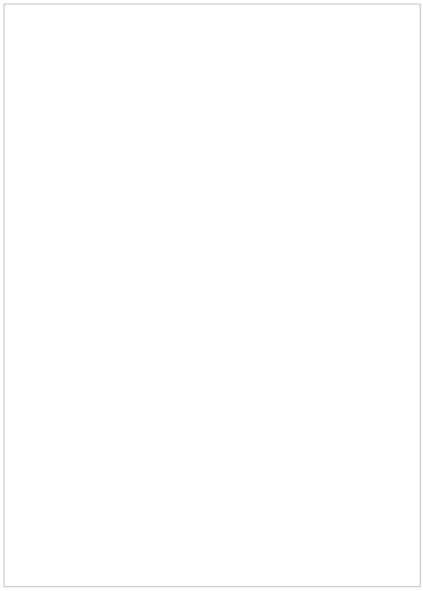
RAFIQ



THE PROPHET HAS SPOKEN

Volume One

1st Edition

Hegel-Marx-Engels-Lenin-Kautsky-Dzerzhinsky-Althusser-Zizek-DNZ-Rafiq Thought Publishers
Edited by **Walter B.** and **L. A.**, *Short Biographical Sketch* provided by **K. M. O. V.**

[FONT="Courier New"] "We stand for organized terror - this should be frankly admitted. Terror is an absolute necessity during times of revolution. Our aim is to fight against the enemies of the Revolution and of the new order of life. " — Felix Dzerzhinsky [/FONT]

تروتلل شيتفتلا مكاحم ففو نكمي ءيش ل

"I [have not had any articles published online], I don't think anyone would want to publish them anyway."

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1. SHORT BIOGRAPHICAL SKETCH

Rafiq was born as the amnesic reincarnation of Dzerzhinsky. That's all you need to know about Rafiq's past as an idealist. Rafiq's first recorded involvement with **The Young Materialists** (In *Correspondence*, in response to a famed Young Materialist, The Vegan Marxist) was the rather humble message, "How are you doing comrade.."

And so began the actual Marxist tradition in the 21st century.

This first volume consists of the works of the "Late Late Late Late Neo Late Post Neo Late Rafiq", who, despite his "old heart" condition, still manages to school **WORTHLESS IDIOTS WHO JUST DON'T FUCKING UNDERSTAND HIM**.

-K. M. O. V.

2. Works

Re: **The Natural Instinct to stick to your own kind.**

There are no natural, or even 'culturally organic' predispositions towards nationalism. Nationalism is *imposed*, it is alien, it is a weapon of confusion against the *natural* predisposition towards proletarian consciousness.

-

Althusser strangled his wife. I'm no humanist but Althusser is seriously one of the most moronic, idiotic fools to ever exist who didn't understand marx one bit. Not to mention being a stalinist (not even that, but a revisionist stalinist!) but also popularized maoism

Yeah no bias for distorting marx there.... There is no break with marx, there is only development. The Marx who wrote Grundisse, German Ideology, the Manifesto, is the same as the man who wrote Capital or Critique of the Philosophy of the Right.

In sum: fuck althusser. Why anyone thinks the revisionist of a revisionist is a serious authority is beyond me.

Remus Bleys

Remus your ignorance is appalling, you really haven't the slightest fucking idea of

what you're talking about. *If your opposition to humanism is not concurrent with Althusser's, you are a reactionary*. This kind of anti-humanism can only translate into one thing: *Pre- humanism*.

I just cannot even articulate how anyone could believe Althusser was "one of the most moronic, idiotic fools to ever exist" (At least he probably wasn't fucking redundant with his baseless slurs) even those who might disagree with him would never dare hold such reservations. Althusser was not particularly concerned with politics outside philosophy, he may have identified with maoism, but this is most likely due to the background from which he was derived, i.e. New Left France. Actually being a Maoist post 68, despite the fact that Maoism is garbage, can say a lot about you. It's really so silly how you attribute characterizations, and groupings exclusive to this website to others, as if Althusser made his internet tendency "Maoist". It's like some stupid game to you.

Part of development means breaking, part of Christianity developing meant breaking with the Church, part of bourgeois ideology developing meant breaking with religion, part of Marx's development meant breaking with Hegel's idealism, as well as breaking with humanism (though this is an argument for another thread, about whether he broke with humanism). The point is that breaks and developments - there is a false dichotomy you're trying to spew, and that, Remus, *that's fucking beyond stupid*. I mean it's so ridiculous, you're literally just fucking declaring things. Who the fuck are you, Remus, I mean can't I

just say "Marx who was a young Hegelian was the same as the man who wrote Capital", wouldn't that be just as insightful as the shit you're trying to say?

Althusser is by far the greatest proponent of Marx in this post 68 era. It is with Althusser's help that we bring Marxism into today's world, he championed it's legacy. And he's taken for granted, a great many of the reservations held by Marxists today, whether they know it or not were greatly influenced by Althusser and his analysis of the state and ideology, among many other things. Althusser has done more for our legacy than you ever will.

So really, fuck *you*, Remus. Maybe you'll grow out of this phrase, but honestly, this "edgy bordigist" facade doesn't suite you, it's childish and beyond irritating. It's so ironic that a so-called Bordigist would abandon any sort of Marxist discipline and uprightness, you're literally just spewing nonsense, as though your 'aggressive' tone supplements such utter and complete bullshit.

-

Without Althusser, we are lost, there is really not way we could understand the nature of the existing order today without Althusser, or at least the theories he brought forth.

Correction: Hold on, where the fuck did you get that Althusser was a Maoist? Nothing in his writings is remotely close to Maoism, nothing is remotely influenced by Mao's writings, or the writings of other Maoists. If we understand this, we can only come to the conclusion that Althusser must have identified as one, in order to call him one. So did he? He did not. -

Oh this is fucking rich coming from some DNZ-ist. I mean weren't you the same guy calling the ICC petite- bourgeois because of... a polemic against the Russian Lefts. I mean you want to talk about acting like assertion of nonsensical claptrap in an aggressive manner gives you some credibility, then read your own post. There is literally nothing of value in it, just a banal assertion of Althusser being somehow theoretically coherent. Who the fuck cares if Althusser remained a maoist post 68? Camatte remained a Communist post 68 and he went fucking insane. A better example yet, remaining a Kruschevite in the face of Yeltsin, who cares?

Rafiq you want to talk about teenage edginess... Let's talk about this nonsense you spew about updating Marx, about some snobby know it all approach that through the shit of renegade Kautsky and that farce Althusser you have found the right answer.

PROtip Rafiq I don't give a damn about enriching the "legacy," and I don't give a damn about you. You want to act like I'm the one talking this as some Internet tendency... Well you're in the SPUSA. It's laughable that you Chavismo supporting, Third World Caesarist, DNZist (LIGHT OF THE WORLD), SPUSAer (ITS JUST FOR DEBATE! IT'S JUST FOR DEBATE! Who cares, what debate are you going to get out of that?) pretend to pass as an authority.

Its with Althusser's help... Jesus Christ, do we need gramsci too? For fuck's sale rafiq, at least get your ideology coherent. And I'm not even going to deal with this nonsensical "opposition to humanism and Althusser is pre humanism" as if Althusser defined one of the more complex things to be found in Marx... But you would rather brush off the "young marx" like bernstein before you. And yes Rafiq you do stink of opportunism. You act as if all that is needed is an ideological victory is all that is necessary: Well then read your Young Marx, you fool! "The weapon of criticism cannot, of course, replace criticism of the weapon, material force must be overthrown by

material force; but theory also becomes a material force as soon as it has gripped the masses."

you certainly understand the necessity of theory, but of praxis? Heavens no. Your support of chavismo is proof enough against this.

Rafiq, oh how ye have fallen! Or were you ever on high? I think, unfortunately, no. You have this inability to separate politics from philosophy, Althusser himself revised the dialectic... Because Stalin said! How is that doing what you desire, i.e. abandoning the old movement? But, no, you place this stalinist Above that, making him out to be some sort of God amongst men, this hack becomes a mere Bernstein, revising Marx and making breaks where there are none.

What is more Bernstein about you? That you support this insane Third World Caesarism (as if some Bourgeois state will lead to socialism!), that you focus merely on the ideological, that you falsely separate narx into a mere young and old, or that you are into the SPUSA?

In short: fuck you, you wretched parody of Second International Opportunism!

That you do not see the codependant relationship of philosophy from politics is sophmoric at best.

Edit: I see the reactionaries (the stalinist, the nationalist, and the jucheist/MRNer) agree with rafiq. No surprise there. You suck when you aren't talking about violence.

Remus Bleys

What is a DNZist? It's a silly categorization that you've all run wild with. Shame on the lot of you for all of your reckless assumptions, you've created a world of your own as far as I'm concerned. **I disagree with DNZ about a great many things**, our politics are simply not the same, neither is our notion of Communism. The point, however, is that DNZ derives his politics from the land of the living, whilst the politics of the Left today are defined by conditions and circumstances that no longer exist. I'm not part of this silly RevLeft faction war or extravaganza, I post here regularly as a means of discussion, I have said time and time again I don't care about any of you, or what you think of me. What I post is there, for everyone to read. Perhaps if you carefully read them, instead of assuming things and attributing to me positions I have never read, you would realize *I have never supported Chavez*, I detest Chavez and have condemned him time and time again for his support of the Iranian state, as well as the reactionary, anti-Semitic tendencies within Chavismo ideology. The closest I have come to as far as 'support' goes for Chavez, was claiming that the standards for politics has improved and widened. And it's undeniable. To claim that new prominent political trends in Venezuela have all come out of Chavez's ass is wrong, it's not all connected to Chavismo. People have formed organs of power outside of the bourgeois state, this I claim is not a bad thing. And by the way, you stuipd fuck, Althusser wasn't a Maoist. Show me anything that indicates his works and theories have anything to do with Maoism, even his politics had nothing to do with Maoism. He may have sympathized with the Chinese state, a mistake no doubt, but that doesn't make him

a fucking Maoist or a subscriber to Mao's skewed and twisted Marxism Leninism.

You talk about Kautsky and the second international but *never* have I said anything that would allow anyone to imply that I am a 'Kautskyan', actually I have always spoke of Kautsky's betrayal as Lenin has, I have recognized it and for that reason Kautsky's legacy is forever shamed. What I have concurred with as far as DNZ goes, is that *Kautsky was truly a traitor*, meaning he was, and Lenin himself had recognized this, a genuine Marxist before the renegade. There is nothing wrong with reapproaching the strategies and organizational methods of the SPD, for christ's sake the Bolsheviks were literally the application of the SPD model to Russian conditions. How the fuck could you call me Kautskyan? Have you been paying any attention to my posts, you little piece of shit? Fucking worthless little twat that you are, *who the fuck are you, Remus*? As far as I'm concerned, you're nothing but a fucking child looking for a hobby on the internet. Wasn't it a year ago that you were what, a curious little rabbit looking for an identity? There's nothing wrong with not knowing anything, but for fuck's sake, have a sense of humility, you are in no position to be so aggressive. You have no notion of Marxism or the existing order of things. You're worthless. Want my "protip"? Stop posting, shut the fuck up and learn.

The model that allowed the Bolsheviks to come to power was forgotten, I recognize this, does that mean anyone is asking to rehabilitate Kautsky? No. If you look at some of the most recent posts I made, I stressed that even if some of the effective organizational methods utilized by the pre-war SPD and the bolsheviks were replicated, this is not enough. The necessity of will, and the revolutionary spirit (the same one that runs wild in the hearts of some of the oldest Anarchists), this blind irrationality *is necessary*. Bolshevik militancy was the synthesis of disciplined, sophisticated Marxism coupled with the revolutionary fires of the anarchists (Remember Lenin, called an anarchist by the bourgeois press, called a statist by the anarchists). You want to attack me? Go ahead, try, but don't you dare fucking create this false identity for me. Don't pretend like you understand my politics, my positions, or my understanding of Marxism. So what if I'm a 'member' of the SPD? I don't do fucking shit for the SPD, I don't go to their silly demonstrations and I don't help them in anyway, I simply want to have a connection with a broad variety of Leftists outside of this website because I

desperately seek experience? But you know what, I haven't got any from them! **But fuck it, I've already said this before!** I've said how disgusted I am of the SPD and their members, their politics, and to be quite honest them personally. I am repulsed by "democratic socialism". What I was interested in is the SPD being multi-tendency, which doesn't even matter as far as the Detroit section goes. Revleft is multi-tendency, I despise most of the politics here, and yet here I am. So what does being a member actually mean? I don't even consider them a real political party.

You dare patronize me, Remus? Who the fuck are you to talk down to me, to give me advice? You don't know shit! When older, experienced users talk down to me, regardless of whether they are right or not, they can, they are in the right - they have experience with the Communist movement and have experience participating in the class struggle. But who the fuck are you Remus? Some kid on the internet?

It might appear that I am only concerned with ideology, or an ideological victory, but only because ideology is all we can speak of on the fucking internet. You're talking out of your ass, again. There is no Communist movement today, there is nothing, *all that we have today is the question of ideology* for us intellectuals. And because I don't see myself as the fucking messiah of Communism or the next Lenin, I can solely concern myself *with Communism as an ideology*, as well as *Communism's relationship to the social order*. *I am not a professional revolutionary and neither are you*. The difference is that you're a dishonest little twat living in a fantasy land ("Hur dur, that's ironic, considering your poetry and so on!" you'll say. Just as testament to your ignorance). So you're a bordigist? You're of the Italian left? Tell me what connections you have to them, Remus. Are you involved with them? Are you a 'member'? No? Then you're just a fucking *sympathizer*! How could you not understand that difference? Don't speak to me of "praxis". This is something I am fully aware of, I'm not pretending I have the magical solution the crises of proletarian consciousness, but your lot have done fuck all to bring forth any meaningful insight.

And then you accuse me of being like Bernstein (**What the actual fuck?**)
I mean let's look at a few snippets of this complete shitpile of a post
What is more Bernstein about you? That you support this insane Third World Caesarism (as if some Bourgeois state will lead to socialism!)

Remus Bleys
Do I? Recently, I posted that Julius Caesar's politics were not at all 'nationalistic' as if he was a conservative dictator like Sulla. Do I think that there is definitely a problem no Marxists have been able to posit, with regard to the problem of the peasantry as a demographic majority of many countries? What is your solution to this, Remus? There is only one logical solution for the Left Communists - support capitalist development to occur within these countries, in order for the productive relations necessary for Left Communist theory to be applicable to, to develop. *That sounds a lot more* like Bernstein than anything DNZ could ever spew. But everything aside, everything aside, let's assume that I completely and wholly buy into Third World Caesarean Socialism. How is this 'Bernstein-esque' in any meanginful way? What about Bernstein and his politics would have supported Third World Caesarean socialism? You're going to have to be specific, because Bernstein is a specific man. He advocated the natural evolution between capitalism and socialism through gradual parliamentary reforms. DNZ espouses that a strong executive power with support from the peasant demographic majority forms a coalition government with the proletariat in order to combat the bourgeoisie and counter revolutionary elements. That doesn't sound anything remotely similar to Bernstein's politics. Again, it's an abstract theory that I'm skeptical has any real

application given the political climate of today's world, but if you're going to criticize it, **criticize it in the right way**.

that you focus merely on the ideological, that you falsely separate narx into a mere young and old, or that you are into the SPUSA

Remus Bleys

Again, you 'focus on the ideological' more than I do, the difference is that I recognize it for what it is. It's all ideological, every fucking post on this website is wholly and completely ideological. Marx can be separated into young and old, just as Marx can be separated between his idealist and materialist phrase (It's funny how you ignore Marx's involvement in the young hegelians). Even the most vigorous opponents of Althusser recognize that yes, old and young Marx were different in many ways. Not to say "Fuck young Marx", just that Marx had matured and many things he held, he no longer did. Of course you won't read that. Of course you'll ignore that and go on spewing your bullshit. Of course you'll just do the same thing over, and over again. Well fuck you, it's here, everyone can see it, drown in your fucking ignorance you little pig. Of all the shit that's been leveled against me, Bernstein? Really? Are you fucking stupid? *Do you even know who*

Bernstein was, you child? How is there any meaningful connection between Bernstein and Althusser?

When Bernstein differentiated Marx and his old self, he did not do so in terms of an epistemological break, he did so in terms of young Marx being passionate and revolutionary, while old Marx being "wiser" and more conservative. Both Althusser and I recognize that Marx consistently possessed a heart of fire, and was deeply committed to the class struggle and the fires of Communism until his death. That isn't the point anyone is trying to make. The point was Marx's humanism as well as his theory of alienation.

Which brings me to ask, if you disagree with Althusser's take on Marx's humanism, why do you oppose humanism? Surely if young Marx was the same as Old Marx, and you are a Marxist, why are you not a humanist? It's because you're a reactionary.

Oh and by the way, there are some things I do not agree with Althusser about. I still think there is a great deal to learn from Hegel and it would not be a stretch if, in a certain perspective Marx is understood as a category of Hegel. I don't buy that all remnants of Hegelianism were abandoned by Marx (even althusser knew this well), or that Hegel should be purged. Materialism is perfectly compatible with Hegel. Without Hegel, there would be no Marx. There's the difference between Althusser and I, I still hold that 'purging Hegel' would be a mistake. That's hardly worship.

