted in order to understand the things in the universe: Thinkers thought that they could find the truth about the universe by speculating about the transcendental existence which they believed existed behind nature. They were ignorant of scientific methods, so they just speculated.

According to the metaphysical method, all existing things are regarded as external manifestations of the essential substance which exists behind nature.

For instance, a plant or a bird was created as it is and exists as it is. Metaphysics did not see the connection between things. All things are regarded as fixed in form and unchangeable in time. The essence of this metaphysical way of thinking is expressed in the formula:

"Each thing is what it is, and not another thing."

In general, metaphysics is a way of thinking which tries to fix once and for all the nature, properties and potentialities of everything it considers. It presupposes that each thing has a fixed nature and fixed properties.

Taking the example of man, the metaphysicians understand man as an unchanging homogeneous being and do not consider the conditional differences between ancient and modern people, between those in the tropics and those in the temperate zone, between Orientals and Occidentals. Thus, the metaphysicians do not think in terms of real men, but of "man" in the abstract. Metaphysics, or the metaphysical way of thinking, is, therefore that way of thinking which thinks of things:

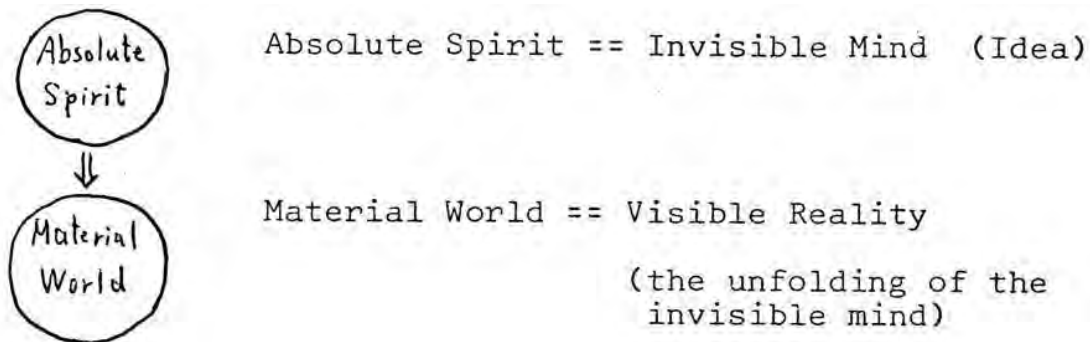
- 1) in abstraction from their conditions of existence,
- 2) in abstraction from their change and development,
- 3) in separation one from another, ignoring their interconnections, and
- 4) as fixed and frozen, ignoring their change and development.

Marx rejected such methods as being related to theology and religion, and therefore, as unscientific. To Marx, the metaphysical way of thinking leads people to justify the established social system and prevents them from having the idea of change and revolution. Engels also criticized the metaphysical method as follows:

"In the contemplation of individual things, it (the metaphysical mode of thought) forgets the connection between them; in the contemplation of their existence, it forgets the beginning and end of that existence; of their repose, it forgets their motion. It cannot see the forest for the trees."(Engels, "Socialism: Utopian and Scientific")

3. The Dialectic by Hegel

Marx's concept of the dialectic is derived from the dialectic developed by Hegel (1770-1831), German philosopher of Idealism. According to Hegel, the entire process of the material world within time and space, is a mere realization of the Absolute Spirit that exists in the world of logos transcending time and Space.



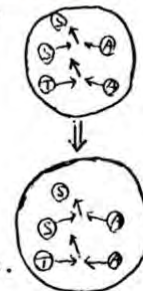
The material world is not static but is developing constantly, because the Absolute Spirit itself is constantly developing.

Hegel explained how this development takes place.

The Absolute Spirit develops through a series of self-contradictions. This development is always accomplished through a repeated series of three stages of movement: Thesis--Antithesis--Synthesis.

Since, the Absolute Spirit develops this way, so do the things in the physical world.

All things develop in accordance with the three-stage process of Thesis--Antithesis--Synthesis.



Thus, according to Hegel, the history of the universe and of mankind is the process of the dialectical development of the self-realization of the Absolute Spirit.

Marx criticized Hegel, claiming that the natural world is not the unfolding of the "idea", but he adopted Hegel's dialectic method in formulating his theory.

Section. 2. Communist Dialectic: Critique and Counterproposal

The philosophy of Communism is materialistic in viewpoint and dialectic in method. The Communists think and act dialectically. The important features of the Communist dialectic are the theories concerning mutual relationship, contradiction and development.

1 Mutual Relationship

The dialectic method understands things in mutual relationship and in relation to their environment.

"Dialectic method does not see nature as the accumulation of things existing independently. Contrary to the position of metaphysics, the dialectic method sees things as mutually related organically, mutually interdependent, and mutually conditioning each other, and making a unified whole."

"In order to understand the development of things correctly, it is necessary to see things from the standpoint of the relationship between the things and their environment."

Stalin, "Dialectic Materialism and Historical Materialism") |

2. Contradiction: The Law of the Unity and Struggle of Opposites

"The law of contradiction in things, that is, the law of the unity of opposites, is the most basic law in dialectical materialism."(Mao-Tse-tung, On Contradiction)

"In its proper meaning, dialectics is the study of the contradiction within the very essence of things."(Lenin, Philosophical Note)

"Contrary to metaphysics, dialectics holds that internal contradictions are inherent in all things and phenomena of nature, for all have their negative and positive sides, a past and a future, something dying away and something developing; and that the struggle between these opposites (the struggle between the old and the new, between that which is dying away and that which is being born, between that which is disappearing and that which is developing) constitutes the internal content of the process of development, the internal content of the transformation of quantitative changes into qualitative changes.

The dialectical method therefore holds that the process of development from the lower to the higher takes place not as a harmonious unfolding of phenomena, but as a disclosure of the contradictions inherent in things and phenomena, as a 'struggle' of opposite tendencies which operate on the basis of these contradictions."(Stalin, Dialectical and Historical Materialism)

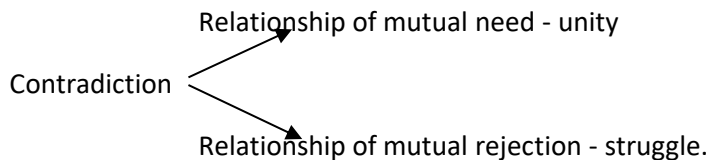
1) Law of Contradiction

In all things and processes there are necessarily two contradictory elements — affirmation and negation. For a certain period of time, these two elements continue two aspects of movement — unity and struggle. Then at a certain stage they synthesize, putting an end to this struggle. This synthesis is neither affirmation nor negation, but an entirely new thing. In it, however, the positive characteristics of affirmation and negation are preserved intact. The synthesis — the new thing which appeared as the negation of the negation — includes within itself a new opposing element, which starts to negate the synthesis.

This new opposing element which stands in opposition to the synthesis continues to develop and at last consummates as a new negation of negation. In this way, the two opposing elements continually repeat the process of unity and struggle end develop forever.

The Concept of Contradiction

The two opposing elements are in the relationship of mutual need on one hand, and in the relationship of mutual rejection on the other hand.



Through this unity and struggle things change and develop.

"The dialectic method understands the development process from lower to higher as the manifestation of contradiction inherent in all things, and phenomena and as the unity and struggle of opposed tendencies based on these contradictions."

(Stalin, Dialectical Materialism and Historical Materialism)

Lenin gives the following examples of contradictory, opposing elements:

"In mathematics: + and -, differential and integral.

In mechanics: action and reaction.

In physics: positive and negative electricity.

In chemistry: the combination and dissociation of atoms.

In social science: the class struggle."

(Lenin, "On the Question of Dialectics, Philosophical Notebooks)

According to Lenin,

"The unity of opposites is conditional, temporary, transitory, relative.

The struggle of opposites is absolute." (Lenin, *ibid*)

Because the unity of opposites is always apt to change, the former unity of opposites is soon dissolved and a new unity of opposites takes place.

3. The Laws of Development

According to the Communist dialectics, development of things takes place as a result of contradiction, opposition and struggle. This development is not a smooth, continuous progress but a progress caused by a sudden qualitative change which is accompanied by an abrupt interruption and a leap to a higher stage. Also, this progress takes the direction of advancement and restoration through "the negation of negation."

1) Qualitative Change: The Law of the Transformation From Quantitative Change to Qualitative Change

All change has a quantitative aspect, that is, an aspect of mere increase or decrease, which does not alter the nature of that which changes. Quantitative change takes place gradually and continuously. But quantitative change cannot go on indefinitely. At a certain point it always leads to a qualitative change which takes place suddenly by a leap.

According to Stalin,

"Contrary to metaphysics, dialectics does not regard the process of development as a simple process of growth, but as a development which passes from quantitative changes to qualitative changes, which occur abruptly, taking the form of a leap from one state to another."(Stalin, Dialectical Materialism and Historical Materialism)

Wherever development takes place, involving the transformation of quantitative into qualitative change, the struggle of opposite tendencies and opposite forces within the things and processes concerned, is always present. The direct cause of transformation from quantitative to qualitative change is a shift or reversal of positions in the relationship between the opposing elements.

Examples:

- | | | | |
|-------------|---------------------|-----|--------------------|
| 1. Water: | Force of attraction | vs. | Force of repulsion |
| 2. Egg: | Egg-shell | vs. | Embryo |
| 3. Society: | Ruling class | vs. | Ruled class |

Continuous, gradual quantitative change is transformed at a certain point into discontinuous, sudden qualitative change. This is a universal feature of development.

2) The Forward Tendency of Development

According to the dialectic, the process of development is a forward movement which has a certain direction. Things develop from stage to stage, each stage being an advance to something new.

For instance, in the case of a seed germ, it moves forward through many stages such as: sprout—>stem—>branch—>leaf—>flower—>fruit, etc.

Society moves forward: primitive communism—>slavery—>feudalism—>capitalism—>communism. This is a forward movement, a movement with a direction.

"Dialectics considers development as an onward and upward movement, as a transition from an old qualitative state to a new qualitative state, as a development from the simple to the complex, from the lower to the higher."

(Stalin, Dialectical Materialism and Historical Materialism)

There are movements without direction or repetitive movement.

For instance, water: ice<->water<->vapor.

What is the cause of the difference between forward movement and repetitive movement? When quantitative changes arise from conditions permanently operating within the process itself, the process of development has a direction becomes a forward movement. When quantitative changes arise from external conditions, the process has no direction and becomes a repetitive movement.

Example:

egg: Embryo has the essential cause of development within itself → forward movement.

water: There is no essential cause of development within water. Heat is an external condition → repetitive movement.

3.The Negation of Negation

Another important dialectical feature of development is the negation of negation.

1) The Concept of Negation

"Negation in dialectics does not mean simply saying no." (Engels, Anti-Duhring)

Negation in dialectics is a concept used to explain the development of things. In the process of development, the old element is transformed as a result of the struggle with a new element, which arises and grows within it. In this process, the opposition of the new element, or the opposing element itself, is called the 'negation'. In this process, the old element is not simply abolished, disappearing as though it had never existed. The old element is abolished only after it has given rise to the conditions for the new stage of advance. In other words, the old stage is sublated:, its positive part being preserved and embraced in the negation.

"Negation is negation in form only; the content is preserved." (Engels, Dialectics of Nature)

The restoration of the original stage is not the restoration at the original level. As a result of the negation of negation, a later stage repeats an earlier stage, but repeats it on a higher level of development. Therefore, Lenin said,

"The negation of negation appears as a repetition of stages already passed. It is a repeated development, but a development to a higher level. And it is not a development in a vertical straight line but a development in an ascending spiral." (Lenin, Karl Marx)

The restoration movement by such a double negation, is seen not only in the natural world but also in human society.

For example:

a. Seed and germ

A seed maintains the relationship of unity with the germ, the opposing element. After a certain period the seed is negated by the germ, and a sprout comes out. In this process, the sprout, which is the negation of the seed, did not abandon the seed completely, but absorbed the content of the seed.

b. Social Development

Human society started from a primitive, classless communal society. This classless society was negated to become class societies, (slave society, feudal society, capitalist society). The class society is again negated to become classless society, which is communist society.

c. Feudalism and Capitalism

Feudalism was negated by Capitalism. But the conditions for the rise of capitalism were born of Feudalism, and capitalism came into existence as the next stage of social development after feudalism. Every achievement, every advance in the forces of production, which took place under feudalism, was not destroyed, but was preserved and carried further.

In this way, dialectical negation is neither reconciliation nor abandonment but is developmental negation combined with preservation and sublation.

2) Negation of Negation

Two opposing elements within a thing exist in the relationships of thesis and antithesis. Thesis is necessarily negated by antithesis, whereas antithesis is negated again to become synthesis, which is neither thesis nor antithesis.

This synthesis, through the double negation, returns again to the first stage at which it started. (But it does not go back to the original starting point.) In this way, development takes place as a result of a double negation, and it takes a direction of return to the original position.

For example, a chicken is negated to become an egg. This egg is negated again to become a chicken.

The restoration movement by such a double negation, is seen not only in the natural world but also in human society.

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Section 3 : Critique and Counterproposal to Communist Dialectic

1.Critique and Counterproposal to the Concept of Mutual Relationship

Critique

- 1) It is true that all things exist in mutual relationship. But the dialectical method of Communism does not clarify why and for what purpose things exist in mutual relationship.
- 2) Communists are apt to associate and connect this theory unjustly and intentionally with the things in society, for the purpose of expanding their influence.

Examples:

Rise in commodity prices -> critique against government policy

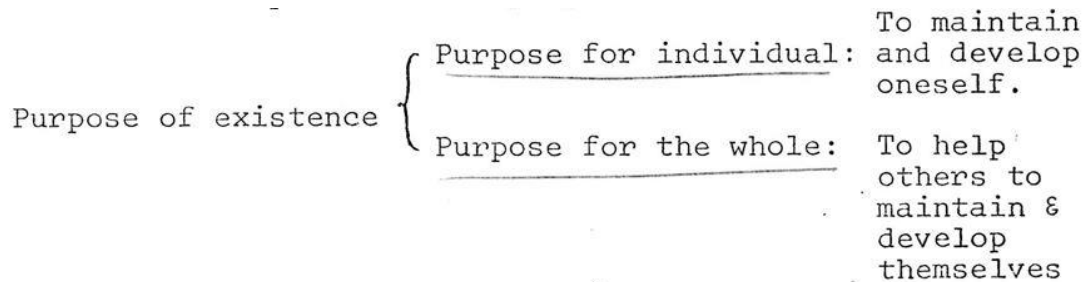
Crime US GIs -> criticism of US military bases -> anti-USA movement

Counterproposal

Why are all things existing in mutual relationships with others?

It is because every existing thing has its own purpose of existence.

There are two aspects in the purpose of existence of things.



These purposes can be fulfilled only through give and take action between existing things. Therefore, everything is mutually related in the relationship of give and take. The mutual relationship of all things is actually the give and take relationship between subject and object. The existence of mutual relationship among things is not accidental but purposeful. It is because the universe itself was created by God as a huge organic body directed to fulfill the purpose of creation. That is why every creation has a purpose.

The universe was created by God. Everything in the universe is the creation of God. Every creation has a purpose to manifest God's intention for its creation. All things in the universe have mutual relationships because the universe is an organic body directed to fulfil the purpose of creation.

2. Critique of and Counterproposal to Contradiction

1. Critique of the Concept of Contradiction

The dialectic explanation of negation may seem at first glance to be correct, but on deeper examination we can discern that it is not true.

Plus and minus in mathematics and action and reaction in mechanics cannot be in the relationship of conflict or struggle. The positive and negative electrical charges in physics, proton and electron

within the atom, exist in the relationship of harmony. They are not struggling with each other.

For example: the seed coat does not exist merely to be negated by the germ. It exists to aid the growth of the germ. The function of the seed coat is to protect and foster the germ. When the germ grows to a certain point, the seed coat becomes thinner to help the germ to sprout. In this way, the germ becomes a sprout, not through negating the seed coat, but through a harmonious, cooperative relationship with the seed coat.

Counterproposal

All things exist in the harmonious relationship of give and take between subject and object. It is through the action of give and take that all things exist, develop and multiply. Give and take action is not opposing or conflicting, but it is harmonious, cooperative and co-responsive. Therefore, as far as natural phenomena are concerned, the Communist dialectic concept of contradiction and negation are completely erroneous.

Marx and Engels adopted the ideas of contradiction and negation from Hegel and changed them into militant ideas. In order to rationalize violent revolution, they emphasized that the law of contradiction is universally applied to all things in nature and society.

But in the natural world, everything has within itself, not opposing elements, but relative elements which have the same purpose. This is because all things are individual truth bodies which have two relative elements of subject and object. Therefore, development of things does not result from negation, but from harmonious give-and-take action in mutual affirmation. We call this the "Law of Affirmative Development."

The Phenomenon of Repulsion

In nature the phenomenon of repulsion also occurs besides the action of give and take.

For instance, two positive electric charges repulse each other. Fire and Water exclude one another. in the animal world, males often fight among themselves. This phenomenon is called the action of mutual repulsion.

At first glance, this action may seem to be contrary to the action of give and take. But actually, the action of repulsion assists the action of give and take. The action of repulsion which takes place between subject and subject, or object and object, strengthens the action of give and take between subject and object or positivity and negativity. Therefore in the natural world two actions never contradict each other. Therefore all things in the natural world exist in a harmonious relationship of give and take. The law of contradiction is not applicable to nature.

In human Society, it is true that there have been contradictions and struggles. This is because man fell from the original position and status created by God and came to have fallen nature as well as original divine nature. Because of this contradictory nature within himself, man has been struggling within himself, among individuals, families, tribes, groups, nations, etc. These contradictions and struggles are not limited to struggles between classes.

3. Critique and counterproposal to the law of transformation from quantitative change to qualitative change

Critique

It is not true that quantitative change takes place first and then qualitative change comes next. It may be valid to say that qualitative change occurs on the foundation of quantitative change. But those two changes appear simultaneously. It is not true that gradual quantitative change is always interrupted and qualitative change necessarily takes place suddenly. There are many examples in which qualitative change occurs without sudden change.

Water: when water is heated, it becomes steam gradually.

Seasons: spring-> summer-> autumn-> winter

Human life: baby-> child-> youth-> adult-> middle age-> old age.

All these changes are harmonious, gradual and peaceful changes in quantity and in quality, not sudden or destructive. It is not true that qualitative change takes place as a result of reversal of positions in the relationship between two opposing elements. The reversal of positions in the relationship does not necessarily occur in development of things in nature.

Egg: The embryo is subject. The shell is object from the beginning to the end.

Atom: Proton is always subject. Electron is always object.

Counterproposal

All changes and development take place through the harmonious action of give and take between subject and object. Both changes in quantity and quality take place gradually and simultaneously.

4. Critique of and Counter-Proposal to the Forward Tendency of Development

This explanation does not clarify why forward movement, or movement with a direction, occurs when the essential cause of quantitative change exists within the changing process itself.

What is the real cause of forward movement?

It is the life force.

Development is the process of movement which is directed toward a certain purpose. Therefore, in a progressive movement there must be some element which directs the process toward a purpose. This element is the life force. As a movement guided by life force has an active purpose, it becomes a forward movement directed toward the purpose. But there is no such purpose in mere material movements. So they become repetitive movements.

Example:

Since an embryo within an egg has life force, it can hatch and grow toward the goal of becoming a chicken: as an unfertilized egg has no life force within it, it does not hatch no matter how much it is heated.

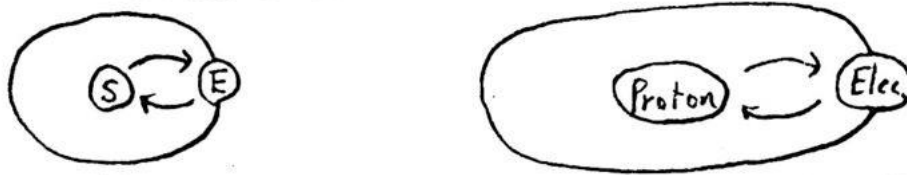
In the case of-water, the cause of change, power of molecules, exists within water. But there is no life force in molecular power. It is only physical power. Therefore the movement does not become a forward movement.

The universe is a huge organic body which has a purpose. Therefore, the history of the universe has been a history of forward development with a direction.

Communist dialectics does not clarify the reason why the negation of negation necessarily takes a circular pattern.

An egg, which is the negation of a chicken, becomes a chicken again through a double negation. Why is it that the negated chicken always becomes a chicken again, and not something else? Suppose the negation of A is B, why is it that the negation of B should be A again, and not C? Such unsolved problems of the dialectic can be solved only by the Unification Principle.

According to the Unification Principle, all things are created as individual truth bodies which have resemblance to the polarity and perpetuity of God. In order to maintain perpetuity, all things have circular movement through the action of give and take between subject and object. Without circular movement, nothing can exist permanently. Therefore, all things in the universe, from the heavenly bodies to atoms, have circular movement.



The things in the universe have circular movement, not only in space but also in time.

For instance:

egg->chicken->egg->chicken

seed->tree->seed->tree

Everything in the universe can maintain its eternal existence only through such circular movement. This phenomenon can be seen universally. So this universal law is called "The Law of Circular Movement." Thus, development is accomplished not through the negation of negation but through the action of give and take between subject and object.

Development of Human Society

The development of human society has not been a harmonious development as originally intended by God. Due to the fall of man, the original ideal society was not realized, and therefore, the development of society through harmonious give and take action has not been realized. Human history up to today has been the history of development from the fallen society to the original ideal society. We call this the history of restoration.

It is the history of God's Providence of Restoration. God's providence of restoration is promoted when the people chosen by God fulfil their portion of responsibility. When the chosen people failed

to fulfil their responsibility, the restoration providence has to be repeated again on a larger scale. That is the reason why history repeated itself in the past. The goal of history is the realization of the original ideal society. After the restoration is fulfilled, there will be infinite development of society through harmonious action of give and take.

Part 3: Communist View of Man: its Critique and Counterproposal

If we recall from our INTRODUCTION, we saw that there is a two-fold characteristic to Marxist and derives ideologies: 1) Theory into practice and 2) Partisanship. Marxist ideology is NOT just another quirky philosophy to be read and discussed like that of Berkeley or Sartre.

Marx' ideology demands ACTION—"praxis", as he called it. Marxism is a secular, atheistic religion. The word "religion" is Latin, meaning "to bind". It is the root word for ligaments. Accordingly, Marxist ideology wants to bind the adherent body and soul to believing in its tenets and then acting upon them, a true religion.

And just like religious sects, there is only the salvation of ideological PARTISANSHIP: black or white, with or against, comrade or enemy: no middle ground.

We want the socialist revolution with human nature as it is now, with human nature that cannot do without subordination, control, and "managers". But if there is to be subordination, it must be the armed vanguard of all the exploited and laboring to the proletariat. (Lenin, State and Revolution, 33)

The theory of Marx, Engels, Lenin, and Stalin is universally applicable...Marxism-Leninism is the science of revolution. (Mao, Questions from Chairman Mao, 306)

In the closing section of this chapter, and in the next two chapters on history/society, and Economics, we will apply Marx' view of Materialism and Dialectics. We will see the framework through which they cast their gaze to interpret the world and their plan for fixing it, for creating the Marxist/Leninist utopia

Is man only an animal with animal needs?

Do human relations advance through division and conflict?

Is social progress only possible through a violent leap, discarding the known for something unknown?

Section 1. Communist View of Man

1. Man is a natural being.

Man is essentially an animal, but man is the most highly developed animal.

"Man is directly a natural being. As a natural being and as a living natural being he is on the one hand endowed with natural powers, vital powers --- he is an active natural being. These forces exist in him as tendencies and abilities --- as instincts. On the other hand, as a natural, corporeal, sensuous, objective being he is a suffering, conditioned and limited creature, like animals and plants... To say that man is a corporeal, living, real, sensuous, objective being full of natural vigour is to say that he has real, sensuous objects as the object of his being or of his life, or that he can only express his life in real, sensuous objects."

(Marx, Economic and Philosophic Manuscripts of 1844)

2) Man evolved from apes through labor.

According to the Communist view, lower animals evolved into higher animals through various stages of evolution and finally, after the ape, man appeared at the supreme end of the evolutionary scale. In the process of evolution, the ape became man. through labor.

"First labor and then speech--these were the two most essential stimuli under the influence of which the brain of the ape gradually changed into that of man."

(Engels, The Part Played by Labor in the Transition from Ape to Man.)

Apes did not become man suddenly, but evolved into man gradually through labor. In the process of evolution, apes came to do labor, making use of tools. Then they came to use language as a necessary means of cooperation. These two, labor and language, made the brain of the ape develop and, as a result, reason developed. Thus the ape became man.

"Man can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organisation. By producing their means of subsistence men are indirectly producing their actual material life...(Marx and Engels, The German Ideology)"

3) Man's rationality and character developed after man began to labor.

Through living together and engaging in social labor, they came to set up rules, morality and religion for the convenience of social life. Therefore, personality, character, rights, freedom, etc. are not, the absolute original nature of man but rather they are the outcome. of man's labor in society. Labor is the most important thing in society and is the base of all cultural realms such as politics, law, art, morality, religion, science, etc.

"Man must first of all eat, drink, have shelter and clothing before he can pursue politics, science, art, religion, etc. (Engels, Address at Karl Marx's Funeral, 1883)

Man's character, personality, rights and freedom are significant only on the premise of social labor.

"Men, consciously or unconsciously, derive their ethical ideas from the practical relations on which their position is based -- from the economic relations in which they carry on production and exchange."(Engels, Anti-Duhring)

4) Man is the subject of sensuous activity.

"The chief defect of all hitherto existing materialism (that of Feuerbach included) is that the things, reality, sensuousness, is conceived only in the form of the object or of contemplation, but not as sensuous human activity, practice, not subjectively."

(Marx and Engels, The German Ideology, 1846)

Communists consider man not only as a sensuous being but also as an active being.

Man not only perceives the external world through his five senses, but also makes activities. Man thus makes history through his activities. Man is the subject of his sensuous activities made on the existing things.

"By acting on the external world and changing it, man at the same time changes his own nature. Labor is the self-expression of man, an expression of his individual physical and mental powers. In this process of genuine activity man develops himself, becomes himself; work is not only a means to an end but an end in itself, the meaningful expression of human energy; hence work is enjoyable."(Erich Fromm, Marx's Concept of Man, 1961)

5) Man is alienated under the conditions of Capitalism.

Labor is the active relatedness of man to nature, the creation of a new world, including the creation of man himself. But as private property and the division of labor develop, labor loses its character of being an expression of man's powers; labor and its products assume an existence separate from man, his will and his planning. Man has lost control of his own destiny.

Man is alienated

1. from the products of his labor
2. in the act of production
3. from his species ("the complete loss of humanity")
4. from his fellow men

The alienation of work reaches its peak in capitalist society, and the working class is the most alienated one. Hence, emancipation from alienation must necessarily start with the liberation of the working class. Marx's counterproposal to the alienation suffered by man under capitalism, is "Communism".

"Communism is the positive abolition of private property, of human self-alienation, and thus the real appropriation of human nature through and for man. It is, therefore, the return of man himself as a social, i.e., really human, being, a complete and conscious return which assimilates all the wealth of previous development. Communism as a fully-developed naturalism is humanism and as a fully developed humanism is naturalism. It is the definite resolution of the antagonism between man and nature, and between man and man. It is the true solution of the conflict between existence and essence, between objectification and self-affirmation, between freedom and necessity, between individual and species. It is the solution of the riddle of history and knows itself to be this solution. "

(Marx, Economic and Philosophic Manuscript, 1844)

6) Personality and Revolution.

"The immediate aim of the Communists is the same as that of all the other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat."

(Marx and Engels, Manifesto of the Communist Party, 1848)

Since character and rights are products of social labor, they are allowed only to those who are engaged in the social labor of establishing the Communist society. » (Social labor is the labor which contributes to the achievement of the Communist goal.)

Accordingly, personality, character, rights, and freedom are allowed only to those who are useful to the social revolution.

"The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at." (Ibid.)

"But don't wrangle with us so long as you apply, to our intended abolition of bourgeois property, the standard of your bourgeois notions of freedom, culture, law, etc. Your very ideas are but the outgrowth of the condition of your bourgeois production and bourgeois property, just as your jurisprudence is but the will of your class made into a law for all, a will, whose essential character and direction are determined by the economic conditions of existence of your class." (Ibid.)

7) Communist Morality

"We therefore reject every attempt to impose on us any moral dogma whatsoever as an eternal, ultimate, and forever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations. We maintain on the contrary that all former moral theories are the product in the last analysis, of the economic stage at which society has reached at that particular epoch". (Engels, Ludwig Feuerbach and the End of Classical German Philosophy)

We repudiate all morality derived from non-human and non-class concepts...our morality is entirely subordinated to the interests of the interests of the class struggle...morality is what serves to destroy the old exploiting society. (Lenin, Selected Works 2)

It is very often a petty bourgeois conception that we should have a free individuality. It is only a fiction, an error. We are not free...[T]he necessity of the body is the only real freedom given to animals in any question and man is an animal. (Trotsky, Transition Program for Socialist Rev.)

As for us, we were never concerned with the Kantian-priestly and vegetarian-quacker prattle about the sanctity of human life. (Trotsky, Dictatorship Versus Democracy)

8) Communist Concept of "People"

Those who do not work, or those who do not engage themselves in social labor, are not qualified to enjoy freedom or rights, because those who do not contribute to social labor have no value as human beings. To Communists, valuable social labor means the labor to destroy capitalist society and build socialist society. Those who oppose the cause of Communism are hindrances and obstacles to the goal of establishing the people's paradise. Therefore, they are "enemies of the people." Thus, capitalists, religionists, and others who are considered to be "reactionary" should not be included in the concept of the "people." They should be eliminated in the process of revolution.

9. Deception

Communist appeal to a person's or group's grievances and claim they can solve the problem through community organizing and violence, but their only interest is to gain power by misleading ignorant or desperate people, create chaos and division in society:

Not one of our demands will be realized under capitalism. That is why we are calling them transitional demands. It creates a bridge to the mentality of the workers and then a material bridge to the socialist revolution. (Trotsky, Transition Program for Socialist Revolution, 129)

We prefer a democratic bourgeois regime...because it is more favorable to the organization and struggle of the working class [than an authoritarian state]. (Novak, The Role of the Transitional Program in the Revolutionary Process, 56). [George Novak was a leader in Trotsky's Socialist Workers Party in the United States]

We should support whatever the enemy opposes and oppose whatever the enemy supports. (Mao Tse-tung, Questions from Chairman Mao, 15)

For us it is a transition program; but for them it is the program...In our mind it leads to the dictatorship of the proletariat. (Trotsky, Transition Program for Socialist Revolution, 122)

The draft program is not a complete program...The beginning of the program is not complete. The first chapter is only a hint and not a complete expression. Also the end of the program is not complete because we don't speak here about the social revolution, about the seizure of power by insurrection, the transforming of capitalist society into the dictatorship of the socialist society. (Trotsky, Transition Program for Socialist Revolution, 138)

The necessity of systematically fostering among the masses THIS, and just this point of view about violent revolution lies at the root of the whole of Marx' and Engel's teaching...the replacement of the bourgeois by the proletarian state is impossible without a violent revolution. (Lenin, State and Revolution, 20)

We must penetrate the masses...We must fool them as we fool the police. (Trotsky, Transition Program for Socialist Revolution, 157)

The Fourth International supports every, even if insufficient demand, if it can draw the masses to a certain extent into active politics. (Trotsky, Transition Program for Socialist Revolution, 90)

Marxism keeps constantly alert for openings in which the elements of the Transition Program can be inserted to help convert the less radicalized state into a more radicalized one. (Novak for SWP, The Role of the Transitional Program in the Revolutionary Process, 50).

We say you cannot impose your will through a reformist party but only through a revolutionary party. (Trotsky, Transition Program for Socialist Revolution, 123)

10. Building the Communist Society

If we look at current events and the types of laws and regulations in several states and especially in the Democrat-controlled government and agencies, there is a drive to control the American people and cancel “unfavored” businesses and points of view. This is from Marxist thought.

Accounting and control—these are the chief things necessary for the organizing and correct functioning of the FIRST PHASE of Communist society, All citizens are here transformed into employees of the state, which is made up of armed workers. (Lenin, State and Revolution, 83)

[E]scape from national accounting and control will inevitably become increasingly difficult. Such a rare exception, and will probably be accompanied by such swift and severe punishment (for the armed workers are men of practical life, not sentimental intellectuals, and they will scarcely allow anyone to trifle with them) that very soon the NECESSITY of observing the simple fundamental rules of every-day life in common will have become a HABIT. The door will then be wide open for the transition from the first phase of communist society to its higher phase. (Lenin, State and Revolution, 84-85)

Until the highest phase of communism arrives, the Socialists demand the STRICTEST control by SOCIETY AND THE STATE, of the quantity of labor and the quantity of consumption...by a STATE of ARMED WORKERS. (Lenin, State and Revolution, 90)

Section 2. Critique of Communist View of Man

1. It is merely a hypothesis, that a species of apes evolved into man. Today, the discontinuous mutation theory of evolution by DeVries is considered to be more appropriate than the theory of evolution by Darwin.

2. True respect for human rights, personality and freedom cannot come out of the Communist view of man.

Communists regard man as a higher animal whose personality and morality developed after he engaged in social labor. Therefore, Communists do not respect human rights and dignity of all people. They respect only those engaged in social labor. Since Communists do not respect man's value, we cannot expect true humanism, love, or brotherhood from the Communist view Of Man. Communists often talk of peace, humanism, and freedom. But in order to truly recognize man's equality, dignity, freedom and value, man should not be considered merely as an animal. True humanism, love and brotherhood cannot come about if man is just an animal. The Communist view of man is wrong.

What Marx pointed out in his Theory of Alienation is mostly correct, but the cause of alienation is not clarified. The existence of alienation is not limited to the working class. Establishing the Communist society based on Dialectical Materialism can never solve the problem of alienation of man. There are many people who are even more alienated in the socialist countries today.

3. Communist view of man has led the Communists to kill and victimize so many people relentlessly in the process of Communist revolutions and take-overs in many countries.

4. Development of Human Society

The development of human society has not been a harmonious development as originally intended by God. Due to the fall of man, the original ideal society was not realized, and therefore, the development of society through harmonious give and take action has not been realized. Human history up to today has been the history of development from the fallen society to the original ideal society. We call this the history of restoration.

It is the history of God's Providence of Restoration. God's providence of restoration is promoted when the people chosen by God fulfil their portion of responsibility. When the chosen people failed to fulfil their responsibility, the restoration providence has to be repeated again on a larger scale.

That is the reason why history repeated itself in the past. The goal of history is the realization of the original ideal society.

After the restoration is fulfilled, there will be infinite development of society through harmonious action of give and take.

Section 3. The Human Cost of Communist Revolution

Recently statistics have been compiled giving the numbers killed after communists usurped power in the Soviet Union and in China. They are awesome.

1. Casualties caused by communism in Russia.

Robert Conquest, a noted British authority on the Communist world, has concluded that at least **21.5 million(!) persons** have been executed or otherwise killed by Soviet Communism since the revolution.

He classifies the deaths under Soviet rule as follows:

Executed or died in prison camps during the post-revolution period (1919-23)	500,000
Executed during the Stalin terror	2,000,000
Great Ukrainian starvation campaign of land confiscation	1,000,000
Died in camps during the Pre-Yexhov period of Stalin's rule (1930-36)	3,500,000
Died in forced labor camps during the Stalin-Yexhov terror (1936-38)	12,000,000
Died in the politically organized famine during the forced collectivization of the thirties	3,500,000

Total 22,500,000

Mr. Conquest points out that this is a conservative estimate which is almost certainly too low and that the real figure might very well be 50 percent greater than this.

In this tabulation are not included the deaths caused by the Civil war, 1919-1921. During this war 9

million lives were lost from military action, executions, typhus, and famine, while the great famine of 2h» which followed the civil war, cost another 5 million lives.

If these figures are added, a minimum estimate of human lives lost is 35 million, while 45 million is a more probable estimate.

(U.S. Senate Internal Security Sub-Committee, The Human Cost of Soviet Communism, 1971.)

b) Casualties caused by communism in China

The track-record of communism in China is equally gruesome.

Professor Richard L. Walker, Director of the Institute of International Studies at the University of South Carolina, prepared a study entitled "The Human Cost of Communism in China" for the Senate Subcommittee on Internal Security. (1971)

It is Professor Walker's estimate, after having studied all the evidence, that Communism in China has cost a minimum of 34 million lives and that the total may run as high as 64 million.

Casualties to Communism in China

	Minimum	Maximum
1. First Civil War (1927-36)	250,000	500,000
2. Fighting during Sino-Japanese War (1937-45)	50,000	50,000
3. Second Civil War (1945-49)	1,250,000	1,250,000
4. Land reform prior to "Liberation"	500,000	1,000,000
5. Political Liquidation Campaigns (1949-58)	15,000,000	30,000,000
6. Korean War	500,000	1,234,000
7. The "Great Leap Forward" and the Communes	1,000,000	2,000,000
8. Struggles with minority nationalities, including Tibet	500,000	1,000,000
9. The "Great Proletarian Cultural Revolution " and its aftermath	250,000	500,000
10. Deaths in forced labor camps and frontier development	<u>15,000,000</u>	<u>25,000,000</u>
TOTAL	<u><u>34,300,000</u></u>	<u><u>62,534,000</u></u>

The mass killing has continued from the Communist conquest of China in 1949 to the present.

3. Add to these the war and aftermath in Vietnam, Cambodia, Laos:

Vietnam war and aftermath	1954-1976	2,000,000
Cambodia's Pol Pot regime's "killing fields"	1976-1978	4,000,000
Laos effects	1970-1976	<u>300,000</u>
		6,300,000

Over 100-million human lives lost during the 20th-century from 1917 to 1978 because of the Marxist-Leninist-Maoist-Communist view of man as a mere animal

Unknown number of lives lost in Marxist guerrilla civil wars in Columbia, Bolivia, Chili, Peru, Nicaragua, El Salvador and in Africa in the 50 years from 1970 to 2020.

4. Refugees from communism

(U.S. News & World Report, Jan. 17, 1977)

IN WAR, IN PEACE: FLIGHT FROM COMMUNISM GOES ON

And still they come—the bitter, disillusioned refugees from Communism.

It's largely an untold story, about people by the tens of thousands who each year trade life in Eastern Europe, in China, in Indo-China for uncertain futures in foreign lands.

Their numbers are relatively few compared with the 24 million persons who fled Communism between 1945 and 1964—because flight today is increasingly difficult. Yet still they come.

Some overcome mountains of red tape to win official permission to leave their homelands. Others plead for political asylum while on trips abroad, leaving families behind.

Still others brave bullets and mine fields, climb barricades, elude tough border patrols, swim swift rivers or sail for weeks in leaky boats through stormy seas to reach sanctuary.

What the Record Shows—

24 MILLION REFUGEES 1945-1964

Circular records show this breakdown of escapees from Communism in the first two decades after World War II:

From Communist Europe	15.2 mil.	
Displaced persons who refused to return after World War II		1.6 mil.
Ethnic Germans expelled by Communist regimes		9.7 mil.
Refugees from East Germany and East Berlin		3.7 mil.
Escapees from other Eastern European nations		1.2 mil.
From China	1.4 mil.	
Chinese who fled the mainland		1.3 mil.
Uyghurs who escaped		40,000
Refugees from Tibet		60,000
From North Korea	5 mil.	
From Indo-China	1.2 mil.	
Refugees from North Vietnam		990,000
Refugees from Communist sections of Laos		240,000
From Cuba	310,000	

... AND MORE COMING

Since 1964:

From Communist Europe	About 70,000 a year now.
From China	Up to 36,000 a year at present.
From Indo-China	More than 250,000 since Communists took over in April, 1975.
From Cuba	About 500,000 since 1964; flow now has slowed.

Section 4: Counterproposal: The Concept of Man Viewed from the Unification Principle

The Unification Principle holds that man was originally created by God, the First Cause of the universe, in His image (Genesis 1:24) but that man has lost his original status and nature because of the fall of the first ancestors of mankind, Adam and Eve (Gen. 3).

As a result of the fall, man has come to have two contradictory natures: original nature and fallen nature.

What is man with the original nature?

1) Man is a being with the Divine Image.

Since man is created in the image of God, man has much similarity to God's image.

a) Man is a being unifying the dual characteristics of Internal Nature and External Form.

Internal Nature: invisible, incorporeal, internal nature

External Form: visible, corporeal, external form

Man is composed of two parts: Spirit Man and Physical Man.

Spirit Man is man's Internal Nature and has Spirit Mind and Spirit Body.

Physical Man is man's external form and consists of Physical Mind and Physical Body.

Spirit man is subject and Physical man is object. The spirit man has the same appearance as the physical man. The spirit man cannot be perceived by man's five physical senses, but could be perceived by man's five spiritual senses. The spirit man and the physical man of every person have a mutual relationship of give-and-take which is expressed as various activities of the person.

b) Man is a microcosm of the whole cosmos.

God created the universe by projecting His internal nature and external form. Therefore, the universe also consists of two parts: the invisible, incorporeal substantial world (the Spirit World) and the visible, corporeal substantial world (the Physical World). The spirit man is the microcosm of the spirit world, and the physical man is the microcosm of the physical world. Therefore, man is a microcosm of the whole universe.

c) Man is a being harmonizing masculinity and femininity.

Man is created in the image of God, who has Original Masculinity and Original Femininity. Therefore, man is supposed to have harmonious mutual relationship between men and women. No person can be a complete whole and feel truly happy unless he or she gets married and has family. The family is the base for all love and order. The ideal family is the base of the ideal human society. In order to realize the ideal society of mankind, ideal families have to be established.

d) Man is a being with unique individuality.

God is not just a universal Being but contains within Himself limitless Individual Images. The concrete expressions of the Individual Images within God are the individuality of each person. Every person is unique in his individuality. No person is ever the same as any other person. Each person's individuality must be fully respected since each is an expression of God's image. When all people in the society fully express their own individuality, the perfect image of God is substantially realized, and both God and man can feel true joy and happiness.

2) Man is a being with the Divine Character.

a) Man is a being with heartistic love.

Love is the most essential character of God. Man also is created to inherit God's heart of love as God's child. No matter how much a man has, without love he is empty and unhappy. In order for men, families, societies, nations and the world to enjoy peace, happiness and prosperity, they must have love for each other. Originally men are created to love one another as brothers and sisters, centring upon God. Without knowing God's love and heart, it is impossible for men to love one another as brothers and sisters.

b) Man is a being of Logos.

Logos means "the ways, the principles, or the laws of God." God is a Being of Logos. Therefore, all beings in the universe are created in accordance with the Logos, or the principles, of God. Man also is supposed to live in accordance with certain rules of the society in which he lives. Originally, the rules, laws and morality should be formulated according to God's Logos and Principles. They are based on God's love and heart. So, men should have no difficulty in observing those laws in their social life. Moreover, man was originally given free will. Freedom and the Logos are inseparably harmonized within God. This is also the case with man's original nature. Man's original nature is such that he can feel truly free when he lives in accordance with the Logos. Therefore, originally there should be no freedom apart from principles.

c) Man is a being with creativity.

As God has the ability to create the universe, so man, as God's son, has creative power similar to God's. Man has the power and ability to establish a purpose and work to accomplish it, making decisions and judgement at his will. When man lives a creative life, he can feel joy and find his life worth living. It is with man's creativity accompanied by free will that he can fulfil his purpose of existence. Freedom is indispensable in order for man to express his creativity.

3) Man is a being with proper positions.

Man is created to exist in the relationship of give-and-take between subject and object. Therefore, man is supposed to have proper positions in the relationship with other beings.

a) Object Position

It is man's original nature to have the desire to be loved by other beings. Also, every person has the desire to manifest this value by offering his service, beauty, things, etc. to others so that they may feel joy and Satisfaction. In the act of offering, man puts himself in the position of object. Man was created as the substantial object to God so that both God and man can feel joy. In the relationships between parents and children, teachers and students, seniors and juniors, etc., children, students, juniors, etc., take the position of objects to their 'partners in a higher position'. It is man's original nature to offer his precious things to the beings he loves and admires.

b) Man in reality has two aspects: good and evil.

good nature—original divine nature.

evil nature—fallen sinful nature.

Man's evil nature cannot be changed only by changing his environment.

2) To realize a better society, man's nature and consciousness must be improved.

better individual —> better family -> better society -> better world

"He alone ruleth his family who ruleth himself; and he alone can rule a nation whose family is in right order."(Chinese Classics)

3) In order to realize the truly ideal society, all men must be able to control and overcome fallen nature. For that purpose, it is absolutely necessary to know what the sinful fallen natures are, where they originated, and how to remove them. Up until now, it has been impossible to find answers to these questions. But now, the Unification Principle clearly shows the way how to solve these fundamental human problems.

b) Subject Position

It is man's original nature to have the desire to put himself in the position of subject to other beings. Man is originally created as the Lord of all things. Just as man exists for the joy of God, so all things exist for the joy of man. Man is also to have dominion over creation. Created things feel satisfied to receive dominion from man. Man is the subject of practice, and the universe is man's object of practice. Through man's dominion, technology can advance, and man can develop new things. Due to the fall, however, man has lost the proper position of subject to all things. As a result, the creation has been subjected to futility, and is waiting with eager longing for the revealing of the sons of God. (Romans 8:19-20)

c) Intermediary Position

Man is the mediator and the center of harmony of the spirit world and the physical world. Man is the only being that exists in both the spirit world and the physical world. Spirit man is the composite and dominator of the spirit world. Physical man is the composite and dominator of the physical world. Thus, only through man can the spirit world and the physical world communicate with, and respond to, each other. When the two worlds are united through man, centering upon God, a world of true peace, joy, happiness, freedom can come about. As mentioned above, man was originally created in the image of God as the son of God, as an eternal being, and as the Lord over creation. Man's character, rights, freedom, dignity, etc. originally come from God's purpose of creation.

"The rights of man come not from the generosity of the state, but from the hand of God."

(John F. Kennedy, Presidential Inaugural Address, 1961)

In reality, however, man has fallen nature as well as original nature. As a result, man has contradictions within himself. Man's inborn natures cannot be changed merely by changing his environment. In order to realize truly ideal society, man must be able to control and overcome his fallen nature within himself. For that purpose, it is necessary to know clearly what fallen nature is, where it originated, and how to remove it.

Conclusion of Chapter II

As we learned so far, it is quite clear that Dialectical Materialism is not the universal truth. It was formulated as a theory to justify the struggle and revolution by the proletarian class against the capitalist class. Dialectical Materialism, however, is a philosophical theory which is logical,

systematic, and seems to be scientific. That is why Dialectical Materialism is attractive to many intellectual people as well as the proletariat.

On the other hand, anti-Communists do not have a system of thought with which to oppose Communism. Because of this, they have been unable to overcome Communism. However, it is impossible to realize a truly peaceful, happy society on the foundation of Dialectical Materialism. Even if the Communists succeed in overthrowing the Capitalist system and establishing a Communist society, people will not be truly happy. Contradictions, struggles and conflicts will never end in a society established with Dialectical Materialism as its guiding principle.

Where is the true solution?

The solution to social problems can be found in the true solution to human problems. Human problems are caused by contradictory natures within man--contradiction between the good mind and the evil mind.

"For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. So I find it to be a law, that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death?" (Romans: 7:18-24)

We must seek for the truth which can solve the contradictions within our mind. It is the Unification Principle that clearly shows the way how to solve this problem. That is why we insist with confidence that the Unification Principle can surpass Dialectical Materialism. Now is the time for us to speak out to let the world know why Communism is wrong and evil.

Chapter III: HISTORICAL MATERIALISM

Part I. Theory

INTRODUCTION

1. Unity of Theory and Practice

If Marx' philosophy of dialectical materialism had remained only a philosophy, we could study it just as we would any other historical viewpoint and pass on to another. But an essential aspect of Marxism is the idea that there must be a unity between theory and practice.

Marx said:

Theory is not just for the sake of study, but also for application. Not criticism, but revolution is the driving force of history (Marx, German Ideology, 258)

Marx developed his material conception of physical reality and advised that it be applied to human life and human institutions, and human history. All those who have followed Marx, have upheld and emphasized the need for unity of theory and practice.

Lenin said,

A revolutionary party without a revolutionary theory is nothing.

A Marxist is one who extends the acceptance of the class struggle to the acceptance of the dictatorship of the proletariat. (Lenin, State and Revolution, 30)

Mao Tse-Tung said:

(Marxism) emphasises the dependence of the theory on practice, emphasises that theory is based on practice and in turn serves practice. (Mao, Quotations from Chairman Mao, 205)

Khrushchev said:

If you think we have abandoned Marx and Lenin, you will have to wait until the shrimp learns to sing.

Marx says reality is only matter and that matter is in ceaseless movement caused by an inner contradiction, conflict, struggle, and this movement is forward or progressive. In society, then all movement is through contradiction. Progress comes only through conflict.

Marx says that within matter there is always the contradiction between the ruling position and ruled position. In society, then, there is always the class relationship of ruling and ruled, and just as in the natural dialectic there is abrupt qualitative change, in society, there must be violent revolution to attain a new society.

Accordingly, we want to examine the communist viewpoint --their theory-- then we can understand their actions. The theory is that all things and situations have opposing elements in a relationship of mutual need and mutual rejection. What practical policy can we expect from this conception? We can expect talk of unity and coexistence (mutual need) when the communists are weak, and forceful action (struggle, mutual rejection) when they are strong.

Lenin says:

The necessity of fostering among the masses THIS and just this point of view about violent revolution lies at the root of the whole of Marx's and Engel's teaching...The replacement of the bourgeois by the proletarian state is impossible without a violent revolution.
(Lenin, State and Revolution, 20)

Trotsky says:

The draft program is not a complete program... The beginning of the program is not complete. The first chapter is only a hint and not a complete expression. Also the end of the program is not complete because we don't speak here about social revolution, about the seizure of power by insurrection, the transformation of capitalist society into the dictatorship, the dictatorship of the socialist society. (Trotsky, Transition Program, 138)

We can expect divisive policies to separate the ruling from the ruled,

Mao says:

In any given phenomenon or thing, the unity of opposites is conditional, temporary, transitory, and hence relative, whereas the struggle of opposites is absolute. (MT-Quotations from Chairman Mao, 214)

In the previous chapter, we examined the theory, dialectical materialism, Now let us see how this theory is "practiced" in historical materialism.

2. OBJECTIVE LAWS OF SOCIAL DEVELOPMENT

According to Marxist materialism, matter is an objective substance, independent of man's senses and following certain natural laws which are discoverable by science, but remain unalterable. There is no need for a supernatural existence to account for the existence and development of the universe.

Likewise, in social phenomena all social activity stems from social conditions which themselves derive from material causes. These social laws are maintained to be objective and independent of man's will. Marx did not enumerate these laws, but we can outline his theory of history:

1. Man is inevitably involved in production relations.
2. The productive forces develop constantly; production relations (society) develop corresponding to the level of productive forces.
3. The progress of productive forces and production relations is independent of man's will.
4. Production relations become a hindrance to the progress of the developing productive forces, resolved only through social revolution.

Section 1. All Social Phenomena Stem from Social Conditions Which Themselves Derive from Material Causes.

1. Man is Inevitably Involved in the Production Relations

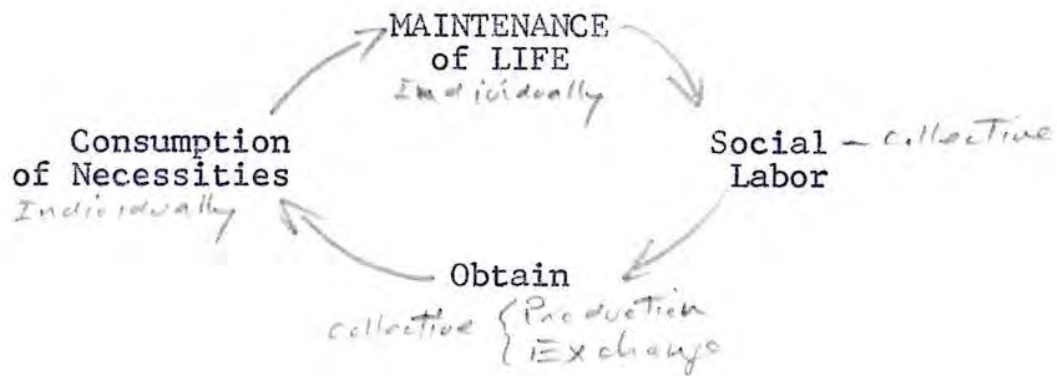
1) Socialization of Production

According to the dialectic, all things exist inseparably; in mutual interconnection and interrelationship; each thing is mutually conditioning as an organic whole. It is impossible to study one piece of matter separate from other matter, but rather the whole of the universe must be comprehended together. Similarly, man cannot be dealt with as an individual, but only as part of organic society. All individual activity is but a manifestation of social phenomena and must be understood in the light of the entire society and its movement. Man is inseparable from society. Man is inevitably involved in society.

Throughout his social life, man participates in many activities such as eating, dancing, working, etc. And among these activities, the most basic activity is the maintenance of his life itself. Without this activity that ensures his own life no other activity is possible, he would cease to exist. Therefore man is concerned to find that activity which will maintain his life (According to the dialectic, the fundamental contradiction of all living material is that between life and death: from the moment of birth the antithesis of death seeks to overcome the thesis of life; thus man's basic activity is to sustain life as long as possible).

The most important part of that life-maintaining activity is the consumption of natural materials. Without consuming certain basic necessities such as food clothing and shelter he cannot maintain his existence nor can he pursue such things as politics, or art, or religion. In this simple fact of the necessity to consume, Engels believed that Marx had discovered the key to the law of social progress.

Before these life-maintaining materials can be consumed or utilized, they must first be obtained. The necessities of life are not available to be plucked at will, but must be wrested from nature and transformed for man's use. A solitary individual, however, cannot obtain all the different necessities that he requires to maintain his life; rather, these materials can be obtained only through production and exchange. These are collective activities. Man collectively produces certain necessities of life and obtains others through mutual exchange. In other words, many men (say 10) work collectively to produce a particular necessity of life (e.g., bread) in abundance of what they themselves need; likewise, another group of men (also 10) produces a second type of necessity of life (e.g., butter) in abundance of their needs. The abundance of each such group is exchanged mutually for the abundance of another so that all men have a sufficient quantity of each necessity of life. Each man must be engaged in social labor to receive his necessities and by thus maintaining his life-continues to contribute to social labor. Thus the production and exchange of materials are collective, or social, activities and these are the very foundation of every social system.



Since these are social activities, men have relationships with one another centering on production and exchange and on the means of production. These relationships are called the production relations and are material relationships, i.e., economic relationships, to obtain the natural materials required for life.

1. Thus the individual laborer would have certain relationships with other laborers and with the person or entrepreneur coordinating their collective efforts in producing activity, as well as strikes and labor disputes.
2. He would also have certain relationships with the product itself, knowing that he would be obtaining a part of it for himself as well as exchanging some portion for some other product made by other laborers;
3. and he would have a certain relationship with the means of production --tools-- with which he fashioned or extracted his particular type of necessity.

2. Ownership Relations.

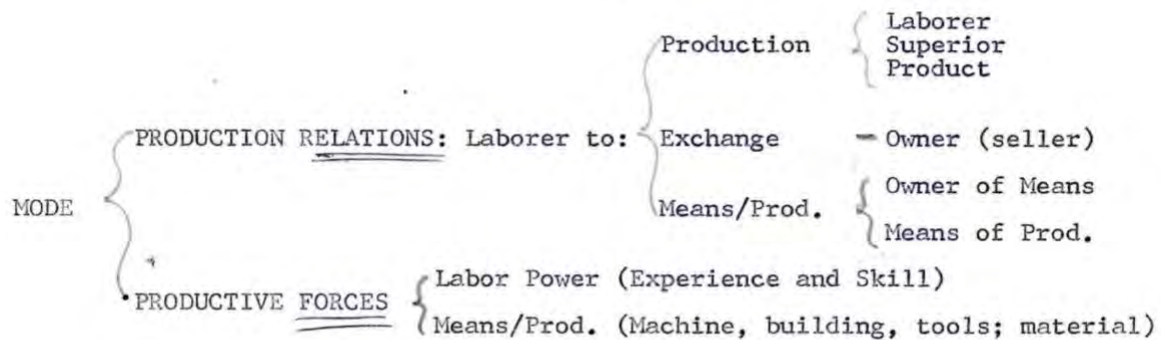
The production relations are dependent upon ownership relations. Unless the ownership of the means of production and the product is legally established, production cannot be carried out, nor is exchange possible. Therefore, for the production relations to be established, the means of production and the product must be the property of some individual or group.

Ownership relations give rise to the formation of classes in society, which, essentially are contrary to those who own or control the means of production and the product are one class, the ruling class; and those who do not own or control are the ruled class. Men have class relationships on the basis of ownership. The former class exploits the latter by not giving to them the full product which they have produced.

Thus, based on (1) the intrinsically social nature of production as an imperative to maintain life and (2) the ownership relations, man is necessarily involved in the production relations (i.e. society) and therefore a member of one class or the other. There is no way he can escape this. The production relations can be seen as synonymous with the social system which is, in fact, the economic system itself. (According to these production relations, Marx developed his theory of "alienation").

2. Nature of the Productive Forces.

Products are not produced merely by man's relationships. Production requires the concrete application of man's labor power (his physical power itself, and skill and experience) to the means of production, which are the raw materials and tools. That is, by means of tools, man takes material from the natural environment and transforms it into a particular product. These are the Productive forces and are purely material forces in contradistinction to the relationships of the production relations.



3. The Mode of Production.

The production relations and the productive forces together are called the mode of production. The mode is the prevailing method of producing and exchanging goods in a society of certain technological advancement (productive forces } and corresponding production relations. In any society in history it has been the method of production and exchange that determine in what fashion the products are to be distributed and what form the class structure and institutions and characteristics the society takes on. So we might imagine:

If we have a hunting and gathering mode of production, the manner of distribution and any institutions would be of one type; if the mode of production is agriculture, another form of distribution and institutions would be necessary; and if the mode of production were cybernetic-industrial, still another form of institutions would be required.

- 1) All social phenomena stem from conditions which themselves derive from material causes.
- 2) All the activities of Man (social phenomena) are within the context of relationships centering on production and exchange of material to maintain one's life, based upon the attainment of a given level of productive forces.

III. SOCIAL PROGRESS IS BY OBJECTIVE LAWS.

A. Progress of Productive Forces.

The essential part of dialectical materialism is Marx' thesis that the very mode of matter is movement itself. Matter and movement are interchangeable; movement is ceaseless

- 1) Society is composed of relationships centering on material prerequisites which are obtained with

the use of tools which themselves are mere material forces. Since the production relations are material phenomena (movement) and the productive forces are material, then society itself must be in movement or progress, All progress comes through the dialectic of internal contradiction.

2) Furthermore, it is obvious that social organization has progressed over a period of time. If society has progressed, then the constituent elements of society, the productive forces and the production relations, must also have progressed, beforehand.

The productive forces consist of labor power and production tools.* The production tools began with stone implements and progressed through history up to today's refined machinery. The skills and techniques of labor power also have progressed gradually through the improvement of production tools and accumulation of experience.

* More properly, the means of production are the raw materials also, but these remain non-developing in themselves [which, of course, is a contradiction of the dialectic-MH]; likewise, physical power, or abstract human labor should be included in labor power, but physical power is little different from time to time or man to man.

The productive forces are purely material forces (as opposed to man's relations in production relations). Since matter is the origin and nature of reality, and development (movement) is the mode of matter, then life, which developed from matter and depends upon matter for maintaining its life, is itself a form of matter. Furthermore, consciousness is merely a function (and product) which some matter has, reflecting upon other matter having been developed naturally through the dialectic. / Therefore, the skill and experience coming from consciousness and their forming of tools are only a higher form of material development (i.e., progress by the dialectical process).

The progress of productive forces is constant.

1) Marx' view on productive forces

But what causes the progress of productive forces? Progress or developing movement arises only from the dialectic. So the progress of the productive forces must be a self-cause or dialectical process, but Marx did not clarify this. The activity of production began with man's struggle against nature, Marx said:

Man himself responds as a natural power in reaction with natural matter. In order to gain natural materials for his life in useable form, he moves this natural power which belongs to his body, such as hand, leg, arm, or head. Through such movement, he makes an impact on external nature, and in changing it, he changes his own nature too. (Marx, Capital, Vol. I.)

This means that in order to obtain the necessities of life, man worked in nature and changed nature, and through this work his labor power (skill) also progressed; /there is a dialectical interaction between

- (a) man's (originally dumb) physical power on the environment, and by changing the environment,
- (b) the environment itself effects a change in him,

Engels wrote:

First labor, after it and then with speech -- these were the two most essential stimuli under the influence of which the brain of the ape gradually changed into that of man... The reaction of labor and speech on the development of the brain and its attendant senses, of the increasing clarity of consciousness, power of abstraction and of judgement, gave both labor and speech an ever-renewed impulse to further development. (Engels, The Part Played by Labour in the Transition from Ape to Man, in Selected Works, 361)

Originally the ape merely extracted his necessities; but in this process of extraction, he became conscious of himself. His labor power (his skills and experience), which is conscious effort -- i.e. learned through repetitious practice-- then developed naturally through continuing necessary practice on material over a long period of time. /Furthermore, man comes to form tools according to the necessity of the changing environment and tools develop by the same dialectic. And since this is not merely practice for the sake of practice, but is imperative for his very life's existence (and therefore, constant activity), the productive forces which are the fruit of that activity must necessarily develop constantly.



1. Ape picks lower bananas and changes environment and his consciousness.



2. Ape uses stick (tool) to get higher bananas; again changing environment and himself.



3. Ape invents ladder to get still higher bananas.



4. Ape (now a man) invents dwarf banana trees for easy access.

2) A Soviet writer, Izchenko, does not deal with the origin of the productive forces' movement, but says:

Once productive forces are generated, they progress through an internal dialectic. The cause of the progress of the productive forces was the dialectical mutual operation between productive forces and the production relations as content and form, respectively. Productive forces always operate in a certain social form (having a certain content of class relationship) and operate in a certain form of production relations. (Dictionary of Philosophy,)

He says that the production relations --the social environment-- provides a certain form which enters into "dialectical mutual operation" with the productive forces which are the content of those production relations; and it is this dialectic that provides the progress of the productive forces. Like the seed - the seed coat provides the form, and the germ the content, and their dialectical operation allows the germ to grow.