Fucking idiot. Such gross stupidity, such pretentiousness. You don't know what you're attacking, you're literally attacking a straw man. "Second international opportunism?". What a desperate attempt to legitimize your own dead, baseless politics. You're not interested in defending the legacy of Marxism (Which is all that, as intellectuals, we can do right now), you're interested in fitting in. Shame on all of

the people who encourage such ignorance as well, I had thought better of them. Were these not the same people who concurred with me not even a few months ago? Nothing has changed but this "DNZ" drama. It's ridiculous, fine then, **fuck you all**. Especially you Remus, your whole post was a complete and utter lie, nothing but baseless assumptions and slander. Nothing you have posted is reflective of myself in anyway at all, and fuck, I thought Linksradikal was arguing

with a straw man. In the midst of you, he knew what I was trying to say perfectly well.

Though if anyone still has doubts, click my profile and look at my*recent* posts, even before this thread. See if there's anything that would indicate the accusations leveled against me have any meaningful foundations except a silly stereotype about people on this site who don't despise DNZ.
-
Oh and unless I'm mistaken, is this fucker really a Roman Catholic? A fucking Catholic is going to talk to me about Marxism? Jesus fucking Christ, I've seen it all!

EDIT

Does this little swine refer to this post, when he accuses me of "only caring about ideology"?:
It's not a matter of strategy, but of ideology
Rafiq
if so, does he draw grandiose conclusions about my politics because of this one post taken out of context? *With regard to Kautsky's betrayal*, as I said, it is completely a matter of ideology. Ideology means more than he thinks, to him ideology probably just means "tendency" or other such bullshit. Ideology *is a matter of where you stand*, what you truly are as far as your social and political character goes. You can have an effective strategy, but still be an opportunist whose heart does not lye with the revolution, as Kautsky's was. This is what I refer to. When I say the necessity of will, I mean the necessity of the Communist spirit. No one is fucking saying this is 'just about' having the right ideology, but the necessary basis for such an ideology to even mean anything. The point is that *having a rifle is not enough, you have to know where to shoot*. This was after others accused the pre-war SPD strategy being ineffective due to the ultimate renege of the Second International. My point was that this had nothing to do with their strategies, but their very essence as organizations - i.e. What they *really* were.

Also Left Wing Communism: an infantile disorder is NOT a polemic against solely the Russian left. It is a polemic against Left communist trends. It's so cute how you talk straight out of your fucking ass. "weren't you the guy..." Yeah shut the fuck up,

if that's all you could have taken out from that conversation, you don't deserve to be taken seriously. So what, is it now fashionable to be self righteously and aggressively stupid? This try hard edginess, Remus, it'll ware off, you'll grow to be some reactionary ideologue, Mark my words. I'm calling this right now, everyone. Like do you actually think you can fucking get away with being aggressive and dismissive when you don't know shit to begin with? I mean fucking look at you, "fuck this website" - Damn, what a rebel you are, you probably are just too cool for an internet discussion board, it's only by your benevolence that you remain here.

Lenin had a nice word for people like you. it's called being a philistine.

-

Remus, you speak as though my politics are defined by the several categorizations found on this website. That is what I mean, when I say I do not care. My point is that not a long while ago you, among many others (And yes, Takayuki, I speak directly to you) had very few qualms with me, and my posts. I specifically remember many of you speaking to me, discussing your concurrences. Quite honestly I do not find any of you (Left Communists who are not of the dutch/german current) to be particularly of bad politics, our disagreements *are very real*, however I cannot say I have ever despised them. My point is that whatever caused such hostility - leave me the fuck out of your cute little feuds, I don't have anything to do with any of the drama you have with those in the Revolutionary Marxist group, I don't post here everyday, I don't know about anything of that sort. Grow the fuck up.

Though the first instance that I could remember, is the discussion about the ICC, which had apparently hit some nerves among you. To this day I hold that the ICC has very useful insights, I do not consider them enemies, I had simply proposed that many of their solutions, as a result of their understanding of existing conditions, were petty bourgeois. When Left Communists are in quarrel with reformists, or Leninists, they are in the right. My problem is not so much what they oppose, but what they offer *as a solution* to the crises of proletarian consciousness. That's besides the point, that's another discussion. I was speaking more about Trotskyist crypto-cults like the Spartacists, anyway.

Now of course our politics are heavily influenced by history, we are Marxists, our

positions have come from the past. The point I was trying to make is that whatever qualms you have with DNZ's views, they are derived from the land of the living in the sense that their application is solely concerned with today's world. If DNZ were to speak about Lassalle, why would he? Lassalle had long been discarded by the Left for the better part of the 20th century - why revive him if not because he believes Lassalle has a real application to the current conditions of life today?

Whether this is true or not is a different discussion. What a simplistic, crypto-liberal approach to Chavez. How could a whole political current, how could a whole mass struggles be reduced to the prerogatives of the Chavismo? Do you deny the existence of class struggle in Venezuela? For Christs sake, the protests and so on that had been enraging the country were the complete and purest expression of class struggle, the propertied, privileged petite bourgeoisie against the state. Let

me be clear - Chavez and the Chavismo possess many reactionary tendencies and the model offered by Chavez *is not a solution*, but the communes should not so easily be dismissed. The phenomena of Chavez has greatly changed the standards of politics in Venezuela, even the fiercest opponents of the PSUV are forced to adopt social democratic platforms in order to hold any sway over the masses. My point wasn't that Chavez was on the path of ushering in a new Socialism or "Socialism in the 21st century" (this 5th international nonsense was absolute nonsense). My point was that the space for proletarian consciousness to develop was opened, the likeliness - however low of more radical politics to develop among the masses which could further turn against the state was greatly increased. I had pointed out, I am sure, how in Chile Allende's rule had done the same - many forget the much more radical elements in Chile which went as far as to call for insurrection against Allende. Of course they failed, of course nothing happened - *but the possibility was there*. You, Remus, are like those democratic socialists that we find in the SPUSA who disassociate completely with 20th century Communism, who claim that they have absolutely nothing to do with the phenomena of Stalinism, and all of the disasters that characterized it. It's cowardly, *it's our legacy*, it's a failure *but it is our failure*. Let's not sit here, for fuck's sake, and pretend that there is nothing we can learn from them - from the arts to the planned economy. Our slate has not been wiped clean by the collapse of the Soviet Union. In the same way, don't pretend that every expression of Leftist sediment in Venezuela is directly an expression of the interests of the Chavismo, and the 'patriotic bourgeoisie'. This is wholly Idealist, there is a class struggle occurring

today in Venezuela, the PSUV are almost like the unconscious bourgeois state, trying to steer and shape working class sediments in the interests of capital.

Althusser indeed had praised the cultural revolution, as most intellectuals of the time did. He made it very clear, however, that he was not a Maoist. Calling Althsuser a "khruschevite" is absolutely ridiculous, trying to fit him within the paradigm of cold war Communist politics is absurd. Althusser was not some party leader, he was not a politician. And yes, *you fucking philistine*, he was a philosopher. Do you think that in anyway such anti-intellectualism has some kind of proletarian character? May as well consider domestic violence, racism and so on as 'proletarian in nature' as they are commonplace among them. Hegel, the man whom you despise, said that *we should hope one day that the masses arise to us, but we should not however lower ourselves to the masses*. As a self proclaimed admirer of Bordiga, you should know better than to oppose such logic, it was Bordiga after all who was adamant in the defense of Marxism and the party, indiscriminate of the popular fervor. Althusser's theory *does not bring us to the conclusion of support for the cultural revolution* or support for the politics of the party her was a member of. Whilst he was a member, he had always remained critical - again he was not a politician, he was an ordinary Marxist politically whose heart was in the field of philosophy. You're such a fucking moron Remus, really? You're going to ignore context, and so on? Should Althusser have joined some kind of Left Communist sect? Nobody fucking knew anything about that. I suspect your

deep seated hatred for him derives from the fact that he was greatly influenced by Antonio Gramsci. And Boridga was violently opposed to Gramsci's politics, indeed. That doesn't mean Gramsci has nothing to offer, Gramsci's insights on cultural hegemony, caesarism and so on are indeed quite useful to any Marxist. His politics may have been garbage, but again, that's not the Gramsci Althusser was fond of.

"fuck althussreearl kajdf fuck gramsic fuck them all dere politics wer not da same as mine fuck them fuck everything fuck marxism too its so lame and intellectual im just gonna become a primmie like cammatte did cuz dats da logical conclusion of my stupid fucking theoretecial foundations lol"

It's true though. This is completely the ass end of Bordiga, the reason why I am not

a bordigist, even though I hold the man in high regard. Cammatte, someone you often cite, was a full-fledged and committed bordigist, the logical conclusion of his politics was primitivism and the marxist homage to post-modernism - unlike Kautsky there was not betrayal as far as Cammatte went, this was a linear, logical result of his political development. And yours too, I suspect.

I've never fucking implied that the state can become a "tool of the next" class, Lenin made it very clear that the *foundations of the state must be radically different*. But the purpose of the state, as an instrument of class repression **is the same**. When I claim the importance of the conquest of the state, I mean the conquest of hegemony, the conquest of legitimacy and finally and most importantly, the conquest of **monopoly over power and force**. Shut the fuck up, you fucking child, bring forth these citations that would allow users to assess I "critically support" chavez and the PSUV. When the fuck have I called for a defense of the PSUV? When have I ever even critically supported them? It's you who showers them with such credit, it's you who gives them the benefit of thinking they are solely responsible for all political developments, and class based struggles in Venezuela. "As evidenced by my Third world Caesarism"? Have I ever really, formally accepted this? I claimed it was a proposal to a problem no one has ever been able to solve today, I did not claim it was a solution. But fuck it, fuck forming reasonable conclusions, let's assume all of this is true, let's assume I 'critically support Chavez' and that I think that 'the state will remain the same, but in different hands'. Let's assume that. **How the fuck does that mean I am a Kautskyan**? How is this distinctly and exclusively Kautskyan? Where the fuck is Kautsky coming from? Kautsky was never distinguished by his reformism, this was something that **long** preceded him. Again, put down your Revleft dictionary and go learn before you open your mouth. I mean what a fucking clown you are, Remus. You don't know shit, I mean that whole-hardheartedly, you literally don't know what the fuck you're talking about.

What did I do? This website doesn't define my fucking politics, or my views. This website isn't my life, so shut the fuck up with your "WHAT DID YOU DO WHILE I WAS ENRICHING MYSELF WITH INFORmATION!!!111". You don't know anything

about me, but I know for a fact that you're doing all of this to fit in this website. It's stupid. It's good that in a year you've dedicated such effort into trying

to understand Marxism, but it takes a bit more than a fucking year to really apply this wholly. It takes time *to understand everything in the grand scheme of things*, apply them, to *really* apply this and understand reality in terms of whole truth based on these premises, something I have been starting to realize in the past year, myself. You're see soon enough too, Remus. You have absolutely no fucking right to talk down to me, I've been exactly where you have. Maybe if you've been here for a bit longer you would have realized that about two years back I was a self- proclaimed Bordigist, too.

But holy hell, when the fuck did I claim that *Imperialism* had no relevancy? As far as understanding capitalism today goes, it is all the more relevant than it ever has been. What I did claim was that Lenin's *thesis on national liberation* had no relevancy today, it were to be applied today we would be compelled to support the Taliban, among many other reactionary anti-imperialist movements. We live in a world where national-determination has been rendered impossible, capitalism has truly globalized. IS THIS A "BERNSTEIN-ESQUE" POSITION, TOO? NO! It's more like an application of Luxemburg if anything else. Didn't the fucking ICC say something along the lines of criticism of Lenin's take on national liberation, too? You're ridiculous.

And Remus, what political party are you a part of? When have you engaged in the class struggle? I have done nothing of this sort, I have not helped the proletarian movement revive one bit, and *neither have you*. All we have is theory, that's it right now. I will admit it, at the risk of sounding arrogant - yes my Marxism is much more mature, developed and sophisticated than yours, there is absolutely no doubt in my mind of that. And what's this of the Sorelian myth? The same one you, Takayuki, among other bordigists were quick to concur with? You can't call me a reformist, a Kautskyan, a DNZist, a Bernstein-esque socialist, or all this other shit, and then consistently recognize that I have read Sorel and that I am interested in the Sorelian social myth.

Remus sais "You're all the same!!!!!111 no differencesdf!!!!! any1 who does;t ascribe to bordigsitm is a bastard of the worker's movemnent! **I** decide who the degenerate is, **me**, da year long marxist remus!

In this sense, Lenin was also a bastard of the worker's movement, he broke

with the conventional Marxism of the time in order to protect the legacy of Marxism.

Yeah Rafiq, neither you and I can bring back the class - but that's not because "we aren't Lenin"
Remus Bleys

I mean why the fuck would you even posit an argument here? If you agree that we have no impact on anything, why argue when you know perfectly well what I meant? Lenin was a skilled leader who was *the result* of an advanced and battle hardened worker's movement. So *it is* because none of us are a Lenin of sorts, there is no worker's movement.

I helped organize some people from my city into a political group devoted to the discussion and application of Marx, Engels and Lenin in the world today, in hopes of preserving the Invariant Program. I am sure that is more than you and your SPUSA have ever done.

Remus Bleys

Remus! Savior of Communism! He has helped organize some people from his city into a political group devoted to the discussion and application of Marx, Engels and Lenin in the world today, in hopes of preserving the invariant program. Honestly it's just as worthless as anything the SPUSA has ever done, but I'm curious to see how far this little political group of yours is going to get. If I think that the SPUSA is the solution to the problem and the harbinger of the revolution, than you are so delusioned as to think your little club is going to be some proletarian vanguard.

as your posts contains numerous irrelevancies that go on about nothing

Remus Bleys

The same posts you, and others have appreciated until when? What changed?

Are you fucking kidding me? Lenin has never stressed that the proletariat should 'allow capitalist development' to occur in order for the conditions for a wholly proletarian movement to develop. For fuck's sake, the October revolution is the complete rejection of such bullshit! Don't sit here and fucking act like the peasantry weren't the sole result of the complete shitstorm following the October revolution, besides of course the failure of the proletarian revolution to spread. Except I, even DNZ, have never posited that the "bourgeois state" can be used to "make socialism". THE WHOLE POINT of DNZ's little theory is to eradicate the bourgeois class while at the same time retaining class independence. And even then, this is not anything remotely exclusive or distincitve about Bernstein, Bernstein was distinguished by his "evolutionary socialism" which suggest that socialism would naturally evolve out of parliamentary reforms. So explain, Remus,

fucking explain to me how that has any relevancy to the discussion at hand. Oh look at you, "in that sense" SHUT THE FUCK UP, there is no "sense" to that, Bernstein has nothing to fucking do with that.

What a waste of fucking time you are. All of your arguments rely on presumptions about my views that are wholly, absolutely and consistently **lies**.

All you revisionists, all you opportunists, all you bastard children of the workers movement are interconnected

Remus Bleys

And you're an authority to define who the "revisionists, opportunists and bastard children are?" YOU? The same meaningless slander could be applied to anyone, Lenin included. Was Lenin a revisionist? He was just as much a revisionist as Althusser was, re-approaching Marxism and applying it to his current conditions. Lenin **revolutionized** Marxism whilst the second international fiends retained the same constrianed understanding that logically played into reformism. But no one challenged traditional discourse as much as **Bordiga**, whose anti-democratic tirades, against the mass movement, **can** be called "bastard" if we want to be

vicious and slanderous. After all, Bordiga's successor, Camatte, became a primitivist, if anything Bordigism is this obscure little creature, this mutation of Lenin's politics. But that's not what I hold, or what I have ever held. Using your logic, however, we **can** come to that conclusion.

Even then, even if we assume they are "opportunists" and so on, what an astronomically ignorant thing to say. NO they are not interconnected, kautsky has nothing to do with the bastard Mao, Tito has very little to do with Bernstien AT ALL. I don't think you know who the fuck Bernstein was, **I don't even think you know anything about Bernstein at all**. Also you make it as if every figure from the Second international was some kind of bastard reformist, like Kautsky. **You forget that Lenin held Bebel in high regard until his death.**

All you're good for is arguing with a straw man. That's how you get on, that's how you are able to reply to me. Fuck you.

So now that you've realized what an utter and complete dipshit you are, you're going to go on about something new, you want to open up a new discussion about the theory of alienation. You don't see the contradictions of your views, Remus. Alienation is a completely Hegelian theory, as was Marx's whole thesis on the

essence of man. My problem with Alienation is not so much that I oppose it, but that it is separate from Marx's footing in the social sciences. It is Communist, alienation is an ideological theory, not a scientific one - you're missing that there are two uses of alienation concerning Marx - the first is the essence of Man, which was completely Hegelian, and the second was the materialist conception of alienation - found in Capital and grunduissie, which I wholly ascribe to. How could you oppose Hegel, if you claim you are a Marxist, and oppose Althusser's theory of the epistemological break? NO ONE was as anti-Hegelian as far as Marxism goes as Althusser. But you want to know what a complete and utter fucking moron you are, Remus?

My opposition to humanism comes from its religious view of humanity (as if they are above and beyond their material conditions), its absurd view of dialectical materialism, its libertarianism, and it's hegelianism

Remus Bleys

Jesus christ. Now I feel like giving up.