2. Progress of Production Relations

The production relations are the social relations which a man has with others through the activity of production and exchange. These relationships constitute the form of society itself, or economic system. Productive forces develop constantly, and production relations change with them, corresponding to their progress. If the tools and skills of production develop, the production relations are affected. In other words, the particular economic system of human relationships can come only on the basis of a certain material development of tools and skills. Thus, we could not have the close-living in cities if most of men's efforts and tools were required for agriculture; we could not have the sedentary relationships of agriculture, if the tools were only developed for hunting and gathering. Marx says:

Various social relationships are closely related to the productive forces. By acquiring new productive forces, man changes the mode of production --the method of obtaining the necessities of life-- they change all social relationships. (Marx, Poverty of Philosophy)

For example: When the productive forces were still at the stage of home crafts and farm labor, the mode of production was agriculture and the production relations was the feudal society (the human relationship of landlord and peasant). After productive forces had developed and reached the mechanized stage of great industry the mode of production became commercial industry (the process of obtaining necessities through commodity production and exchange in the market) and the production relations was the capitalist society (the human relationship of capitalists and laborers), Thus, as the productive forces progressed, the production relations also progressed.

Stalin said:

According to the state of the productive forces the state of the production relations is determined. (Stalin, Dialectical Materialism and Historical Materialism)

Marx said:

No social order ever disappears, before all the productive forces for which there is room for it have been developed, and newer, higher relations never appear before the material conditions of their existence have matured in the womb of the old society. (Marx, Contribution to the Critique of Political Economy, 43)

3. Progress is Independent of Man's Will.

Materialism asserts that the cause of reality is matter and the intrinsic nature of matter is development, development by the self- cause known as the dialectic. And this development (and all natural laws which are derived from it) is independent of man's will or any supernatural influence. Therefore, the productive forces which are purely material and the corresponding production relations which are formed on the foundation of certain productive forces must also progress independently of man's will. Stalin said:

The formation of new productive forces and the corresponding production relations --is not the result of man's premeditated, conscious activity, but occurs independently of man's will, as a natural development. (Stalin, Dialectical Materialism and Historical Materialism)

Common opinion considers man to be a subjective being having will and desire. How can society have objective, material laws: and man still be subjective? The conception that progress occurs independently of man's will, means that even though, the progress is direct by man and planned by his will, the development itself is determined by the material conditions, and invariably goes in a direction other than he had intended, therefore, progress cannot be said to be directed by man's will. Stalin again said:

New productive forces and the progress of the corresponding production relations are not the result consciously planned by man, but instead are self-generated apart from man's will and consciousness. (Stalin, Dialectical Materialism and Historical Materialism)

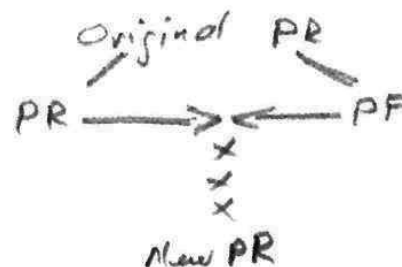
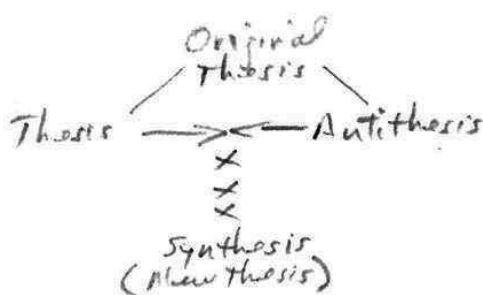
For example: When the manufacturing industry began, the entrepreneur did not start with a plan to develop new productive forces. While he carried on his business for profit --increasing the number of wage laborers little by little-- before he was aware of it, the productive forces had developed and the production relations of capitalism had been established. /The man who started the business could not have foreseen the result. Thus, the progress of the productive forces and the corresponding production relations came about apart from his will, as a natural development.

Friedrich Engels said:

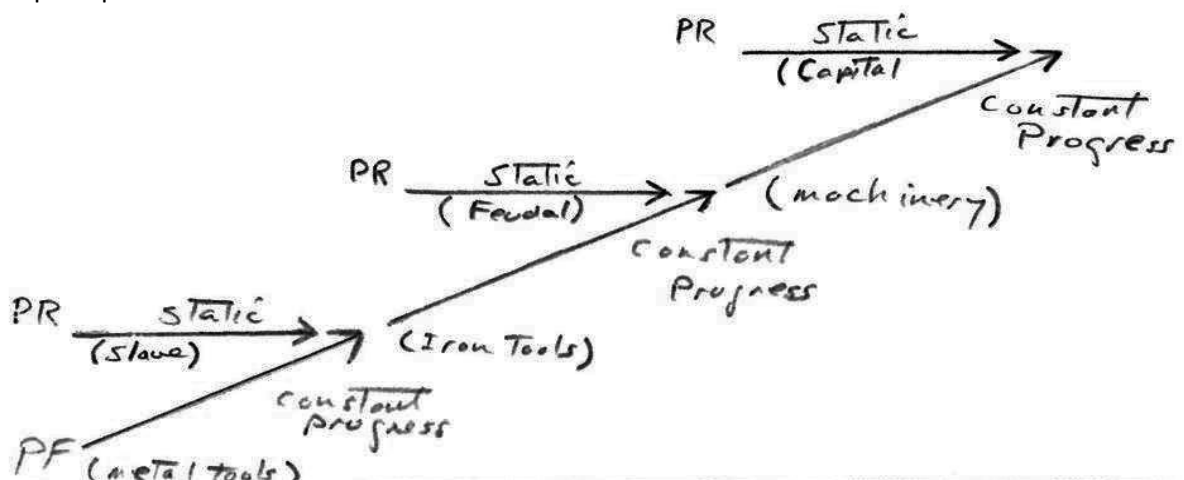
The ends of the actions are intended, but the results which actually follow from these actions are not intended; or when they do seem to correspond to the end intended, they ultimately have consequences quite other than those intended. (Engels, Ludwig Feuerbach and the End of Classical German Philosophy, 623)

4. Production Relations Become a Hindrance to the Development of Productive Forces.

In the dialectic, progress arises from the mutual-unity-and-struggle of two opposing elements. In everything there is always thesis and antithesis. These two elements repeatedly unite and struggle until they reach a point where qualitative change occurs. Then this progress is ended as a synthesis, which is neither thesis nor antithesis. The theory that production relations become a hindrance to the productive forces is an application of the dialectic to history. Production relations are the thesis and the productive forces are the antithesis. New production relations are the synthesis.



The production relations progress corresponding to the progress of the productive forces. However, the progress of production relations is not smooth and continuous. Its gradual progression is interrupted by a leap to a new state. This leap occurs because the productive forces tend to develop constantly, whereas once production relations are established, they tend to remain fixed. Thus, when productive forces progress to a definite level within certain production relations, these relations become a hindrance to the progress of the productive forces. (The society's economic structure, the ownership relations and institutions which had helped the progress of the productive forces up to that point become conservative elements which hinder their progress. At this point, social revolution inevitably arises to overthrow the existing production relations, and a new production relations appears.) Thus production relations progress through the alternate stages of gradual development and abrupt leaps.



5. Recapitulation on Unity of Theory and Practice.

Thus we can see that there is a direct relationship --a unity-- between the Marxist theory of dialectical materialism and their practice of historical materialism.

Mao Tse-Tung said:

Changes in society are due chiefly to the development of the internal contradictions in society... it is the development of these contradictions that pushes society forward and gives the impetus for the suppression of the old society by the new. (Mao-Quotations, 9)

The theory of Marx, Engels, Lenin and Stalin is universally applicable... Marxism-Leninism as the science of revolution. (Mao-Quotations of Chairman Mao, 306)

Lenin says:

The necessity of systematically fostering among the masses THIS and just this point of view about violent revolution lies at the root of the whole of Marx's and Engel's teaching. (Lenin, State and Revolution, 20)

Trotsky says:

The Marxists are now confronted by a task of quite another kind: to discover the "possibilities" of the developing revolution by means of an analysis of its internal

mechanism. (Trotsky, Results and Prospects, 36)

The theory of Marxism is that progress comes only through conflict; and that in any phenomenon or human relationship there is inherent contradiction present and if there is to be progress to a higher form, there must be a struggle and violence. This is true locally, and internationally. Marx says:

The proletariat can thus exist only world historically. (Marx, German Ideology, 257)

Accordingly, the Communist foreign policy is an alternation of mutual need (unity, coexistence, peace) when they are weak and mutual rejection (struggle, conflict, war) when they are strong, Lenin says:

The doctrine of the class struggle...leads inevitably to the recognition of the political rule of the proletariat, of its dictatorship, i.e., of a power shared with none and relying directly upon the armed forces of the masses, (Lenin, State and Revolution, 23)

COMMUNIST MATERIALISM	HISTORICAL MATERIALISM
1. Matter is objective, recognizeable and practiceable	1. Society develops by natural laws
2. Motility (Dialectics) Including vital movements	
a. Mutually interdependent, inseparable, mutually interrelated, mutually conditioning	2. Man is inevitably involved in society Socialization of production to maintain life; Must deal with society as a whole <i>class relations</i>
b. Ceaseless movement of matter Contradiction of mutual need and mutual rejection	3. Productive forces develop constantly and independent of man's will <i>class relations</i>
c. Development (progress) is in a forward direction	4. Development of productive forces and production relations is forward
d. Development is gradual to a point where it is interrupted abruptly and followed by a leap to a higher stage	5. The production relations are static and come to hinder the constant development of the productive forces; this is followed by a violent revolution (expressed through class antagonisms in the production relations) which establishes a higher stage of production relations.
e. Cyclical progress	6. Classless society--Class society--Classless society. <i>(see I.C.II)</i>

Part 2. Critique and Counterproposal to the Theory of Historical Materialism

Section 1. Man is Inevitably Involved in Production Relations

1. Critique

Marx gave two reasons for man's necessary involvement in the production relations: (1) the socialization of production and (2) the ownership relationship. To obtain the necessities of life, man must produce, and this production must be carried out in cooperation with others. To produce anything, one must use production tools, which always belong to someone. They may be collectively owned as in primitive societies, or owned by individuals or groups, as in class societies. Either way man must have relationships with others centered on production and on the production tools.

It is valid to say that in order to live, man must always participate in production relations, but Marx asserts that production relations are the only and most basic human relationship in social life. However, production relations are human relationships centered mainly on material. We cannot accept as valid, a view of society that says: the materialistic relations are the only basic relations.

Lenin says:

"We repudiate all morality derived from non-human and non-class concepts...our morality is entirely subordinated to the interests of the class struggle of the proletariat ... morality is what serves to destroy the old exploiting society and to unite all toilers around the proletariat, which is creating a new communist society." (Lenin, Selected Works, Vol II, 667)

According to such a view, ethics and morality could be completely ignored. Consequently, the ethical relationship of the family, that among the parents and brothers and sisters, could easily be destroyed by material conditions. In fact, such phenomena are already apparent in communist society.

2. Counterproposal

According to the unification view, the production relations are only one kind of given take relationship. All things are created to have given take relationships, because the entire creation, directly or indirectly, was created after God's image, according to the law of resemblance. Since there is harmonious given take between the polarities of god, each thing in creation, whether animal, vegetable, or mineral, has give and take with other things through subject-object relationships. Man is no exception. Unless man has mutual give and take relationships, not only is his individual existence impossible, but the ideal of creation can't be realized. God's ideal of creation is to establish a Heavenly Kingdom centered on the four position foundation. 1. Inwardly this heavenly kingdom is the life of truth, goodness, love and beauty, and 2. Outwardly the life of ideal physical conditions.

These inner and outer aspects of life in the kingdom exist because this world, created according to the law of subject-object, is two-fold, both invisible and visible. Since man also has the dual nature of both spirit and body, (subject and object), his action of give and take also has inner and outer aspects.

Inner give and take action means give and take centered on the spirit or heart (ethics), and outer give and take action means give and take centered on the body or material life (economy). This outer, economic give and take is the production relations.

These two aspects of give and take are closely interdependent, however, and each has inner and outer aspects. Thus, production activity (outer give and take) between men cannot be performed correctly without their harmonious cooperation (inner give and take). Likewise, apart from the physical body, the spirit man cannot grow.

Because of man's fall, man's spirit became degraded and his original quality of inner give and take was lost. Therefore, human relations declined to a cold state of emotional sterility. Human relations degenerated to the state in which man sought to satisfy his outer biological desire for sustenance alone. This is the present repulsion relationship of fallen society and its production relations. The production relations that Marx described are fallen relations.

It cannot be denied that man has sought after these ideals of truth, goodness and beauty through philosophy and religion and social studies; and for ideal physical conditions through natural science. He has this ideal because he was given it by God, who is the Ideal itself. If man were only material he would be limited by the possibilities of known experience and not seek an ideal never known.

Section 2. Progress of Productive Forces

1. Critique

a. Dialectical Reasons

According to dialectical materialism, things progress because of the conflict and struggle between the two contradictory elements within them. It is Marx's assertion that when there is no struggle between contradictory elements, progress cannot occur.

The progress of productive forces should not be an exception.

4. If the progress of the productive forces truly occurs according to materialistic laws, then there should be two contradictory elements within the productive forces themselves, and conflict and struggle should occur. Productive forces means production tools and labor power. Then are these the contradictory elements? If so, how do they conflict, and in that conflict, which is the affirmation and which the negation? Marx left no concrete answer to this question.
5. Marx suggested man's changing of nature and its reciprocal changing of man caused this development, but Marx still is unable to answer the question: Why do the productive forces develop?
 - a. Since the ape, or early man, did not die from lack of necessities during the long period of time required to develop tools and skills, but rather, had sufficiency, there is nothing to show the need for the productive forces to develop and to continue developing.
 - b. Furthermore, other animals, besides the ape, also were changing nature, and nature changing them, but they did not develop beyond the level of animals - all material should be developing according to the logic of the dialectic.

(3) Even Marx's successors were unable to explain this matter rationally. Izchenko said that:

The cause of the progress of the productive forces must be sought in the inner characteristics of the labor process ... Once the productive forces are generated, they progress through an internal dialectic. The cause of the progress of productive forces was the dialectical mutual operation of productive forces and production relations as content and form, respectively. The productive forces always operate in a certain social form (having a certain content of class relationship) and in certain form of production relations (Dictionary of Philosophy).

This appears to be a dialectical answer to the questions presented above. But it is not a true explanation of the cause of the progress of the productive forces either. Izchenko's explanation is that by creating a mutual dialectic opposition between the productive forces (content) and the

production relations (form), through the unity and struggle of these contradictory elements (productive forces and production relations), the productive forces progress. This, in effect, explains the cause by the result.

According to the materialistic view of history, the productive forces constantly progress, whereas the production relations tend to remain static. Therefore, when the productive forces reach a certain stage, the production relations become a fetter to their progress. Hence, revolution arises, and new production relations are established.

(1) If Marx's view is true, then the progress of the production relations is more encouraged through the contradiction of the two elements than the progress of the productive forces.

(2) Marx says that at some point the production relations hinder the progress of the productive forces. And Izchenko says the production relations aid the development of the productive forces. Then how can that hindrance at the same time be the cause of the progress of the productive forces? (This is a nonsensical argument, akin to saying that the brake of a car is the same as its accelerator.)

The progress of the productive forces is inseparable from the production relations, but one can call progress dialectical only when the essential cause of the progress is within the thing itself. Therefore, for the cause of the productive forces to be dialectical, the dialectic must be within productive forces themselves. Thus, the actual cause of the progress of the productive forces itself cannot be explained by the materialistic view of history.

b. Hidden Reason: Human Desire

Then why do man's productive forces progress as he produces?

Marx said:

Man, by using minimum power under conditions most suitable to his human nature, performs the exchange of resources -- this is always a necessary realm (Marx, Capital)

And he also said that,

"shortening of the labor day is the basic condition." (Marx, Capital)

This means that while working in order to satisfy his desires, man strives to make his working hours as short and labor as easy as possible. Because of this productive forces progress. Then, the immediate reason for the progress of productive forces is man's desire and effort to simplify his labor and shorten the labor day.

"It is man's effort to reduce his labor by improving production tools and thus increasing the means of production that is one of the causes stimulating the progress of productive forces." (Mo, FoMP,)

Stalin said:

"The purpose of socialistic production is not profit, but the fulfilment of man and his desires, namely, man's natural and cultural desires....the thing man produced is not for the sake of production but to satisfy his various desires. (Stalin, Economic Policy,)

However, the purpose of production - to fulfil desire - is not limited to socialist society. Marx said that the purpose of capitalist production is to gain surplus value. But the purpose of gaining surplus value is, after all, to fulfil the desire of the capitalists. The difference between capitalism and socialism is, whether production satisfies the desire of the minority or that of the majority. Its purpose is the same however: to satisfy desire. Primitive human society then, was unlike that of other animals, in that man's motive for developing his productive forces was to satisfy his desire. Stalin said that: *"In order to satisfy his desire man fought with nature in different ways."*

In view of all this it seems accurate to say that the following interpretation is the hidden view of the communist: man's desire is the fundamental motive behind the development of productive forces. But the question of desire is the very point of Feuerbach Marx rejected. If man has desire and can act to fulfil that desire, then no revolution is necessary. It is for this reason Marx had to deny the efficacy of desire in his philosophy.

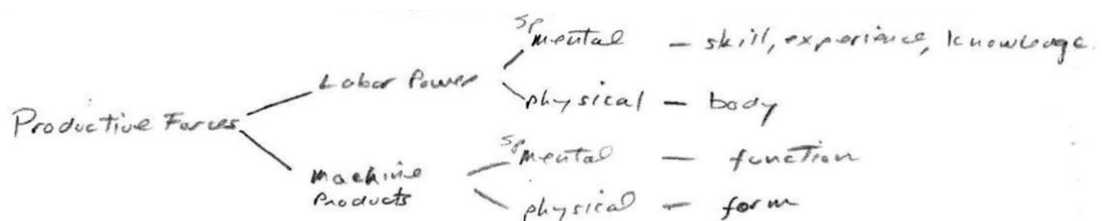
2. Counterproposal to the Development to the Progress of Production Forces

a. Nature of the Productive Forces

According to Principle, God used the law of resemblance and created man to reflect His own image and polarity. Because of this, when a) Man was created he received the creative force of God and consequently, man's creative nature resembles God's. Furthermore, since b) man's productive forces (labor power) are derived from his creative forces, they resemble God's creative force.

God's creative is not a mere blind force, but includes conscious purpose or intelligence, readily observed in the creation as mathematical precision and intelligent order. Furthermore, each element of the universe has purpose within itself. Without the intelligent element in addition to the physical energy in the creative force of god, the created things could have no purpose or movement, according to law. God's creative Force has a dual nature with both inner and outer aspects. Therefore a man's creative force, which reflects that of god, also has inner and outer aspects. the outer aspect in man's greatest force is physical, and the inner element is mental. Because of this, the productive forces labor power which are an extension of the creative force of man, are also a composite of these two aspects. mental and physical power.

Furthermore, those are also composed of two aspects. they are obviously physical, but they are also a manifestation of scientists knowledge and power (creative power). The productive forces, whether they are labor power or mechanical power, always have the two aspects of mental and physical power.



b. The Progress of Creative Forces

Protective This is, machine power and labor power, are nothing but expressed operating forms of man's creative force. therefore, the progress of productive forces means the progress of creative force. the creative force is a potential capacity given by God, and man's creative activity comes

through expressing this potential capacity in actuality. However Superior a man's capacity may be, if he does not know how to use it, it might as well not exist. Depending on the mode of expression or on the individual's physical condition or environment, there will be differences in the form and result. Consequently, to express this capacity fully and to realize the ideal of creation (the Kingdom of Heaven on Earth) a man must constantly improve the methods and conditions for expressing his capacity. This is the meaning of the progress of creative force.

The means to improve these methods and conditions is knowledge. Only through scientific knowledge, which does develop constantly, can man express his creativity most fully and highly. Therefore, the progress of creative force is a result of the progress of mental power, which is the inner element of creative force. (It is not the result of the progress of physical power, which is the outer element. Man's physical power has not changed substantially throughout history. Marx's assertion that all progress is the result of material Progress is erroneous as far as the progress of productive forces is concerned.)

Let us examine why knowledge develops. Knowledge develops because man has desire. Man desires better living conditions; he desires more truth, more goodness, and more beauty. Therefore, he increases his knowledge and constantly develops his productive forces (skill) in order to fulfil these desires.

Man was created to fulfil his purpose of creation - to be fruitful, to multiply, and to have dominion over all things by his free will; to form the four-position-foundation, and to establish the Heavenly Kingdom on Earth, thus returning joy and satisfaction to God. Man was created with the highest value, but the value of the entire creation, including man, is in fulfilling the purpose of creation. (Any creature which does not fulfil its purpose of creation has no value.) The things of creation are to fulfil their purpose of creation through the autonomy of the Principle. Man, however fulfils his purpose through his free will. Thus, at his creation man was given the desire to fulfil his purpose of creation. It is this desire which impels man to develop his knowledge.

c. Realistic Desire

Man's actual desires are diverse. According to a person's age, sex, occupation, and environment, they take on various realistic forms. However, there are basic desires which are common to all: (1) the desire for sustenance and multiplication, and (2) the desire for truth, goodness, beauty (value) and love. These basic desires which were given to man when he was created exist for the realization for the purpose of creation. That is, man came to have these basic desires in order to fulfil the purposes of both the whole and the individual in creation. Any other desires are only specializations, transformations, extensions, or combinations of the basic ones. (For instance, desire for an occupation is an extension of the desire for sustenance; the a desire to learn, an extension of the desire for truth; the desire for enjoyment, an extension of the desire for beauty; the desire for service or charitable activity, the concrete action of the desire for goodness; and the desire for power is a combination and extension of the desires for sustenance and value, in relation to dominion.) Thus we can see that the basic desire to fulfil the purpose of creation is expressed in numerous realistic desires through specialization, extension, transformation, and combination.

d. Basic Desire and Providence

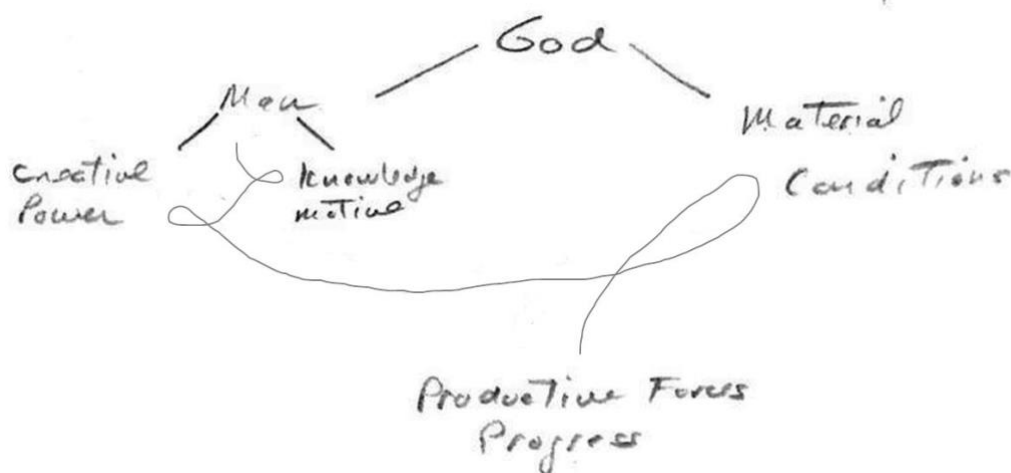
Among man's basic desires, the desire for physical sustenance and multiplication is rooted in the body and is therefore outer desire. The desire for truth, goodness, beauty and love is rooted in the

spirit, and is inner desire. The kind of knowledge sought by the outer basic desire is found in natural science, and the kind sought by inner basic desire in religion, morality, art, and so forth.

The factors contributing to the progress of desire are not exclusively human, because God's dispensation is also at work. Through the fall of man, the entire creation, including the original ideal of man centered on the four-position-foundation was lost. God has carried out the dispensation of restoration in order to recover it all. The dispensation of restoration progresses according to the same order as the creation of the universe, that is, first the creation of the environment, and then man.

The creation was accomplished through the Word, Logos (truth, wisdom): the dispensation of restoration will also be accomplished through the Word, or knowledge. By giving man knowledge to restore his environment, through science, and knowledge to restore himself, through religious teachings, God carried out His dispensation. All religions were started by founders who received some kind of revelation.

In science also, those who made inventions or discoveries often received inspiration or flashes of insight. We can say that these are also kinds of revelations. By revelation we mean the Word (truth, wisdom) of God. Accordingly, these revelations and insights are proofs of the dispensation of restoration, which is accomplished by the Word. Thus, even progress through scientific knowledge is not derived from man's basic desire alone, but through God's dispensation as well. Therefore, the progress of the productive forces occurs both (1) because of man's desire to fulfil the purpose of creation, and (2) because of God's dispensation to restore the knowledge of the original world of creation. (3) Furthermore, such mental or spiritual factors cannot operate in reality unless they are grounded in the social and material conditions of each age. In other words, the progress of productive forces takes place through the spiritual elements (man's desire and God's dispensation) on the foundation of the material conditions, by the action of give and take between the mental element and the material conditions - the productive forces developed.



Likewise, if man's desire plays such a critical role in the progress of productive forces, Marx's view that such development is independent of man is clearly false. The progress of the productive forces is the continuation of discoveries. Man's realistic desires to invent and to acquire knowledge are never satisfied with one or two inventions or discoveries, but always push on to others.

This continuous push of man's desire and the resultant growth of human knowledge resulted in the continual development of productive forces based on the material conditions of each age. Therefore, as with inventions, it cannot be said that the whole process of the progress of productive forces does not take place independently of man's will, but rather it is closely connected with human will (desire and knowledge), and dependent on both it and the material conditions together. Of these two causal factors, the primary one is human will (desire). Although no individual inventor or scientist could envision the total progress of productive forces, nevertheless the basic factor and cause of the progress of productive forces throughout history was the cumulative will and total knowledge of all the inventors and scientists. From this we can know that Marx's assertion that productive forces are totally independent from man's will is utterly erroneous. In the progress of productive forces, God's dispensation operates as well as man's desire and knowledge. The complete motivating factors of the progress of the productive forces, then, are (1) man's basic desire, (2) knowledge, and (3) God's dispensation. (4) The material conditions merely provide the ground for their operation. God's dispensation works by a series of laws, which are very independent of man's will.

Section 3. Progress of the Production Relations

1. Critique

Production relations means the economic structure, including the economic system. The statement that production relations develop corresponding to the progress of productive forces means that as productive forces progress, the social system also progresses. There is evidence, such as the relation between communist and capitalist societies, which disprove Marx's statement. According to Marx's law,

"Tendencies working with iron necessity toward inevitable results. The country that is more developed industrially only shows, to the less developed, the image of its own future." (Marx, Preface to the Critique of Political Economy, 135) .

"No social order ever disappears, before all the productive forces for which there is room in it have been developed, and newer, higher relations of production never appear before the material conditions of their existence have matured in the womb of the old society." (Marx, Preface to the Critique of Political Economy, 43)

For the form of society to advance one stage, its foundation, the productive forces, must also advance one stage.

(1) Communist society, however, which is supposed to be one step further advanced than capitalist society, has as its foundation an absolutely less-developed form of productive forces. This fact alone proves that Marx's statement that production relations correspond to productive forces, is invalid.

Theory > productive forces > production relations

But: USSR > production relations than U.S.

USSR < productive forces than U.S.

(2) On the foundation of relatively identical stages of productive forces, two different production relations were established:

Equal PF — US: Capitalism, Democracy
— USSR: Communism, Dictatorship

2. Counterproposal

According to the Principle, production relations are related to productive forces, but there is not absolute correspondence. Production relations are not the result of productive forces, but the result of man's desire (will) and God's dispensation.

The reasons for this are (1) the will (desire) of different rulers realized the respective society. On the one side, the will of the sovereign realized a democratic society with the idea of democracy, on the other side, the will of the ruler built a communistic society with the idea of communism. (2) According to the law of the separation of good and evil, at this time 'of the end of the world', God willed these two factions to exist. (3) The realization of God's will or dispensation is impossible to achieve without actual social and material conditions. Thus Marx's assertion that communism comes as a more advanced stage than capitalism is not true. Without corresponding to the progress of productive forces, communism appeared at approximately the same stage to stand in opposition to capitalism.

Section 4. Progress of Production Relations and Productive Forces Independent of Man's Will

1. Critique

The concept that the progress of productive forces occurs independent of man's will, means that even though the progress is directly planned by man's will (because man's consciousness is determined by the material conditions, such as production relations), the progress invariably goes in a different direction than man had planned; strictly speaking it has nothing to do with man's will.

Stalin said:

"New productive forces and the progress of the corresponding production relations are not the result consciously planned by man, but instead are self-generated apart from man's will and consciousness."(Stalin, Dialectical Materialism and Historical Materialism)

We have already examined the progress of productive forces in detail and seen that man's desire plays a very vital role, so Marx's view cannot be correct. But we will examine this now more directly.

2. Counterproposal

There are three factors which operate in the process of invention. (1) The first factor is the inventor's desire to invent. Since invention is not easy work, one cannot be successful at it without a tough, persistent will to invent. (2) The second factor is experience and scientific knowledge. It is impossible to invent without acquiring the necessary knowledge. (3) The third factor is the various social and material conditions. To invent, the funds, material, place, social environment, and background, etc. must also be present.

Among these three factors, then, which is the most basic? The desire for invention is like any other realistic desire in that it is an actualization of the basic desire man has had since his creation. (Basic desire is universal and permanent, but realistic desire is largely specific and temporary. Even realistic desire in a special field, however, can be perpetual as long as that field continues to exist.) The desire for invention is the concrete realization of the basic desire for improving living conditions. There may be variation in the intensity of desire, but as long as the scientific field exists this desire will remain in all ages and environments.

The desire for invention is unchanging. The desire for the acquisition of knowledge is also unchangeable. Among the three factors of invention, it is now clear that two elements are unchanging and one is variable. Then, between these two - the unchangeable and the changeable - which is more fundamental?

It is, of course, the unchangeable element. If there is no will to invent or to acquire knowledge in man, then even though the other conditions are provided, invention cannot occur.

For example:

Even though building materials and blueprints are provided, nothing can be built without the carpenter. Even though there may be canvases and oils, no painting can be produced without a painter. Therefore, the carpenter and the painter are the subjects, and the other materials are objects. Material conditions have changed throughout history: in Greek times, only stone was available for art; later, wood for painting and then canvas; and today, welding and plastic and a great variety of other material is available for artistic expression. But the desire is constant and knowledge is always present. Likewise, in invention man's desire and knowledge are subject, and the social and economic conditions are objects.

Since the desire for invention and knowledge are spiritual elements, and the social conditions are material elements, invention is the result of combining spiritual and material elements through give and take action. It is consciousness that plays the subject role and not the material conditions, which play only an auxiliary role as stimulant to and means of the activity of the consciousness.

Progress is Continuous

The progress of the productive forces is the continuation of discoveries. Man's realistic desires to invent and to acquire knowledge are never satisfied with one or two inventions or discoveries, but always push on to others.

This continuous push of man's desire and the resultant growth of human knowledge resulted in the continual development of productive forces based on the material conditions of each age.

Therefore, as with inventions, it cannot be said that the whole process of the progress of productive forces takes place independently of man's will, but rather it is closely connected with human will (desire and knowledge), and dependent on both it and the material conditions together. Of these two causal factors, the primary one is human will (desire).

Although no individual inventor or scientist could envision the total progress of productive forces nevertheless the basic factor and cause of the progress of productive forces throughout history was the cumulative will and total knowledge of all the inventors and scientists. From this we can know that Marx's assertion that productive forces are totally independent from man's will is utterly

erroneous. In the progress of productive forces God's dispensation operates as well as man's desire and knowledge. The complete motivating factors of the progress of the productive forces, then, are (1) man's basic desire, (2) knowledge, and (3) God's dispensation. (4) The material conditions merely provide the ground for their operation. God's dispensation works by a series of laws, which are very independent of man's will.

Section 5. Progress of Production Relations Becomes a Hindrance

1. Critique

Marx maintains that the progress of the Productive forces and production relations is an economic, or material, process; consequently, the hindrance to the productive forces is also considered a material hindrance.

a. Since the actual progress of productive forces comes from the combination of knowledge acquired due to man's basic desire and the material economic conditions, it is not clear how production relations can hinder productive forces.

b. Nor is there a direct correspondence between the progress of the productive forces and the production relations.

c. Furthermore, the production relations are not strictly material relations, but are relationships among men, having both spiritual and physical aspects and their corresponding inner and outer desires. Men working together to fulfil their outer desires as production relations, create the productive forces to improve their material conditions as the foundation to further grow their spirit. Therefore, it cannot be said that the production relations hinder the development of the productive forces.

2. Counterproposal

Due to the fall, however, man has formed production relations centring on Satanic desire, but these production relations are relations between men. And their conflicting desires may give rise to revolution, based on certain material conditions and forces, but the material forces themselves can never be the cause for revolution. (See Part II, Critique on Revolution)

Part 3. Marxist Structure of Society

INTRODUCTION

There are always both foundation and superstructure in society. The foundation is made up of the production relations, and the superstructure is made up of the various ideologies and institutions which are built like a building on that foundation. "Ideology" here refers to thoughts, opinions, and convictions--such as political, legal, religious, and philosophical views. The institutions are the facilities through which these ideologies are put into practice--such as the institutions of governmental administration, legislation, jurisdiction, education, transportation, industry and academic research. These ideologies and institutions are all part of the superstructure. Various fields

of social life, such as politics, economics, law, arts, religion, philosophy, and science are indispensable to human life. Of these, the most important and basic one, is economics.

The economic relationship (production relations) is the foundation of social life. All other fields are forms which ideas take and are built as part of the superstructure, which is built on the foundation of economy. Consequently, to improve his material life man must produce and exchange materials. This activity, then, forms the foundation on which the various views and institutions can be established. Thus Stalin said:

The foundation means the economic system of a society in a given stage of progress, The superstructure is the political, legal, religious, artistic and philosophical views and institutions of the society. (Stalin, Dialectical Materialism and Historical Materialism, 5)

Section 1. Foundation and Superstructure.

1. Foundation--Class Relationships

The foundation in society is made up of the production relations. These are the economic relationships a man has while engaged in the collective activities of production and exchange, Furthermore, these relationships are differentiated by ownership or non-ownership of the means of production and the product. On the basis of ownership men are determined to be in one class or another. It is impossible not to be in one class or another. Lenin said:

Classes are large groups of people differing from each other by the place they occupy in a historically determined system of social production, by their relation to the means of production, by their role in the social organization of labor, and consequently by the dimensions of the share of social wealth of which they dispose and the mode of acquiring it. Classes are groups of people, one of which can appropriate the labor of another, owing to the different places they occupy in a definite system of social economy. (Lenin, Great Beginnings, 486)

By this, Lenin explains that class position is "historically determined". Determined by what? Determined by the constant progress of the productive forces, of course; the class relations are nothing but the production relations which progress in correspondence to the level of productive forces. And to be historically determined is to say that the classes have arisen independently of man's will, by objective laws. /Furthermore, these classes have the nature of enabling their members to exploit or be exploited, which is to say: to rule or be ruled. A ruler's odiousness is not his personal fault, but the result of the historical fact of his being a member of the ruling class; thus he cannot change, only the material conditions can change. (e.g., in economics, Marx maintains that the capitalist must exploit, for without exploitation he ceases to be a capitalist; for this reason he was vitriolic against the Utopian Socialists).

Thus, in a class society, the classes are mutually antagonistic. 1) On the one hand, because of a certain level of productive forces, only a corresponding mode of production and production relations are possible and there is mutual need; and 2) on the other hand, because of the very nature of the situation of ruling and ruled, there must be mutual antagonism. Class society is always a society of conflict and oppression.

2. Superstructure

1). Nature of the Superstructure.

The superstructure is composed of the ideologies (thoughts, opinions, and convictions) and the institutions (legislature, courts, and schools) and corresponds to a particular level of class society (production relations) as an expression of the dominant class--as conditioned by the historical necessity of the class society itself.

2). Progress of the Superstructure

Any conflict in ideas or institutions in the superstructure can be only the reflection of the basic class conflict in the foundation. Men are conscious beings, thinking ideas and creating institutions: specifically, the ruling class does this. Marx said:

It is not the consciousness of men that determines their being, but on the contrary, their social being that determines their consciousness. (Marx, Preface to the Critique of Political Economy, 182)

$$\left[\begin{array}{c} \text{Superstructure} \\ \text{Foundation} \end{array} \right] = \frac{\text{Views \& Institutions}}{\text{(PR) Class Relations}} \quad = \quad \left[\begin{array}{c} \text{Consciousness} \\ \text{Social Being} \end{array} \right] = \frac{\text{Spirit}}{\text{Matter}}$$

Consciousness here means the ideologies and institutions (superstructure), while social being means the class society (production relations). The ultimate determining factor of views and institutions is the production relations. Without this economic foundation, no view or institution can take concrete form. This is because consciousness itself is conditioned by the course of the development of production relations. Marx said:

People are producers of their various symbols and views. However, in this case, when we say "people", they are the actual laborers who are conditioned by the state of the productive forces and the corresponding production relations. (Marx, German Ideology)

However arbitrary the thoughts and concepts of man may seem, he cannot free their content from his age and environment, which are based on class (production) relations.

The production relations progress corresponding to the progress of the productive forces. Similarly, the superstructure also progresses, but not independently. When production relations progress, then the various views and institutions unique to those production relations also evolve.

For example: Concerning ideas: the feudal society's collapse was not caused by equalitarian ideas, but by the social conditions which gave rise to those ideas. The peasantry of feudal society, which had for some time seemed rational and expedient, no longer coincided with the developing economic conditions. Thus, the newly arisen class of merchants and farmers began to feel a sense of injustice and constraint. Consequently, ideas of freedom and equality came about. (This causal relationship is applied not only in economic fields, but in religion, philosophy and art as well.) In religion the religious war between Protestants and Catholics near the end of the middle ages seems far removed from economic conditions; it seems to be a war of ideology (belief), but even this phenomenon was caused by the production relations. The appearance of any new faith is merely the

result of new production relations, as might be the appearance of new thought. Consequently, the conflict between the power trying to maintain the feudal system and the other power attempting to overthrow it, was reflected in their so-called religious war. Thus the changes of the material and social conditions come first, and then the changes of consciousness occur corresponding to them. According to Mao Tse-Tung:

In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class. (Mao, Quotations Chairman Mao, 8)

Concerning Institutions: In the Roman empire, to maintain and strengthen the slave system, the monarchy was abolished and a plebian form of government established, with institutions such as the Senate, the partisan class, the plebian class, and the tribunals. However, as social confusion intensified, and the slaves began to revolt, autocratic institutions with a centralized military dictatorship were established. Following this, the Roman empire with its slave system declined and was replaced by the feudal system with its manorial system of production relations. Thus, the form of government changed to kings, feudal lords and knights--the feudal hierarchy. Then, to maintain and strengthen this form, various institutions were developed. Later, when capitalism emerged as the production relations, other institutions were developed for its maintenance including the democratic republic, the parliamentary system and constitutional monarchy.

These examples show that with the progress of the production relations (foundation) corresponding changes occurred in the superstructure. Views and concepts were changed in the same way. Thus, as the foundation changed the views and institutions also changed. Stalin said:

Each basis has a unique superstructure which corresponds to it. (Stalin, Dialectical Material.)

3). Role of the Superstructure--Partisanship.

If ideologies and institutions are only a reflection of the foundation (economic, class relationships) and directed by the foundation, why must we even accord any importance to them by studying them? Stalin says the purpose of the superstructure is for it to become:

the greatest active power, it actively cooperates to establish its foundation more firmly. The reason the superstructure is established by the foundation is to serve the foundation by actively helping the formation and strengthening of the foundation and fighting actively to annihilate the old foundation and superstructure, whose lives have come to an end. (Stalin, Marxism in Philology)

That is, in order to maintain, strengthen, and develop certain class relations, a superstructure, which consists of certain political and legal views and institutions is necessary.

For example: To strengthen the class relations of the slavery system, a centralized government such as a monarchy or republic was necessary. To maintain and strengthen the class relationships of feudalism, the feudal hierarchy of the manorial system was necessary, and to maintain the capitalist system, the democratic parliamentary system and constitutional monarchy were necessary.

The superstructure necessary to maintain class relationships uses religion, philosophy, literature, and art as well as political and legal views. In philosophy: to maintain the slavery system of ancient Greece it was necessary for Aristotle to declare it divinely ordained. To overthrow the Roman slavery system and establish the feudal system, a concept such as the one expressed in Augustine's *City of*

God was needed. To maintain the feudal system of the middle ages, the idea of hierarchy, presented by Thomas Aquinas was necessary. And to establish the capitalist system, individualistic thought and liberalism which were based on mechanical materialism were necessary.

Thus once the superstructure is engendered by a certain foundation, its entire function is to contribute to the maintenance of the foundation, Mao Tse-Tung said:

(Our purpose) is to ensure that literature and art fit well into the whole revolutionary machine...they operate as powerful weapons. (Mao, Quotations, 299)

And Lenin agrees that the old superstructure must go:

...bureaucracy...constitute(s) a "parasite...clogging every pore" of existence. (Lenin, St &R, 26)

The destruction of the military and bureaucratic apparatus of the state is "the precondition on any real PEOPLE'S revolution." (Lenin, State and Revolution, 34)

And the new must come:

The doctrine of the class struggle...leads inevitably to the recognition of the POLITICAL RULE of the proletariat, of its dictatorship, i.e., of a power shared with none and relying directly upon the armed forces of the masses. (Lenin, State and Revolution , 23)

3. The State.

The state is a special form of institution in the superstructure. Those people in the ruling minority form a special organization to repress the masses and maintain the status quo. Lenin said:

The state is the institution of the ruling class, the institution of oppressing other classes by a single class. (Lenin, State and Revolution ,)

That the state is an organ of domination of a definite class which cannot be reconciled with its antipode...it is clear that the liberation of the oppressed class is impossible not only without a violent revolution, but also without the destruction of the apparatus of state power. (Lenin, State and Revolution , 9)

There are various forms of the state: absolute monarchy, military dictatorship, democracy. Whatever the difference in their forms may be, there is no difference in their essence, which is the exploitation and oppression of the majority by the minority.

4. Revolution.

a) When a class acquires the ruling position at a certain stage in the development of the production relations, it immediately seizes and holds state power. b) The ruling class then devises the means of force such as the army, police, and prisons in order to maintain the state. With these means of force the ruling class has relentlessly destroyed all the protests and revolts of the ruled classes. Lenin said:

...existence of the state power (proves) that the class antagonisms are irreconcilable. (Lenin, State and Revolution, 8)

We set ourselves the ultimate aim of destroying the state, i.e., every organized and

systematic violence, every use of violence against man in general. (Lenin, State and Revolution, 68)

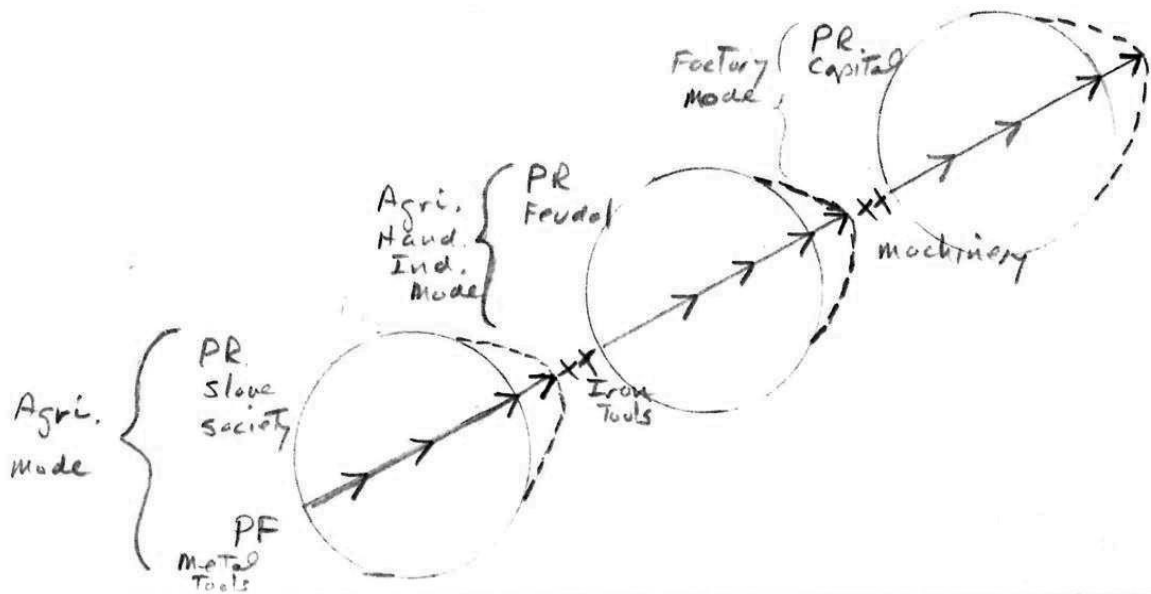
Furthermore, once a ruling class seizes power, it never relinquishes it willingly. Marx said this is proved by history. If by chance their power is removed, they struggle desperately to regain it. Power never has been peacefully shifted to another class in a class society. / This is because the ruling class position and its life of exploitation can be preserved only through the maintenance of the old production relations in spite of its being a fetter to the progress of productive forces. Therefore, the ruled class, which contains the main motivating power for the progress of society, must initiate struggle against the ruling class and deprive the ruling class of its power. Marx said:

Every class struggle is a political struggle. (Marx, Manifesto of the Communist Party)

This is the social revolution itself; it means the shifting of state power from one class to another. Lenin said that the problem of power is the basic problem of revolution:

Marx's idea is that the working class must BREAK-UP, SHATTER the "ready-made state machinery," and not confine itself merely to taking possession of it. (Lenin, State and Revolution, 33)

Therefore, revolution means that the class which will benefit by establishing new production relations destroys the old production relations, overthrows the ruling class and deprives it of its power. Let us examine this a second time. The production relations are a result of the socialization of production and the ownership relations - these relations cause certain class relations to come into being. It is the antagonism between these classes that observably causes the revolution whereas the productive forces are the actual cause. / Again, the production relations is established in the form of class society within a mode of production corresponding to certain productive forces. The productive forces continue to develop irrevocably and are needed by the particular social environment, but at the same time that social environment, the production relations (or class society, specifically, the ruling class), remains static because those self-beneficial relationships can exist only on that mode; when the productive forces develop beyond that mode, then the tension between the classes becomes greater and greater until a revolution occurs to destroy that production relations and establish a new production relations on a different mode of production based on higher productive forces. And this process of development repeats itself all through history.



5. Recapitulation on the Structure of Society.

$$\frac{\text{Superstructure}}{\text{Foundation}} = \frac{\text{Views \& Institutions}}{\text{(PR) Economy}} = \frac{\text{State}}{\text{Class Society}} = \frac{\text{Consciousness}}{\text{Social Being}} = \frac{\text{Spirit}}{\text{Matter}}$$

Productive Forces Productive Forces

1. The mode of production is composed of the productive forces and the production relations which are the material forces and material conditions, respectively.

A. Nature of the Mode of Production

- 1) Prevailing method of production and exchange.
- 2) Changes according to the developing productive forces
- 3) Determines the production relations and characteristics and institutions of society.

B. The Productive Forces

- 1) The purely material forces of production
 - a) Man's labor power: skills and experience (and abstract human labor)
 - b) Technology: the production tools (and raw materials)
- 2) Develops constantly by a dialectical process (left unexplained by Marx) and therefore independently of man.

C. The Production Relations

- 1) Human relations centering on material.
- 2) Man is inevitably involved in the production relations because of the socialization of production and exchange, and the mode of production.
- 3) Production relations is further defined by ownership relations of those means of production and the product, giving rise to class distinction of owners and non-owners, or ruling and ruled.
- 4) Develops in correspondence to the material progress of productive forces; each productive forces has a particular production relations.
- 5) The production relations (class relationships) once established, tend to remain static because the ruling class derives its power and privilege from the mode and production relations and wants to maintain their privilege.

D. Hindrance and Leap to a Higher Stage.

The productive forces develop constantly by the dialectic; the production relations tend to remain static and thereby hinder the development of the productive forces; finally, the productive forces burst through the old production relations and establish a new mode and a new production relations.

2. Human Society is made up of the Foundation and Superstructure.

A. The Foundation Consists of the Production Relations.

- 1) These are the mutual material relationships men have centering on production, the means of production, and exchange.
- 2) These relations are determined by ownership of the means of production and the product.
- 3) The production relations are the economic system, itself.
- 4) Because of these ownership relations, definite classes are formed.
- 5) Glass society is internally contradictory because of the nature of ruling and ruled (exploiting and exploited) positions.
- 6) The ruling class remains static; therefore, the ruled class must initiate revolution.

B. The superstructure consists of the Ideologies, or Views, and the Institutions, or Facilities.

- 1) The particular superstructure corresponds to the particular stage of production relations. When the production relations change, the

superstructure changes; as the production relations develop through contradiction, the ideologies and institutions reflect this same contradiction and conflict.

2) There is a special institution in the superstructure called the state.

a) Formed by the ruling class to oppress other classes.

b) Develops the means of power (army, police, prisons) to maintain the ruling class.

3. Revolution.

A. The society (class relations--economy--and their corresponding ideologies) corresponds to the level of productive forces and when the productive forces change, the society changes, i.e., the production relations correspond to the productive forces and the superstructure corresponds to the production relations, thus when the tools change, the class relationship changes and the corresponding views and institutions change.

B. The overriding dialectic is between the productive forces which develop constantly and the production relations which tend to remain static; this is the "hidden" cause of social progress "discovered" by Marx.

C. The second operating dialectic is that between the antagonistic classes of the production relations.

1) Classes are in mutual need because only one type of mode and production relations are possible on the basis of a given productive forces.

2) Classes are in mutual rejection because of the very nature of their being ruling and ruled (exploiting and exploited) classes.

3) Thus all class societies are antagonistic.

D. As the primary dialectic of advancing productive forces against the existing production relations, the secondary dialectic becomes more openly antagonistic and finally arising in social revolution.

1) The new ruling class destroys the old production relations and its superstructure, including the state.

2) Establishes new production relations and superstructure and state with its means of power.

Section 2 Forms of Social Progress (Production Relations).

Class struggle has always been the social phenomenon through which the progress of the production relations occurs.

The history of hitherto existing society is the history of class struggles.
(Marx, Manifesto of the Communist Party, 35)

But the progress of the production relations will not always take the form of a class society. Rather the development of the class society heads towards classless society. The class society which originated out of the classless primitive communal society will re-attain the classless society in communism through continuous development. The capitalist society is the final antagonistic society in history. Therefore, the capitalist production relations will inevitably break down and establish a socialist society, which is the transition to communist society.

After the primitive communal society, production relations passed through three forms of class society up to the present. After passing through the stage of socialism (part of the world has already entered that stage) classless society will be restored in the form of communism.

A. Primitive Communal .Society.

In this society the means of production were simple stone tools and the mode of production was hunting and gathering, requiring the people to be continually migrating in search for subsistence; one depended upon all and all depended upon each. The tools were commonly owned, and there was neither class nor exploitation. There was no distinction between "mine" and "yours". The people's consciousness was communistic even though naively so. / With the development of human intelligence, man started using metal; and production tools were improved. Specialized labor began-- such as stock-raising and farming-- and private ownership started. At that time communal ownership became a hindrance to the progress of the productive forces, and the private ownership system was established. Slaves were privately possessed, and thus the exploitative system of slavery came about.

B. Slave Society

In this society, men became more sedentary and the mode of production became agricultural and stock-raising and tribute from conquered peoples. The slave-owning minority monopolized the slave majority and the fruits of their labor, as well as the means of production. The Greek and Roman periods with their great civilizations and glorious cultures were established on the foundation of the exploitation and rule of slaves. / But the bronze tools continued to develop, into iron tools; these slave systems then became a hindrance to the progressing productive forces; social upheaval and slave revolts arose everywhere. The system of slavery collapsed, to be replaced by feudalism.

C. Feudal Society.

Feudal society came about when slave owners were ruined and slaves liberated. It was a social system in which the peasants were bound to the land and offered "slave" labor and taxes in kind, but were allowed rights to retain a portion of what they produced and to have a family. Feudalism largely constituted the society of Western Europe during the Middle Ages. The mode of production was agriculture and hand-craft, requiring the population to be dispersed on the land. The owners of the means of production (land) were the feudal lords and the producers were the peasants. Under the feudal system, the productive forces developed greatly. / The skills of tempering and manufacturing iron were refined so that iron farming tools and machinery became widespread.

However, the feudal ownership relations and the relation of master and servant later began to hinder the progress of productive forces. Following the development of farming and hand-industry, manufacturing appeared. The source of labor power supply needed for factory production and

commodity market was blocked, so industrial progress was limited. Only by liberating the dispersed peasants from the land and massing them in the city could these hindrances be overcome. Consequently, bourgeois revolutions arose to overthrow the feudal production relations throughout Europe, and the feudal system finally collapsed.

D. Capitalist Society.

Capitalist society greatly accelerated the progress of the productive forces by liberating the peasants from the land and the feudal lords, making them free laborers. The manufacturing industry was replaced by the great factory system, which finally developed into a great machinery industry. However, as in every other class society, a small number (the capitalists) monopolized the means of production and the product, while the great majority of the people who had been producers were ruined, and could only become wage laborers.

In the capitalist economic system, even though production is socialized, profit is monopolized by a few individuals. Thus the production relations of capitalism has fundamental class and economic contradictions within itself; and the progress of the productive forces can be hindered when they reach a certain stage. This indicates that proletarian revolution is necessary and the collapse of the capitalist society is inevitable. Consequently, it must shift to socialist society, which is the next stage.

E. Socialist Society.

Socialist society is the transition stage between the capitalist and communist societies, It is the economic system which will be established after the capitalist society collapses through proletarian revolution. Here, since both production relations and the productive forces will be socialized, the productive forces will be able to progress fully without hindrance. The capitalist will be stripped of ownership and all exploitation will cease. The social products will be managed by the producers, the productivity of labor will rapidly increase, and social wealth will increase day by day. Social production will be completely planned and the populace will receive goods according to their labor. In this stage, however, the state must remain (in the form of the dictatorship of the proletariat) and defence and police power must be strengthened, since there will be hostile elements remaining within the country and hostile nations encircling it.

In establishing socialism, class struggle will also continue, but it will be different in manner than that in class societies. It will be a struggle to eliminate the residual power of the exploitative class which has already been overthrown, and it will be a struggle to sweep away all influence of past exploitation and its relics of the superstructure. The socialistic system will finally move into communism through the process of increasing social production --planning all production by mutual agreement, shortening the labor day, and improving education and material conditions. The state will then wither away such that any person could run the state, because already:

The accounting and control necessary for this have been simplified by capitalism to the utmost... (Lenin, State and Revolution, 33-4)

F. Communist Society.

When the communist society comes, the profit gained from production and the distribution of the social products will be completely under social control. Man, whose full potential has been limited

due to social specialization will be completely liberated. He who has been limited by poverty in the acquisition of the necessities of life will receive goods according to his need. Labor will be performed not by obligation, but with joy. The hostile struggle which has been the motivating factor of social progress for so long will disappear without a trace. From then on, not violence, but new means: criticism, self-criticism, and mutual agreement will be the motive power for progress. Engels wrote:

With the seizing of the means of production by society, production of commodities is done away with, and, simultaneously, the mastery of the product over the producer. Anarchy in social production is replaced by the systematic, definite organization. The struggle for individual existence disappears. Then for the first time, in a certain sense, is finally marked off from the rest of the animal kingdom, and emerged from mere animal conditions of existence into human ones. The whole sphere of the conditions of life which environ man and which have hitherto ruled man, now comes under the dominion and control of man, who for the first time becomes the real conscious lord of nature, because he now has become master of his own social organization.

Thus:

Only from that time will man himself, more and more consciously, make his own history--only from that time will the social causes set in movement by him have, in the main and in a constantly growing measure, the results intended by him. It is the ascent of man from the kingdom of necessity to the kingdom of freedom. (Engels, Socialism: Utopian and Scientific, Selective Works, 432)

Part 4. Critique and Counterproposal to Marx's Structure of Society

1. Foundation

1) Material Aspect of the Foundation

Critique

According to Marx, society is composed of the foundation and the superstructure. The foundation is made of production relations and the superstructure is the views and institutions based on political, legal, religious, artistic, and philosophical ideas. The superstructure is the product of the foundation and the progress of the superstructure corresponds to that of the foundation. As the progress of the foundation is accomplished through struggle by contradiction, the progress of the ideologies and institutions is also accomplished by contradiction, such as argument and conflict. Such contradiction and struggle, according to Marx, is the reflection of the conflict of class interests originating in the foundation. Stalin said:

"the superstructure is a product of the age in which the foundation lives and operates, Therefore, the superstructure does not last long, but is extinguished with the extinction of the economic foundation." (Stalin, Marxism in Linguistics)

When the communists applied the philosophical relationship between spirit and matter to social phenomena, they compared matter with the production relations (the human relationship centered on the means of production), calling it the basis of society, and they compared spirit with the fields of

"ideology" such as politics, law, art, morality, religion and philosophy, calling it the "superstructure" of society.

If we include things like strikes or labor disputes in the category of matter, then we find that the spiritual power of man, the laborer, also comes under the category of matter. This means that society is not organized by human spiritual power, but only by material. This eventually will lead to the conclusion that social phenomena occur only because of material causes just like any natural phenomena.

Counterproposal

The production relations, including things like labor disputes, is not just material but a phenomenon of both spirit and matter. The social equivalent to spirit and matter is, in actuality, the relationship between social will,(desire) and economic goods, not the relationship between the superstructure and the basis. The intentions of a social man are equivalent to the spirit; and socialized material, that is, economic goods, are equivalent to matter.

Strikes and labor disputes are planned and carried out by men. Hence all of these actions should be included in the category of spirit. / Nevertheless it is also true that the material element does affect them. There must be material, such as the means of production, in the production relations. These elements belong only to the category of being material. The material element in social life is only economic goods, and the interaction of this element with the spirit of man creates social life.

Therefore reformation of the social system or revolution happens not by changes in the material conditions but by intentional human effort or changes in the spiritual attitude. Consequently violent revolution is not necessary for social change--only spiritual effort can cause this change; only appropriate policy improvement can change the social structure.

2. Class Relations

Critique

The production relations are further explained to be the result of ownership relations of the means of production which stratify the society into the ruling, or owning, class and the ruled, or non-owning class. These classes need each other to produce but at the same time they are antagonistic relations because the nature of class society is exploitation by the rulers of the ruled.

Marx considered the French Revolution of 1769 a good illustration of class revolution. But it cannot really be an example of class revolution because the leading power of the revolution was not the ruled class of the existing feudal society, but rather citizens, merchants and industrialists. They were not the main class in the feudal society. Likewise the Roman slave system was overthrown not only by the ruled class but by invasion by the Germanic tribes and the spread of Christianity. Slave rebellions were not the main cause of the collapse of Rome.

Furthermore, the class state in which two classes are desparately fighting, is not the case in all nations, nor is it the most fundamental form of a state. This is obvious because class consciousness seldom surpasses state or national consciousness. (1) During the first world war at the Second International, the socialists (labor class) all supported their own countries and not the laboring class

of an enemy state. (2) Communist nations themselves have broken their original international solidarity centered on the Soviet Union and show a tendency to seek a more nationalistic independent course, which is contributing to the struggle between the Soviet Union and Red China.) This is because class consciousness is more temporary than national consciousness. In fact, it is normal for two groups, ruling and ruled, to exist in a nation; their relationship is not necessarily always hostile. (3) If there is conflict within a nation, it is not necessarily class conflict. There are other conflicting relationships of national, religious and ideological character.

Counterproposal

Why do class divisions and the oppressive power institution (the State) come into existence? Since the fall of man, he became one with Satan, and his realistic desires came to resemble Satan's. This created man's so-called evil mind. By this man came to have the same monopolistic and possessive nature of Satan. Thus, man wants to fulfil his basic desire by seizing, exploiting, and oppressing others. Hence, those who are superior in power became the exploiters and the others become the exploited. However because realistic desire can be completely realized only by being based upon material conditions, then for exploitation to occur, the economic conditions must be such that exploitation and seizure of other's property is a realistic possibility.

(1) In primitive society, such problems could not have arisen because, even though Satanic desire existed, it could not be expressed as exploitation, since there was no possibility to exploit in that society. (2) As production became more specialized and sufficient in quantity for personal accumulation, such problems became more common and Satanic desire manifested itself. Thus Satanic realistic desire was the cause of the rise of class hostility, and conditions were its means.

Production relations of fallen society are the social relations of hostile classes. This is so because man fell. His original desire was changed to Satanic desire, and it thus became rapacious lust for acquisition and possession. / If there had been no fall, man could have had ethically harmonious relationships on the inner (Sung Sang) side and mutually beneficial production relations on the outer side. Accordingly, the production relations also have original cooperative and beneficial features. In the original world of creation all property, including the production means belong to God and to all the people together, as well as to the personal "me". Therefore, when the original world is restored, men will live and prosper together in justice. One great world society will be formed: the ideal world for which man has waited so long.

2. Superstructure

1). Is the Superstructure a Product of the Foundation

a. Critique

Marx' view that the superstructure is a product of the foundation means that the views and institutions of society are established on the foundation of the production relations. It follows that they would be then terminated with the termination of the production relations. The appearance of new production relations causes the appearance of new ideologies and institutions. The ideologies and institutions are thus entirely and exclusively dependent on production relations. (Since historical materialism is the application of dialectical materialism, which maintains that spirit is the product of matter, Marx cannot but infer that the superstructure is the product of the foundation.)

b. Counterproposal

i) According to the Principle, ideologies are not the product of the material conditions - such as the production relations - but the product of a combination of human will (basic desire manifested realistically) and material conditions. (It would be difficult to engender ideologies and institutions without material conditions, but impossible in the absence of human will). Man's basic desires and God's dispensation are always behind human action. Another element which affects human acting is the opposing work of Satan. These factors always influence man's action through his realistic desires.