Everyone listen up - Remus actually believes that Humanism, an ideological trend that has it's origins in the Renaissance, is inhernetly libertarian, it presumes dialectical materialism, it is libertarian, and here's the best part: REMUS THINKS ALL FORMS OF HUMANISM ARE INHERENTLY HEGELIAN! WHAT A FUCKING JOKE! Would it surprise you if I told you that post ACTUALLY made me laugh? I actually DERIVE humor from this little snip - you actually fucking think humanism has anything to do with any of those things? Sure HEGEL was a humanist, sure there are libertarians who could be 'humanists' SURE, there are dialeticians, Trotskyists mostly, who are humanists at core. BUT DOES THAT MEAN HUMANISM, which is pervasive in all forms of bourgeois thought, presumes all of those things? NO! You DON'T UNDERSTAND LOGIC, REMUS! Grow the FUCK up. I would physically assault you for such nonsense if you were in my presence,

gods, what a stupid fucking thing to say. This just goes to show the intricacies and contradictions of your skewed, absolutely ridiculous logic.

Yes, it makes you a reactionary, you can't oppose humanism and then claim young Marx and old Marx were one and the same, and still call yourself a Marxist. And if you oppose humanism for being unscientific and inconsistent with Marx's historical materialism, *well, buddy*, you've just stepped aboard the Althusser train. Unless of course there's something else, some other reason as to why you oppose Althusser... Let's review

First you claim you oppose him becasue he makes the distinction between young and old marx. You claim that there are no differences, that they are the same. You then say Althusser, unlike you, wasn't a Marxist. Okay.

Then you claim you oppose humanism - HOLD ON, doesn't that mean you're not the Marxist - but wait! If you ARE A MARXIST and oppose humanism, while presuming that Marx was consistently and always a humanist, that means you are REVISING Marxism and purging it of it's humanist tendencies (the same goes for Hegel). So what makes Althusser this bastard revisionist, and not you? Use your head.

You're right, I linked Left Wing childishness and the petty bourgeois mentality **but only because Links claimed that "having a petty bourgeois mentality" is not possible** and that it's just slander. I claimed that it is possible, and Lenin wrote about it. IT HAD NOTHING TO DO WITH THE ICC. He then, respectfully, claimed that an appeal to authority is not grounds for truth, which I could not disagree with. NONE THE LESS - you "calling me out" for linking that was completely - just STUPID on your part, there's nothing else to call it. Just stupidity. You're a child, shut the fuck up, sit back and learn for a change.

You try to be edgy Remus because your so-called "revolutionary totalitarianism" IS NOT NORMALIZED, you WHOLLY regard it as "extreme" which is why you call it totalitarianism to begin with. The difference is that mine is completely honest, it comes from the head and heart, it is my standard for normality, you however think it's some kind of fucking joke to piss off liberals. That's the difference, Remus, that's why you're just some edgy fucking kid who will grow out of your "rebellious" phrase, perhaps not long after you adopt primitivism, or some other obscure postmodern bourgeois ideological trend.

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What a dismissive little shit you are. "BLAH BLAH BLAH LALALALALLAA NOPE DIS HAZ TO FIT MY CATAGORIZATION OF U, I WIL NOT LISSEN MY MIND HAS BEEN MADE UP LALALALALA". As if you have any right to be dismissive.

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Some quotes by the anti-revisionist crusader Remus:

14 January

Ah yes sorels social myth. I've been looking for about a year for hours writings on this, you have a link? I agree ideology expresses some greater truth that just can't be pour into words.

Remus Bleys

22 January - The sophisticated, developed Bordigist doesn't know about mystical Communism

Can you elaborate what you mean when you say communism is mystic?

So mystic as in the sense that communism will be defended as if it was a religion? Mystic add if to say that the proletarian interests are moral? That kind of stuff?

Or mystic in the sense that the individual is destroyed all that remains is the collective (this is what I gleaned from an il partito article)

Remus Bleys

How about from Takayuki

September 2013

That's good Rafiq, proper teaching of the true mystical organic totalitarian communism. I like your style.

Takayuki

6 September

No, no, I agree fully with you and I share your position . I did not mean that in a mocking manner.

Takayuki

To them, my posts are incoherent, and make no sense:

http://www.revleft.com/vb/showpost.p...1&postcount=22

'Remus liked this post'

So whose inconsistent again?

Here's a post I made about Chavez: Obviously I am a supporter

http://www.revleft.com/vb/showpost.p...89&postcount=4

A bordigist named Brutus thanked this. Does he support Chavez too, Remus?

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Finally, here's a good quote explaining what I meant in regards to National Liberation,

"It has not occurred to them that state capitalism would be a*step forward* as compared with the present state of affairs in our Soviet Republic. If in approximately six months' time state capitalism became established in our Republic, this would be a great success and a sure guarantee that within a year socialism will have gained a permanently firm hold and will have become invincible in our country." This is from a work you should know (pb mentality), and there is also the "socialism is impossible without modern scale science and technology" (or

something like that). The October Revolution was a rejection of bourgeois politics, but not capitalist development. That is what I mean in regards to national liberation, that the feudal elements need to be destroyed, and perhaps make alliances with bourgeois forces (February) but ultimately is under political control of the proletarian. Compare this to a nation "developed" by capital, that has already destroyed its "feudal bonds," in which the methods of a National-Liberation would be completely backwards.

Remus Bleys

What cack! So first I'm the reformist, but you're the one claiming that the allowance of capitalist development is the solution to the problem of proletarian dictatorship in the third world? I'M THE BERNSTEIN-SOCIALIST, BUT YOU"RE THE ONE CLAIMING THAT CAPITALIST DEVELOPMENT IS NECESSARY!?

Of COURSE it WAS necessary in Russia, but only as a result of the failure for the revolution to spread. PROLETARIAN DICTATORSHIP and the reinforcement of capitalist relations, capitalist development are INCOMPATIBLE and CANNOT coexist.

DNZ has, quite simply proposed that a proletarian alliance with the rural petite bourgeoisie, or the peasantry unified by strong executive power, would be in control of the state which could struggle against the bourgeois class and whatever potential counter-revolution for the building of socialism. There's a reason why users have accused him of "Stalinism" and so on. Even if this is not a solution, it is much more Communist than yours, which suggests CLASS COLLABORATION with the bourgeoisie. The February revolution was NOT an alliance with the bourgeois parties, for fuck's sake not even a year later the Bolsheviks abolished the provisional government.

Of course state-capitalist development was Lenin's only solution - that doesn't mean it's a DESIRABLE outcome, you do realize Lenin was not optimistic about the situation - the fact of the matter is that capitalist development is the signification of the revolution's FAILURE. Unless of course, you want to argue that the October revolution had not failed, and that the retention of the proletarian dictatorship was possible. The majority of the proletariat had perished in the civil war, it was up to the state to take the role of the bourgeoisie in assimilating the peasantry. Also, was Lenin really correct here? Most Left Communists would not agree, socialism was NOT established in the republic, the result was a catastrophe. Stalin was not this gross mutation of Lenin, he was a logical successor GIVEN the

circumstances. Had Lenin grown old, he would most likely not have been very different.

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Oh Jesus rafiq I was interested in your conception of "mysticism" and why you undertook Sorel's myth. Of course ideology grips the Masses and becomes a material force (young marx Oh noes!1111) that doesn't mean I agreed with the Sorelian conception - which doesn't mean I can't read on about it to see if there's anything of worth (which, in this case, the answer was no).
Remus Bleys

No shut the fuck up, don't act like that wasn't completely and wholly different to how you approached me recently, with such venomous hostility. Myths are not the materialization of ideas, they are the expression of material interests in terms of ideas, no matter how irrational, and so on they are. THAT is the Marxist implication you can draw from Sorel's social myth - not to disregard there is something deeply problematic about Sorel as a whole, starting from his anti- materialism. Gramsci, whom you despise, further elaborated and touched upon this.

Re: **Whats a left-wing Anarchist without Communism?**

The rejection of labeling themselves as communists is a matter of

historical tradition, not ideology. It's comprable to Maoist parties being identified by the 'M- L' addition, I.e. Communist Party of Greece (ML). They're all Marxist leninists, but it's tradition.

Re: **Is there any actual hope for Parliamentary politics?**

Without legitimacy there can be no dictatorship. When the fires of the revolution rage in the hearts of the damned, when the proletariat has torn down the idols of bourgeois mysticism through blood and sweat, there you will find the legitimacy of the proletarian dictatorship. The revolution will never be legitimized by the global capitalist order because the revolution itself is the armageddon of the global capitalist order - it will be legitimized in the eyes of even the most embedded in bourgeois ideology, it is a new universe that which no ideological power can triumph, or categorize into it's own ideological world. Following the Bolshevik revolution and it's failure, the most effective means of de-legitimization was antisemitism - a means of categorizing such an event within bourgeois ideological proximity (that there was an international jewish conspiracy, in which Communism was merely an instrument). And no wonder it held so much sway, liberalism had proved unable to define the October revolution on it's own terms.

When the workers across Russia were mobilized to fight under the red star, they did not do so out of conscious self interest or even force. They did so - they were willing to die for the universality erected by the October revolution. What many forget is that the revolution brought forth a new ideological system unseen before in the history of the workers movement as a sole result of the seizure of power, almost mythological. It is hard to notice - it was not long before it degenerated into the logic of capital, but it was there.

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All hegemonic unions today have been absorbed and serve only to reproduce the

conditions of exploitation. Labor has been in retreat for quite some while.

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To Takayuki:

Domination? The whole point of socialism and communism is to create a humane society to replace the mishap caused by capitalism, not to become capitalist by dominating people!

And when I say a government that cares about it's people, I mean it. Look to an event during the protests in Greece. When a old woman asked her neighbors to help her find her lost dog, the council decided to help her. Why? They didn't want to control anyone, they wanted to liberate people from their boring days of slaving away at some job. That is the future, a free society where people co-operate with each other and live freely, and control will not solve that problem. **Socialisme ou Barbarie**

The point of communism is not to milk the dried, poisoned teet of bourgeois intimate feelings of kindness, the point is not to gently caress the bastard offspring of capitalist relations. "Oh!" You'd say, "let's help out poor uncle Joe whose bakery is under attack!" And so on. Where does it end?

The point of communism is to violently instill a new morality, to unveil the falseness of the capitalist ideological universe, and to repress and dominate the class enemies. It isn't pretty, it isn't sweet and nice as though you're helping an old women across the street. It is the revolutionary locomotive blazing with fire through the streets indiscriminate if grandma is crossing or not.

-

Oh, I'm sorry that I give a damn about people and I don't see violence as an immediate answer to the problems that we face. If the goal of Marxism and Anarchism is to create a free, happy society, then we should make sure that those who want to live freely don't have chests filled with lead.
Socialisme ou Barbarie

The goal of Marxism was never to "create a new society" to begin with, none the less a "Happy" society. Marxism is the means by which we understand humans categorically as animals and their *social* (rather than biological, which was essentially what Darwin did) being. The most ardent defender of capitalist relations, an honest member of the bourgeoisie can be a Marxist, he can recognize the world for what it is and simply choose the side of his class.

Happiness is never the goal of any revolutionary. Happiness is to be content, happiness is weakness.

-

So when Marx wrote, "*The philosophers have only interpreted the world, in various ways; the point is to change it*", you think the "change" he is talking about isn't a transformation of society into a new (non-exploitative) type?

Five Year Plan

No, the change he is talking about has nothing to do with a 'new society' (Or more specifically, the 'creation' of one). The point is that legitimacy *is gained in the process of attempting to change society*, for Marx *communism is not a state of affairs which is to be established*. Communism is the active process

by which the proletarian class struggles against the enemy, Communism is the ideology which smashes through the carcass of bourgeois thought. Marx's problem with philosophers is that while they might have 'understood' the nature of things, they did so comfortably within the confines set forth by those in power, set forth by the existing social order. It is not so much that they failed in their action, it is that they failed to challenge the existing order *in the first place*. Marx does not say we ought to consciously change society into something we find appealing or desirable. The very nature of our desires, the very nature of our appeals is shaped by our ideological presumptions, the same ones set forth by the existing order. It is no wonder bourgeois ideologues who 'want communism' do so for reasons only logical in the parameters of bourgeois ideology. Marx means in the process of fighting, in the process of struggle society changes. This is the difference, and it is crucial.

When those - dare I say *utopians*, those bourgeois ideologues who speak of 'creating a better, more humane society', they see the Communist movement in all its stormy revolutionary outbursts as nothing short of a tool to realize their utopian fantasies. While on the contrary, *the struggle itself*, the fight against those in power *is a universe of its own* for any radical. Understanding Communism as derived from premises now in existence, we logically understand *that any talk of a new society* is merely an ideological component of the struggle for the conquest of the state. Rather than the revolution being a tool to create a new society, *the very notion of creating a new society* is a tool of the revolution. The truth is that finding these utilitarian models to maximize efficiency, even dare I say to organize production consciously in a different way is a relatively trivial thing. This is not the goal, the changes brought forth from re-organization of relations to production *are a result of changes in power*.

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So in other words Marxism as a body of thought is drawn from the real movement of workers *to create a new society*, and is in turn used to support that effort.

Five Year Plan

No, that's Communism *as an ideology*. Workers do not fight because they have

created an idea of a new society which they seek to at all costs pursue. *This new society (or the notion of it) is derived from the struggle of workers to pursue their real, immediate material interests*, starting from petty trade union struggles to the struggle for the conquest of the state (The Communist movement). The role of Marxism is a disciplined, scientific understanding of our social being, *as well as to add a radical dimension to trade union consciousness that goes beyond simple material interests*. The merger of Marxism and the worker's movement is the politicization of this movement, the discipline and adoption of a coherent and consistent ideological universe. *Marxism, above all things is how we understand*. And the Communism, the Communism from Muntzer, the Communism of revolutionary France, the Communism of the Bolsheviks is more like a *possession* of the mind and soul, Communism is the persistent irrational outbursts of the revolutionary spirit. We think of religious fundamentalists being "possessed" by

their beliefs, as though an otherworldly set of ideas consume them. Nothing is more true for communism.

Perhaps my post needs to be a bit fucking longer, actually. No, it's not a simple point, it's not something that can be summed up in a few sentences. And your interpretation is complete proof of that.

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Communist workers don't struggle to create a communist society? That's news to me.

Five Year Plan

I would imagine a great many things inherent to Marxism are news to you, seeing the sheer poverty of your understanding of it.

But no, there is no room for intellectual laziness here. *They don't struggle to create a new society*, they struggle because their immediate interests are opposed to that of their class enemy. Communist workers wish to impose a wholly new ideological universe upon the enemy, *it is a class war inristic to capitalist relations*. Rhetoric about creating a new society is nothing more than an ideological expression of this very real, and grounded struggle *for power* (NOT for a utopia, and you can call it whatever the fuck you want, in the end what you among other users speak of is nothing short of utopia).

But even then, the rhetoric we have seen from actually existing communist movements, from the Paris Commune to the Bolsheviks, is nowhere near the

infantile, delusional nonsense that users here like to tout. It is as though Communism is just another internet fetish, some kind of style or preference (I mean like at Reddit communism if you don't believe me). Again, all of this stems from your lack of understanding of so many things. Philistinism is so prevalent today among the Left especially, everything which is not simplistic is dismissed and distasted. The situation here is anything **but** simplistic.

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Watch out, Rafiq. Yoursecond-international social democracy is showing. Workers in general struggle because their immediate interests are opposed to those of their class enemy. *Communist* workers understand the link between those immediate struggles and the larger project to establish a society free from exploitation. As a result, they don't just struggle for day-to-day reforms. They couch the push reforms into their struggle for a new type of society. It is for this reason that it makes perfect sense to say that (some, revolutionary) workers are struggling for a society free from exploitation. Not all of them do, obviously. The goal of communist workers is to enlist the non-communist ones into the struggle, the real movement that Marx wrote about, which is going on right now.

Five Year Plan

Communism is nothing more than the more coherent, disciplined and specialized means by which workers fight for their immediate interests. *When I speak of immediate interests*, I do not mean higher wages, reforms, or a better quality of life. I speak of immediate interests *as in their immediate conditions as proletarians*, their immediate desire to conquer the state and destroy the class enemy. Their immediate interests, as opposed to some eternal 'idea of a new society' that is exclusive only to the internet, their immediate interests within the class struggle. THIS is what I mean. Their immediate interests are grounded in the existing society, the existing reality, which is in itself its own destruction. Your Communism and the Communism you speak of is wholly abstract, wholly petty bourgeois. As I said before, like the stoics of Rome who spoke of 'freedom 'and

'liberty' while utterly despising the wretched and filthy masses, their abstract notions of 'freedom' only served to reproduce a greater oppression. And thus, your abstract conception of Communism has nothing to do with the creation of a new society, it is nothing more than the means by which you attempt to legitimize the existing order. You fear a Communism with a modern context, *because you are a petty bourgeois ideologue*.

Workers do not struggle for a new society, they struggle for power. And all talk of a new society is not the manifestation of their 'reformist' prerogatives, but their struggle for power. Communism is an ideology among many ideologies, but what distinguishes it *is what it really means*, not what it claims to mean.

What you call "rhetoric about creating a new society" is nothing more than than expression of a scientific understanding of the capital-labor relationship that is responsible for creating all immediate struggles for reforms. It seems you have a fear of people talking about revolution and socialism and a new society. I wonder if this has anything to do with your petty-bourgeois fear that workers, upon hearing such arguments and learning from them in struggle, might actually create that society. I'll leave that for others to decide.