The manifestation of man's basic desire in action is always conditioned by various realistic and material factors. Hence when material conditions change, the realistic manifestation of basic desire also changes. For instance, in Roman times, to own slaves was a realistic desire. Today realistic desire is to own capital. The desire of farmers is to do farming, and that of entrepreneurs is to foster business. Thus, realistic desire does change according to social and environmental conditions.

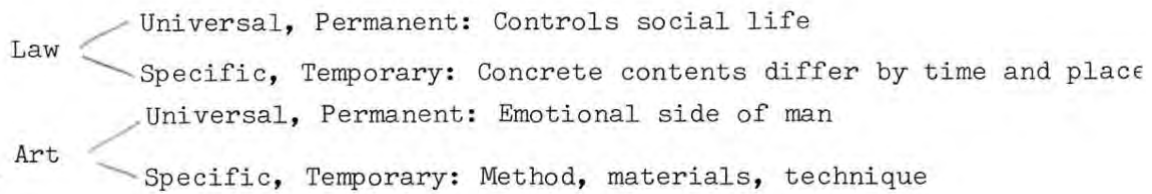
The ideologies and institutions, then, are the product of both spiritual and material factors. Of these two, the spiritual factor is more important. Marx' assertion that the superstructure was a product of the material production relations alone was a biased view. Consequently, his proposition "Social existence determines man's consciousness" is also erroneous, because the proposition is merely another way of saying that production relations determine the superstructure.

ii) The progress of history does not support Marx' theory either. Let us take definite examples. The law of the Roman age of slavery is still preserved in the age of capitalism. Greek art is highly esteemed even today. Still more conspicuous is the example of religion. Ancient religions such as Christianity, Buddhism, and Confucianism persist. How can one deny the precise fact that old production relations have long since disappeared but the ideas and views, rather than dying out, have flourished?

It is true that man's realistic desire changes according to the society and the environment. The basic desire, however, does not change regardless of time and place. Realistic desire is specific and temporary, whereas basic desire is permanent and universal. However, in specific fields of human life, realistic desire can also be permanent, such as the desire for invention in science and the desire of a politician for political power. Accordingly, man's everyday desire has two aspects: (a) the temporary, specific aspect and (b) the permanent, universal aspect. Therefore, the views and institutions which are the manifestation of this desire will also have two aspects.

For example:

Law has two aspects. The fact that it controls man's social life is its permanent and universal aspect, while the fact that the concrete contents of laws differ according to time and place is its temporary and specific aspect. Art has two aspects also. Its expression of the emotional side of man is its permanent and universal aspect, while the method of creation, materials, and techniques differ according to time and place and constitutes its temporary and specific aspect.



Roman law is applied and preserved in bourgeois law because it has a permanent aspect. Greek art is still highly esteemed because it has a permanent and universal aspect - transcendent of time and space. These two aspects exist in all other forms of ideologies as well as in politics, religion, and philosophy.

Albeit, ideologies and institutions which have more temporary and specific elements than permanent ones, may terminate with the extinction of the production relations, those richer in permanent elements may continue regardless of a change in production relations. Since religion has much that is permanent and universal within it, it has persisted and expanded for a long time.

2) Does the Superstructure Progress Through Conflict?

Marx says that ideologies and institutions progress through the struggle of contradictory elements and that their progress is the exact reflection of the base, i.e., a reflection of the struggle of the contradictory elements within the economic sphere. Though material conditions are the foundation for man's conscious activity, they cannot determine the content of man's consciousness (any more than food, which gives man energy to think, can provide the content of his thought). Consequently the views and institutions are based on economic conditions, but are not the exact reflection of these conditions.

The views and institutions are the reflection of desires. The struggle of the contradictory elements between different ideologies reflect the contradiction and struggle in human consciousness (realistic desire), and the development of ideologies and institutions reflect the development of consciousness on the foundation of certain material conditions.

3) Recapitulation on Superstructure

Marx applied the concepts of being and consciousness (matter and spirit) to production relations and ideologies respectively. He asserted that philosophy should not only explain natural phenomena, but should also explain social phenomena in order to change social life. Thus he regarded the relation between the economic activity (production relations) and ideology to be correlated with the relation between matter and spirit. But this is quite wrong.

In social life, the factors corresponding to matter should be economic goods alone, especially visible goods such as production and consumer goods. And the factor corresponding to spirit should be will (policy, plans, science, desire, etc.) All the realms of social life such as politics, economy, religion, art, etc., necessarily have both aspects, the aspect of visible goods and of human will; both a material and spiritual side.

4) The Role of the Superstructure——Partisanship

Critique

What most fundamentally distinguishes communist materialism from other materialism is the concept of partisanship. Communist materialist philosophy is a practical revolutionary philosophy for the working classes. As Marx and Engels saw it, all the old philosophies had served to protect the profit of a particular class.

For example:

The materialism of Greece protected the profit of the commercial and industrial aristocrats who destroyed the clan system. The philosophy of Aristotle contributed to the maintenance of the slave system, the philosophy of Thomas Aquinas helped to rationalise the Papal rule, and the followers of modern mechanistic materialism helped the civil revolution which destroyed the feudal society.

Communists insist that in class society idealism and metaphysics have always protected the ruling class, while materialism has always helped the revolutionary movements of the ruled classes. (However when the revolution is over, and the ruled class has become the ruling class even materialism can be discarded and the former ruled class can become conservative and reactionary.) Thus mechanistic materialism is a good example of the partisanship of philosophy.

There are cases where philosophy was utilized by the ruling class but not all philosophies have shown partisanship. Also, it is false to say that all revolutionary powers have always had a materialistic outlook. The Roman Empire, a slave oriented society, was destroyed not by the ruled class but by a religious (idealistic) power.

Counterproposal

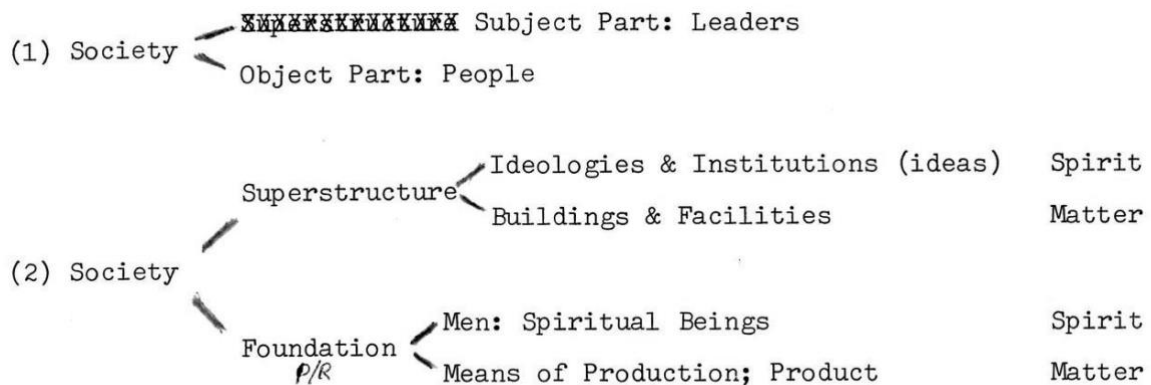
Philosophy itself is not the learning of partisanship; it is a science which deals in truth. Philosophy has come to be needed in order to solve with truth, all the problems of human life. Philosophy is a theoretical system, but we should realize that theory is not just for the sake of study but also for application. Philosophy is necessary in order to help us live correctly. "How to live" has been the vital question for people of all time. To answer this question we must know about the universe, nature, the human race, the when and why of everything, the relationship between spirit and matter, whether what we perceive is real or not, etc. Philosophy is the study through which various men have attempted to solve these questions.

Even though the philosopher's viewpoints (theories) have been different, their attitude to find the truth has been quite equal. Even partisanship has to be dealt with to find out how much truth it contains. Philosophy has been the science of truth, and not the science of partisanship. All philosophies have to become sciences of truth before they become sciences of partisanship. The philosophies that come to have lasting significance are not those that contain much partisanship but those that contain much truth.

5. Relationship of Foundation and Superstructure

A more basic fallacy of Marx is that he even regarded society as being composed of foundation and superstructure. Even though there are basically two parts in society, they are not foundation and superstructure, but rather a subject part and an objective part. The former consists of leaders

including the rulers and the latter consists of the masses or people. Furthermore, production relations is not merely material, because many spiritual beings such as entrepreneurs, technicians, and laborers are working in it. Likewise the superstructure is not merely ideological, because without material factors such as buildings, facilities and means of transportation, ideology cannot be expressed. Therefore to divide the society into foundation and superstructure is not valid. Society consists of subject (leading strata) and object (strata of the masses). And both the foundation and the superstructure contain spiritual and material aspects.



3. The State Critique

Due to the fall, mankind lost God and the True Parents, and the ethical system centered on God was destroyed. Consequently, the undesirable exploiting class and the ruling power institution (the state) appeared, and struggle became the norm for human progress.

The development of hostile classes was not the only factor in the emergence of the state. There are several other factors involved, three of which are usually considered: the sovereignty, land, and population. In conjunction with these three, God's dispensation and Satan's opposing work are also important factors. (1) The critical factor in the formation of the state is the realistic will or desire of the sovereignty and the people. The sovereign's will especially has great influence on the formation, rule, and rise and fall of a nation. The rise and fall of a nation depends on whether the will of the sovereign is turned to Satan's side completely, or whether it is closer to the heavenly side and resembles the heavenly sovereignty. Whether revolution occurs or not largely depends upon the sovereign.

2) States are also divided into heavenly and satanic factions by the law of separation of the dispensation of restoration. b. Also according to the law of falsity preceding the truth, there are some nations more directly centered upon satanic ideals through Satan's opposing work, which have preceded the heavenly ideal.

Counterproposal

Today, all nations, regardless of their form, are unprincipled states. However, they will all be restored to the original ideal and united into one according to God's dispensation. Thus, a great unified state of a universal family centered around God will be established and will remain forever. This is the state of God and His Kingdom of Heaven on Earth, where all will live in prosperity and justice. An ethical system will be established centered on the four-position foundation. The scope of the system will expand from the family to the tribe, state, and world. / According to the law of dominion by the center and the law of resemblance, mankind will live with one center (God) throughout the ages, and will establish an ethical relationship of brothers and sisters with God as the Parents of mankind. Thus, the world will become one great family state centering around God. It will be filled with intrinsic freedom, peace, prosperity, and happiness by the original action of give and take.

4. Revolution

Critique

The production relations is established in the form of class society upon the base of certain level of productive forces. The productive forces develop constantly, but become restrained by the ruling class in the production relations; the ruled class holds the motive power for progress and must seize the initiative to overthrow the ruling class and free the productive forces.

According to Marx, the social confusion which was the immediate cause of the French Revolution, was caused by the fact that feudalistic production (class) relations had begun to hinder the progress of commerce and industry. Thus Marx established the proposition that at a certain point production relations hinder productive forces and revolution arises. However, Marx saw the contradiction between productive forces and production relations only materially, and thus sought the cause of revolution only in the material conditions.

Counterproposal

It was the struggle between man and man - between the feudal lords and priests on one side, and the farmers and commercial-industrial citizens on the other. It is true that the lords and priests tried to maintain feudal production relations and the commercial—industrial citizens and farmers tried to promote progress of the productive forces. Still, there must be some reason why one side should try to maintain production relations and the other should try to promote the progress of productive forces.

The reason was that by doing so, their desires were fulfilled. The feudal lords could fulfil their desires for 'power, 'ruling, and possession by maintaining feudal production relations, and the commercial-industrial citizens could fulfil their desires for ownership and profit. by promoting commerce and industry. These desires were the realistic expressions of the basic desire for sustenance. In other words, the basic desire for better food, clothing, and shelter was transformed into realistic desires for power, dominion, position, and profit. When these desires conflicted between the two factions, revolution arose.

If man did not have this desire, revolution would never occur, regardless of the degree of progress of the productive forces. The conflict lay between the two desires; and the oppression was the

oppression of one faction's desires, by the other faction's desires. Of course, desire does not come apart from material conditions. (a) Without land, peasants, and taxes, the desires of the feudal lords could not have been affected, and (b) without factories, machines, commodities and laborers, the desires of the commercial—industrial peoples could not have been stimulated. In this sense, realistic desires appear to be dependent on material conditions, but material conditions can never be the essential cause of realistic desires.

Realistic desires are derived from basic desire. And among his outer desires is man's innate desire for improvement of daily life and the acquisition of better goods and services. It is the desire necessary for man to fulfil the purpose of creation by being fruitful, multiplying and having dominion. The material conditions thus become only the stimulus, motive, and means for the realization of man's basic desire. / Man's realistic desires, then, are the concrete realizations of basic desire in relation to the material conditions. Therefore, the hindrance to productive forces and the consequent revolution have both spiritual (inner) and material (outer) causes. Between the two, the spiritual is primary, and the material cause is secondary.

Why did the desire of the feudal lords come into conflict with that of the commercial-industrial people? Due to the fall, man's basic desire was degraded and became Satanic realistic desire in relation to material conditions. Since then, exclusive monopolistic desires for private possession have conflicted with one another. (The fall was Satan's taking of Eve from God and Adam and trying to possess her privately.) The conflict between the desires of the lords and the commercial and industrial people occurred because their desires were Satanic desires for private possession.

Furthermore, God's dispensation operates through man's realistic desire. God inspired the development of the productive forces in order to restore man's environment. Therefore, when man's realistic desire coincides with God's dispensation, God develops the productive forces through him. (If the feudal lords and priests in France had accepted God's will and contributed to the progress of the productive forces, God would not have permitted the revolution. However, because they possessed Satanic desires and hindered God's dispensation, God had to carry on His dispensation through the desires of the commercial and industrial people.) Therefore, this revolution was not inevitable. If the people had aligned themselves with God's will, the revolution could have been prevented. This shows that Marx' theory of revolution, that all types of society will inevitably be overthrown by the triumph of the ruled class in class struggle is wrong.

5. Forms of Social Progress

Critique

According to historical materialism, the economic system (production relations) has progressed from the primitive communal society, to the slave society, to feudalism, and today has reached the capitalist system. From here it will progress to the socialist society, from which communism will emerge. These economic systems appeared in sequence in a series of ascending levels according to the progress of the productive forces. Therefore, each stage shows a more advanced economic standard than the preceding stage. According to Marx, any stage of the production relations must be fully matured before the next stage can develop. Accordingly, until capitalism has fully developed, revolution does not occur.

a. No Pure Example of Marx' System

We can find no pure form of any of the above-mentioned economic systems anywhere in the world. For instance, Marx treated the Greek and Roman ages as slave systems, but they were never pure slave states. There were remnants of the primitive communal system, many independent liberalists, and even a prosperous commercial class within these societies. The feudal system never existed in a pure state either. There were residues of the slave system still present within it. Therefore, Engels admitted that no perfect example of the feudal system ever existed. Nevertheless, Marx based his theory of historical materialism on the existence of pure forms of these economic systems. Hence, it cannot be denied that Marx' theory concerning social progress does not coincide with actual progress.

b. Example in Western Europe only

His pure forms do accord to some extent with the economic progress of Western European society. Nevertheless, Marx' assertion that revolution occurs only after production relations have fully developed was incorrect. Socialist revolution arose in backward countries like Russia and not in the advanced nations. Lenin and Stalin answered this question by saying that revolution erupts in the weakest link in the chain of imperialism. They believed that once revolution, it would spread to other states and finally to the most advanced capitalist society. The reverse is actually the case, however. The more advanced the capitalist society, the greater its prosperity and the less likely will revolution occur.

c. Criticism, Self-Criticism, Mutual Agreement

Once the true communist society is built, the motive force of social progress will no longer be by class struggle, but by criticism, self-criticism, and mutual agreement. It is ironic that these means are the essence of the democratic method. They are employed in today's capitalist society through the principle of the democratic majority vote. In communist society, free criticism is not permitted and self-criticism is imposed on the people as a means to control the lower classes. Furthermore, there is no way to truly register consent in their society. On the contrary, criticism, self-criticism, and mutual agreement (parliamentary government) are most developed in the advanced capitalist societies, which were supposed to have been overthrown by class struggle long ago.

Counterproposal

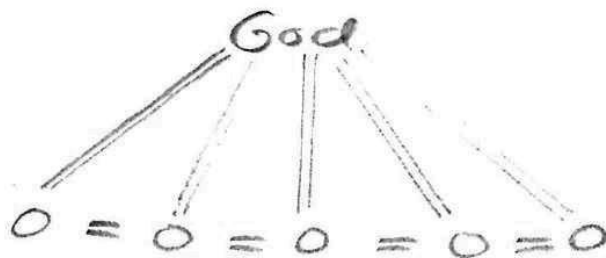
Marx said that history, having started from a classless society, was heading again to a classless society: communist society. Stalin, however, confessed that no one could make a prediction about the next stage of communist society. It is understandable that they cannot predict the future society, because with their view of history, they do not know the motive and cause of human history.

The appearance of hostile classes was caused by the fall of man. Because of the fall, man's desire developed centring on Satan, and exploitation, seizure, monopoly, etc., came into being. Thus the hostile classes eventually emerged and developed.

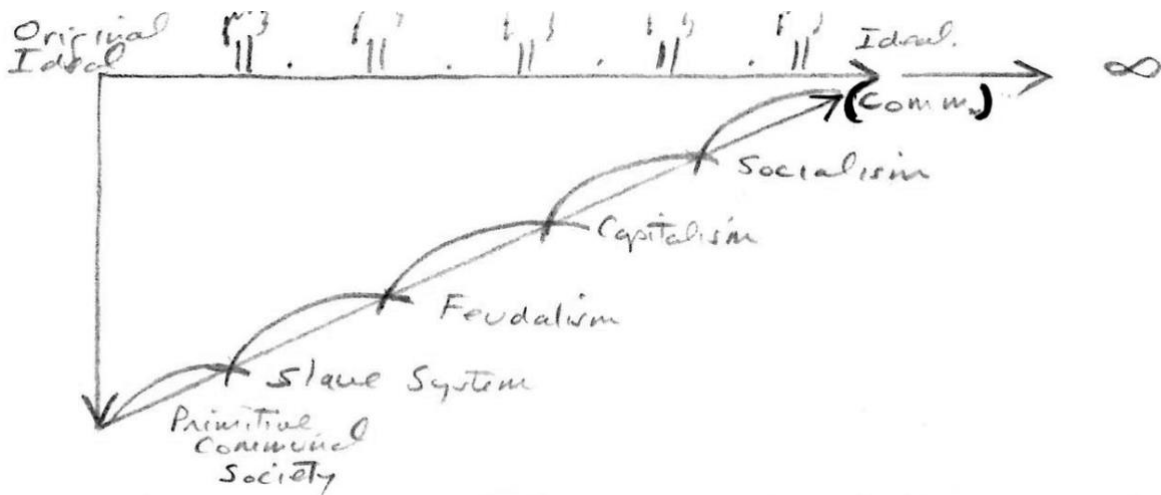
In class society, as the desire of the exploiters was fulfilled, the desire of those they exploited was often ruthlessly repressed. In this hostile class society, the desire of those exploited became merely to retain what they had or to regain what they had lost, rather than to seize things belonging to others. Hence, their desire, compared with that of the exploiters, was closer to heavenly desire, or God's will. For this reason God operated His dispensation, on the whole, through their desire. (a)

When the social and economic conditions were ripe and (b) when the protesting consciousness of those exploited and (c) God's dispensation were aligned, revolution occurred.

Without the fall, production relations would not have been hostile, but rather a harmonious human relationship with sufficient production, just distribution, and satisfactory consumption. In the terms of the Principle, the production relations is an outer give and take relation, and the ethical relationship is an inner give and take relation. By these two-fold actions (relations), the social structure, like the human body, would maintain itself permanently without change. The cultural social life would develop corresponding to the progress of science and technology, and the society's form would be a system of ethical order, the sovereign of which would be God. This kind of society is a true classless society.



Due to the fall, this society was lost, and God has had to develop His providence to restore the created ideal world. Therefore, the future society will surely be classless and ethical, with no further change in the social structure because the final aim of social reformation and the ideal of mankind will have already been realized, progressing harmoniously through all the future generations just as the rest of creation.



History started as a sinful history because of the fall of man and is developing toward the lost ideal society through the providence of restoration.

Part 5. Comparison of Historical Materialism and Unification Thought

IV. Comparison of Historical Materialism and Unification Thought

Materialist View

Unification View

A. THEORY

1. Man is necessarily involved in the production relations in social life.
2. The motive force of social development is the productive forces.
3. Productive forces are material forces and their development is self-generated.
4. Development of the production relations corresponds to that of the productive forces.
5. When the productive forces have developed to a certain stage, the production relation becomes a hindrance to their development. At this time revolution occurs.
6. Certain objective laws which are materialistic and economic, operated independently from man's will in the development of history.

1. Man is necessarily involved in the two-fold inter-relationships of material give and take (PR) and ethical give and take.
2. Human desire and God's providence.
3. It is creative force which develops by the result of spiritual conditions (2 above) and material conditions.
4. The development of the ethical and social give and take actions of society correspond to the development of the creative forces and will.
5. When an evil ruler who is governing the masses of the righteous side reaches his apex, a leader appears on the good side and a struggle between the good and evil side occurs.
6. Both subjective and objective factors operated in the development of history. Economic laws are rather closely connected with man's subjective will; the true objective laws being the laws of creation and restoration of God.

B. STRUCTURE OF SOCIETY

7. The relationship between foundation and superstructure is considered comparable to that between matter and spirit in philosophy, i.e., the superstructure is a product of the foundation.
 8. The history of mankind is the history of class struggle.
 9. The state is an institution of the ruling class; state power must be overthrown by violent revolution; when worldwide, the state will then wither away.
 10. History started from a classless society and is developing toward a classless society.
7. The relationship between matter and spirit is that between economic goods and man's will. Will is subjective and economic goods objective. And ideology is the result of man's desire and social conditions together.
 8. It is the history of struggle between good and evil.
 9. The ideal state is a great family state realizing God's love. It is by the fall that oppressive states came into being.
 10. History started as a sinful history because of the fall of man and is developing toward the lost ideal society through the providence of restoration.

Chapter IV Economic Materialism: Critique and Counterproposal

Introduction: Why We Study Marx' Economic Theory

Marx' desire was to bring a revolution to overturn the existing social system, which was a monarchic class of elites and impoverished masses, and establish something new. Marx believed economics was the basis of reality and spent over half of his life (from 1848 to 1883) developing his economic theory. The economic theory plays the role of 'cornerstone' in his revolutionary theory.

1. In Chapter III we showed that it is the production relations, or economic system, that is the only basic determinant of society and that the particular economic system (of class relations) then necessitates a certain form and content of institutions and ideologies. Accordingly, Marx's own philosophy (ideology) of dialectical materialism and historical materialism also must have been determined by the economic system; if one understanding of the material base is false, then the ideology must also be false.

2. In order to prove that his theory of historical materialism was operating in a real situation, i.e. in capitalist society, and thereby justify revolution, Marx had to show by certain laws of economic movement that the capitalist production relations (class relations, ownership relations) must inevitably fall. According to the basic theory, the ruling class hinders the development of the tools, which ultimately precipitates the revolution. Under capitalism, however, the ruling class (capitalists) strove to introduce ever-improved tools, thereby delaying the revolution. Nevertheless, it is the developing tools which necessarily increase segregation of the two classes and causes revolution.

The great inner contradiction in capitalism is that (a) on the one hand the capitalists must amass and organize the workers for efficient production of profit; but (b) on the other hand, this organization leads to proletarian class consciousness and they, being already organized, form a *de facto* army with which to overthrow the system, establishing proletarian democracy under the guidance of the dictatorship of the proletariat. By showing the falsity of these "economic laws", the necessity for revolution is clearly negated.

3. Marx evaluates and criticizes capitalism for its intrinsic nature of exploitation. This criticism, however, is based on his concept of eternal value labor quantity. The communist world strives to implement by its laws and institutions (superstructure) this material objectivity of value. The first socialist principle is that he who does not work shall not eat, and secondly according to his work, he shall receive. By examining Marx' characterization of value, we can understand the innovative sterility of communist society and the bleak and decaying future that would be imminent under their domination.

4. Furthermore if value is an objective *quality* (something having labor *quantity* congealed within it), then objectivity remains through all societies including the communist society; accordingly, the labor theory of value must be seen as offering the prescription for building their new economy.

Here we will examine Marx' complete two-part economic theory as a whole and then critique and counterpropose the entire theory rather than in parts.

Part 1. Marx' Labor Theory of Value

Section 1. The Labor Theory of Value

1. What is a Commodity and its Value

The labor theory of value is the fundamental part of Marxist value theory, arrived at by analysis of commodities.

According to Marx: a commodity is anything that is produced for exchange. Commodities are traded, with money serving as the intermediary. But in ancient times, commodities were bartered and what was used as money was just an exchangeable commodity. Thus buying and selling today can still be regarded as a type of barter, even though we use money. Accordingly, commodities are goods that are to be exchanged. For a commodity to be exchanged it must have exchangeable value; unvalued goods cannot be exchanged.

At first sight, a commodity presented itself to us as a complex of two things--use value and exchange value (Marx, Capital, Vol. 1, 41).

A commodity in itself contains the quality of being useful to man, namely utility. This utility is called "use value" when expressed in terms of value, and is the quality of a commodity determined without appraisal by a customer. Marx said that there is invariably "use value" inside every commodity, but he said that all things that have use value are not necessarily qualified as commodities. There is another value which must be taken into consideration. He said that this value is the means of forming exchange.

For example, air, virgin soil, and natural meadows contain use value because they are indispensable to man but since they are not exchanged, they have no "value." Both commodities and non-commodities used by man contain use value, and use value is non-comparable.

Therefore, to consider a thing as a commodity, value alone comes into question. Value is peculiar and indispensable to the goods to be exchanged. For articles to be exchanged there should be a common element for quantitative comparison. In exchanging commodities it cannot be the use value, but this other "value" that forms the scale of exchange. With value there may be a quantitative comparison; with use value no quantitative comparison is possible.

2. Essence of Value is Congealed Labor Hours

This quantitative element which is common to all commodities and gives them value, is the labor quantity used to produce a commodity. Every commodity must pass through a production process in which labor is expended or it cannot be a commodity. (Fish, for instance, cannot be a commodity while in the sea. They must first be caught by the fisherman who expends his labor by bringing the fish to the market.) This labor is contained in every commodity and this expended labor quantity is proportional to the exchange value of the commodity. **When much labor is used the value is great, but when the labor is little the value is also small.**

Recall here that in Marx' material-alone universe, humans are simply an animal that labors. Physical man does physical labor to sustain physical life. All humans labor. Raw labor quantity defines value.

"First labor and then speech--these were the two most essential stimuli under the influence of which the brain of the ape gradually changed into that of man."

(Engels, The Part Played by Labor in the Transition from Ape to Man.)

"They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence." (Marx and Engels, The German Ideology)

Since labor is the substance of value, the quantitative comparison of labor between commodities must be made. To do so a standard of measure is necessary. Length, weight and volume can be measured by using rulers, scales or other measures; labor is an abstract, intangible quantity and cannot be measured by such devices. Marx said that labor can be estimated by using working hours as the standard. He claimed that working hours and the value of the commodity are proportional just like exchange value and labor quantity.

The quantity of labor, however, is measured by its duration, and labor-time in its turn finds its standard in weeks, days and hours (Marx, Capital, Vol. 1, p. 38).

Therefore, to consider a thing as a commodity, value alone comes into question. Value is peculiar and indispensable to the goods to be exchanged. For articles to be exchanged there should be a common element for quantitative comparison. In exchanging commodities it cannot be the use value, but this other "value" that forms the scale of exchange. With value there may be a quantitative comparison; with use value no quantitative comparison is possible.

Commodity = Labor Quantity = Working Hours = Exchange Value

But here a question may arise. A lazy or unskilled man will take more hours to produce a certain commodity. Does this mean that his product should have more value because it took more time to make? According to Marx, the value of a commodity is not derived from the labor expended by an individual but rather by the "average labor power of society" which is the labor expended during the average working hours. The number of working hours expended by one person may be great and that expended by another person small. The average of these is called the average labor hour.

Suppose that there are four rubber shoe makers and the working hours needed to create a pair of shoes by each factory is three hours, four hours, five hours, and six hours respectively. The maker who took three hours may be the most diligent and skilled, whereas the maker who took six hours, the laziest and least skilled. However, this does not mean that the value of rubber shoes is three, four, five, or six hours respectively.

Its value is not determined by individual working hours, but by the average obtained by dividing the overall length of working hours by the number of shoes produced.

Commodity = Labor Quantity = **Average** Working Hours = Exchange Value

This averaged hour is called "**socially necessary average labor hour**", and the labor corresponding to this is called "**socially necessary average labor**."

SUMMARY

Now let me summarize this brief introduction to Marx's theory of labor value.

1. A commodity has "use value" and "value."
2. In the exchange of a commodity, "value" (exchange value) is more important, and this value is determined by the labor quantity.
3. Labor quantity means the averaged number of working hours.

So to say that a commodity has an exchange value means that a definite number of labor hours has been congealed within the commodity. Thus, Marx maintained, "**As values, all commodities are only definite masses of congealed labor time.**" (Marx, Capital, Vol. 1, p. 38)

3. Use Labor and Abstract Human Labor

Marx finds two types of labor categories: use labor and abstract human labor. Use labor is the labor which is variable according to the particular commodity produced. Because there are many different kinds of commodities, there are many different types of labor to make them. Sewing, spinning, shoe-making, T.V. production labor are all different, because of the differences in the technique, raw materials, machines and designs. This variable kind of labor is called use labor. This is the labor which creates the use value of a commodity.

The coat is a use value that satisfies a particular want. It's existence is the result of a special sort of productive activity, the nature of which is determined by its aim, mode of operation, subject, means, and result. The labor, whose utility is thus represented by the value in use of its product or which manifests itself by making a product a use-value, we call the useful labor. (Marx, Capital, Vol. I, 41)

These **varied use labors cannot be compared** with one another, because they have no common base for comparison. Therefore, use labor can form only the use value and not the exchange value.

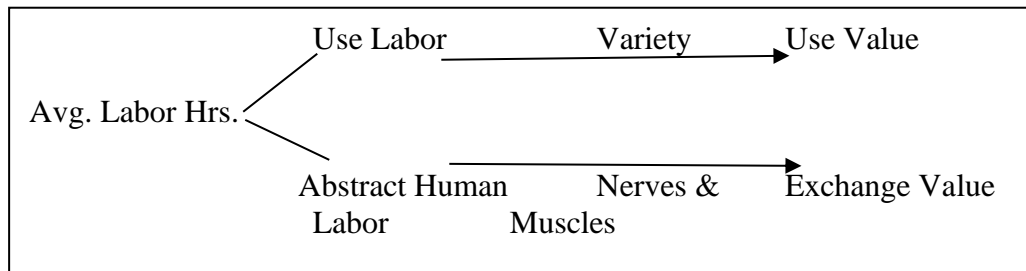
The element which is common to all the various kinds of labor is abstract labor. Even though each labor is different, in abstract human labor, all labor is the same in that each requires the use of nerves and muscles.

Disregarding the differentiation of labor due to raw materials, machines, and designs, Marx focused on the role of the brain, nerves, muscles, and hands, and called this labor abstract human labor. He said:

Tailoring and weaving, though qualitatively different productive activities, are each a productive expenditure of human brains, nerves and muscles, and in this sense are human Labor... But the value of a commodity represents human labor in the abstract, the expenditure of human labor in general. (Marx, Capital, Vol. I, 44)

Since this abstract human labor is the common element of all work, every kind of labor can be compared in its terms. Abstract human labor gives rise to exchange value. This is why every commodity has exchange value. When Marx refers to the essence of the value of the commodity as

labor quantity, he means the quantity of abstract human labor in that product; working hours is the standard for measuring the quantity; he means only the working hours of this abstract human labor.



Part 2. Marx' Theory of Surplus Value

Section 1. The Theory of Surplus Value

1. Where is profit produced?

Searching for the Fundamental contradictions in the capitalist economy, Marx made an analysis of commodities and came to the conclusion, that production in the capitalist economy is essentially the production of surplus value. He maintained that surplus value and profit are synonymous, and that all capitalist production is based on surplus value.

There is no production activity without being connected with profit. Production of surplus value is the absolute rule of the production method in capitalist society. (Marx, Capital, Vol. I)

This profit is not formed in the circulation process, but in the production process. Commodities cannot generally be sold at a price which exceeds the production price. This is because if profit is produced in the market, it may result in a loss for other producers. For example: if the production price of 2 pounds of potatoes equals that of a pair of shoes, by selling 3 pounds of potatoes for a pair of shoes, the shoe producer profited, yet the potato producer suffered a loss. Finding the average, no profit is made.

For capitalist society to be based on profit means that everybody, each one of the producers, must make a profit. It is the capitalist principle that all producers should make a profit through exchange.

Marx said:

If equivalentents are exchanged, no surplus-value results, and if non-equivalentents are exchanged, still no surplus value. Circulation of the exchange of commodities, begets no value. (Marx, Capital, Vol. I, 163)

Therefore, the surplus value must already of determined before commodities appear on the market.

He says:

Profit is made by selling a commodity at its value... Normal and average profits are made by selling commodities not above, but at their real values. (Marx, Value, Price and Profit, 214-5)

Real value means the labor quantity. Profit comes from labor quantity congealed in commodities through the production process.

By selling therefore, the commodity at its value, that is, as the crystallization of the total quantity of labor bestowed on it, the capitalist must necessarily sell it at a profit. (Marx, Value, Price and Profit, 215)

This is the same as saying that profit comes from the production process. In this process of production, when various elements such as raw materials, machines and labor force are combined, profit appears. This profit is not the actual gain; but the element behind it, which is the essence of the actual gain.

When the commodity is sold at the market this element is turned into cash and becomes real profit. Marx called this element surplus value. And it is only labor force which produces profit and none of the other elements. (When this surplus value is realized in the market as profit, it is put exclusively into the pockets of the capitalists.)

2. The Production Process

The production process is the process of producing commodities by combining various production elements collectively called capital. He named raw material and machinery 'constant capital' and called the capital required for the labor force, 'variable capital'. Constant Capital means unchangeable capital, capital incapable of increasing profit. Variable capital however can produce profit.

In this process Laborers transform materials and change their quality by using machines and tools.

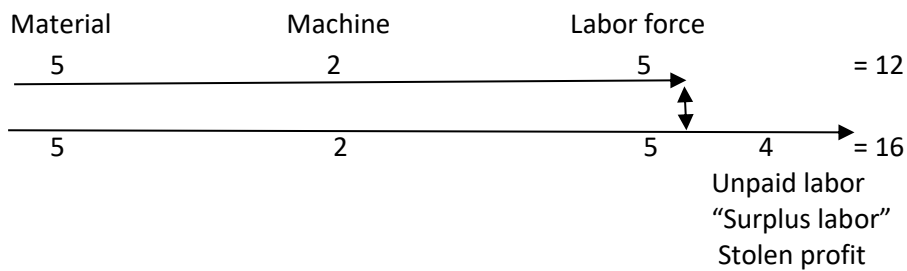
For example: Suppose some cotton yarn is being produced. \$5 worth of raw material, \$2 worth of machinery depreciation and \$5 worth of labor are invested in the production process. The entire production cost is \$12, but the commodity is priced at \$16 - \$4 more than production cost. This added value is surplus value and when this is turned into cash it becomes profit. Marx said this surplus value came from the labor force and not from the other means of production, such as raw materials and machinery.

It is strikingly clear, that means of production never transfer more value to the product, than they themselves lose during the labor process by the destruction of their own use values. (Marx, Capital, Vol. I, 204)

The raw material can transfer (deplete) only \$5 worth of value, the machine can transfer (depreciate) only two dollars worth of value. Thus the daily depreciation of the machine does not disappear but the value is transferred to the commodity and reappears as a commodity value. Therefore, if two dollars of the machine's worth wears out daily, this value of \$2 appears as part of the value of the

commodities manufactured during that day. This transferred value is manifested as money when the capitalists sell the commodity in the market. They take the \$2 out of the profit and save it in the depreciated fund. That's the value of the machine turns into commodity value while the machine itself becomes unserviceable. This theory that the total value transferred into the commodities is exactly equal to the total value of the whole machine which is now worn out.

The labor force transfers \$5 worth of value. But labor force transfers not only its own value but also creates additional value. This he called surplus value.



3. Nature of Labor Force and the Production of Surplus Value

Marx considered labor force to be a commodity like any other. But the essence of commodity value is labor quantity (labor hours). Therefore, in this commodity (labor force) there should be labor hours. But labor force as a commodity cannot be produced in the process of factory production, but only in the human body. It cannot contain any labor hours like other commodities. Therefore the value of labor must be determined with another value as its standard. This value is the value of the necessities of life.

Labor quantity, the essence of exchange value, takes on a price like other commodities. This price is wages. Wages are the amount of money equivalent to the value of the necessities of life or of the labor force. Therefore wages represent a definite amount of labor quantity - a certain length of working hours called the necessary working hours. The necessary working hours is the time that corresponds to the value of labor force. If a man's wages are \$5 and represent 5 hours of work, this is necessary work. Anything over this is surplus work.

4. How is the value of labor power determined

What, then, is the value of laboring power? Like that of every other commodity, its value is determined by the quantity of Labor necessary to produce it. (Marx, Value, Price and Profit, 210)

To produce a fresh labor force, men have to consume a definite quantity of the necessities of life for themselves and to bring up children to provide for them in old age and themselves to enter into labor. So the value of the labor force is determined by the value of the necessities of life.

The value of laboring power is determined by the value of the necessities required to produce, develop, maintain, and perpetuate the laboring power. (Marx, Value, Price and Profit, 211)

The labor quantity necessary for the production of labor force (abstract human labor) is the same as the labor quantity required for the production of the necessities of life. Because commodity value is determined by the labor quantity necessary for its production, the value of labor force can also be determined by the labor quantity required to maintain and produce that labor force, i.e., the necessities of life. Thus (when a certain amount of necessities which contained five hours of labor were consumed)(to produce the labor force required to make shoes, then the value of that shoe-making labor force produced is equal to five hours of necessities-of-life labor). Thus, wages represent the quantity of labor (labor hours) that is contained in the daily necessities of life, and hence the wages are the price of those materials.

5. Necessary labor versus surplus labor

Thus, if laborers want to work equivalent to the wages, they have only to work the same amount of working hours as those contained in their necessities of life. This is called necessary labor and the time labored is called the necessary working hours.

The value of labor-power, i.e., the labor time requisite to produce labor-power, determines the labor-time necessary for the reproduction of that value. Given the value of these means of subsistence, the value of his labor-power is given; and given the value of his labor-power, the duration of his necessary labor-time is given. (Marx, Capital, Vol. I, 313)

He does not necessarily have to work more than that. But the capitalists force them to do surplus labor to create surplus value (profit) and exploit the laborers. In order to release these men from pressure and exploitation, it is unavoidably necessary to destroy the capitalist society.

Part 3. Critique of Marx' Theory of Labor Theory and Surplus Value

Section 1. Critique of Labor Theory and Surplus Value Theory

1. Relation of price and value

Let us examine Marx' theory of price and value.

Price, taken by itself, is nothing but the monetary expression of value. (Marx, Value, Price and Profit, 207)

Price ... is exchange value. (Marx, Value, Price and Profit, 201)

The price then, is merely the money-name of the quantity of social labor realized in that commodity. (Marx, Capital, Vol. I, 107)

For example:

When the price of shoes is \$12, it means that the exchange value of those shoes corresponds to \$12. Since the exchange value equals the labor quantity involved to produce that commodity, it also

means that it took \$12 worth of Labor to produce those shoes. Thus the price, value (exchange value) and the labor quantity, all correspond to each other.

As soon as a commodity is completely produced, its value is already determined by the labor quantity in the article. Since the price corresponds to the value (labor quantity), the price of a commodity is determined once it has passed through the process of production, and this price cannot be influenced by anything else even during the process of circulation.

Price is influenced by many factors such as supply and demand, time, place, government regulation, etc. But Marx felt the price was determined in the production process.

2. Are All Commodities Products of Labor?

According to the labor theory of value, all commodities are products of labor; and things without labor, though they may have use value, cannot be commodities. (a) It is true that ordinary commodities are products of labor, but (b) uncultivated land or forest areas may well be commodities, but they are not products of labor. (c) Another case is when natural objects are found by chance. (d) In the process of circulation, such as banking or commerce or warehousing, and (e) in the service industries, such as teaching or insurance or travel.

3. Labor is not the Essence of Commodity Value

(a) Marx denies that any value comes from use value, but rather only from labor quantity.

The contradiction within his theory, is clearly exposed in the following example:

Suppose a man makes two watches, taking the same amount of time on each, and while one keeps good time, the other often doesn't. According to Marx' theory, both watches have the same number of labor hours and therefore the same value. But common sense tells us that the faulty watch has no value.

To solve this problem Marx said, that the labor contained in an unusable commodity cannot have any value. This is admitting that the essence of the value of a commodity is use value. Marx asserted on the one hand, that an article with use value is not a commodity unless it has labor quantity, and on the other hand, that an article with labor quantity is not a commodity unless it has use value as well.

Section 2. Critique of the Theory of Surplus Value

1. Essential Nature of Labor Force: not a commodity

Because Marx looked upon labor force as another kind of labor product, it was possible for him to have invented necessary working hours even though he regarded labor force as a special commodity. Since labor force is a commodity, just like any other product, it has a definite value and contains a definite time of labor. This time is not only expressed in labor quantity, but also is a cause of wages. These working hours are the necessary working hours for a laborer to work.

Therefore, if labor force is not a commodity that has a definite value, it cannot contain working hours, or labor quantity and the theory that the labor quantity is the exchange value of the labor force cannot be established and hence the concept of the price of labor force also cannot be true.

Whether surplus value theory is true or false depends on whether labor force is a commodity, that is, a product of labor or not. A commodity is something subject to demand as having exchange value.

1) Is Labor Force Subject to Demand?

Labor force is never a commodity like other labor products. Labor force does not originate for the sake of demand. For anything to be a commodity it should be able to be exchanged. All commodities are produced with the intention of exchange due to a presupposed demand.

(1) Labor force, however, does not originate from the human body because of any demand. Marx said that labor is a commodity because the capitalists buy labor force; that labor force is the capability to work, utilizing the brains, nerves, muscles, and hands. But this capability is not limited to the laborer; it is present in everyone: men, women, young, and old. Everyone survives through the function of his brain, nerves, muscles, and hands. It is not uniquely for the capitalists. This capability for action is really only the power to act which means life. This power to act is a kind of creative power, a life power. It is not generated for any demand, but was given for life and existence.

(2) Marx taught that laborers consumed necessities of life to create labor force. He saw the consumption of the necessities of life as a kind of production process necessary for the creation of labor force. Commodities, the products of labor, are produced only when there is a demand for them. If the production of labor force of the human body is also for demand, then when the demand disappears due to unemployment or the closing of a business, the production of labor force should also cease, and likewise, the consumption of the necessities of life.

But, in reality, laborers, though unemployed, never interrupt the consumption of living materials such as food, clothing, fuel, etc. This is because the consumption of the necessities of life is not an activity for the production of the labor force but a living activity to strengthen and maintain inborn original creativity and personality in man.

Labor force is this human creativity which was directed to labor; and when it is directed to art, it becomes art/creativity; and when directed to learning, becomes the creative power to study; to science, the power to invent. Therefore labor power is nothing but a manifestation of the human creative power, and as such is not a commodity which meets a demand.

In capitalist society labor force is sometimes seen as a commodity as a result of the capitalist economic manner of calculating all rewards in terms of money. Even if labor force is regarded as a commodity, (1) it is not subject to demand, nor (2) is it produced by the consumption of the necessities of life and (3) does not contain labor quantity, or necessary working hours. When there are no necessary working hours, surplus value has no meaning. Therefore, the theory of surplus value is false.

2) Does Labor Force have Exchange Value?

Marx said that wages are the price of the labor force, and price is the monetary expression of exchange value; that labor force is produced by the necessities of life, and the value (labor quantity) of these necessities is equivalent to the value (labor quantity) of the labor force, the wage.

Is the value necessities of life equal to the value of the labor force? If the value of the food, clothing, etc, is equal to the value of the labor force, then it would mean that those laborers, who consumed more materials would have more value (labor and working hours) than those laborers who consumed less materials. Consequently, the more materials are consumed the more work the laborers should be able to do. That is, the necessary working hours of the laborers of high living standards should be longer than the necessary hours of the laborers with lower living standards. This is a futile argument.

(2) Labor force is a creative power and an inborn capability. It is not an ability which comes only after the consumption of materials. Laborers consume the necessities of life to sustain life itself and the ability to create, and not in exchange for the wage. Labor is a type of creativity although fallen men do not regard it as such.

This shows that value of necessities of life cannot be regarded as the value of labor force. This shows the immeasurability of the value of labor force and also proves that it has no exchange value. Therefore there is no exchange value (labor quantity) in labor force and wages are not the price of labor force, but simple reward for labor and the living expenses of the laborer.

3) Failure of the concepts of "necessary working hours" and "surplus working hours"

It may now be clear that labor force is not produced on demand and has neither use value nor exchange value. Thus labor force is never a product or commodity and has no labor quantity or quantitative values such as working hours. Thus, the idea of necessary working hours is impossible. Once we have disproved the theory of necessary working hours, then surplus labor and surplus hours also become meaningless, as does the concept of surplus value.

2. Can Machines Produce Value?

The fixed Concept of depreciation leads businessmen to save up by monthly or weekly installments the amount of money representing the value of the machines' wear and tear during that time. Then when the machine becomes worn out or unserviceable, a new machine can be bought with the collected money.

Marx said the daily depreciation of the machine does not disappear but the value is transferred to the commodity and reappears as commodity value. Therefore, if \$2 of the machines' worth wears out daily, this value appears as part of the value of the commodities manufactured during that day. This transferred value is manifested as money when the capitalist sells the commodity in the market. They take the \$2 out of the profit and save it in the depreciation fund. Thus the value of the machine turns into commodity value while the machine itself becomes unserviceable. This Theory means that the total value transferred into commodities is exactly equal to the total value of the whole machine which is now worn out.

Marx' depreciation concept may seem plausible, but actually it can only be applied in relation to raw materials and even then it is not completely valid. Machines as a matter of course wear out daily and the value decreases in proportion to the daily wear. This wear and tear of a machine has the effect of change of the physical structure so that immediately exchange value is affected, but not its use value.

The decrease in function, or use value, of the machine is never proportional to the wear. The function of the machine is to multiply value and give this value to the commodity; this is the use value and not exchange value. The greater the efficiency of the machine, the greater will be the productivity and thus a better quality commodity will be produced.

Who can possibly say that even if the exchange value, the form and structure of a machine depreciates \$10 each day, that the function cannot produce more than \$10? The newer the machine, the more efficient and strong it will be, the less it will depreciate, the more value it will produce. That is why the capitalists want to be the first to introduce new machines. The amount of commodity value created is dependent not on the depreciation but on the function of the machine.

If the value does arise from function (use value) of the machine, the machine can add new value also. Machine depreciation and value formation are entirely different. Marx' idea that the relationship between them is that of cause and effect, is completely false.

3. Fabrication of Capitalist Guilt

Marx' theory was formulated in order to justify the fabrication of the capitalist guilt. Marx said that value is purely the quantity of labor manifested in the price and as such is the fruit of the laborer's sweat and blood. To Marx, all the profit yielded from the selling of the commodities, excluding the production expense, should be forwarded to the laborers. But he drew attention to the fact that the capitalists and entrepreneurs took most of the profit for themselves, while paying the laborers very low wages. This is the fundamental defect of the capitalist society which leads to its unpardonable guilt.

In order to remove such a contradiction, the capitalist society must be overthrown. Rather than persuade the capitalists to be kind to the laborers (as did the utopian socialists or even Feuerbach), he expounded the necessity of violent revolution and the distribution to the laborers of not only the means of production, but also the capitalists' own private property. He developed his theory with the sole aim of causing a violent revolution. To effect the revolution he had to state the reasons why it was necessary. He maintained:

The contest between the capitalist and the wage-laborer dates back to the very origin of capital. (Marx, Capital, 427)

The Roman slave was held by fetters, the wage laborer is bound to his owner by invisible threads. (Marx, Capital, 574)

The expropriation of the immediate producers was accomplished with the merciless vandalism, and under the stimulus of passions the most infamous, the most sordid, the pettiest, the most meanly odious. (Marx, Capital, 762)

The capitalist who does not exploit labor power will be ruined and in order to keep from ruin, he must buy the labor power. In order to clarify that this expropriation is the source of capitalist crime, he felt it necessary to support it theoretically, devoting over half of his life to economic theory.

Part 4. Counterproposal to the Theory of Labor Value and Surplus Value

Section 1. Counterproposal to the Theory of Labor Value

1. What is the Nature of Commodities

1) Daily Necessities and Man's Desire

What do we mean by the essence of commodity value? For things to be commodities they must be bought and sold, but even before exchange, they are daily necessities. man has always sought the basic necessities such as food and clothing. His method of obtaining them has developed through the ages. Gathering and hunting, pastoral and farming, and with the coming of the monetary system, daily necessities came to be regarded as commodities. Thus commodities are actually necessities of life.

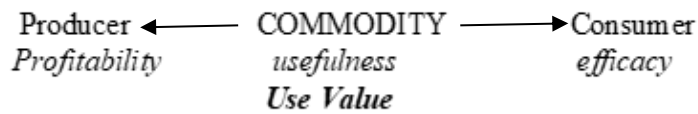
Even though A commodity is bought and sold, its significance is in the point that it is a necessity of life rather than an article of exchange. These basic necessities of life are the things necessary to satisfy human desire. As such they must have been necessities before any exchange of commodities commenced. They are articles which have the nature (or quality) of satisfying human desire and therefore must have efficacy or utility. Anything which is not fulfilling the desire of man can never become a commodity. This quality of satisfying the need of a man is efficacy (or utility). Man's needs are endless. He constantly seeks to improve his living conditions. As culture progresses, this need becomes more complicated and intricate. So no matter how small a group are served by them, man's desires are necessities of life.

2) Efficacy and Profitability

Commodities are necessities of life which satisfy the needs of consumers who buy the commodities because of the usefulness that they find within the articles. This quality is called efficacy in relation to consumers. Yet an article does not become a commodity just because of the efficacy. Efficacy is only the quality that consumers relate to. But exchange is made not by consumers alone, but by both consumers and producers. Accordingly a commodity should have qualities that are needed by both the consumers and the producers.

The quality that producers relate to is profitability. Profit is acquired by producers and entrepreneurs through the exchange of their commodities. They make an article only because of their desire to make a profit. Thus anything can be a commodity only when it has the two-fold nature of efficacy and profitability. Without these two qualities, it cannot be called a commodity. No matter how great the efficacy is, without profitability, it cannot be a commodity. Free air and sunlight are good examples of this relationship.

Efficacy and profitability are the results of the relationship between commodities and men.



2. Nature of Commodity Value

Even though efficacy and profitability are created by the relationship between a commodity and man, there must be some objective quality within the commodity. Without such an objective quality, the commodity cannot produce either efficacy or profitability. Thus objective quality is the utility of the commodity, which is used by man to gratify his desires. Utility is objective and has nothing to do with the subjective point of view of the producers or consumers. When this utility is expressed in terms of value we call it use value which is the only value of a commodity. Based on the value of its utility, a commodity brings forth efficacy (to consumers) and profitability (to producers).

Utility and efficacy are what gratify men's desire and seem to be the same, but actually efficacy is the quality of a commodity seen from the consumers point of view; thus being subjective, efficacy differs according to person and time. For example when two people, A and B, buy bread, the efficacy of the bread will be different to each one. A may eat because he is hungry while B may use it for food for his dog. Also the taste of the first piece of bread one eats is different than the last piece. Such efficacy is variable according to different people, time and circumstances because it is subjective. Utility, on the other hand, is objective and constant. That bread is useful as food, is its utility. Therefore, since this is an objective quality, this utility is constant whether the bread is eaten by a dog or a man. There is nothing other than utility in a commodity.

Use value is the usefulness of commodities. It comes into a commodity through the purpose of manufacture and the techniques involved. (1) The entrepreneurs devise and plan the specifications and quantity most suitable for the desire and taste of the consumers. (2) They produce the commodities as planned, combining together all the elements, such as raw materials, machines, labor power, and office workers.

In the course of production raw materials are transformed and changed into quality according to the purpose of manufacture. Machines and labor power are integrated to become techniques which reappear as commodities with specified shape, quality and size. This technique forms only use value and has nothing directly to do with exchange value. The size of exchange value has no relationship to the technical magnitude.

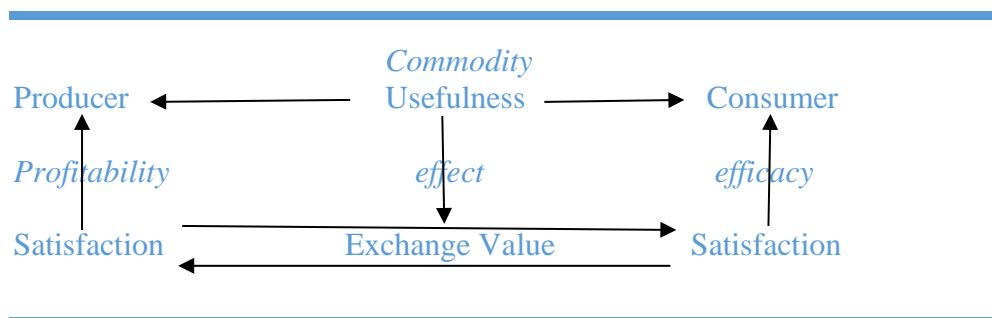
These value-forming Factors refer only to the products by man and not to natural products which are not formed by manufacture or technique, but by the course of nature. Their exchange value arises through circulation.

3. Nature of Exchange Value

For commodities to be sold, the magnitude of the commodity value must first be determined: in buying and selling, a comparison must be made. The essence of commodity value is use value; thus to sell a commodity, the degree of use value should be decided. The degree of use value can be compared indirectly to the degree of exchange value: if the commodity exchange is realistic, then the determination of value also should be realistic. When commodities are actually sold in the market, value comes into question.

The realist aspect of commodity value is the effect of use value, i.e. the effect of the usefulness of commodities on the consumers and on the producers. Usefulness is the objective quality which gives efficacy to consumers and profit to producers. Thus, satisfaction and joy come to both the consumers and producers.

The realist effect of usefulness is satisfaction in both the consumer and producer and as such can be compared. When the monetary expression of the satisfaction of producer and consumer is equal, exchange is possible. If there is a difference in the monetary expression of satisfaction, the exchange cannot occur. Thus the effect of usefulness can be quantitatively compared and thus commodity value can be actually determined to form the real exchange value. The Exchange value, then is the effect amount of use value.



Let money represent the degree of satisfaction. Satisfaction is a mental feeling; everyone knows whether he is satisfied or not and by how much. Accordingly, he can exactly express satisfaction in money. When the satisfaction of both the consumer and producer, represented in a sum of money are equal, the amount is the exchange value of the commodity. Satisfaction is a feeling of mental sufficiency. Even at the agreed amount, the degrees of satisfaction of the two participants differ because satisfaction is purely a matter of human subjectivity. Exchange means simply that their symbols of satisfaction, expressed as price, happen to agree.

In determining the satisfaction quantity in everyday exchange, the producer first represents his measure in money. This is easier for him to do because he has the production cost as a guide. The consumer then decides upon his satisfaction quantity, using the producer's evaluation as a guide. This is the way that the effect measure (exchange value) is determined. But this is only the principle of how to determine value. In actuality, the commodity price is already known as the market price. Thus with the already known price as his basis, the producer enters production when profitability is

expected and gives it up if profitability is not promising. The consumer buys the commodity if the already determined price is appealing.

(In socialist societies, the producer is the government, the profit belongs to the communist party. Although profit is made, it does not represent enterprise profit because it all returns to the state (Communist Party). Therefore, in buying and selling, the satisfaction measure of the producer is determined by the communist party. The consumers, however, only buy commodities when they are satisfied with the commodities, unless the commodities are forcibly sold. This law to determine the value by the common monetary expression of the satisfaction measure of both producer and consumer is also applicable in socialist societies.)

4. Nature of Profit

1) Essence of Profit

What is produced in the process of production is: the source of profit, which means the factors that make the profit come to exist, whereas the actual profit is the gain in money. The source of the profit is that which is produced, but the actual profit manifests itself in money form; there can be no profit without the corresponding element of the source of this profit in commodities. Profit is formed in the market only on the basis of the source of profit which has been produced in the process of production.

The essence of profit is the social reward for activity of creating value. This value is use value and is the very source of profit. Use value is the objective value of a commodity; therefore no profit can be formed without it. Profit is the reward that society returns for the services that the entrepreneurs and merchants provide by increasing the social wealth as they create, transfer or sustain value.

Since the entrepreneurs brought to the society the service of creating value, the society pays them back a definite amount of money as a reward. This amount is the profit. Dealing with use value is very important when considering profit. Without dealing with this use value, profit cannot be made. It is a type of give and take action between the givers and the receivers.

2) Relationship between Price and Profit

Profit is the amount of gain. In determining the price, producers, including merchants, assess the gain exceeding the production costs (or circulation costs) that would satisfy them, taking into consideration demand, supply, and other market conditions. In this case, the amount exceeding the production cost is automatically profit. Consumers buy the commodities when they also are satisfied; they have taken into consideration their economic situation and the effect they expect from the commodities.

Since the actual price and amount of profit is determined by the entrepreneurs themselves, it may seem unreasonable to maintain that profit is their reward. However, consumers buy the Commodities only when they are satisfied with the price, thus profit may well be called a reward. Moreover the price determination varies depending on various economic and social conditions such as supply and demand, time, place, controls, currency, export, import, etc. The price then, cannot be

arbitrarily determined by the producers. This means that in reality the profit is determined by society and consequently, profit may well be looked upon as reward given to the producers by the society.

5. Stagnancy of the Socialist Economy

The view that quantity of labor equals exchange value, is not only theoretically erroneous but has brought about many problems.

Section 2. Counterproposal to the Theory of Surplus Value

1. Machinery is Variable Capital

Machinery is variable capital; a variable capital which produces gains in the same way that labor force does. In the early days of capitalism, entrepreneurs started to use machinery because there was a limit to their exploitation of the laborers. If, when the lengthening of working hours and the reduction of wages have reached the limit, and yet more profit is obtained after the introduction of machinery, this increased profit must come from the machinery. The purpose and motive of machinery invention is for greater production capacity. Today, we have automation; factories that produce much profit without laborers. There can be no question about the production of profit by machinery. Machinery is variable capital like labor force.

2. Labor Force

Labor force can produce profit because it has life power and creative power. Life power is the capability for growth and creation, and ability that all living beings possess.

For example:

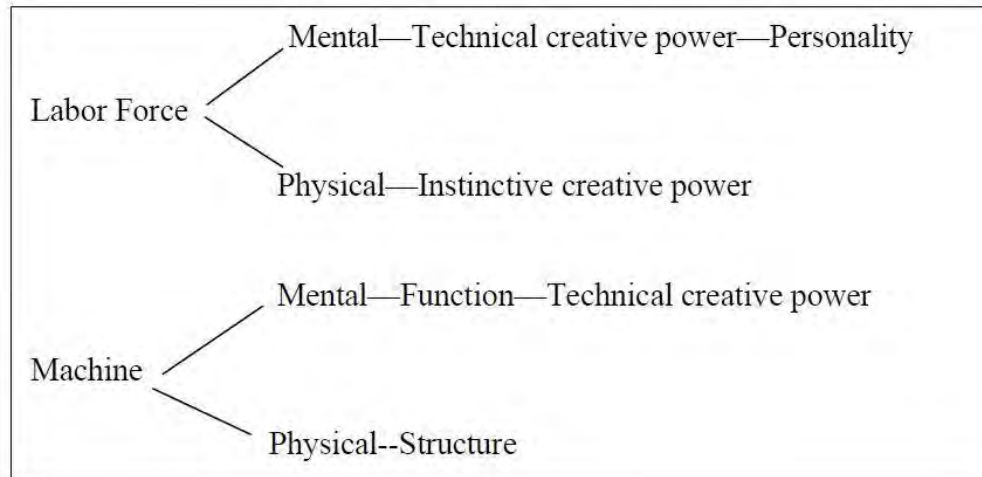
In a plant after the seed is sown, the shoot forms and grows into a stem. Then it grows branches, soon leaves and flowers appear, it bears fruit, and eventually seeds again thrive on the food of the fruit, all because of the innate vitality within the plant. The young animal grows, becomes a parent and multiplies because of its vitality. Growth and multiplication is the creation of a new individual. That a young animal can come out of a fertilized cell shows the creation of new cells, the creation of new life, by vitality. Some animals create various kinds of objects from outside materials, for instance beavers build dams, bees make hives, and birds make nests.

All this growth and multiplication and building, are done because of the original vitality, the creative vitality itself. Animals' creative power is merely instinctive, whereas human creative power has technical creative power in addition to pure instinctive creative power. Man then, has these two creative powers innately, the labor force of man comes mainly from technical creative power, which is also a kind of living power. It is through these powers that **profit** is produced.

Machinery is also creative technical power materialized. It is not a lump of iron. A machine is created by a scientist's invention, when the technique and creative power of man is transferred to material form. Therefore a machine has a technical creative power just like labor force.

3. What is profit, how is it produced

Profit is produced through the mutual give and take action between the various elements in the production process that contain creative power. Cooperation between machinery and labor force creates gain. Entrepreneurs, technicians, and office workers respectively, all contribute a kind of creative power and contribute to the production of profit. This means that profit cannot be produced by machinery and labor force only; the process of production is that of cooperation



Note: Because Marx' "value" is objective value which man (subject) needs, the concept of value (use value) refers to the value of goods, especially visible goods such as productive goods and consumer goods. Value is made by the creative power of man. The value must first become the object of man's activity of creation. Hence creative power itself cannot be the value, because creative power is the action of the subject (man) and his personality (spirit) is combined with this power. Therefore, if we were to deal with creative power as the value (object), personality also comes to be viewed as value (commodity), resulting in that the personality of man is seen as no different than natural matter.