Five Year Plan

And now you're running wild with your misconceived presumptions, how the fuck do I argue with someone arguing with a straw man? Rhetoric about creating a new society is not the result of any scientific understanding *alone*, *you cannot be outside ideology* and the merger of the worker's movement with Marxism (BECAUSE THEY ARE NOT inherently one and the same) entails a scientific recognition of existing conditions as well as the irrational (irrational by present standards of reason), hell bent and eternal struggle for Communism. It is the unity of Marxist discipline with the Communist spirit. Do you forget that the Communist movement existed long before Marx?

But that's not even what I'm talking about. I'm talking about:

But even then, the rhetoric we have seen from actually existing communist movements, from the Paris Commune to the Bolsheviks, is nowhere near the infantile, delusional nonsense that users here like to tout. It is as though Communism is just another internet fetish, some kind of style or preference (I mean like at Reddit communism if you don't believe me).

Rafiq

Don't you dare claim that these petty bourgeois students and their utopian pipedreams is anything resemblent of 'workers talking about socialism and revolution'. I'm not going to stand for some Trotskyist shitbird come and tell me I 'fear revolution'. Fuck you, you petty bourgeois swine. You don't know anything about my psyche, you don't know anything about my Marxism or Marxism in general because it is beyond the constrains of your petty bourgeois, abstract understanding of the existing order.

What cack! He speaks of me 'fearing' revolution. Truly, the real cowards who fear revolution are those who wish to obfuscate socialism as some kind of abstract utopia which is to be established, truly only those who fear a proletarian dictatorship and the stormy alterations of revolution are the ones who wish to divorce Communism from existing conditions, whose Communism exists from past struggles, whose Communism they know damned well will never reach the land of the living. Only those who speak of socialism as some kind of preference, rather than a real movement are those

that fear the fires of the revolution. You fear, above all things a New Communism that poses a real threat to the *existing* order.

Yo, Rafiq. You're full of shit. Marx talks about a "new society" and "communist society" in some fairly important works. I mean, shit son, just read critique of the gotha programme. Marx talking about communist SOCIETY.. Ohhh noooooo.

"The emancipation of the oppressed class thus implies necessarily the creation of a new society." K. Marx, PoP.

Brotto Rühle

First of all shut the fuck up, I'm not your bro, I'm not your friend, this isn't a fucking casual conversation, speak clearly or get the fuck out you degenerate piece of shit.

No one denys Marx talks of a new society (GOD you all just don't get it, do you? Hint - A doesn't always equal A in different contexts!), the proletarian dictatorship and the conquest of power, *of course that entails the creation of a new society!* But for Marx, the point is that it is the struggle for emancipation, for power that is the real struggle, that is the struggle with a modern context. Worker's don't fight directly for this new society that have no idea will look like, they fight for power and the nature of hteir fight is derived from premises now in existence. Like I said, I was talking about this anyway:

But even then, the rhetoric we have seen from actually existing communist movements, from the Paris Commune to the Bolsheviks, is nowhere near the infantile, delusional nonsense that users here like to tout. It is as though Communism is just another internet fetish, some kind of style or preference (I mean like at Reddit communism if you don't believe me).

Rafiq

Don't you dare associate Marx with such nonsense, as though Marx would have been on reddit talking with all the students about how cool communism is going to be. Shut the fuck up and get out Rae, you've been discredited once, do yourself a favor and don't do it again.

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I'm not going to waste time having a semantics argument with you, the dichotomy I was making was immediate, real interests vs. abstract utopia. If you do not believe that a proletarian dictatorship is capable of being a real, immediate interest, then you are not a Communist anyway. The proletarian dictatorship will not be realized overnight, the revolution will not happen in a day. Revolutionary consciousness, whether Trotskyist cults agitate them or not, will develop through the coarse of real struggles with the ruling class. Only in the

process of this struggle does the proletariat speak of a 'new society', just as the romantic bourgeoisie spoke of a new society of civic virtue, and so on. Of coarse this does not mean revolutionary consciousness develops spontaneously, but the merger of Marxism and the proletarian movement, as Marx knew very well, can only arise with the spontaneous development of trade-union consciousness. We can never truly have a real, objective "vision" of this new society because such a society can only arise *after* the seizure of power, i.e. in circumstances and conditions that simply are not present, the revolution is not about to happen, revolutionary consciousness is not nearly built upon, no one can speculate about what

this new society would ever possibly look like today and any talk of one is just nonsense.

Honestly, you didn't even know what I was talking about anyway (that is, your internet communism). You keep ignoring the most important segments of my post, and it's as though I have to rehash the same shit, only to have you most likely ignore it again. Five Year Plan, I'm sorry but you really shouldn't be arguing with me if you can't even grasp my own arguments. Why can't you just admit you were wrong and move on? Why do you so tirelessly look for these semantic openings to new straw man arguments? I'm sure it would make you feel really good if I truly was arguing for gradual reforms, if my alleged "social democratic politics" were showing, but they don't even exist, you were wrong, now move on.

Who is speaking of an "eternal idea of a new society"? We're talking about the Marxian vision of communism, which didn't exist until Marx wrote about it in response to the real movement of workers struggling against capitalism in the 19th century. Unless you think humankind developed from Marx's pen two hundred years ago, which would actually be consistent with all the other crazy ideas you spew on this forum, visions originating in the 19th century aren't "eternal." **Five Year Plan**

Communism as a movement as well as the Communist idea existed *before* Marx, I know you don't know much about either of those things but it's important to know before you even further de-legitimize yourself. And I'm not just talking about Utopianism, there was a real Communist movement of which Marx did not create or found. But you're right, any speculation Marx had made about this 'new society' derived from the conditions of 19th century capitalism, and more importantly *the conditions of the revolutionary proletariat movement of which he did not himself create*. Marx was analyzing the revolutionary movement (which he was A PART OF) and from such a movement was he able to speculate upon what a proletarian dictatorship would look like. I mean for fuck's sake, the Paris Commune had very

little to do with Marx. The difference of course today is that there does not exist such a movement, the embryo of any new society cannot be found anywhere, it is thus absurd to speak of being a Communist because "you want a better society". Of course for a delusional Trotskyist, I am sure there are plenty of irrelevant and worthless organizations which you consider a real vehicle of the class struggle, small sects you consider the locomotive of the revolution. I'm sure such feelings make you feel safe and comfortable, as deep down you probably know they're false. A real Communist movement, on the other hand, and the prospect of revolution in the 21st century could only ever terrify you.

But let's say for the sake of argument that overthrowing the bourgeois state is immediately realizable because we're in a revolutionary situation, and it therefore makes sense to speak of proletarian revolution as an "immediate interest" and "immediate demand." What does this say about your aversion to "visions of a new society"? How will workers be overthrowing the state? With their minds wiped blank, and no idea circulating about what kind of society they hope to establish to guide their immediate action of overthrowing the state? Won't the visions they have, the plans in their heads, constitute "visions of a new society?" And aren't those visions integral to the movement? And can't those visions be spoken about in abstraction, as a society free from class exploitation and institutionalized coercion emerging from control over the means of production?

Five Year Plan

Five Year Plan, when I say you don't understand my argument, I'm not calling you stupid, and i'm not insulting you. I'm saying you genuinely don't understand. Why? My point is not that workers will never have an idea of a new society in their heads. My point is that *workers do not struggle (primarily) to realize this idea*, I said workers *do not struggle because* they want a new society, they struggle not for

your abstract utopia, *but as a result of existing conditions*. And I know you believe otherwise, because you're a Trotskyist, probably in some small Trotskyist sect thinking that your ideas (which have no context today) are going to somehow immediately be adopted by the proletariat. You struggle, on one hand, to realize your clever and brilliant ideas, the proletariat on the other hand struggles to achieve its ends. The revolution does not occur, as though the revolutionary proletariat were some obscene UFO cult, the idea of Communism cannot be some imposition on this sea of infinite ideas, *rather the idea of Communism can only derive (or I should say, have context) from the real movement of the conscious proletariat*. Marxism does not come in order to plant the idea of Communism in the heads of the workers (such an idea already follows in the process of their struggle), Marxism is a means of coherent, consistent revolutionary discipline, a means of understanding their present conditions in totality, it is the barrier against the spontaneous development of reactionary ideas (like nationalism) and the

political sophistication of the revolutionary movement. On its own the proletarian movement can spiral into something entirely different in the blink of an eye if it does not have solid direction. Five Year Plan, show me a single argument that you have made that was not a straw-man. You're arguing with a ghost of your own creation.

In other words, all your bullshit objections to "visions of a new society" rests on this highly economistic and anti-humanist notion of workers being pawns of structural forces over which you assign living, breathing hmans no role in creating, shaping, or transforming. The only "agents" in your own vision of revolution (yes, ironically, **you do have a vision, too, albeit a ridiculous one**) are "interests," and that's it. In bouts of spontaneism, workers magically channel these interests in revolutionary acts, unaware of the place those interests are leading them.

All of this is highly ironic, since your milieu on this forum love to accuse Trotskyists and the transitional method specifically of "economism."

Five Year Plan

Don't you see that before I even read this little snip from your post, I already knew you were going to accuse me of spontaneism and economism? If you're that predictable, maybe you should re-approach your thought process as a whole, maybe you should think about my level of understanding of your arguments compared to your level of understanding of mine. You're only capable of straw-man, Five Year Plan, you take segments of my post you have absolutely no idea of, and you then accuse me of nonesense, and based on that false presumption you run wild with it, whether you accusing me of "economism" or whether you are saying my "Second international politics are showing". This is the second time you were completely, wholly and dead wrong, Five Year Plan if I was actually in your position, in all honestly, I would admit to my faults. Just come forward and admit you were wrong, admit you were unable to understand what I was talking about. There's nothing wrong with not knowing, but there's something wrong with thinking you do when you don't.

(Sorry but 'workers being pawns of structural forces' made me laugh, what does that even mean? That doesn't mean anything, you literally not only have no idea of what I'm talking about, you also have no idea of what structuralists or economic determinists are talking about either. Do you know what structural forces are?).

Revolutionary consciousness does not arise spontaneously, but trade-union consciousness does. The skeleton of proletarian struggle, which is most usually present (and was only almost recently present, since the collapse of the Left), must be present in order for those specialized proletarians of revolutionary

consciousness (or even, as Lenin had said, the bourgeois intelligentsia), to instill in the movement a political character, a revolutionary political character. Real direction. But this isn't the same as some fetishist, some kid who likes Communism as 'preference' or someone who claims to "be a Communist because the society sounds feasible". Workers do not struggle for such a society, they struggle to achieve their own ends. *Evidently*, your understanding of what a society will look like after capitalism (an abstract fantasy) does not coincide with their interests as a class. You completely ignore Marx and Engel's understanding of Utopinianism, Five Year Plan. You might cosmetically agree with them, you might change your wording and so on, but they spoke exactly about the kinds of people, like yourself and your ridiculous positions.

What the fuck is this supposed to mean? You are either a troll or seriously delusional.

Five Year Plan

This might be the 100th time I've delved into this, you're a petty bourgeois ideologue in that your Communism is nothing short of an 'intellectual' utopian fetish, it is derived from not the land of the living but previous movements which no longer exist, previous contexts which are not present. In recognizing that your Communism has no place in the world, you take advantage of this and Communism becomes not a manifestation of proletarian interests, but a color, a costume that veils your petty bourgeois character. You claim to oppose the existing order not from the existing conditions of politics and even social relations, but from previous conditions. It's almost like how the American Tea Party uses slogans and rhetoric from late 18th century American politics, though that's not the best example (for a lot of problematic reasons).

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You're doing exactly what Nietzsche did when he attacked the Enlightenment thinkers--unmask the power relations behind their claims to objective truth and reduce it as such.

MEGAMANTROTSKY

Not necessarily Nietzsche, *this is an understanding of ideology*. *Do you think it is possible to be outside of ideology?* The answer is no, and for that reason we must recognize ideology does not always coincide with objective reality, it thus yes, *veils a real class interest*, class relations which are the only meaningful power- relations existent. It's so cute how all the Trotskyists flock to here like pigeons.

If the goal of any new society is not happiness, itself a function of the form of society, of generalised living standards [themselves derivatives of various other factors such as participation in society, various freedoms, liberties and rights etc.], then it's pretty bogus and not really worthy of consideration IMO. At least I don't really want to follow an ideology that so easily discards the idea of 'happiness' as some sort of *potential* end goal.

Vladimir Innit Lenin

Not necessarily, I think. It might be just a restatement of that old belief that folks wouldn't struggle for a new kind of society if they're relatively content. Therefore proles must be miserable and destitute.

LinksRadikal

It's even more dangerous in that context, because it becomes embedded in the psyche that happiness, contentment etc. are not conducive to 'our' political goals. I think that's a pretty dangerous route to go down, given the complicated nature of a notion like 'happiness'.

Vladimir Innit Lenin

You're both very wrong. Happiness is a personal matter and can never be politicized. When I speak of happiness, I speak of happiness in terms of happiness being a life goal, which for any revolutionary it should not and can not. A revolutionary struggles for the revolution indiscriminate of his own happiness. Name me a revolutionary who was ever truly happy. To politicize or prioritize your happiness is to be content, but that does not mean our goal is to create conditions of "misery" for the proletariat. The point is that our revolutionary politics must go beyond the direct and animalistic feelings of misery/happiness. Do you think high living standards lead to happiness? They don't, life in the end is quite a pile of shit, the point is that we wish to create the conditions and space where such petty concepts can be dwindled upon in the first place. But no, as an end goal, happiness has nothing to do with the revolution, it is possible to be 'happy' within the miserable conditions of capitalism, there are plenty of happy spiritualists, we can trick and manipulate our minds into being 'happy'. I go as far as saying that even without alleviating the social ills of the proletariat, it is possible to have a 'happy society', a 'content' society. We must not be concerned with our own happiness as far as the struggle for emancipation goes, and yes even if it means our political goals do not coincide with our own happiness. A happy proletariat can still be an exploited proletariat, a happiness and oppression are not necessarily opposed. To derive happiness from existing circumstances which are oppressive, which is wholly possible indiscriminate of class, is the personal legitimization of such circumstances. A slave, not caring for the prospect of emancipation can happily go on serving his master *so long as he recognizes his existing condition as a given*. Conversely, a population of miserable and wretched people never equates to revolutionary consciousness. A great majority of those living in ghettos are miserable, are not 'happy' and yet are not the least bit inclined for insurrection. The point is that such dichotomy has no place in our struggle, *the struggle for communism goes beyond our present standards of not only reason, but humanity* while knowing full well of our imperfection, of our constrains and limits, we can

only know the wholeness and perfection of any revolutionary struggle, we can only strive for Communism and the revolution.

And look how Vlad, like some kind of pompous liberal technocrat speaks of "dangerous". Good, a revolution is a very dangerous thing, Communism is an incredibly dangerous thing. If you fear danger, than you should re-approach your identification with Communism in the first place.

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I mean I cannot even begin to dwell upon how cult-like, how ridiculous and how obscene talk of creating a 'happy society' is. We are not here to find salvation, we are not here to struggle amidst a sea of bloodshed and hardship by deceiving

anyone into thinking they're going to have 72 virgins waiting for them in the end. We struggle to the very, bitter end, unapologetically for power.

Oh, but notice everyone how Five Year Plan can only address my posts out of context. The next post he makes will ignore all the crucial aspects of my argument, he'll respond to a mere segment out of context and claim "So you're saying...". No, that's not what I'm saying, of course though if he addressed the entire post, he wouldn't be able to make the arguments he does... Perhaps he wouldn't be able to make any arguments at all.

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Rafiq, a conversation requires that one's interlocutor be willing to answer questions. You dodged mine, so I will repeat them: **How will workers be overthrowing the state? With their minds wiped blank, and no idea circulating about what kind of society they hope to establish to guide their immediate action of overthrowing the state? Won't the visions they have, the plans in their heads, constitute "visions of a new society?" And aren't those visions integral to the movement? And can't those visions be spoken about in abstraction, as a society free from class exploitation and institutionalized coercion emerging from control over the means of production?**

You can ramble on and on about how I don't understand what you're saying, but if you don't answer these questions, there's really not much remaining for either of us to say.

Five Year Plan

Such a quetion derives only from your straw man argument. I claimed, specifically that

Why? My point is not that workers will never have an idea of a new society in their heads. My point is that workers do not struggle (primarily) to realize this idea, I said workers do not struggle because they want a new society, they struggle not for your abstract utopia, but as a result of existing conditions.

Rafiq

The difference of course today is that there does not exist such a movement, the embryo of any new society cannot be found anywhere, it is thus absurd to speak of being a Communist because "you want a better society".

Rafiq

So my point is that yes if a proletarian revolution was imminent, then some idea of what comes after of coarse is logical. That is a given. My point is that the proletariat does not struggle *because* they want to realize some idea of a new society, the idea of a new society comes as a result of their struggle against the class enemy. *They struggle to realize their interests*. For example if someone like you were to talk of a new society, it is Utopianism, there is absolutely no context for one. I shouldn't have to say that though, because it was all in my post. Maybe if you actually read the entire post, instead of dismissing it as rambling, you'd understand that. What's your next move? You're going to accuse me of spontaneism, even though anyone who read my post wouldn't. I can't believe how predictable you are. Address my points Five, don't just reply to this little segment, *address my post*, everything is in there. And no, such a society cannot be thought of in abstraction because the advanced revolutionary proletarian movement in itself is the embryo of such a society, there is no abstraction there - when the prospect of proletarian dictatorship is feasible, there can be no abstraction. But is this what Marx did? In the Communist manifesto, what were his ten planks? They were what to do once the proletariat took power, as a Communist revolution seemed very feasible, very imminent. Were they some kind of picture of a new society? No, they were immediate goals.

So if a proletarian dictatorship is imminent, if a revolution is imminent, we would not loll upon some 'new society' but would establish something like the ten planks, Embedded in revolutionary consciousness is the new society itself. The point is not that we impose this idea upon society, the point is that the bourgeois dictatorship is the real imposition, we know precisely what to abolish, we fight against what exists now. Saint Just said every king was a usurper, THIS is the logic we abide by, we do not 'impose' this fantasy on reality, rather we claim reality for our own, we *change* reality. In struggling with the bourgeoisie, *the proletariat already knows what it wants*. Before the bolshevik revolution the proletariat had been mobilised en masse by a strong party and were embedded with revolutionary consciousness, within their existing conditions they knew what was to be done, whole segments of the industiral proletariat, virtually all of them were ready to spill their blood in the acquisition of power. That's different from some kid on reddit, or Five Year Plan talking about creating a new happy society, that's different form someone

professing their "Marxism" because they want a new, better society.
As I said before:

Marxism does not come in order to plant the idea of Communism in the heads of the workers (such an idea already follows in the process of their struggle), Marxism is a means of coherent, consistent revolutionary discipline, a means of understanding their present conditions in totality, it is the barrier against the spontaneous development of reactionary ideas (like nationalism) and the political sophistication of the revolutionary movement. On its own the proletarian movement can spiral into something entirely different in the blink of an eye if it does not have solid direction **Rafiq**

Of course you're only going to take a lot of my post out of context, of coarse you won't address any of this in a meaningful way. You'll quote a snip, say "So you're saying..." and run wild with your nonsense. Go ahead, you're so predictable at this point it's a given.

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Why are you against utopian thought? You practically write novels of grab-bag metaphors and other such stupidities in your usual responses, yet you can't answer a very simple question?
MEGAMANTROTSKY

Because I shouldn't have to fucking tell you why I oppose utopian thought! Because It's a given, I'm a Marxist, I oppose it not only for the same reason that any other Marxist does, I oppose utopianism because it is worthless, I oppose utopianism because it only exists to abstractly simulate a society *based on the presumptions of the existing order* and hegemonic ideology, and claim to be something new. Utopianism reproduces the existing order, solely because it is a form of bourgeois ideological masturbation, like a movie, like a piece of bourgeois literature. Utopianism of course is inherently anti-scientific and wholly idealist, wholly ridiculous, it's childish. Why should I even have to say any of this?

WHY DO YOU OPPOSE RELIGION? WHY DO YOU OPPOSE UFO CULTS?
what the FUCK is the difference as far as the quality of the question goes?

Clearly, Megaman, if you don't attribute ideology to some amorphous trans-historical will to power, you must think that you can exist outside of ideology! Profound!
Five Year Plan

You speak sarcastically, but who are you to speak sarcastically? You don't even know what I'm talking about! When have I claimed that the proletariat's will to power was "trans-historical"? When did I claim I even adhered to Nietzche's understanding of the will to power/ Nietzche in many respects could be understood in incredibly reactionary terms, this is not what I am getting at. The desire for power

is a very real thing, the whole of class struggle is the struggle for power. What other means can classes realize their interests if not for the acquisition of

power? Social development aside, if there is no class based will to power why did the bourgeoisie find it necessary to take control of the state? **This is ALL the more relevant for the proletariat, who cannot create the social foundations of a new society within capitalism! Whose only means of pursuing their interests is political struggle and the conquest of the state!** No one claims this is necessarily trans-historical. YOU CANNOT be outside of ideology, I do not claim to be, but we can understand the NATURE of ideology.

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If you can't think of a socialist society in abstraction, then how do you try to persuade other workers to fight for socialism?

Five Year Plan

Socialism *is a movement, an ideology* we do not "persuade" workers to join in on trying to realize your stupid fantasies, all Marxists including Marx himself recognize that workers do not struggle to realize our intellectual brilliance, *rather we give them the necessary direction* in the realization of their class interests. Just because revolutionary consciousness does not develop spontaneously DOES NOT MEAN it must be 'imposed' on the proletariat like some silly religion. The presuppostion of the class struggle itself (WHICH IS NOT the result of the will of Marxists) is where the Marxists have a place in the struggle, the class struggle MUST EXIST in whatever pathetic, petty form, in order for revolutionary consciousness to arise. This however has nothing to do with convincing workers that your abstract society is better than capitalism. Workers, struggling recognize as a given that there is something wrong with our society, it is the struggle for state power that is in the end the ONLY solution for them.

So workers won't have a vision of a new society, but "the new society itself" is "embedded in revolutionary consciousness"? Who possesses this "revolutionary consciousness" that contains "the new society itself"? Obviously not workers, in your vision, since you refuse to concede that socialist workers struggling for socialist revolution have a vision for a new society.

Five Year Plan

We are speaking of the revolutionary movement that would have to have already existed for this 'new society' to be spoken of. The revolutionary movement does not exist because they 'want a new society' in the first place, Five Year Plan. Of course if we presume your false presumptions are correct, then your argument holds ground.

As I said, pure spontaneism. No need to persuade the non-revolutionary workers to overthrow the state: they already know they want to overthrow the state.

I said

In struggling with the bourgeoisie , the proletariat already knows what it wants

If the proletariat struggles against the bourgeoisie, which is something that had occurred *before Marx*, they already know what they want, or should I say, what they DON'T want. The goals of the revolution occur in the process of

struggle itself. THIS IS NOT spontaneism because the bourgeois intelligentsia, or the specialized intelligentsia among the proletariat must... WHAT THE FUCK? Wait, I already said all of this! I literally fucking said this!

Marxism does not come in order to plant the idea of Communism in the heads of the workers (such an idea already follows in the process of their struggle), Marxism is a means of coherent, consistent revolutionary discipline, a means of understanding their present conditions in totality, it is the barrier against the spontaneous development of reactionary ideas (like nationalism) and the political sophistication of the revolutionary movement. On its own the proletarian movement can spiral into something entirely different in the blink of an eye if it does not have solid direction.

Only in the process of this struggle does the proletariat speak of a 'new society', just as the romantic bourgeoisie spoke of a new society of civic virtue, and so on. Of coarse this does not mean revolutionary consciousness develops spontaneously, but the merger of Marxism and the proletarian movement, as Marx knew very well, can only arise with the spontaneous development of trade-union consciousness

Revolutionary consciousness does not arise spontaneously, but trade-union consciousness does. The skeleton of proletarian struggle, which is most usually present (and was only almost recently present, since the collapse of the Left), must be present in order for those specialized proletarians of revolutionary consciousness (or even, as Lenin had said, the bourgeois intelligentsia), to instill in the movement a political character, a revolutionary political character. Real direction. But this isn't the same as some fetishist, some kid who likes Communism as 'preference' or someone who claims to "be a Communist because the society sounds feasible"

Rafiq

This is something Lenin understood well when he spoke of the spontaneous development of trade-union consciousness! The point however is that REVOLUTIONARY consciousness is not utopianism, rather it is radical-political sophistication, it is the embryo of the proletarian dictatorship to follow the revolution.

Five Year Plan accuses me of spontaneism, as though he can ignore my previous post, as though it never happened. He wants to bury it in this obscure shitfest of a thread, he would not DARE directly reply to these little snips, and why? Because he cannot, he can only accuse me of 'poetry' and 'mysticism'. He simply cannot confront my posts for what they are, he must fit them within his own silly Trotskyist paradigm.
http://www.revleft.com/vb/showpost.p...6&postcount=82

Of course to you there is no such thing as a real struggle or real movement. To you, it's like a single-issue campaign to realize your abstract fantasies. Marx spoke DIRECTLY about this, about this kind of mentality.

Oh, and does anyone think I'm wrong about Five Year Plan, still?

Of course you're only going to take a lot of my post out of context, of coarse you won't address any of this in a meaningful way. You'll quote a snip, say "So you're saying..." and run wild with your nonsense. Go ahead, you're so predictable at this point it's a given.

Oh, but notice everyone how Five Year Plan can only address my posts out of context. The next post he makes will ignore all the crucial aspects of my argument, he'll respond to a mere segment out of context and claim "So you're saying...". No, that's not what I'm saying, of course though if he addressed the entire post, he wouldn't be able to make the arguments he does... Perhaps he wouldn't be able to make any arguments at all.

I shouldn't have to say that though, because it was all in my post. Maybe if you actually read the entire post, instead of dismissing it as rambling, you'd understand that. What's your next move? You're going to accuse me of spontaneism, even though anyone who read my post wouldn't. I can't believe how predictable you are. Address my points Five, don't just reply to this little segment, address my post,
Rafiq
-

Five Year Plan's "socialism" is wholly and completely divorced from the proletarian movement historically. He is nothing short of a petty bourgeois ideologue and a Utopian, he presumes his understanding of socialism is correct, and then attacks me as though is presumptions are a breath of fresh air.

-

And how do we (revolutionaries) give them (the non-revolutionary workers) the necessary direction? I say that it is by presenting arguments about how their antagonism to capital points to the need to create a new society by overthrowing capitalism and its state. How do you "give them the necessary direction" without engaging their ideas, their perceptions, their *visions*?

Five Year Plan

Direction comes from coherent revolutionary discipline, a consistent ideological universe and the adoption of theoretical, political sophistication into the mass movement. That's quite different from advertising your remedy to capitalism, a 'new society' which is, whatever you like to write it off as, wholly alien and without context. Revolutionary fervor is not synonomous with the lust for a 'new society', one could easily recognize that such utopian abstractions are nothing short of the ideological manifestation of presumptions of the EXISTING order and ruling ideology, which say nothing about a potential new society, but everything about our *existing* society. You seem to think that workers struggle and mobilize in the first place because they buy into such nonsense, while the truth is infinitely more complicated. The idea of a new society, is derived from the struggle itself. The struggle which presently does not exist (your assertion that there is an actual revolutionary movement in the U.S. is evidence of your delusions).

A movement becomes revolutionary because people involved in them have decided to carry out a revolution. In the

process of making that decision, they entertain their options, they deliberate, and are ultimately persuaded that one particular vision of how they want reality to be is more appealing than the others. Guess what that means? They struggle for *the new society*, the society that exists after a qualitative break in power relations, because they have a vision of that society and think it's better than the alternative visions.

Five Year Plan

No, a movement becomes revolutionary when the struggle itself reaches a certain climax -not simply because people 'decide' anything, that begs the question - what prompts them to decide? It's very simple. The belief in another society, and another social order does not come out of its rationality or feasability. Rather it is derived *from the egalitarian spirit itself*, proletarian ideology, it is derived from the conditions of the movement itself. It is not telling of what really this new society would look like, but the ideological nature of the revolutionary movement (Not in the sense of 'is it fascist, is it liberal', but the fundamental nature of the struggle and the ideas that sustain this struggle). Petty bourgeois intellectuals see the stormy alterations of the revolutionary movement and the struggle as an ugly means to a pretty ends. Rather, *the movement itself is the real ends* in that the logical conclusion of the seizure of power is an act inherent to the struggle itself, not inherent to those speculating or sympathizing with it. This was Trotsky's greatest crime - he was a sympathizer, and apologist.

-

My post is there, anyone can read it, it's fine if you take things out of context and pretend to formulate an actual argument to the point of the whole post, but you're wrong.

You claim 'this sais absolutely nothing' but overlook

Revolutionary fervor is not synonomous with the lust for a 'new society', one could easily recognize that such utopian abstractions are nothing short of the ideological manifestation of presumptions of the EXISTING order and ruling ideology, which say nothing about a potential new society, but everything about our existing society. You seem to think that workers struggle and mobilize in the first place because they buy into such nonsense, while the truth is infinitely more complicated. The idea of a new society, is derived from the struggle itself. The struggle which presently does not exist (your assertion that there is an actual revolutionary movement in the U.S. is evidence of your delusions). **Rafiq**

You just don't get it. The point wasn't that 'egilitarian spirit' was a means of convincing anyone, the point was that there is no need for such convincing. Long before Marx the egilitarian spirit was inherent to the proletarian movement. It is not a matter of convincing, but providing direction. It's not a matter of compelling arguments. You don't understand the notion of collective action, you don't understand how humans behave really. It's not a matter of convincing individuals, real movements, despite being composed of individuals are capable of forming a

character of their own. Hell this is the story of humanity: As individuals we are worthless, our power comes from that we are social animals.

You think the phrase 'egilitarian spirit' sounds funny, and your run wild with your nonsense and accuse me of not elaborating or making a sufficient argument. Maybe if you read the rest of the sentence

it is derived from the conditions of the movement itself. It is not telling of what really this new society would look like, but the ideological nature of the revolutionary movement (Not in the sense of 'is it fascist, is it liberal', but the fundamental nature of the struggle and the ideas that sustain this struggle)
Rafiq

Such an argument couldn't be made.

I think you might be trolling, but if anyone's interested in this discussion, they can form their own conclusions as to whether Five Year Plan is being honest in his arguments.

-

You still don't explain how non-revolutionary workers become revolutionary. How does it happen?
Five Year Plan

Do you actually think class based movements arise because they are 'convinced' by brilliant thinkers? Because they 'buy into' our brilliant arguments? Are you a child?

-

I am a fair person, and I am open to alternative models of how non-revolutionary workers become revolutionary. The problem here is that you've been asked twice to provide an alternative explanation, but haven't done so. I wonder why. -You still don't explain how non-revolutionary workers become revolutionary. How does it happen?
Five Year Plan

Marxists, intellectuals, whatever, provide the necessarily theoretical and political discipline making them aware of their present conditions. Thus the intensification of the class struggle breeds the revolutionary movement. Again that's different from 'compelling' them to buy into our notion of a new society, rather it is making them aware of the *illegitimacy* of the ruling class and it's political rule. I can't put it in any other way, but workers are generally *attracted* to the ideas of those of revolutionary consciousness, it is not really a matter of 'convincing' , pamphlets by Marx weren't advertised, they logically gained popularity among the already radicalised proletariat. As Communists we must recognize that truly Communism is a manifestation of their interests, again we provide direction, we do not 'compel'

them. The struggle derives from *existing* conditions, not *potential* conditions.

Honest question, are you trolling?

-

It is not simply one or the other, either they are implanted with ideas or develop them spontaneously - rather over the coarse of their real struggles to realize their interests, the nature of their struggle can become confused, degenerate and so on - which is why revolutionary consciousness must necessarily be adopted externally from those fully aware of existing conditions.

If you're generally curious, then I recommend looking into the development of radical politics and the proletarian movements of the 19th century, how they developed as radical offspring of the bourgeois revolutionary fervor, in realization that their interests were not being fulfilled by the bourgeoisie.

-

So Marxist intellectuals present arguments about how workers should understand their experiences, and how they might go about changing those experiences in the most effective way? Gee, this sounds an awful lot like "brilliant thinkers" convincing people. Are you a child?
Who said anything about "compelling" workers to do anything? Making arguments is nowhere near the same as compulsion. In fact, where compulsion is possible, arguments become unnecessary.
If workers are "generally attracted to the ideas of those of revolutionary consciousness," then isn't it incumbent upon "those of revolutionary consciousness" to put forward their ideas as forthrightly as possible, *including their understanding of what a revolution would entail and the kind of society a revolution would help to create?*

You spend multiple posts deriding the idea that revolutionaries should engage non-revolutionary workers' ideas and "visions," then, when pressed upon an alternative model of how to make non-revolutionary workers revolutionary, you basically just spit out a tortured restatement of that very model. Then you ask whether I am trolling? That's rich.

Five Year Plan

You can't 'make' non-revolutionary workers revolutionary, it is not so much pure reason we are talking about, or what you are claiming to say. It is your very ideological foundations that would prompt you to say such a thing, 'How do we make non-revolutionary workers revolutionary'. It's like a senator in the U.S. being politically correct about his racism, or saying he 'opposes big government'. It is not so much the problem of what you claim to say, but why you say it in the manner you do. your infantile understanding of the development of revolutionary consciousness makes this very difficult for you to understand, I know.

No, I cannot provide a simplistic, straightforward answer to that question because it is really a false question, and the situation itself is not simple, You ask such a question while assuming your presumptions about the revolution are correct in the first place, and they are not. And when I attack them, like a broken record you

repeat the same nonsense and make it as though I am incapable of answering the question without giving a "tortured restatement".

Brilliant thinkers do not create the movement, or 'compel' (Yes, you did use

that word) workers to 'be revolutionary', they provide the necessary direction by which workers become revolutionary as a logical result of the pursuit of their own ends. That is a lot different from brilliant thinkers convincing people of trying to struggle for what they believe is a nice sounding society.