The concept of creativity in the narrow sense means to make new things. But in the broader sense of The Principle, creativity means to reveal the creative power contained in the human body. This fact means that not only production, but also business including commerce, is the activity of creativity. a business cannot be operated without an original idea and creative ability. Even though a certain activity may not produce any commodities, if it shows an original idea and creative ability, it can be regarded as a creative ability giving service to social life. Therefore, the entrepreneurs engaged in the third industry can also make a profit. That is, they can receive a definite reward from society for their activity.

Part 5. Marx' Laws of Economic Movement in Capitalist Society

Based on the labor theory of value and the concept of surplus value, Marx developed the laws of economic movement that show how the capitalist economy will inevitably lead to ruin. These laws are:

1. Tendency of the rate of profit to fall

2. Increasing poverty
3. Centralization of Capital

1. The tendency of the rate of profit to fall

1) The Law

According to Marx, The capitalist production method always creates surplus value, and multiplies capital. Capitalist production cannot exist without producing surplus value. To increase Surplus value, the capitalists have to increase surplus labor. To do this, surplus working hours must be lengthened. There are two ways to do this: one is to lengthen the daily working hours and the other is to shorten the necessary working hours, without changing or even sometimes shortening the total working hours.

Because of legal limitations, the lengthening of the total hours became restricted and capitalists must take measures to shorten the necessary working hours; they do this by increasing the power of production by introducing new, improved machinery. When new machinery is introduced, many good quality commodities may be produced more quickly and at less expense.

This reduces the necessary working hours. This creates a great difference between the market price and the production expense, hence multiplying profit (surplus value). Since the capitalists always compete for more customers, they will lower the price of the commodities that are produced at a lower cost than market price. If he obtains much profit by this method, other capitalists will follow the trend, lowering their price; throughout competition, retail prices will inevitably decrease. During the process, the profit of the capitalist will successively decrease. To prevent this,

The capitalists must also introduce the new method of production, in which the proportion of variable to constant capital has been reduced. (Marx, Capital, Vol. III, 265)

As this happens,

Then, gradual growth of constant capital in relation to variable capital must necessarily lead to a gradual fall of the general rate of profit, so long as the rate of surplus value, or the intensity of the exploitation of labor by capital, remain the same. (Marx, Capital, Vol. III, 212)

That is, if the rate of surplus value,

$$\frac{s}{v} \frac{(\text{surplus labor})^*}{(\text{necessary labor})}$$

is constant

* s - surplus labor (surplus value, profit)
 v - necessary labor (variable capital, wage)

the rate of profit,

$$\frac{s \text{ (surplus value)}}{c \text{ (constant capital)} + v \text{ (variable capital)}}$$

diminishes as c increases. This is the law of the tendency of the rate of profit to fall. In this way, capitalists will be ruined and the capitalist production method destroyed, by the very element which made the capitalists prosper.

2) Critique of the Law

a. Marx' Formula

When we look at the present world economic situation, we can see that this law is quite erroneous. For far from the rate of profit decreasing, profit has very much increased. Let us study Marx' formula for the rate of profit:

$$p = \frac{s}{c + v}$$

Marx took c, constant capital, as being machinery. But machinery is actually the variable item. Therefore, rather than c + v, we should have v + v. However because today labor has become a more constant item than the machinery, we can call labor constant capital, c, and can make a formula:

$$p = \frac{s}{v + c}$$

(This is similar to the original Formula)

Let us take the accounts of an exemplary business over one fiscal year. The amount of depreciation of the machinery in one year, is the cost of the wear and tear of the machine in that year. If we call this d the formula now becomes,

$$p = \frac{s}{d + c}$$

'(1) Now if we compare the rate of profit of two machines, one old and one new machine same model, then the rate of profit is: *old machine*

$$p = \frac{s}{d + c}$$

$$p' = \frac{\text{new machine } s'}{d' + c'}$$

The wages, c , stay constant in all examples. If the products for each machine are the same in quality and quantity, then the cost of depreciation will have decreased because a new machine will wear out less, because the new machine is more durable than the old one. Then, $d > d'$, and $d + c > d' + c'$, accordingly, the rate of profit increases:

$$\frac{s}{d + c} < \frac{s'}{d' + c'} \quad \text{then } s = s'; \quad c = c'; \quad \text{and } p' > p$$

'(2) If we buy two machines at the same time but different models and we hold the cost of depreciation constant, the production will be increased in quality and quantity because the new model machine is better than the old model in function. in this case the amount of profit increases $s < s'$, as follows:

$$\frac{s}{d + c} < \frac{s'}{d' + c'} \quad \text{then } s < s'; \quad c = c'; \quad d = d'; \quad \text{and } p' > p$$

'(3) If we compare an old machine and a new improved machine, then the function is improved, i.e., the quality and quantity is elevated, $s < s'$; and the expenditure on depreciation is decreased, $d > d'$. The profit rises from s to s' and $d + c$ decreased to $d' + c'$. Consequently there will be an even greater increase in the rate of profit:

$$\frac{s}{d + c} \ll \frac{s'}{d' + c'} \quad \text{then } s < s'; \quad c = c'; \quad \text{and } p' \gg p$$

Therefore, Marx' formula which he thought proved that the rate of profit would fall and ruin capitalist society, is completely erroneous. In fact, the tendency of the rate of profit today is to rise.

b. Outward Profit Diminishing

In advanced capitalist countries, it often appears that the profit does diminish. This comes chiefly from the increase of wages. Because capitalists invest much capital in the labor force which has less productivity, the profit rate comes to decrease. If Marx's theory were true, since the total wages paid (i.e. increasing employment, as opposed to increasing the individual's wage) are the only type of

variable capital, when the variable capital increases the profit rate also would increase. Nevertheless, the profit rate actually falls.

The rise in wages indicates an increase in profit: this rise is made by labor negotiations and should not be regarded as an increase in the production expense, but as the increase in profit distribution. Labor force is never a commodity. The wages are not the price of labor force, but a reward and a sort of allotted profit. Consequently the newer the machine is, the more the wages increase, the more the profit allocation increases. The progressive tax rate is also a reason that makes profit diminish. This may be regarded as a part of the total overall profit.

So from the viewpoint of the entrepreneurs, the profit rate may be considered as decreasing. But looking overall at the rate of total profit, new machinery makes the profit go up.

2. Increasing Poverty

1) The Law

Marx said that surplus value can only be produced by labor power. Machinery can transfer only the value it daily loses to the products. Therefore, to gain more profit, the capitalist must overwork the laborers and exploit them by reduction of wages. The increase of profit and increase of individual wages are mutually contradictory but, because the final objective of the capitalist society is to pursue profit, the capitalist will not lower their profit; therefore the wages must decrease. At the same time by the introduction of new machinery, the number of laborers is diminished and they become the industrial reserve. Accordingly, the more capitalism develops, the poorer the laborers become.

That general tendency of capitalist production is not to raise, but to sink the average standard of wages. (Marx, Value, Price and Profit, 229)

The modern laborer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper and pauperism develops more rapidly than production and wealth. (Marx, Manifesto of the Communist Party, 45)

2) Critique of the Law

Judging by present phenomena, this law also, is unreasonable. In fact, in spite of wages constantly rising, capitalists are making enormous profits in advanced capitalist countries. The wages are determined in accordance with the labor agreements made with labor unions. Capitalists are not free to reduce wages. Laborers find they can live in ease and comfort. Profit and wages are a reward for the creation of use value through the cooperation of various kinds of production elements. With the policy of higher wages, capitalists can get more profit because the consumer public has greater purchasing power. Thus reciprocity between profit and wages occurs not in the process of production, but in the profit distribution process.

3. Centralization of Capital

1) The Law

Marx said that the goal of capitalists is to reduce profit by surplus value. The capitalists tried to increase absolute surplus value by lengthening the total working hours, but due to labor laws and labor disputes, they were limited; they sought to increase the relative surplus value by introducing new machinery and shortening the necessary working hours. Therefore the amount of capital invested in the machinery increased.

Because of competition, capitalists constantly tried to improve and introduce more efficient machinery. Without accumulating capital it is impossible to introduce new and expensive machinery. Thus the capitalist who does not have enough capital is necessarily destined to defeat. The small capitalist will be absorbed by the larger. Eventually the minor entrepreneurs are degraded to become the proletariat. The large capitalists who have absorbed the smaller businesses overwhelm their smaller competitors by mass producing even cheaper commodities. Monopoly such as cartels and trusts are formed. Capitalist society is divided into two antagonistic camps: a very large capitalist will exploit and monopolize profit while those in the middle class will decline and become the proletariat. Eventually the laborers who have been competing for employment will unite and overthrow the capitalist system.

2. Critique of the Law

There are indeed many monopolistic practices. This does not necessarily mean that all the capital is concentrated in the hands of a small number. The more capital is developed the more the stocks of the large companies tend to be scattered. This is because the larger the scale of an enterprise, the more difficult is the maintenance and organization. A joint-stock company (corporation) is an enterprise that distributes profit because of the joint possession of the means of production such as buildings and machinery. In a corporation no one can possess the means of production in his personal name; all belongs to that company, which is a legal body.

In attempting to determine whether a company is socialist or not, the more evenly divided the stocks are, the more socialist the company will be considered. We must consider the following differences between capitalism and communism. (1) There is the question of whether joint enterprise is singular or plural. In the capitalist society that joint-enterprise is plural, whereas it is singularly owned in the communist society. (a) All the means of production in the communist society belong to the government (in reality they are the possession of the communist party), with the whole country forming an enterprise. (b) This enterprise, the communist party, governs the entire economy of the country. (c) The price, item and quantity are all determined solely by the government. In this respect the socialist system in the communist society is indeed a monopolistic system.

The second question (2) is whether a joint-enterprise is privately or state operated, and whether there is a free or controlled economy. Free production, exchange and private ownership of production are permitted in a capitalist society but in a communistic state, everything is planned, controlled and managed by the officials of the dictatorship.

In a capitalistic state, as enterprises grow, they change into joint-stock companies. Accordingly, the means of production is transferred to become the possession of more people, resulting in distribution. In capitalist societies the number of small enterprises has increased to fill in the gaps in distribution and special production as large enterprises increase. Moreover the middle class, especially those in the third industry, such as teaching, consulting, and literary professions has grown. The increase of such service professions and small enterprises indicates the distribution of capital. In every respect, as capitalism develops, capital is dispersed and popularized rather than concentrated and individualized.

The population is not polarized into two antagonistic camps. With the rapid growth of the middle class, the gap is not only constantly narrowed, but the spectrum becomes continuous. Hence the two classes will eventually become one. Though economically this will be a capitalist society, in reality this will be a classless society. Capital will be completely dispersed and laborers, farmers and intellectuals will be able to possess their own capital.

APPENDIX 1. VOC - GLOSSARY

Dialectical Materialism - Marx

Dialectical Materialism - Critique

Historical Materialism - Marx

Historical Materialism - Critique

Economic Materialism - Marx

Economic Materialism – Critique

Principles of the Counterproposal

GLOSSARY --DIALECTICAL MATERIALISM--MARX

5. ALIENATION--A situation of relationship in which the "worker" does not feel control over his tools, the product, or his own life.
6. ANTI-THESIS--The opposing element which exists counterposed to the Thesis within and between all things or situations; typically, in the process of struggle, it grows larger and larger quantitatively until it overthrows the Thesis.
7. BEING--Material objective existence perceived by the senses.
8. COMMUNISM--The joint philosophy of Marx and Lenin as extended by Stalin, given direction by the Soviets.
9. CONSCIOUSNESS--The essential Marxian definition of the Spirit; it is believed to be subsidiary to and determined by the material environment.
10. CONTRADICTION--The essential motivating force of the Dialectic; the two elements Thesis and Anti-Thesis are mutually antagonistic, needing and rejecting each other: contradictory.
11. DEVELOPMENT--The progress that arises as a result of the struggle and conflict of Thesis and Anti-Thesis.
12. DIALECTIC (HEGEL)--Hegel believed the universe exists in reflection of Absolute Spirit, which develops according to the contradiction of Affirmation and Negation elements, changing to ever higher forms through Negation of the Negation.
13. DIALECTIC (MARX)--Marx' view that matter is self-developing by means of an internal contradiction of the elements Thesis and Anti-Thesis.
14. DIALECTICAL MATERIALISM--the philosophy of Marx wherein materialism is the essential viewpoint or approach to existence and value; the Dialectic is the process of developmental changes of matter.
15. FEUERBACH--His Essence of Christianity, denying the reality of Spirit and necessity for religion, laid the foundation for Marx' complete materialist philosophy.
16. FORWARD TENDENCY of DEVELOPMENT--One of Marx' laws of Material Development, wherein it is maintained that any thing or situation having a dialectical process within it will progress to a higher level.
17. HEGEL--18th century idealistic philosopher who originated the idea of the Dialectic (see #8).
18. IDEALISM (METAPHYSICS)--The idea that Spirit is original, precedes matter, and determines matter.
19. LABOR--According to Marx, labor is the means by which the ape was transformed into a human being; thus, labor and labor relations are the source of human value,
20. LAWS OF NATURE (MATERIALIST)--Marx believed Nature developed by certain identifiable laws: 1) Matter is objective and has its own motility; 2) All things exist in mutual interdependence and

inter-relationship; 3) All things and situations have within themselves and between others a state of contradiction; 4) Quantitative change leaps suddenly (abruptly, violently) to a higher Qualitative level; 5) Progress of such Dialectic is forward.

21. LEAP--The sudden, abrupt, and violent moment of change from one qualitative level to a higher one; the Leap is necessary for there to be progress.
22. LENINISM--Since Lenin led the first successful Marxist revolution, his views have dominated the practical, revolutionary implementation of Marx' ideas; he taught the need for a revolutionary vanguard party, democratic centralism, terrorism; also he developed the concept of "imperialism" to explain the failure of Marx' economic predictive ability.
23. MARXISM--The teaching of Marx consisting of a theory of violence in nature (Dialectical Materialism), extension of these ideas to describe man and society as an extension of nature ('Historical Materialism), and economic materialism; his is the theory and justification for violent social revolution.
24. MATERIALISM (MARX)--An extreme form of materialist philosophy emphasizing the primacy and self-development of matter; that man and society are a mere extension of matter and fully determined (including ideas and desires) by matter.
25. MATERIALISM (PHILOSOPHICAL)--Belief that matter is primary, precedes Spirit, and determines Spirit.
26. MATTER--An objective existence perceived by the senses.
27. MECHANISTIC MATERIALISM--The view arising in early renaissance of science that the universe is like a machine, moving all together, with all parts of equal value and importance.
28. MOTION (MOTILITY)--Marx claims all matter has a self-cause of motion as its inherent attribute and mode of existence.
29. MUTUAL NEED (see CONTRADICTION)
30. MUTUAL REJECTION--(See CONTRADICTION)
31. MUTUAL RELATIONSHIP--(See CONTRADICTION)
32. PARTISANSHIP of PHILOSOPHY--Marx believed all philosophies arise from a particular (material) class environment for the purpose of upholding and justifying the class, especially the ruling class.
33. PROPLE--Those who have value, i.e. those who are working for the advancement of communism; those working against communism are non-people or non-persons, having no value and are eliminable.
34. PERSONALITY--(see PEOPLE)
35. PROGRESS--Any advance for the Marxist-Leninist position when the Dialectic is in process; Progress (or to be Progressive) is always linked with the advance of communism, that which hinders communism is reactionary or Fascist.

36. **QUALITATIVE CHANGE** (see CONPRADICTION)--As the result of the Dialectical process the existing. Qualitative state changes (leaps) abruptly and violently to a second, higher Qualitative state which is different from the first (See also #33). |
37. **QUANTITATIVE CHANGE**--All things or situations have a certain Quantitative (material) base; through the struggles of the opposites of Thesis and Anti-Thesis, the latter grows Quantitatively (materially); at some point, the Quantitatively-larger Anti-Thesis overpowers the Thesis in a leap to a higher Qualitative state.
38. **SOCIAL BEING**--Refers to the human in his particular social--especially class--environment; it is a materialist definition of a material being having certain material (economic) relations; social being is the material determinant of man's consciousness, ideas, desires, Spirit, etc.
39. **SOCIAL LABOR**--All men are necessarily a part of the society in order to survive, and each engages in social labor in order to survive; in reality, the communist party determines what is useful (if it advances communism) labor, and uses the concept to reward or punish people.
40. **SPIRIT**--Man's consciousness, ideas, desires, creativity, personality, etc.; Marx considers these to be secondary and of no power to change events; in fact, the contents and direction of these spiritual elements are determined by matter and natural laws.
41. **SYNTHESIS**--The new thing created as a result of the leap from the Dialectical struggle between Thesis and Anti-Thesis.
42. **THESIS**--The original thing as it appears to us; within it, however, is its own opposition, the Anti-Thesis, which will at some time overthrow it.
43. **UNITY/STRUGGLE of OPPOSITES**--In the Dialectic, all things have mutually opposite elements of Thesis and Anti-Thesis which both need and reject each other: Unity of the Opposites is considered temporary, transient, and abnormal, whereas struggle of Opposites is considered permanent and normal.

GLOSSARY--CRITIQUE AND COUNTERPROPOSAL DIALECTICAL MATERIALISM

6. **CIRCULAR MOVEMENT**--All things exist in Subject/Object relationships; as they have give-and-take action, the Object serves, or circles, the higher purpose of the Subject.
7. **DISCONTINUOUS MUTATION**--A recent theory pointing out the inadequacies of Darwin's "continuous evolution"; discontinuous mutation says there is an infusion of energy at different times that causes mutations to arise that have no immediate and gradual links to their forebears.
8. **DIVINE CHARACTER**--God's characteristics of Heart, Mind (emotion, intellect, will) = Logos, and creativity; man, as the image of God, also shares these characteristics; - these all exist within the Inner Sung Sang of God.

9. DIVINE IMAGE--God's "structural" characteristics, including sung Sang/Hyung Sang, Positive/Negative, Quadruple Bases and Origin-Division-Union action.
10. GIVE-and-TAKE ACTION--All things exist in Subject/Object relationships; when they are brought together by Prime Force, their interaction generates Give-and-take action, through which they continue to exist, act, and multiply.
11. MICROCOSM--Because men and women are created as the subjects over creation, the creation is in imitation of their characteristics for true and joyful correspondent relationship; thus, a person has all the ingredients of creation within himself--a microcosm.
12. PUNCTUATED EQUILIBRIUM--see #2.
13. PURPOSE--All things are created with a purpose, direction, and position; as such there are dual purposes for the Individual to maintain one's own being, and the higher whole to serve for a higher value to those above one's level.
14. REPULSION PHENOMENA--In nature, like charges repel one another; also male animals fight to lead the herd; these are not examples of Marxian conflict, but rather examples of repulsion phenomena, which exists for the purpose of maintaining and strengthening true Subject/Object relations for the benefit of the whole purpose.
15. SPIRIT--The eternal nature of man that is the seat of the value-seeking and value-actualizing desires; the Spirit is subject over the mind of man and seeks to head in the Heavenly direction by emphasizing love.
16. SPIRIT ELEMENTS--As the Spirit and Body of man have give and take together, they exchange elements; as the physical man does good things of love, he transfers to the spirit man Vitality Elements which help the Spirit to grow; the Spirit man returns to the physical man Spirit Elements, which make him feel good, and encourage more good actions.
17. VITALITY ELEMENTS--see #11.

GLOSSARY--HISTORICAL MATERIALISM--MARX

6. BASIC LAWS OF SOCIAL DEVELOPMENT-- 1) Every man is necessarily involved in the Production Relations of society through the a) socialization of production and b) ownership relations. 2) The Production Relations should correspond uniquely to the progress of the Productive Forces; 3) If the Production Relations restrain the progress of the Productive Forces, a revolution will occur and a new Production Relations will be established (the Productive Forces develop constantly while the Production Relations tend to remain static; both Production Relations and Productive Forces develop independently of man's will).
7. CAPITALISM--Fourth historical stage of class society, characterized by the class relationship of a capital-owning minority (bourgeoisie, capitalist) and the exploited minority (proletariat, laborer). The minority capitalists control the government; this "bourgeois democracy" is thus a dictatorship. The attainment of highly-developed industry (Productive Forces) should bring on the - proletarian revolution to establish socialism.

8. CLASS--Group of people, one of which can appropriate the labor of another due to the different places they occupy in an historically determined system of social production.
9. CLASSLESS SOCIETY--1) Originally, the primitive communal society which transformed into class society. 2) The communist society, attained as the second phase after the proletarian revolution and characterized by the withering away of the state.
10. CLASS SOCIETY--All societies previous to the socialist society.
11. CLASS STRUGGLE--By the dialectic, all things have antagonistic elements within themselves; in society this is manifested as antagonism between the ruling class which wields the political and economic power through the state, and the ruled class; the struggle between these classes is a political struggle for power.
12. COMMODITY--1) Item produced with intention of exchange, i.e., subject to demand to fulfill desire. 2) Complex of Use Value and Exchange Value; 3) Must have quantity of labor expended upon the material through the production process, without such congealed labor quantity there can be no commodity.
13. COMMUNISM--Sixth and final stage of society. Characterized by a return to classless society but on a very high level of productive forces. Labor a joy, end of class struggle. The beginning of true history.
14. DEMOCRACY--1) Bourgeois: system of government in the West in which the minority of capitalists exerts control through their politicians under the appearance and form of popular government. 2) Proletarian: with the abolition of class distinction, there is a conflict of ° interests and no need for other political parties; all people are workers so the majority obviously are ruling, but the dictatorship lasts only until all reactionary (selfish class-oriented) interests are eliminated.
15. DEMOCRATIC CENTRALISM--All lower political organs subservient to higher.
16. DICTATORSHIP OF THE PROLETARIAT--In the socialist stage, society will be ruled (the dictatorship) by the majority (the proletariat) which will seek to eliminate the reactionaries (capitalists) and establish a truly classless society. With classes abolished, this is a true democracy with rule by the majority.
17. FEUDALISM--Third historical stage of class society characterized by class relationships of a minority (lords) holding the land and the majority (peasants) having certain minimum rights but bound to the land. 'he advance of the Productive Forces to machinery and factory organization brought on the bourgeois revolution which established capitalism.
18. FORMS OF SOCIAL PROGRESS--(PRODUCTIONS RELATIONS--Society has progressed through a variety of forms as the manifestation of class conflict and revolution.) See PRIMITIVE COMMUNAL, SLAVE SOCIETY, FHUDALISM, CAPITALISM, SOCIALISM, COMMUNISM.
19. FOUNDATION--In society there are the foundation and superstructure; the foundation is made up of the Production Relations, the super- structure consists of the ideologies and institutions in the society. They bear the following relationship to dialectical materialism:

$$\frac{\text{Superstructure}}{\text{Foundation}} = \frac{\text{Ideologies + Institution}}{\text{Prod. Rel. (Economic)}} = \frac{\text{Spirit}}{\text{Matter}} = \frac{\text{Consciousness}}{\text{Social Being}}$$

20. HINDRANCE--The Production Relations (or economic system) forms a certain environment allowing the Productive Forces to develop when the Productive Forces develop to a level no longer compatible with the established relations, those Production Relations come to restrain the Productive Forces.
21. IDEALISM--Viewpoints that men first develop ideas and then institutions corresponding to those ideas.
22. IDEOLOGIES--Viewpoints of the ruling class; part of the super- structure.
23. INSTITUTIONS--Facilities through which ideologies are put into practice: legislature, churches, schools, etc.
24. LABOR POWER--1) Man's expenditure of a time-quantity of Abstract Human Labor (nerves and muscles), 2) Experience and skills, the human position of Production Force, 3) A special type of commodity.
25. LEAP--A qualitative change to a higher stage in society caused by the reversal of ruling and ruled positions through social revolution.
26. MATERIAL CAUSES--The continuous advance of the Production Forces.
27. MATERIAL CIRCUMSTANCES--Man's environment, production, and class relationship.
28. MATERIALISM--Viewpoint that changes in material and social conditions come first, then changes in ideas or consciousness corresponding to them.
29. MEANS OF PRODUCTION--Tools, buildings, machinery, raw materials.
30. MODE OF PRODUCTION--1) Method of producing necessities of life, i.e., particular to a particular stage of society (e.g., agriculture/feudal; factory/capital), 2) Determines the distribution of products through the class structure and the superstructure, 3) Is composed of the Production Relations and Productive Forces.
31. OBJECTIVE LAWS--Natural laws discovered by science. and unchangeable by human whim, (e.g., laws of gravity, refraction, gases, etc.)
32. OWNERSHIP--For the Production relations to be established, the means of production and the product itself must be the property of some individual or group.
33. PRIMITIVE COMMUNAL SOCIETY--Original human society: The means of production were commonly owned; neither class nor exploitation present; labor specialization and development of tools caused desire for private ownership, and institution of slavery.

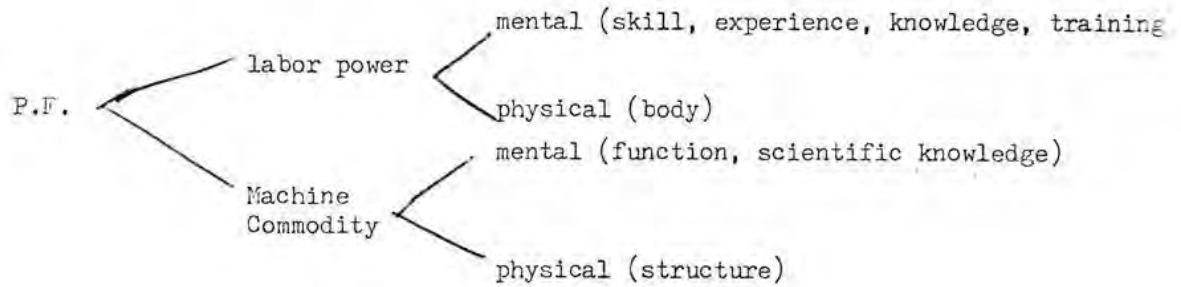
34. PRINCIPLES OF HISTORICAL MATERIALISM--1) All events and phenomena in society occur because of social conditions (Production relations) stemming from material causes (Production Forces), 2) Results which actually emerge from man's subjective desire (and activity) are not those he desired, but something other, a) When various historical events resemble one another, similar causes and effects are in operation.
35. PRODUCTION RELATIONS--1) Men (laborers) have material RELATIONSHIPS centering on a) Production (to other laborers); to superiors; to the product itself, b) Means of Production (to the owner of the means; to the means themselves), c) Exchange (to the owner or seller of the product and the product itself). The society itself, composed of certain classes peculiar to that stage of social development, 3) The economic system itself, 4) Develops in alternate stages of gradual growth and abrupt leaps.
36. PRODUCTIVE FORCES--1) Man's labor power and the tools, i.e., the y means of production. 2) Develop constantly, independently of man's will, from material necessity.
37. PROGRESS OF PRODUCTIVE PORCES--By an inner Dialectic.
38. PROGRESS OF PRODUCTION RELATIONS--Stages of Production Relations (static) corresponds to development of developing Production Forces but in terms of social phenomena this is the contradiction between the antagonistic classes, reaching its greatest force in revolution, and overthrowing the old Production Relations and establishing a new Production Relations based on that stage of the developing Productive Forces (the developed Productive Forces is the necessary cause).
39. REACTIONARY--One trying to maintain the old way of society; generally a member of the ruling class. May be other-class person not having advanced thinking, still duped by the superstructure of the ruling class.
40. SLAVE SOCIETY--Second stage of society, characterized by a class relationship of a minority (slave-owners) holding exclusive privileges and the majority (slaves) having no rights. The developing Productive Forces into iron tools manifested itself in slave society.
41. SOCIAL CONDITIONS--The particular manner of exploitation of a a set of Production Relations and its corresponding superstructure.
42. SOCIALISM--Fifth stage of society transitional between capitalism and communism. Here, class society and the State, as the instrument of class oppression are abolished and under the guidance of. the dictatorship of the proletariat, reactionaries are eliminated. The Productive Forces continue to advance until communism can be attained. .
43. SOCIALIZATION OF PRODUCTION--Production of goods is a collective (social) activity and the EXCHANGE of one's particular goods for another's is also a collective (social) activity; these make it inevitable that man is a part of the Production Relations.
44. SOCIAL PROGRESS--Development of higher forms of society, i.e. higher levels of production relation; the economic system.
45. SOCIETY--A particular set of Production Relations; the economic system.

46. STATE--A special organization of the ruling class, the minority, to suppress and oppress other classes, the majority.
47. STATE POWBR--The means of force developed by the ruling class to maintain the state police, army, prisons, laws, etc.
48. SUPERSTRUCTURE--Ideas, "spirit;" various ideologies (views) and institutions of the ruling class which seek to serve and strengthen the new foundation and to annihilate the old superstructure and foundation; political, religious, philosophical views, etc.
49. VIEWS--Thoughts, opinions, concepts; political, legal, religious, philosophical: the ideologies.

GLOSSARY--HISTORICAL MATERIALISM--COUNTERPROPOSAL

1. BASIC DESIRE--Universal and permanent desire within which is common to all men; the internal purpose is to realize and seek truth, beauty, goodness, and love, and the external purpose is to realize and seek sustenance and multiplication.
2. DESIRE--Impulse to realize individual perfection in relation to the three blessings: man's BASIC DESIRES are actualized in the phenomenal world as REALISTIC DESIRES.
3. ETHICS--Norm of individual action in family relations; social, national, business and world ethics are all types of expansion of the family ethics. The objective standard.
4. GIVE AND TAKE RELATIONS--Relationships between (relative) subject and object pairs reflecting God's nature of polarity; all things are created with such polarity. Inner Give and fake is centered on heart or ethics, Outer Give and Take is centered on body or material.
5. IDEAL OF CREATION--To establish the Heavenly Kingdom centered on the Four Position Foundation, inwardly for life of truth, beauty, goodness, and love and outwardly for ideal physical conditions.
6. INVENTION--The result of combining spiritual and material elements through Give and Take relations.
7. LAW OF SEPARATION OF GOOD AND EVIL--As the result of the fall, man came to face two masters. Cod could not begin the dispensation of restoration through fallen man, but had to work to separate the good and evil from him on every level- from Cain and Abel on the individual level to the worldwide separation in the last days between democracy and communism.
8. MORALITY--Standard of conduct based on internal "duty." Subjective standard.
9. PRIMITIVE COMMUNAL SOCIETY--Lack of Material conditions prevented fallen man from expressing his Satanic desire: neither Cod nor Satan could abide that situation. With specialization, fallen man could express fallen desires realistically, through hostile Class relationships.

10. PRODUCTION FORCES--(Production forces equal labor power and tools) God created man to reflect His image and polarity; man's nature, and therefore his labor power, can be expressed in polarity as his inner element (mental) and outer element (physical). Man also inherited God's creativity: the things he creates also bear man's polarity of mental and physical.