You are casually and ignorantly equating the struggle against the existing order with the struggle for a utopia, and that therin is the problem. The conquest of power in which the proletariat is able to realize their interests will logically create conditions for a new order, however it is the former that which the struggle exists for, the later is simply an effect. It is very difficult for you to understand, and you'll respond to this predictably with "YOU'RE DODGING THE QUESTION". The very nature of your question is ridiculous. I am curious, are you actually trolling? Only a troll could be capable of spouting such nonsense, it's like you're ignoring the entirety of my posts, skimming over them and finding snippets which are completely out of context that you think you could provide an argument with. You're taking my clothing from me and creating from them a straw-man, either not aware, or ignorant of the fact that I'm standing right here, a real person of which such clothing is meaningless without. The whole of my post is that person, and those snippets are the straw.

-

My posts are here, everyone can read them thoughtfully and form there own conclusions. There is nothing you have posted that I haven't thoroughly addressed previously. And it's not so far off the bat that you're trolling (albeit, in a sophisticated manner) once people have a grasp of the discussion.

But go ahead, re-hash the same nonsense, maybe the 10th time your argument will mean something.

-

So, no, nobody here is advocating "making" or "compelling" workers to do anything. And nobody is advocating the use of "pure reason"

Five Year Plan

Five Year Plan, you don't know what I'm talking about when I speak of "pure

reason". I speak of pure reason not in the context of convincing or attracting workers, but this discussion, this argument itself. Your ideological foundations bleed through your words, and for that reason I cannot approach them for what you claim them to be. That is the problem.

Faulting me for framing my question as "how do you we makenon-revolutionary workers revolutionary" is also funny, since the way I prefer framing the issue is the way that I did in my previous post: "how do workers become revolutionary?" The "authoritative" element actually comes from your initial attempt to address the issue, where you donned your faux macho revolutionary cap and proclaimed, chest puffed out, that "Marxists, intellectuals, whatever, provide the necessarily theoretical and political discipline making them aware of their present conditions."

See what you did there? You talked of Marxist intellectuals "disciplining" and "making the workers aware of things," then when I respond to this framework by replicating it, you fault me for adopting it. Epic trolling, that.

Five Year Plan

The problem is not the act of engaging workers and leading them to the abolishment of their present conditions, rather the problem is what exactly you're engaging them with. That was the point from start. As I had said countless times before, the problem are your false presumptions which you dismiss as a breath of

fresh air. There is an astronomical difference between introducing the concept of abolishing their present conditions, fighting against the state - and telling them about your elaborate new society and what this 'new society' will entail. Marx said something along the lines of the embyro of communism *is within present conditions* for a reason. Because I do not answer your venus-fly trap of a question with simplicity, you then further accuse me of 'dodging the question':

So you answer the question, then when I point out that your answer is just a bullshit, poorly worded restatement of the answer I originally gave, you back-peddle and claim that you can't answer the question. More fantastic trolling.

Five Year Plan

Any idiot can recognize I've answered the question, I've answered the question countless times, *I just haven't answered it the way you wanted me to*. You're arguing like a child and honestly, I say this in the most comradely manner I can: Grow up. You're not winning this argument, you're making a fool of yourself and anyone whose had a mere glance at any one of my posts and the way you've replied to them recognizes this.

And yes, I agree that revolutionaries "provide the necessary direction by which workers become revolutionary." They do this by providing models of leadership in their activism, while simultaneously explaining to workers the rationale behind that behavior, specifically the need to overthrow capitalism and how the working class can begin to organize to achieve that task. You refuse to elaborate on what you mean by "provide necessary direction," because you know that if you do, you'll end up in the uncomfortable position of admitting that "visions of a new society" very much *do* play a role, not the *only* role, in how non-revolutionary workers become revolutionary.

And how does the conquest of power by workers occur? As a result of workers becoming revolutionary and seizing state power. And how does that occur? Oops. We're back to you trying to duck that most nettlesome of questions, so you can avoid talking about those "visions of a new society" again.

Five Year Plan

Necessary direction comes from the necessity of political action in consistency with Communist ideological doctrine forged in the fires of the struggle itself. It is up to the task of those of revolutionary consciousness to preserve, defend and uphold the Communist nature of the struggling proletariat, in order to further reintroduce it to them. What that means, essentially, is not 'pointing them in the direction of our new society' as you would have it, but pointing them to hte direction of the abolishment of their present conditions. While you predictably want to equate them, they are not the same. The latter is a direct act with context, the former is nothing short of the result of such a thing. The proletariat first and foremost wishes to achieve state power and abolish themselves - the rest, the 'new society' and all the immediate things that would entail (housing, work, and so on) would necessarily have to be addressed *when the revolution is imminent* or when the revolutionary struggle has reached a mature stage. However at no point in the struggle do we convince workers to buy into our little utopian fantasies. And what you fail to understand is that the blips of utopia within the Communist movement were ideological manifestations of the existing struggle, not any real hypothesis of what a post capitalist society would look like. Just as the stoics of Rome had their ideal societies which really embedded their actually existing class interests.

So what this essentially means is that, to give an example, the establishment of a real political program that would allow the proletariat to combat the enemy in the most effective means possible. You keep presuming that the end goal itself is this

'new society' and for that reason you keep accusing me of 'dodging the question'. That isn't how adults argue, Five Year Plan. Would workers have to be approached and given a 'vision of a new society'? They might be, who knows, but the point is *that is not why they struggle* in the first place. That was the basis of my initial argument and you simply lack the ability to address it for what it is without obfuscating it with some nonsense, and then running wild. Even more pathetic is how you profess your 'victory' over me because I refuse to argue within the parameters set forth by your ridiculous infantile presumptions.

I would never approach a white nationalist while abiding by the presumption "do

you want white genocide?". How could anyone argue with this, if not giving a detailed explanation as to why such a concept is bunk in the first place. He may accuse you of dodging the question, but that's only because **it's a false question** in the
first place.

And of course this is perfectly comparable, when you ask me if workers are going to need a "vision of a new society", I could only say maybe, I have to give a detailed explanation as to why - while they might have an idea of a new society in their heads this is a) Not reflective of what this society would actually look like and wholly ideological and most importantly b) they are not struggling as a class to realize this new society, rather they struggle for the conquest of state power by which such a new society would be a logical result. THE PREMISE OF THE ARGUMENT IS WHY THEY STRUGGLE, AND WHAT THEY ARE STRUGGLING FOR. IT IS NOT WHAT THEIR PRESUMPTIONS ABOUT A POST-CAPITALIST SOCIETY ARE. I know this is very hard for you to understand, often times with non-Marxists it is difficult, but bear with me Five Year Plan.

A logical result of the conquest of state power is going to be global civil war, madness and barbarism in the suppression of the counter revolution. Do workers struggle for terror? Do workers fight for the deaths of millions? No! We might engage with them and discuss the scale of the implications of the seizure of power, *but that is not why they are fighting*. You fail to understand this simple point, or you don't, and you're just a troll. I don't even expect you're going to read this entire post, but it's here for everyone else.

However your conception of socialism and this 'new society' is wholly divorced from any proletarian movement, it is the result of your own obscure intellectual machinations. You can go ahead and call this accusation 'poetry' and 'macho bullshit', but I think it is inarguable that deep down you know damned well I am right. Don't you see how ferociously you argue now, as compared to me? Do you honestly think you're actually having a go at me? At the moment, I am teaching you, Five Year Plan. I know you're trying to troll as hard as you can, but give it a rest and grow up.

It turns out that all the second-grade poetry and macho posturing you litter the board with is just a house of cards,

Rafiq. It, and you, stand exposed. How does it feel?
Five Year Plan

There have been several times where upon being wrong, I have conceded defeat. I am capable of humility, I am capable of admitting I am wrong. I am wholly and solely dedicated to Marxism first and foremost, not myself, not my reputation - and if I see that a grain of what I say is wrong, or discredited, I will abandon it immediately. Indeed there have been more than a few times in which I had admitted I was wrong.

But Five Year Plan, you're either trolling or seriously delusional if you actually think this is one of those times. Not only have I not been discredited here, not only has my 'poetry' and 'macho posturing' not been reduced to a 'house of cards', I have proven my point to everyone that you yourself are incapable of coherent and reasoned discussion. I have been polite, I have been wholly reasonable, and like a cornered rat you are thrown into a frenzy. You are only capable of recycling the same nonsense over and over again - what argument have you used was original? That you haven't used before in this discussion? Why post if it's the same discredited nonsense? Do you honestly believe that if you repeat such nonsense a second, third, fourth, or fifth time, it is any less wrong? I compliment you wholly by accusing you of trolling, becuase if you are not trolling that indeed would be a sad thing. If you here are actually believe the arguments you are making are in any way of any substance, if you actually believe that you are in anyway discrediting me or 'proving me wrong', or 'winning this argument' I can only feel bad for you.

It is unbelievable that you would think that because I do not abide by your false presumptions, I somehow am "dodging your questions".

What makes you different from this?:
Well I have a question, and you can't dodge it Do you believe in limited government?*Economic freedom*? Don't you dare bring your nonsensical poetry into this, or your obscurities, I want a straightforward, simple answer. Elaborating and explaining your real positions only means you're dodging the question.

I mean, if you want to think that you've cornered me, or that you've "exposed" me, that you're some David whose defeated Goliath, then you can feel free to. If it soothes the pain of having a poor understanding of Marxism and a poor understanding of life in general, then by all means, continue to believe that. You're just, you know, wrong.

-

I think the most coherent, reasoned argument he has made so far is this:
No, I'm not.
Five Year Plan

At least he's honest about being unable to argue like an adult.

Anyway, Five Year Plan isn't going to read the whole thing. He's going to skim

through and cherry pick what he thinks he can argue with. Of coarse it will be out of context and complete nonsense: Isn't it telling that I'm two steps ahead of him here? How can someone be so predictable? I literally know exactly what he's going to reply with because I have the whole premise of his disagreement completely understood. Five Year Plan has throughout many threads attempted to attack me, and in every single one he's been proven a damned fool. He is going to defend his little jab at me to the end, full aware that he was mistaken, because he's a child.

Even more funny though: A child-Trotskyist actually believes that he will be my undoing. I actually laugh at this prospect, after everything, my theoretical composition is shattered to pieces by Five Year Plan, a child. He thinks he's the first person to tout such nonsense. To everyone reading this, there will be plenty of Five Year Plan's that will come and go with their nonsense. And eventually, they will grow old only to abandon their meek and baseless ideas. I am here to stay.

-

And I have no problem with the fact that you're here to stay. I look forward to revealing your bullshit for what it is in thread after thread.
Five Year Plan

Oh, just as you have in this thread? Do you honestly think a couple of sentences declaring that I am wrong (Because you said so) counts as "revealing my bullshit"? Literally there is nothing that you have said that I didn't already address.

Also, *in times when revolution was imminent*, can you refer to some historical examples where intellectuals leading the revolution seduced workers with elaborate visions of a new society? Saying that workers would have somewhat of an idea of what a post revolution society would look like, isn't a fucking concession. The argument was whether workers *are fighting* or fight *for the purpose of realizing* this abstract utopia of yours (among other internet "Communists")

while they might have an idea of a new society in their heads this is a) Not reflective of what this society would

actually look like and wholly ideological and most importantly b) they are not struggling as a class to realize this new society, rather they struggle for the conquest of state power by which such a new society would be a logical result. THE PREMISE OF THE ARGUMENT IS WHY THEY STRUGGLE, AND WHAT THEY ARE STRUGGLING FOR. IT IS NOT WHAT THEIR PRESUMPTIONS ABOUT A POST-CAPITALIST SOCIETY ARE. I know this is very hard for you to understand, often times with non-Marxists it is difficult, but bear with me Five Year Plan. **Rafiq**

Five Year Plan calls this a "concession", he makes it as though I am running in retreat with my tail caught between my legs. My initial point stands adamantly as wholly and unarguably correct.

Five Year Plan is incapable of engaging in any magnitude of reasonable discussion because he dismisses the entirety of my post as "poorly written dreck". If "poorly written dreck" can wholly de-legitimize and discredit him in the way that **it did**, I wonder what he thinks of the quality of his own posts are to begin with.

-

I think it's quite obvious that Five Year Plan is fully aware of his own dishonesty here, there is literally no argument.

My point

The goal of Marxism was never to "create a new society"

His:

So when Marx wrote, "The philosophers have only interpreted the world, in various ways; the point is to change it," you think the "change" he is talking about isn't a transformation of society into a new (non-exploitative) type?

Not only is Five Year Plan wholly convinced that the proletarian class struggles against the class enemy (as though they are exempt from the nature of class itself) to realize an abstract utopia, he proclaims that the goal of *Marxism* is to realize a "new society". For Five Year Plan, Marxism is not a means of understanding, Marxism is not a scientific understanding of human social relationships and history, among many other things, it is some kind of "plan", some kind of "tool" to create a new society. To speak of "goals" as far as Marxism, a paradigm of science is the most childish thing I could think of as far as this discussion goes. Five Year Plan is wholly ignorant of the fact that Marxism and the worker's movement are not one and the same.

Five Year Plan actually believes that Marxism = Worker's movement. He does not realize that historically it took effort to see to the merger of Marxism and the proletarian movement (which had existed before Marxism). He is not only wrong about his assertions regarding revolutionary consciousness and the nature of

Communist ideology - he is wrong about Marxism itself. Because he isn't a Marxist, he's a liberal who thinks that the facade of Communism, as though it is some extensive magnitude of liberalism (evidently his blatant and completely philistine "rationalism" and inability to understand the psychological, ideological dimensions behind things) is more appealing. He is by no means a radical, he's an apologist for radicalism, much like his idol Trotsky.

-

Where did I say "intellectuals," as a sociological category distinct from the vanguard of the working class, will lead any revolution? I guess you think workers aren't capable of envisioning new societies. That says a lot about your opinion of workers.

Five Year Plan

First you accuse me of spontaneism, and now you claim that workers can develop revolutionary consciousness (Which rests on the false presumption that revolutionary consciousness = visions about a new society) on their own. That begs the question as to why you are dodging the point: Can you name me an example?

Workers fighting for a revolution, who have an understanding of what that post-revolutionary society entails, aren't fighting for a revolution because they desire to attain their vision of a post-revolutionary society? No, according to you, they have the (general, not utopian) vision in their head, but their struggle for revolution has absolutely nothing to do with the vision they have,

Five Year Plan

Such a vision, if any, is a result of their struggles: how can they have previously struggled as revolutionaries, as conscious proletarians if they only started to have this idea at the climax of the revolutionary struggle? The Ten Planks were not a Utopian vision, they were immediate tasks the proletariat would work towards in the event of a proletarian dictatorship. That's different for an elaborate utopia. And this begs the question: Why would they formulate this in the first place? Wouldn't such a formulation have to have occurred BEFORE revolutionary struggle? Evidently, historically speaking it does not. Almost as though you are a religious with your detailed descriptions of heaven, and how your followers will be rewarded for their service with paradise. It's sleazy, dishonest, and **in this regard** petty bourgeois. They are the distinctive features of a cult.

Now things are changing. The above, to-the-point, succinct picking apart of your bullshit is exactly what you can expect in whatever thread you spew your nonsense in. Hold yourself in readiness.

Five Year Plan

You've dodged, ignored and dismissed all of the crucial points, such as within the context of this discussion: who the fuck are YOU to talk about a post-revolutionary society in conditions in which proletarian consciousness is not the least bit developed, in which there is no Communist movement? Unless you are delusional

to believe that your Trotskyist sects are a vehicle for revolution...

Five Year Plan thinks cherry picking phrases and words that are out of context and formulating a straw man is "to-the-point, succinct picking apart of your bullshit". He then pledges to do so in threads to come. While we could only assume this is trolling, I welcome him to. If this thread is anything close to an example of how it will play out, then I can expect many more victories for Marxism to come. But can we call this a victory? He is not even a worthy opponent as far as discussion goes, he is a mosquito you, upon noticing effortlessly swat, crush, and proceed to go about your business. There's been far more experienced, knowledgeable and theoretically adept Marxists who have had a go at me, and failed. Do you really think of yourself as some kind of internet savior whose going to come and defeat big bad me because everyone else is, apparently too afraid to? Go ahead, try and have a go at me again, this isn't even about me. I'm worthless, I'm nothing, I'll die eventually and no one will remember me. This is about the legacy of Marxism and what that entails, and you can argue your way through a hundred me's: Marxism will stand strong. -

Now you are asking for examples of where workers arrive at revolutionary consciousness "on their own." I'm not sure what you are even asking here. Workers develop revolutionary consciousness in a variety of ways, but all these ways entail weighing ideas, either their own ideas or the ideas of others, against their *social* experiences. So social- revolutionary consciousness always develops in a decidedly *social context*, around other people, not in solitary confinement. If that is what you mean by "on their own," then no worker develops such consciousness on their own.

Five Year Plan

No, Five Year Plan, once again you either deliberately attempt to dodge the question, or formulate false premises of discussion to begin with. I asked you

Also, in times when revolution was imminent, can you refer to some historical examples where intellectuals leading the revolution seduced workers with elaborate visions of a new society?

Fine then, exchange "intellectuals" with workers of higher consciousness or whatever the fuck you want, the question still stands. Why are you unable to answer it? Are you 'dodging' the question, just has you had accused me? You are at every turn now contradicting yourself: First I am arguing for "spontaneism" and now you're saying workers develop revolutionary consciousness on their own. This is *precisely* what is called spontaneism and yes Marxists as intellectuals are truly not one and the same with the proletariat: Lenin was not a proletarian, Kautsky was no proletarian, Marx was no proletarian... All the giants of Marxism were not proletarians, they were of the intelligentsia.