11. PRODUCTION RELATIONS--One kind of Give and Take relationship, centering on outer desire for ideal physical conditions in pursuit of the Heavenly Kingdom (Marx' Production Relations are the Production Relations of fallen man centering on material). The Production Relations cannot be viable without spiritual relationships too.
12. PROGRESS OF PRODUCTION RELATIONS-- 1) Due to the will of the sovereign. 2) Protecting Consciousness, 3) The stage of development of social and material conditions, 4) God's dispensation through the Law of the Separation of Good and Evil. These four must occur simultaneously.
13. PROGRESS OF PRODUCTIVE FORCES--Progress of creative powers through 1) scientists' cumulative knowledge and experience and 2) will, 3) with God's dispensation on 4) the material foundation.
14. REALISTIC DESIRE--The actualization of basic desire in the phenomenal world by means of specialization, transformations, extensions, or combinations; they are specific and temporary (or possibly as long as necessary, i.e., or more closely Basic, tending to be universal and permanent).
15. REVOLUTION--Struggle between man and man, each seeking to fulfill his Basic Desire in a Realistic, but selfish and Satanic manner; when social conditions, protesting consciousness, and God's dispensation are aligned, then a revolution will occur (if the rulers refuse to come to God's side).
16. SOCIETY--An ethical system established centered on the Four Position Foundation. Mankind will live with our center, God, and establish an ethical relationship of brothers and sisters with God as the Parent.
17. STATE--Several factors are involved in forming the state: sovereign population, land, God's dispensation, Satan's opposition; sovereign's alignment.
18. SUPERSTRUCTURE--Not merely ideological (ideas, will), but also includes material factors such as buildings, transportation and facilities, thus both spiritual and material factors.

GLOSSARY--ECONOMIC THEORY--MARX

1. ABSOLUTE SURPLUS VALUE--The surplus value gained by prolongation of the Total Working Hours over the Necessary Working Hours.
2. ABSTRACT HUMAN LABOR--1) This labor consists of the expenditure of man's nerves and muscles, 2) Common to all types of labor expended, however unique the Use Labor required for the particular commodity. 3) Gives rise to exchange value because AHL (nerves and muscles) is quantitatively comparable by using time as a standard. 4) There are two divisions of AHL: experiential (skilled and unskilled) and qualitative (complex and simple).
3. CAPITAL--1) The various production elements combined to produce a commodity. 2) Two types: constant capital and variable capital.
4. CENTRALIZATION OF CAPITAL, LAW OF--Because of competition, capitalists seek to add more machinery (see "relative Surplus Value"); this requires capital accumulation. Those who have capital will drive out of business those who do not, and the smallest will themselves become laborers; the large will be able to overcome the smaller and establish monopolies, thus concentrating capital into the hands of the few.
5. COMPLEX LABOR--1) Requires more strength and/or diversity than simple labor. 2) Value of a commodity produced with simple labor is less than the value of a commodity produced with complex labor.
6. CONSTANT CAPITAL--That capital which does not create (or multiply) value (unchangeable capital); raw material and machine depreciation. Those forms of capital merely transfer their value into the finished product, appearing there as commodity value.
7. CONVERSION--1) When commodities are exchanged in the market place, the conversion (from skilled, unskilled, or complex labor) into simple labor takes place by comparison of price. 2) This is considered valid because we are still speaking of labor quantity according to the Labor Theory of Value.
8. EQUALITIES--Total Labor Quantity =

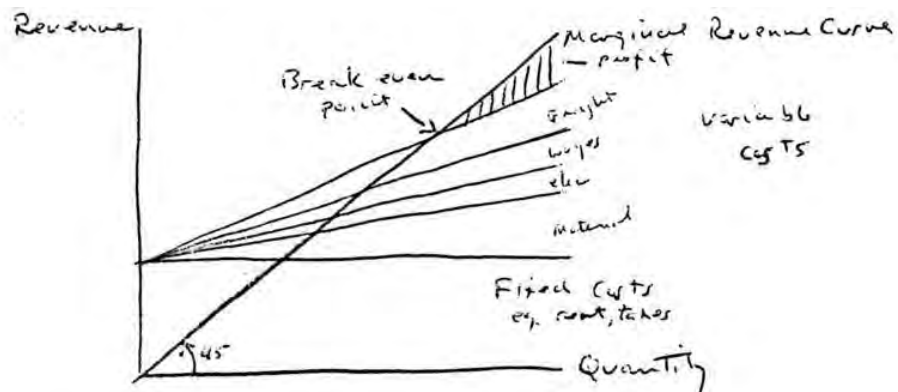
a) Necessary Labor	+	Surplus Labor
b) Paid Labor		Unpaid Labor
c) Value		Surplus Value
d) Necessities/Life		Unpaid Labor
e) Necessary Wk. Hours		Surplus Hours
f) Wages		Profit
(Compulsory)		(Exploited)
9. EXCHANGE VALUE--Quantitative element which is common to all commodities allowing comparison and therefore exchange.
10. EXPLOITATION--The appropriation of the value created by the laborer in abundance of the cost of his necessities, i.e., the surplus value; this is unpaid labor.

11. INCREASING POVERTY--One of Marx' "laws", that with advancing capitalism there will be increasing poverty.
12. LABOR--There are two types of labor categories, Use Labor and Abstract Human Labor.
13. LABOR THEORY OF VALUE--Fundamental part of Marx' Value (Economic) Theory; labor quantity equals value.
14. LABOR QUANTITY--Equal to the exchange value of the commodity, and is estimated by using the average working hours as the standard.
15. LIEBERMAN'S THEORY OF PRODUCTION PROFIT--Adopted in 1965 in Russia to try to prevent economic stagnation and human and material waste; allowed a limited profit motive (bonus) based on sales rather than production.
16. LAWS OF ECONOMIC MOVEMENT--"Laws" discovered by Marx proving that the capitalist society must fall because of its internal contradictions: 1) tendency of the rate of profit to fall, 2) Increasing Poverty, 3) Centralization of Capital.
17. NECESSARY LABOR--Quantity of labor required to earn "necessities of life," equal to "necessary hours," equal to wage.
18. NECESSARY LABOR HOUR--Time required to earn enough to purchase the "necessities of life," equal to the wage received.
19. NECESSITIES OF LIFE--1). Amount of natural materials necessary for self-sustenance and to provide for family (to produce a fresh labor force). 2) Equal to the wage.
20. PAID LABOR--The quantity of labor for which the laborer receives his wage; "necessary labor."
21. PRODUCTION PROCESS--The process of producing commodities by combining various production elements, collectively called capital.
22. PROFIT--Equals surplus value, the element produced during the production process which becomes real profit when turned into cash in the market. 2) Profit is made only by selling a commodity at its value, not above its value, 3) Profit cannot be made in the market place.
23. RELATIVE SURPLUS VALUE--The surplus value gained by curtailing the "necessary working hours" (and possibly the "total working hours") through the addition of machinery to the production process.
24. SIMPLE LABOR--1) Expenditure of simple labor by an average per 2) Skilled, unskilled, and complex labor can all be converted into simple labor.
25. SURPLUS HOURS--1) Time which the laborer is forced to work after having earned the "necessities of life." 2) Here surplus value (profit) arises and is appropriated solely for the capitalist's use.
26. SURPLUS LABOR--Amount of labor the laborer is forced to do AFTER having worked what is necessary for his sustenance.

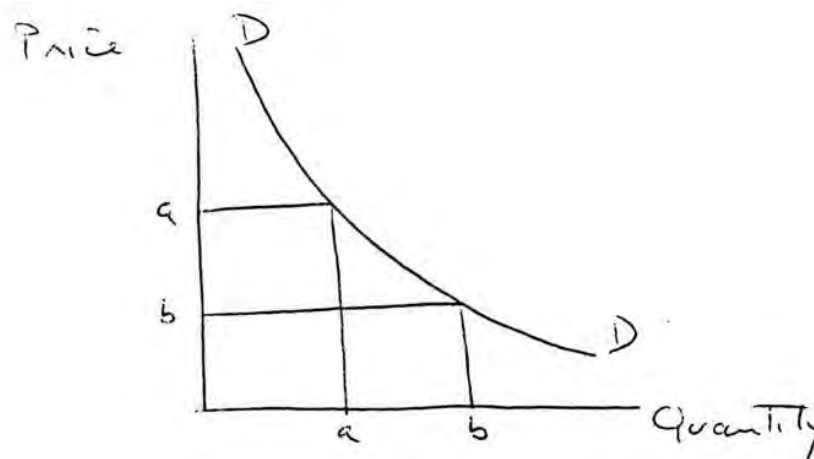
27. SURPLUS VALUE--1) Equals profit, 2) The element produced during the production process which becomes real profit when turned into cash in the market, 3) Unpaid labor.
28. SURPLUS VALUE THEORY--The major part of Marx' Labor Theory of Value pointing out the manner of the capitalist's exploitation of the laborer.
29. TENDENCY OF THE RATE OF PROFIT TO FALL, LAW OF--Unable to increase "total working hours," the capitalist seeks to decrease "necessary hours" by introducing machinery; this enables the price of the commodity to be decreased; because of competition, other capitalists will also add machinery and lower their prices still lower, thus prices and profit will fall more and more.
30. TOTAL LABOR QUANTITY--The total time-quantity that the laborer actually works, a portion of which he is paid for (paid labor = value) and a portion of which he is not paid for (unpaid labor = surplus value).
31. UNPAID LABOR--The Labor for which the worker is not paid; surplus value.
32. USE LABOR--Creates the variety of commodities; includes the particular skills, material, and design to make the particular commodity. 2) Gives rise to Use Value, these particular labors cannot be compared,
33. USE VALUE--Quality of being useful to men; utility; not the source of true (exchange) value because "usefulness" of different commodities cannot be compared in order to facilitate exchange.
34. VALUE--Time-quantity of Abstract Human Labor; also used as equal to paid labor.
35. VARIABLE CAPITAL--1) That capital which creates or multiplies value (changeable capital): Labor Power, 2) Laborers qualitatively transform materials with the use of machinery, thus multiplying value, i.e., the laborer transfers his own value plus more (which is surplus value).
36. WAGES--1) Amount earned equal to the quantity of "necessities of life". 2) Represent a definite amount of labor time called "necessary hours."

GLOSSARY--ECOMOMIC THEORY--COUNTERPPROPOSAL

4. BREAK EVEN POINT--1) A chart plotting marginal revenue (revenue for a given price unit) on the vertical axis and quantity on the horizontal axis; the marginal revenue curve is at a 45-degree angle dividing the axes; thus, each unit increases revenue by one increment. 2) Fixed costs are plotted horizontally and variable costs (those that vary as production increases) are plotted at the respective rates of increase. 3) The break even point is where the total revenue curve and the sum of the fixed and variable cost curves intersect. 4) Above this point profit begins. 5) This curve for various prices is compared with expected equilibrium curves (see #9).

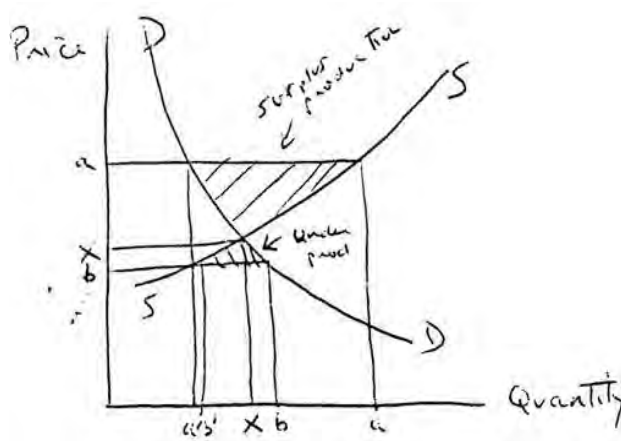


5. CARTEL--A voluntary, often international, combination of independent and private enterprises supplying like commodities or services that agree to limit their competitive activities by regulating quantity and/or quality of output, fixing prices, exchanging techniques, etc.
6. COMMODITIES--Things which are bought and sold, but foremost, they are daily necessities.
7. DAILY NECESSITIES--1) Things necessary to satisfy human desire, 2) God created man to share in His own creation by giving him all the universe to fulfill that purpose uniquely; thus, man needs all things; his needs and desires are endless.
8. DEMAND CURVE--A graph plotting price on the vertical axis and quantity on the horizontal axis; the demand curve is drawn downward to the right, demonstrating that as the price increases, demand (quantity) decreases, and as price falls, the demand will increase; price and quantity very inversely (see SUPPLY CURVE and EQUILIBRIUM).



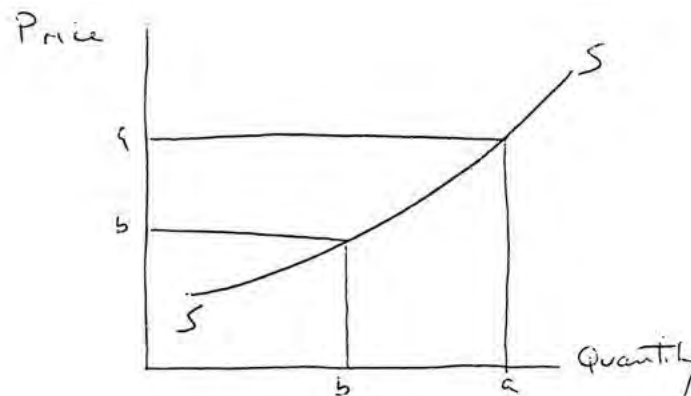
9. DUOPOLY--A market situation in which two competing sellers hold the controlling power of determining the amount and price of a product or service offered to a large number of buyers.
10. EFFECT OF USE VALUE--1) The satisfaction the consumer feels by having his desire (efficacy) met by purchasing a 'se Value (commodity); likewise the satisfaction the producer feels by having his desire (profitability) met by producing and selling the Use Value. 2) Satisfaction is a mental feeling; a person knows when he is satisfied.

11. EFFICACY--1) Power to produce an effect, the usefulness of the commodity; 2) The subjective quality residing within the consumer: his desire for a commodity; 3) Varies by person, place, and time. (See PROFITABILITY, UTILITY)
12. EQUILIBRIUM--A graph plotting price on the vertical axis and quantity in the horizontal axis; two curves are involved: the Demand Curve and the Supply Curve. (See #5, #20) Equilibrium for the market is the point at which the Demand and Supply Curves intersect, demonstrating that at that price (x) all that the suppliers are willing to supply will be taken by the consumer; at a higher price (a) there will be surplus production; at a lower price (b) there will be underproduction.



13. FIXED COSTS--1) Those constant costs which the producer must meet whether producing at full capacity or not producing at all. e.g., rent, interest, mortgages, property taxes. 2) On a break-even chart, designated by the area horizontal to the base line at the level of those costs, summed. (See Break-Even Chart)
14. IMPERFECT COMPETITION--Competition among sellers of inhomogeneous products in which the sellers are sufficiently few in number so that each exerts an influence on the market.
15. LABOR FORCE--One type of life power stemming from man's creativity.
16. LAISSEZ-FAIRE CAPITALISM--The early form of capitalism characterized by many small and growing producers founded upon the belief that all men were equal (capitalist and laborer) and individually established contracts between themselves. Thus, there were no unions and no government intervention.
17. MONOPOLISTIC COMPETITION--Competition among sellers whose products are similar but not identical and take the form of product differentiation and advertising with less emphasis on price.
18. MONOPOLY--Ownership or control that permits domination of the means of production or market, including controlling prices legally by grant or patent or ownership of source of supply, etc.
19. OLIGOPOLY--A market situation in which each of a limited number of producers is strong enough to influence the market but not strong enough to disrupt the reaction of all competitors.

20. PERFECT COMPETITION--Economic market in which 1) there are so many sellers that none can dominate the market or affect price or quantity; 2) Sellers are free to enter or leave the market as they please; 3) There are so many buyers that none can dominate the market and affect price or quantity; 4) Mobility of product and labor to prevent any shortage of either.
21. PROFIT--1) Social reward returned to those engaged in the activity of creating value; 2) Use Value is the source of profit; 3) The amount remaining after all production costs have been met.
22. PROFITABILITY--Quality that appeals to the producer to satisfy his desire for producing the commodity; 2) Varies by person, place, or time (See EFFICACY and UTILITY).
23. SUPPLY CURVE--A graph plotting price on the vertical axis and quantity on the horizontal axis. A supply curve goes upward to the right, demonstrating that as the price increases the amount the producer is willing to supply increases, and as the price falls the quantity (supply) will fall, i.e., price and quantity vary in the same direction (See DEMAND CURVE, EQUILIBRIUM).



24. TRUST--A combination or aggregation of business entities formed by any of various means, generally to reduce competition by pooling resources or profits.
25. USE VALUE--1) The essence of commodity value, the usefulness of the commodity; 2) Arises from the purpose of manufacture and techniques; value.
26. UTILITY--Objective quality within the commodity which is usefulness itself; based on utility it is possible to have efficacy and profitability.
27. VARIABLE COSTS--1) Those costs which increase or decrease as productive quantity increases or decreases, e.g. labor overtime, raw materials, progressive taxation, utilities, etc. 2) These are designated by lines rising to the right generally in some direct proportion to the quantity produced; on a break-even chart these lines begin at the vertical axis on the point of the level of the Fixed Costs Curve. (See Break-Even Chart)

PRINCIPLES OF THE COUNTERPROPOSAL

Counterproposal 1) True Love

True love = the love that (only and always) is bound within each person's network of relationships, which were given to them by God.

(as opposed to (love ~~without being true~~) the mere affection/attraction between two random people, regardless of (or oblivious to) God's greater design for them).

Counterproposal 2) Dual Characteristics

God created mankind as combinations of pairs of Dual Characteristics; for example each and every person's spirit/soul is to function as subject/initiator (like the right hand of a right-hander), as well as each and every person's physical body, was intended to function as object/supporter (like the left hand of a right-hander) - the goal of both being to unite with each other in harmony.

Counterproposal 3) God's design for all relationships

The subject partner was designed to naturally initiate (like the right hand of a right-hander), whereas the object partner was designed to respond/support naturally (like the left hand of a right-hander) - the goal of both being to unite with each other in harmony.

Counterproposal 4) Four Position Foundation

Abstract conceptualization of the ideal relationship between God and mankind, emphasizing 4 positions (i.e. as in compass positions of North, South, East and West); beginning with and centering on the origin, God (in the position of North); on mankind's level, divided into a subject position (West) and an object position (East); the union of the 3 forenamed co-creators, culminating in the establishment of a new position (South).

Practical examples:

An individual person

God (in the North position); the soul/mind of the individual person in the subject position (West); the physical body of that individual person in the object position (East); the union and mutual goal (of the N, W and E positions) being: co-creation of an ideal mature individual person (in the position of S) - *a peaceful individual*.

The bond of husband/wife

God (in the N position); the husband in the subject position (W); the

wife in the object position (E); the union and mutual goal (of the N, W and E positions) being: establishment of an ideal bond as couple (S) - *a peaceful couple, the core of a peaceful family and society.*

A farming couple and their farm

God (in the N position); the farming couple in the subject position (W); their farm in the object position (E); the union and mutual goal (of the N, W and E positions) being: establishment of an ideal bond of harmony between mankind and nature (S) - these forenamed models, multiplied infinitely = *a world of peace.*

Counterproposal 5) Partnership with God

God expects to naturally initiate (like the right hand of a right-hander), whereas mankind is expected to respond/support naturally (like the left hand of a right-hander) - the goal of both being: to unite with each other in harmony - generating lasting love/appreciation for both God and mankind. However mankind's compliance with this ideal, can only come about voluntarily - God created each and every person with a free will.

Counterproposal 6) Man's Portion of Responsibility

Albeit God's portion of responsibility is enormously big, compared with the tiny portion of responsibility that each of us as individuals has, BUT for God's will to be done in my realm, my (albeit tiny) part is the key - i.e. if I fulfill my portion of responsibility, God's will can be done; however, if fail to fulfill my portion of responsibility, God's will is blocked.

We have been given the freedom to make that conscious choice. Whereas it is important to note: ignorance of that challenge is tantamount to failing it.

Counterproposal 7) Spiritual Growth

Although the physical bodies of each and every person age automatically (if they like it or not), THE SPIRIT/SOUL of each individual unfortunately DO NOT GROW AUTOMATICALLY. Unless a person selflessly does the will of God, their (invisible) spirit/soul does not develop passed a young-teenager level of immaturity. A prerequisite for my spiritual growth is: my making selfless conscious effort (voluntarily from inside my own self).

Counterproposal 8) The Cause of Evil

Evil was neither conceived of nor created by God. However in the beginning of human history, God set certain boundaries that were required to be heeded. Historical figures at that time, were created with a free will - to either fulfill their responsibility or not. The

unfortunate course of events was: that the immature first ancestors of mankind failed to heed those boundaries - blocking the way for God to be thereafter directly involved.

The ensuing development of human history was terrible - as we all know: evil seemed to run rampant, causing much too much grief from the beginnings of time - among others, evidenced by the heart-breaking track-record of the deceptions of communism.

Counterproposal 9) The Goal of Human History

The important message here is: evil was never intended, and also doesn't have to accompany human history any further, if enough righteous people grasp that, recognize the deficiencies involved and determine to pull together to rectify those historical mistakes. In any case, we (all descendants of sinners) could never accomplish such a monumental task by ourselves. (Just to draw your attention to a bright light of hope) that is why God promised to send the Messiah/2nd Coming - to show us the way - to realize a sustainable future of true love.

APPENDIX 2.

Alinsky's 13 "Community Organizing Rules" [*Rules for Radicals, a Pragmatic Primer for Realistic Radicals* (pp. 126-130)Rearranged]

Why Saul Alinsky? Alinsky was a "community organizer". A "community organizer" is a person, already psychologically hostile to authority and "the present". They are unhappy and have the need to "change, change, everything must change." Accordingly, they seek out others who share some grievance, organize them to create confrontational demands, often violent. His book, *Rules for Radicals, a Pragmatic Primer for Realistic Radicals*, was written in 1971, at the end of his life, because he felt contemporary liberals were insufficiently revolutionary in demanding change. 1971 was the climax years of American anti-Vietnam War riots that radicalized millions of young people. Hillary Clinton wrote her thesis praising Alinsky and approached him to become a community organizer with him, but was rejected because it was clear she had her own agenda. Barak Obama, however in 1983 did decide to become a community organizer and helped organize some events in Chicago. When we look at Obama's administration, he and his people immediately began the routine of numbers 4 through 8 as re-arranged below [*I have used Alinsky's original numbering, but have re-grouped by similarity of purpose to show how they build. Alinsky just listed them as the points came to mind.*] Accusation, blaming the previous administration for everything, and repeating over and over and over ["freezing"]. #9 is being used very effectively to get corporations to fall in line with woke demands for *Critical Race Theory*; Marxist Antifa and Black Lives Matter riots.

RULE 1: "Power is not only what you have, but what the enemy thinks you have."

Power is derived from 2 main sources – money and people. "Have-Nots" must build power from flesh and blood. Loud, noisy persistent accosting of targeted people organizations at home/office/street, encircling and with signage; phone onslaughts.

RULE 2: "Never go outside the expertise of your people."

It results in confusion, fear and retreat. Feeling secure adds to the backbone of anyone. (MH: *Organizations under attack wonder why radicals don't address the "real" issues. This is why. They avoid things with which they have no knowledge. They don't want explanations and details, use buzzwords. They refuse to debate, but only shout down and use inflammatory accusations: racist, homophobic, hater*)

RULE 3: "Whenever possible, go outside the expertise of the enemy."

Look for ways to increase insecurity, anxiety and uncertainty. (MH: *This happens all the time. Watch how many persons and organizations under attack are blind-sided by seemingly irrelevant arguments that they are then forced to address or "denounce".*)

RULE 4: “Make the enemy live up to its own book of rules.” *(MH: This is a serious rule. Especially true for Christians who recognize themselves as fallen persons who can never live up to moral ideals in ALL things. The besieged person or entity’s very credibility and reputation is at stake, because if activists catch it lying or not living up to its commitments, they accuse, accuse, accuse to continually chip away at the damage.)*

RULE 5: “Ridicule is man’s most potent weapon.”

There is no defense. It’s irrational. It’s infuriating. It also works as a key pressure point to force the enemy into *concessions*. *(MH: Pretty crude, rude and mean, huh? They want to create anger and fear.)*

RULE 13: “Pick the target, freeze it, personalize it, and polarize it.”

Cut off the support network and isolate the target from sympathy. Go after people and not institutions; people hurt faster than institutions. *(MH: This is cruel, but very effective. Direct, personalized criticism and ridicule work.)*

RULE 8: “Keep the pressure on. Never let up.”

Keep trying new things to keep the opposition off balance. As the opposition masters one approach, hit them from the flank with something new. *(MH: Attack, attack, attack from all sides, never giving the reeling person or organization a chance to rest, regroup, recover and re-strategize.)*

RULE 9: “The threat is usually more terrifying than the thing itself.”

Imagination and ego can dream up many more consequences than any activist. *(MH: Perception is reality. Large organizations always prepare a worst-case scenario, something that may be furthest from the activists’ minds. The upshot is that the organization will expend enormous time and energy, creating in its own collective mind the direst of conclusions. The possibilities can easily poison the mind and result in demoralization. Republicans are always afraid to take a principled stand because of fear of the “public.” Organizations will cave to extortionist demands and make large payments to avoid adverse publicity.)*

RULE 10: “The major premise for tactics is to develop operations that will maintain a constant pressure on the opposition.” Like #8, the goal is to make a strategy for rolling tactics for destruction *(MH: e.g., a favorite tactic of communist-dominated unions was to call rolling strikes among related industries to harm the economy and get their demands.)*

RULE 11: “If you push a negative hard enough, it will push through and become a positive.”

Violence from the other side can win the public to your side because the public sympathizes with the *underdog*. *(MH: Unions used this tactic. Peaceful [albeit loud] demonstrations*

during the heyday of unions in the early to mid-20th Century incurred management's wrath that eventually brought public sympathy to their side.)

RULE 12: "The price of a successful attack is a constructive alternative."

Never let the enemy score points because you're caught without a "solution" to the problem. *(MH: Activist organizations have an agenda, and their strategy is to be given a forum to wield their power and force a leftist "compromise" solution. But the resolution is quickly breached or enhanced by another conflict issue)*

RULE 6: "A good tactic is one your people enjoy."

They'll keep doing it without urging and come back to do more. They're doing their thing, and will even suggest better ones. *(MH: Radical activists, in this sense, are no different than any other human being. We all avoid "un-fun" activities, and but we revel at and enjoy the ones that work and bring results. Essentially this is a process of training people to be sociopathic: impulsive, unempathetic, violent, narcissistic.)*

RULE 7: "A tactic that drags on too long becomes a drag."

Don't become old news. *(MH: Even radical activists get bored. So to keep them excited and involved; organizers are constantly coming up with new tactics. They rotate topics to keep others off balance)*

COMPARATIVE QUOTES FROM TROTSKY ET AL.

(Selected from my longer quote-gathering)

Why Trotsky? Trotsky was Lenin's lead man as provocateur to raise grievances into violent riots and anti-authority terror. His goal was to create general leaderless chaos into which Communists could impose themselves to direct the mob to the Communist planned ends. During the Russian revolution, he led the Red forces on trains to fight any government loyalists [If you read the book, or saw the movie, "Doctor Zhivago", he was portrayed as Skelnikov]. After Lenin's death, he contended with Stalin for power. Stalin believed in "Communism in one country first"; Trotsky believed in "permanent revolution" worldwide for a Communist world. Trotsky fled Russia but through his supporters he was able to set up the "Socialist Workers Party" (or other names) throughout the Western world. These Trotskyist parties followed his philosophy of insinuating themselves into unions or any grievance grouping to take control and direct them into violent confrontations. His philosophy, methods, and tactics influenced many others as well.

Communist Morality

We therefore reject every attempt to impose on us any moral dogma whatsoever as an eternal, ultimate, and forever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations. We maintain on the contrary that all former moral theories are the product in the last analysis, of the economic stage at which society has reached at that particular epoch. (Engels, Ludwig Feuerbach and the End of Classical German Philosophy, 109)

We repudiate all morality derived from non-human and non-class concepts...our morality is entirely subordinated to the interests of the interests of the class struggle...morality is what serves to destroy the old exploiting society. (Lenin, Selected Works 2, 667)

It is very often a petty bourgeois conception that we should have a free individuality. It is only a fiction, an error. We are not free...[T]he necessity of the body is the only real freedom given to animals in any question and man is an animal. (Trotsky, Transition Program for Socialist Revolution, 157.)

As for us, we were never concerned with the Kantian-priestly and vegetarian-quacker prattle about the sanctity of human life. (Trotsky, Dictatorship Versus Democracy, 63)

Deception

Not one of our demands will be realized under capitalism. That is why we are calling them transitional demands. It creates a bridge to the mentality of the workers and then a material bridge to the socialist revolution. (Trotsky, Transition Program for Socialist Revolution, 129)

We prefer a democratic bourgeois regime...because it is more favorable to the organization and struggle of the working class [than an authoritarian state]. (Novak, The Role of the Transitional Program in the Revolutionary Process, 56). [George Novak is a leader in Trotsky's Socialist Workers Party]

We should support whatever the enemy opposes and oppose whatever the enemy supports. (Mao, Questions from Chairman Mao, 15)

For us it is a transition program; but for them it is the program...In our mind it leads to the dictatorship of the proletariat. (Trotsky, Transition Program for Socialist Revolution, 122)

The draft program is not a complete program...The beginning of the program is not complete. The first chapter is only a hint and not a complete expression. Also the end of the program is not complete because we don't speak here about the social revolution, about the seizure of power by insurrection, the transforming of capitalist society into the dictatorship of the socialist society. (Trotsky, Transition Program for Socialist Revolution, 138)

The necessity of systematically fostering among the masses THIS, and just this point of view about violent revolution lies at the root of the whole of Marx' and Engel's teaching...the replacement of the bourgeois by the proletarian state is impossible without a violent revolution. (Lenin, State and Revolution, 20)

We must penetrate the masses... We must fool them as we fool the police. (Trotsky, Transition Program for Socialist Revolution, 157)

The Fourth International supports every, even if insufficient demand, if it can draw the masses to a certain extent into active politics. (Trotsky, Transition Program for Socialist Revolution, 90)

Marxism keeps constantly alert for openings in which the elements of the Transition Program can be inserted to help convert the less radicalized state into a more radicalized one. (Novak for SWP, The Role of the Transitional Program in the Revolutionary Process, 50).

We say you cannot impose your will through a reformist party but only through a revolutionary party. (Trotsky, Transition Program for Socialist Revolution, 123)

Building the Communist Society

Accounting and control—these are the chief things necessary for the organizing and correct functioning of the FIRST PHASE of Communist society, All citizens are here transformed into employees of the state, which is made up of armed workers. (Lenin, State and Revolution, 83)

[E]scape from national accounting and control will inevitably become increasingly difficult. Such a rare exception, and will probably be accompanied by such swift and severe punishment (for the armed workers are men of practical life, not sentimental intellectuals, and they will scarcely allow anyone to trifle with them) that very soon the NECESSITY of observing the simple fundamental rules of every-day life in common will have become a HABIT. The door will then be wide open for the transition from the first phase of communist society to its higher phase. (Lenin, State and Revolution, 84-85)

Until the highest phase of communism arrives, the Socialists demand the STRICTEST control by SOCIETY AND THE STATE, of the quantity of labor and the quantity of consumption...by a STATE of ARMED WORKERS. (Lenin, State and Revolution, 90)