You're arguing that workers are incapable of developing a revolutionary consciousness in non-revolutionary periods.

I disagree, and as an example, I can point you to many of the posters on this forum who want socialism, who fight for the vision they have of a socialist society, even though they do not live in, or are currently struggling in, a social- revolutionary situation.

Five Year Plan

Which one is it, Five Year Plan? Will a revolutionary vanguard (A term Lenin never used) or workers themselves lead the revolution? And in which cases was the Communist movement not led by the revolutionary intelligentsia? I would be very curious if you could name me one historical circumstance, just one, Five Year Plan. You cannot. No one is saying that members of the revolutionary intelligentsia are incapable of having been or are proletarians: We know Stalin for a time was a factory worker (Actually I could be mistaken here). Let us assume you are correct that posters here are of revolutionary consciousness: What exactly distinguishes them from revolutionary intellectuals? Besides the fact that they may share work environments from other workers? What exactly is the difference here? Is convincing workers of buying into your utopia different, if you're a worker too? Are the vocal chords of proletarians so distinctly structured as well as their ability to hear, so that they possess a form of communication that the revolutionary intelligentsia is incapable of? No wonder the October revolution failed! Lenin was completely bunk because he wasn't a proletarian!

So what do we learn from this? You're trying to evade the question and change the discussion. The points you have brought forth are irrelevant and do nothing to change the point of the questions, they can be intellectuals or they can be intellectuals who are also wage earning workers, ti does not matter. When we speak of the proletariat, we do not speak of individual proletarian, we speak of the proletariat as a collective force, as a class with a common social relationship to production. When we say 'the proletariat' does something, or possess ideas, we do not speak of posters on internet forums, we speak of a whole distinguishable and identifiable mass social phenomena. Again, you're dodging the point, though even then you are crushed all the same under the weight of whole truth: Truth is worthless if it is not part of a whole, and your truths do not fit a systemic whole: instead they are inconsistent, incoherent and contradict each other at every turn. We can only assume then that your partake in this discussion is not about the defense of Marxism, it is not about the defense of revolutionary ideas: It is about you desperately trying to win. And you won't.

Except the vision of "a society where everybody's needs are met and production is democratically planned" is not an "elaborate" much less a "utopian" vision. It is the vision that revolutionary socialists have, and it is what they

struggle to achieve. It is the vision that, once attained, drives their daily political work, even if that work is presently just about reforms.

But I am pleased to see that you are now trying to "sleazily" adjust your claim from "workers do not struggle for a vision of a new society" to "workers do not struggle for a utopian vision of a new society."

Five Year Plan

Okay, so now you claim that this vision is no longer elaborate. You seem to be missing the point of my argument, you keep straying from the coarse of the discussion and opening up new ones (which really only further discredit you, by the way). My official position is this, and has always been this: Workers do not struggle *because* they want a new society (that doesn't mean they don't *want*

one, or that a new society is not a logical result), *none the less a Utopian one*. And the Utopian one I speak of is your conception of what a post-captialist society would look like, among almost all other internet Communists. That is what I mean. That is what I have said if you were actually reading my posts wholly and honestly to begin with. But as a Trotskyist, you are incapable of this.

What you fail to understand is that workers struggle in order to realize their interests in accord *with their present and existing conditions*, my point has always been "*The struggle derives from existing conditions, not potential conditions*". And while workers may have an idea of what a new society looks like, any talk of a new society (not in the sense that a new society is possible, but what this society will look like, and so on) *is nothing short of ideological*. My point, my point has always been that while we can say that we want a society in which things will be like X, this sais nothing about any potential new society, it sais everything about the ideological nature of the revolutionary proletariat *within existing conditions, within their present struggle against the class enemy*. The bourgeois ideologues, from humanism up to the enlightenment had spoken of 'new societies': This didn't really amount to much as far as the reality of the new societies went.

The utopians and petty bourgeois ideologues such as your self fail to realize that... Wait, I already said this (interestingly enough you ignored it):

Petty bourgeois intellectuals see the stormy alterations of the revolutionary movement and the struggle as an ugly means to a pretty ends. Rather, the movement itself is the real ends in that the logical conclusion of the seizure of power is an act inherent to the struggle itself, not inherent to those speculating or sympathizing with it.

The whole point is that any vision of a new society, such as the ten planks, *derived from the revolutionary struggle itself*, proletarians did not struggle

against the state in order to realize the ten planks, rather, the Ten Planks were formulated in order to have an idea of what to do in the event of a proletarian dictatorship. Because we are in a non-revolutionary situation, unlike Marx, unlike the Bolsheviks: Who are you to come up with the political prerogatives of a proletarian dictatorship (A post revolutionary society) when the premises, the embryo of such a dictatorship, the revolutionary proletarian movement does not exist? How can you understand the nature of a post revolutionary society when you cannot know the nature of a revolutionary movement in the 21st century?

I wish ckaihatsu could make a diagram of your trolling technique, which has been the only consistent thing you have brought to the discussion. I make a very long post detailing and addressing all of your points, shattering them and de-legitimizing you - you respond to a fraction of them which are distinctively out of context, and then repeat the same arguments. And on, and on the cycle goes. B

Now, I will use the following example of Five Year Plan's infantile understanding of the argument:

Who was Marx to talk about his (general, non-Utopian) vision of a post-revolutionary society?

Five Year Plan

Stop right there. What are you talking about? Do you have any idea what I was

saying? How can you claim to address me when you have absolutely no idea of what I was talking about? Marx, along with anyone else during his time could have formulated a vision - because the revolutionary proletariat had built itself after decades of struggle, because the Communist movement had already existed and was derived from those existing premises, because proletarian consciousness was advanced *and a proletarian dictatorship was a very probable thing*. That is what gives Marx legitimacy when he spoke of the Ten Planks, or even speculated (as he did in the German Ideology) about the conditions of a post revolutionary society (which really only served to expose the nature of our EXISTING society).

But who the fuck are you? Who are those 'reddit Communists' who talk of their feasible Communist society that they want workers to fight for? Who exactly are you, to be able to logically deduce what a post-revolutionary society would entail if we are not even close to a revolutionary situation, or at least a situation in which the proletariat has established a political program? Who are you, Five Year Plan?

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You're a troll, or you're delusional, or you don't know what you're talking about. Want to know why you don't know what you're talking about?

Does anyone remember when I claimed that Five Year Plan's method is to make a false accusation based on false presumptions about my post, and then run wild with it?

Well take a look at this:

Who is any of us. We're people on a political forum debating political ideas and visions of a new society. If you don't like it, don't let the door hit you on the way out. And take your pathetic attempts at poetry with you.

Five Year Plan

Ah, alas, the excrement of excrement, the offspring of already an initial lie. He makes these ridiculous presumption, and then spouts this kind of nonsense that you see above. Five Year Plan I say this kindly, I say this as a caring stranger: you're making an ass out of yourself. I mean it's hilarious, look at this shit! Look at how he's forming these wild conclusions, look at how he's trying to school me! Go back and take a fucking look at what I said first, if you don't feel you can respond to it adequately **then shut the fuck up and don't respond at all!**

And he keeps talking of my "pathetic attempts at poetry". When have I used poetry in this thread? Do you even know what poetry is? I have in the past expressed many valid points through the use of poetry - but you want to know who was the greatest offender of the use of poetry? You want to know whose unconstrained use of poetry would irritate you the most? Marx himself, Marx who used poetry several times in order to get his point across. And besides, such poetry *is completely self conscious*, such poetry is like Marx's: in that it is almost sarcastic. You, among others who have attacked me for using it don't understand. And you can't, because your Communist ideological universe is either non-existent or incomplete.

But of coarse you won't respond to that. Of coarse you won't acknowledge the sword that has pierced you. Of coarse you'll take more phrases and words completely out of context and form a new argument, and then run wild with your false accusations and ridiculous presumptions. Of coarse you'll ignore this too, even though it's in larger font. Which is okay, because I don't give a shit about you.

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This is for everyone else. Anyone whose been paying the slightest amount of attention to this argument cannot but bear the fowl smell of your dishonesty, you're not fooling anyone when you're trying to change the parameters of the discussion. There is nothing you have said, that I did not previously address. When my post is exceptionally long, you make a sentence or two giving it a jab, I reply, and on it goes. I'm being honest, if you're trolling just stop, you've had your fun, we get it.

And if you're not trolling, well, since we all know you have no qualms with being the dishonest worm you are, why don't you just falsely confess you were trolling, in order to not embarrass yourself by making it as though the nonsense you've spewed is what you actually believe.

-

I promise everyone here he won't even reply to a third of this. He's going to do the same thing that he has continually done. He's going to reply to phrases out of context and formulate a new straw man. I can already predict the arguments he will try to level against me.

But go on, claim you won't respond to them because they're "poorly written" and too "poetic". The pompous liberal you are, sitting on your bourgeois-rationalist throne looking down upon me?

-

Five Year Plan thinks that somehow, he derives legitimacy from the fact that my posts are often ill-received on this website. As though that means anything.

To him, it means he can dismiss my posts as worthless, as nothing. Is he a child? Does the essence of my post rely on how popular I am on this website, or what my social status is here? He hasn't been here long enough to realize that I'm not just some gremlin who everyone overlooks and dismisses: There is, or at least was a sizable number of users who generally concurred with me.

-

Two posts ago you were asking me to name a revolutionary movement that was led by intellectuals, as if you thought such a thing never existed. Now you are claiming that the Communist movement has never not been led by a revolutionary intellgentsia. Somebody here seems confused and blind to his own contradictions, and that person happens not to be me.

Five Year Plan

Two posts ago...

Also, in times when revolution was imminent, can you refer to some historical examples where intellectuals leading the revolution seduced workers with elaborate visions of a new society? Saying that workers would have somewhat of an idea of what a post revolution society would look like, isn't a fucking concession. The argument was whether workers are fighting or fight for the purpose of realizing this abstract utopia of yours (among other internet "Communists")

Rafiq

Yes, Before I demanded you name an example in which intellectuals led the revolution, I totally didn't ask for an example about intellectuals advertising what communism will look like and seducing workers about a new society. You can think that if it makes you feel better, but no one believes it..

-

The conclusions that you have arrive at, evidently you could not have arrived at without taking things out of context. I wonder what that sais about your intellectual honesty as a whole. Honest question did you read the whole thing?

Where did I ever say that the vision of a new society that revolutionaries have is "elaborate"? In point of fact, I have stated multiple times just the opposite. You once again are debating voices in your head. Let me know when you actually want to try debating me.

Five Year Plan

Look at the segment he replied to, look how he carefully ignored the rest

Okay, so now you claim that this vision is no longer elaborate. Y **ou seem to be missing the point** of my argument, you keep straying from the coarse of the discussion and opening up new ones

Rafiq

I explicitly made it clear that it's irrelivent, it doesn't matter whether you agree if it's "elaborate" or not, it is Utopian none the less. Just because you refuse to talk about the 72 virgins, but continue to insist the religious fundamentalists struggle in order to go to paradise doesn't make it less utopian (interestingly enough, the religious don't fight for this: Rather there are deeply complicated social dimensions

to something like islamism - this is very ironic). -

Which statement of yours have I taken out of context in a way that misrepresents their meaning?

Five Year Plan

Actually, literally (and I'm not just saying this) **all of them**. If you want an example, look to the post above you.

-

I hope you are bright enough to understand how it is possible for workers to arrive at revolutionary consciousness based on their own experience, without that making their arrival "automatic" or seamless, as if bourgeois propaganda were not trying to intervene at every step of the way.

Five Year Plan

Also this itself is nothing short of ridiculous, cult-like: Communist ideology derives from premises now in existence, not some kind of specialized fashion workers evade the bombardments of the illuminati or reptilians subliminal

messages (And yes, that is very comparable to your understanding of "bourgeois propaganda". Propaganda is intentional, **ideology is not propaganda**). Surprise, Surprise that a Trotskyist would tout such drivel.

But to address the point at hand, absolutely no proponents of spontaneism, which tend to be 'libertarian socialists' or left communists of the dutch tradition, claim that the transition to revolutionary consciousness is seamless or automatic. That itself is a straw-man argument. They claim that revolutionary consciousness is developed much in the way you describe, but rather on a mass scale - one worker to another. That is pure spontaneism and a distinguishable or special proletarian who develops the views he does divorced from the collective, mass ideology of his class *is therefore a member of the intelligentsia*. The argument stands, and it does

not make a difference, AS I SAID BEFORE. Why do I have to repeat myself?

-

If you don't specifically explain how my representations of what you said differ from what you were intending to convey, I don't see how your latest posts stand as anything other than empty, unsubstantiated accusations and sour grapes.
Five Year Plan

I have explained in all of the previous posts of this thread, literally the great bulk of my posts was explaining how your representations and false presumptions about my posts were entirely wrong. Are you honestly trolling? Like what the FUCK do you think I've been doing for the past million posts if not precisely that? And now you're curious about it? Now you're interested? Because all of your arguments are the same recycled nonsense, you can go back and look yourself. Click the previous page and look. The argument is over. The debate is over. You have discredited yourself in a way more elaborate and efficient then I could eve dream to.

-

But then there is *no* context to speak of if literally all of the statements were taken out of...well, yeah, context.
LinksRadikal

There is a real context, the context of my posts. If I have a great chunk of text which is necessary in order to understand every part of it, and someone takes a phrase that is meaningless without the rest - that is taking it out of context.

If I am replying to him, in that he was taking my previous post out of context, I am creating a new context from which he takes phrases out of. He's not replying to my

posts wholly, it's not as though he's actually replying to my arguments. He's taking phrases, words from whole truths and reducing them to something entirely different.

-

Are you suggesting that this inconsistency didn't exist?
Five Year Plan

No. **I am asserting it didn't exist**. I don't care if you find it 'odd', you cannot go about claiming I contradicted myself when you know damn well this is not the case. But yes, I find it incredibly distasteful that some think intellectuals who distinctively in this case have an idea of a feasible society, should recruit workers and have them fight in order for them to realize the society. It's the same sad story of the modern Left, and it doesn't work because it has no real social application.

Intellectuals like Marx and Lenin, on the other hand, *the revolutionary intelligentsia*, Marxists do not hold such ridiculous reservations. A does not equal A in different contexts. That is the failure of liberal rationalism. You don't even understand basic logic, however, you fail to understand that Lenin can be an Intellectual and so can a Left-Utopian, they are distinguished in their *intellectual character*, what they are.

So what is this inconsistency you speak of?

-

I see what you did there. You claim libertarian socialists are spontaneists, but that they don't think that revolutionary consciousness is seamless or automatic. Therefore you are operating with a different definition

of spontaneism than I am. I explained what my definition was, and it's really the only definition of the term that I see used on the revolutionary left. I'm not saying your definition is wrong: it's just not mine. I hope that explains why I corrected you when you claimed I was contradicting myself. I wasn't. You thought I was because you were attributing your definition of the word to me, and it's a definition I obviously don't share.

Five Year Plan

This is nothing but dishonest: As far as revolutionary discourse goes, as far as how the usage of the term has historically been used in talking of those economistic spontaneists, there is a real coherent definition that you know damn well of. No spontaneist argues for "seamless, automatic" consciousness. They all recognize it can take time to develop, and different stages. The point however is that it is not "imposed" externally. I don't care about your personal definition, that is meaningless and irrelevant to the discussion at hand.

-

The question is which ones.

LinksRadikal

Quite *obviously* the ones he quoted.

-

He can't respond wholly to your posts, as there are many chunks of them that are either personal attacks or polemical bluster that wouldn't even fit into the century it came from. You didn't "wholly" respond to him either, as the post history plainly shows. Why should you expect a standard that neither of you have, or should have (in your case, at least) met?

MEGAMANTROTSKY

I'm not asking that he respond to my entire post, indeed I did not respond to his entire post: BUT I ACTUALLY ADDRESSED THE ARGUMENT HE WAS MAKING and if I did not quote something specifically, that does not mean I ignored it. What exactly did I ignore? What crucial points did he make that I intentionally ignored? literally I can provide a billion examples. If he makes a presumption that is wrong and the rest of his argument is nothing short of a result of that false presumption, I have to first attack the presumption and then the rest is blatantly, and obviously wrong.

-

Now, when asked where I misrepresented what you were saying, you're not providing any specific examples and are just claiming you have already provided the examples. That's not going to work either, Rafiq.

Five Year Plan

They're in the thread, Five Year Plan.

You said

If you don't specifically explain how my representations of what you said differ from what you were intending to convey

What have my posts been if not exactly this? What, you want me to essentially, just re-write them all? Is everything written in the 6th page now void? Does it have to be imported to the 7th in order to hold legitimacy? Why don't I just copy and paste them, for fuck's sake? There's not point in either.

-

In this little attempt at diverting the discussion, you are right to note that ideology is analytically distinct from propaganda. They exist at two different levels of analysis. Some propaganda advances a bourgeois ideology. Some of it advances a revolutionary socialist ideology. So no, it is not ridiculous for me to talk about how bourgeois propaganda is backed by a multi-billion dollar apparatus that attempts to get workers to interpret their experiences in ways that are friendly to capitalism, in ways that would disrupt any spontaneous or automatic translation of workers' immediate experiences into a high-level understanding of revolutionary socialist tasks.

Five Year Plan

Yes propaganda exists, but very quickly and easily it is pure ideology. Just look at

the vocabulary that is used by the Koch brothers funded Cato institute. No longer is it propaganda, it is a breath of fresh air, it is ideology. The point is that propaganda

can never stand as the sole deterrence of the development of proletarian consciousness: circumstances of power-relations are crucial here: The defeat of labor and the betrayal of unions in the 1990's was the sole problem, the advance and specialization of the bourgeois state itself. Of course propaganda can reproduce and deter consciousness in small ways: This, however, is the smallest of problems.

-

And now we're on the 8th page. Do we need to import everything form the previous one, or should we just rehash the same arguments and pretend they are new?

-

As I said, you asked in the first post whether I can name an example of where revolutionary workers were led by intellectuals and their visions. In the second post, you ask me if I could name examples of where workers were not led by an intelligentsia/intellectuals.

Nope, no inconsistency here.

Five Year Plan

I don't know if English is your native language but clearly from this:

Also, in times when revolution was imminent, can you refer to some historical examples where intellectuals leading the revolution **seduced workers with elaborate visions of a new society?**

Rafiq

We can tell that intellectuals leading the revolution is rather a given, they are distinguished here as *intellectuals seducing workers with elaborate visions of a new society*. Why would I put in the later part if that wasn't what was important? Why wouldn't I just say "Give me an example of intellectuals leading the revolution". No organic form of proletarian consciousness would be similar to such utopianism, this is why I used the word intellectual. That does not however mean much as far as the argument you're trying to make goes.

Now the obvious truth is that you misinterpreted it, which is fine. You can admit that, because quite obviously you did. It's not even up for debate, you clearly fucking misinterpreted it. The more you defend yourself here, the more of an ass you look like.

And now for the phrase that contradicts the former?

And in which cases was the Communist movement not led by the*revolutionary* intelligentsia? I would be very curious if you could name me one historical circumstance, just one, Five Year Plan. You cannot.

Rafiq

Notice the terminology, *revolutionary intelligentsia*. The *revolutionary* intelligentsia does not, like petty bourgeois intellectuals, try and seduce

workers with elaborate ideas about a new society. So clearly, you don't even have a right to be mistaken because I didn't even use the same words. Not only were they not of different contexts, this is further demonstrated by the fact that they weren't the same words.

-

But you do. In a very recent post, for instance, you claim that Five Year Plans' definition of spontaneism is traditionally used in a manner different than his, and claim that his definition is entirely *a priori* and personal. But you never bothered to explain why your definition is more correct than his. You forget that you're not trying to just convince your opponent, but your audience. Sometimes the onlookers require that a bone be thrown to it.

MEGAMANTROTSKY

Spontaneism was a word that was traditionally leveled against economistic 'radicals', among them I believe were Council Communists. So from their positions we can form a coherent understanding of 'spontaneism' as we do not hold that Lenin's argument was a straw-man. The argument against spontaneism was not about the amount of time it took for them to develop consciousness, rather, that they do not require direction from those theoretically skilled, politically adept intellectuals.

But that doesn't have anything to do with your initial argument, that I won't respond or address his actual argument. He was making a defense of why he contradicted himself, and I shot such defense down as illegitimate. That's not the same as taking things out of context and formulating a straw-man argument, that's not the same as blatantly and intentionally misinterpreting your opponents arguments, because they fit within your constrained presumptions about Marxism and so on.

Then do it, already. You were asked to provide specific places where this happened, and you have yet to do so. I can hazard a guess as to why: You can't.

MEGAMANTROTSKY

You can do this just as easily as I can. Honestly I will admit this is nothing short of my own laziness here. Because of all the posts I made were essentially just that, explanations of specific places where that happened, I just don't find the need to re- quote them and bring them back. I made them and posted them for a reason, I didn't put an expiration date on them.

Here's just a few

http://www.revleft.com/vb/showpost.p...&postcount=107
http://www.revleft.com/vb/showpost.p...&postcount=111
http://www.revleft.com/vb/showpost.p...&postcount=112
http://www.revleft.com/vb/showpost.p...&postcount=114
http://www.revleft.com/vb/showpost.p...&postcount=114

I'm confident enough that you all know what I'm talking about. If you don't, it's probably because you're being dishonest.

-

With you? Well, propaganda, at some unspecific point, apparently vaporizes into pure air that is then breathed.

Five Year Plan

it is a fresh of breath air because they create ideological presumptions which are then no longer question: Just look at the dichotomy between "big" and

"small" government. Is that propaganda, or ideology? It may have originated as propaganda, but proponents then recycle it not because they are dishonest or trying to fool anyone, but because such dichotomy is no longer questioned. That is ideology. Without ideology, propaganda is worthless.

-

I understand the point you are making, and the distinction. My point was that they way you phrased the questions in back-to-back posts made it appear as though you were at cross purposes and contradicting yourself, especially to people who are not already on board with your initial assumptions.

Five Year Plan

It made it seem that way to you, who was not carefully reading the posts to begin with. If you were more careful and mindful, you wouldn't have made such an accusation. This is your problem, don't try to group everyone else in with you here.

-

But no one is doing this - utopian seduction, today.

Or are there some folks? If so, which? All I could think of are Hahnel and Albert but it would be simply grotesque to claim they're trying to propagandize.

LinksRadikal

Well, even if no one actively goes out and seduces workers like this - the point I was trying to make is that the manner in which utopians think workers will adopt their ideas is just that: they think that if they convince workers well enough of the feasibility of their happy society, if they get workers to buy into it a revolution

logically follows. And this is a problem usually reserved for 'Communists' (#

:h ammersickle:) on the internet, most especially this site.

-

At the point an idea is taken for granted, would it makes sense to wax poetic about it being a "breath of fresh air?" After all, don't people generally take notice of breaths of fresh air due to the fact that the air is "fresh," new, and noticeable? I assign this poem a failing grade.

Five Year Plan

So now you want to argue about my 'poetry'? Do you know what poetry is? That isn't poetry, it's a single simile.

Breath of fresh air in that it is natural, it is a given, and so on. Breaths of fresh air are a very common thing - if such presumptions are "new", as they are, then yes it is comparable to a breath of fresh air. They take it in, however, as natural without thinking twice about it, rather than breathing in poison or something that would otherwise be hostile or vicious.

I fail to see what this has to do with anything.

-

Well logically any attack on spontaneism would be an attack on economism: In that agency and will have nothing to do with the development of revolutionary consciousness and such a thing occurs logically as a result of the social condition of the proletarian class without any external guidance.

But yes, you're right, perhaps I was mistaken regarding Council Communists or the dutch Left. I had inferred so, because I believed them to be of an aversion to what they call a "vanguard" (or did they? I am not sure, but I am quite sure that those among the "Left-Wing Communism" camp, well, those sympathetic to them have - I have had little to no interaction with Left Communists of the dutch tradition outside of their sympathizers on this website). Isn't this a common idea among anarchists too? Well perhaps I was wrong in who prescisely Lenin among others were targeting, in attacks on spontaneism, that does not however change the point: Spontaneism does not entail the seamless or abrupt transition to revolutionary consciousness.

70

While as an offical position, I very much doubt that Five Year Plan adheres to Spontaneism. In another thread, he would most likely argue against it. My point is that he would go as far as to defend and make himself a proponent of such concepts (without admitting it, of coarse) for the sole purpose of winning the argument in which he personally, not his ideas, are primarily a part of. He clearly contradicted himself just for the sake of disagreeing with me. That was my point. No one is arguing Trotskyists believe in spontaneity.

Re: **Has anyone heard of anti-fascist organization called Millennium?**

I defend them from my anti-west perspective because I oppose all forms of US/western aggression. Therefor I support the people who reject the new Kiev govt, call them whatever you like.
Where you see a lack of support for "pro-seperatists" I happen to see a few usual suspects whooshing in to express their predictable contempt for whatever group is being demonized in the western press.

adipocere

If anything, Russian interests are more reactionary than the west, Russia stands as a worse threat as it represents a new model of capitalist rule - already in Europe, euroskeptic parties like UKIP and Front National have formed relationships with the Russian state, and let's not forget Orban in Hungary, who is looking eastward to Russia and China. This reactionary trend of national populism, which a la third world reactionary despots has come to Europe. All of these western communists who were so keen in supporting such trends in the third world - the same has come to your homes, and look how keen you are to go in a frenzy about the rise of fascism - this is the SAME Russian, Iranian and Syrian bloc.

Not to say NATO or EU interests should be defended, or supported, but if we're going go play this game of lesser evils, then Russian interests are not even a contender for support. It's ironic that Russia has reassumed the same role it had during the Crimean war - the single most reactionary power in all of Europe.

-

Leftists cannot move freely in Kiev and areas of Euromaidan control without fear of their lives, the Odessa massacre being the most current example. Whilst areas under direct or loose Russian control such as the Donetsk region has heavy mobilizations and agitation through the communist group Borotba. If anything, it is the EU that can no longer rule in the old welfare state way and now relies on selling literally everything to bankers and investors, with right wing ideologies being legitimized to push these reactionary policies through.

Things Make People Happy

You speak of the legitimization of reactionary ideologues throughout European politics, and you are absolutely correct! Remember though - these are the same Euroskeptic parties *who endorse Putin*, who pledge to forge ties with Russia should they achieve power. Both Le Penn and Farage have spoken of their admiration for Putin and his distinct "style" of rule. It is clearly the prerogative of the Russian state to see to the dismantlement of the European Union, of that there can be no doubt.

The reactionary philistine trends that hold sway across Europe are not the expression of a European zeal - rather they represent the capitalism of Russia and China, perhaps we can call this *oriental capitalism*. Fascists in Ukraine are pro-

European, though only because of the anti-Russian nature of Ukrainian nationalist sediment. No on is arguing for a support of European interests, merely the absolute necessity of recognizing the reactionary nature of the Russian state and it's pawns in Europe. The difference between the two imperialist blocs (Western Europe and the U.S., Russia, China Iran and Syria) is that the possibility of class consciousness is dwarfed by the sheer ideological power of the latter (almost comparable to 20th century Fascism) who unlike the current legitimate global capitalist order (I.e. U.S. hegemony) have offered *a false solution* to existing

conditions, an alternative to American Imperialism and European liberal technocracy, in all it's 'weakness'. They posit themselves as opponents of the existing order of things while at the same time, *in their very opposition* sustain the global imperialist order.

Let's be quite frank, there is no reason to take for granted our 'politically corrent' 'progressive liberal' societies, I make no apologies when I say proletarian consciousness is infinitely more likely here than in Russia, or the Middle East where the dichotomy is solely on national, religious or ethnic grounds. *And that's the danger in Europe*, with Front National, the Golden Dawn, Orban in Hungary and so on - The so-called defenders of western civilization and European culture are in effect destroying Europe by trivializing it into another nation-state where issues of class, among other social issues are non-existent and all dichtomony resides with those who support the nation, the affirmative ideology, *the master* and the cowardly political correct liberals who are undermining the national strength, *the slave*, the dissenting ideology that serves only to sustain the former. This is the logic of such vulgar, philistine bourgeois politics. This is the barbarism luxemburg had spoken of, and the Communist project in it's current state does not stand a chance. The choice becomes clear, then: A new universal Communist movement that is capable of destroying the ying-yang of Bourgeois Liberalism and Fascism, trivializing it, or this new barbaric capitalism.

Re: **Soviet anti-relgious propoganda.**

Dangerous Minds has a collection of anti-religious propoganda and artwork from *Bezbozhnik*, a militant atheist magazine from the Soviet Union.

Alot of it really is quite striking, even grotesque. The only problem is that some of the caricatures seem vaguely racist, even anti-Semitic (although most of the magazine's staff were ethnic jews).
Brandon's Impotent Rage

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I can't say I have any qualms with them.[1]

Re: **Salem Witch Trials as "real" in 2013-2014 film and television**

So I originally planned on writing an essay about this but I'm not up for it at the moment.

Basically, I think it's more than a pattern at this point that four highly popular films and television shows over the last 12 months have been based on the premise that the Salem witch trials were real - i.e., that there were actually witches there.

There's **Sleepy Hollow**, a show I really like that has a lot of early U.S. mythology going on;**The Conjuring**, one of the better horror movies that has come out recently, where the main villain-ghost-whatever was an actual baby- sacrificing witch during the trials; **American Horror Story**, which I'm assuming most of you know about, where the white witches are descended from those of the witch trials; and **Salem**, a show that just started recently but is pretty good, where actual witches started the witch trials for their own nefarious purposes or some shit like that.

1 I don't see anything particularly antisemitic or racist about the caricatures - sure, they're grotesque, but that was the point. There are some clever touches, like Jesus's halo having an inscription, as is common in Eastern Orthodox depictions. Note that in the picture entitled "Chinese samovar", the Chinese functionaries are depicted as grotesque, but the picture clearly shows ordinary Chinese, depicted in the same way as European workers, being crushed by the statue.
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Okay, maybe that last one isn't that popular, but still, you know the saying, once is happenstance, two is coincidence, three times is enemy action. I don't know what that would make four times but this is definitely a thing.

I have my own theories as to why this is - I think they're all nebulously related to what I think is a pretty marked upsurge of salient feminism at least in the United States, but if anyone else sees other patterns I'd like to hear more theories.

Oh, also, the three villains or antagonists of James Wan's last three directed movies since 2009, which together have grossed about $575m, have been: The Lipstick Demon, the Woman in Black (not that shitty Daniel Radcliffe movie) and the aforementioned Salem witch. I also have to admit I really, really liked Insidious, disliked the sequel less than most people, and The Conjuring has really grown on me over the last six months or so.

synthesis

Common themes conveyed by today's fictional narratives have generally been quasi-New age spiritualism, or ideas brought forth by the religious revival. Things about "faith", blind belief, miracles and so on. Naturally there is definitely a dark side to this, just as the dark side to this new fascination with paganism has fascist implications - completely backward views on PAST events. As though "Hey guys! If this is true, wouldn't that lead us to have a different take on x?". Of course they are not aware of its backward nature, but they do all the same.

Re: **tendency?**

Just out of curiosity, for what reason do the Sparts support NAMBLA? Are they intentionally trying to assure they receive no support from the populace, or are the only people who join pedophiles?

-

I really shouldn't rise to the bait, but you know the entire "the Spartacist League supports NAMBLA" thing? You know how it began? In the eighties, the FBI carried out a harassment campaign against the NAMBLA organisation. Now, I have seen ostensible socialists praise NSA on this site, but the Spartacist League has no love for cops, and they protested both the state suppression of NAMBLA and the hypocrisy of certain "human rights" groups who would defend Nazis but not NAMBLA.

And thus the myth was started - first it was "Spartacists support NAMBLA" in the sense that they support everything NAMBLA members have written and done. Now it seems that people think the Spartacist League is NAMBLA.

But wait, the Spartacist League also defended the Branch Dravidians against the all-American stormtroopers, so I

suppose the SL are also religious now? That is very difficult to reconcile with a literal interpretation of the ICL Declaration of Principles, which bars the actively religious from League membership. But if anyone is skilled with non-literal interpretations, it is the religious.

Oh, and do you want to know who also opposed the FBI assault on NAMBLA? Workers (I still want to know where the apostrophe went) World, the CO of one Workers World Party. It's odd that no one ever baits them on the issue.

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As if this makes anything excusable, if anything, this only adds insult to injury. Defending reactionaries against the wrath of the bourgeois state... I wonder, would they have defended the Confederacy? Or Neo-Nazis facing persecution from the German state?

And let's not bullshit here, I've read the Spartacists and their explanation of their support for NAMBLA. The entire premise of their defense rests upon the fact that such 'relationships' were *consensual*. Really what a meaningless thing, as if children are capable of consenting to such a thing, as if the power of an adult, or authority is irrelevant. It's quite sickening actually, and to speak of "bourgeois morality"... Don't they know pedophilia is a *logical result* of the hypocritical bourgeois sexual morality? For fuck's sake, most pedophiles are to be found in the very guardians of bourgeois sexual morality, the religious clergy. The bourgeois degenerates politically are not to be our allies, and the same applies culturally. And before you all go touting about how this mentality is applicable towards homosexuality, the difference is that homosexuality is so adamantly opposed because it challenges *sexual relations*, or more specifically *gender*. The so-called bourgeois cultural repulsion towards pedophilia exists for completely different reasons than it does *homosexuality*. The Spartacists are reactionaries, vile degenerates.

-

To be fair, I don't think that the issue is that more than a small minority of pedophiles are in the clergy, but that the pedophiles that are in the clergy receive a great deal of protection from the church hierarchy and are thus able to keep reoffending to a much greater extent than pedos without that protection.

synthesis

Of course this isn't the issue, my point is that sexual morality of the existing order provides a hyper sexual erotic dimension to practices it claims to condemn. I would say that the U.S. is largely more hypersexual with all of it's cheap, sleazy sex in culture, than Europe. But where's the Irony? Americans, as far as I'm concerned, have stricter views as far as sexual morality goes. The same goes for the American north and the bible belt: the latter lacks basic sexual education for

children, is vehement in it's "sexual morality" and yet is more sleazy, cheap and so on with it's approach to commodified sex. This is the kind of paradox I'm talking about.

-

Isn't your characterization of American sex culture as "cheap and sleazy" evidence of your own bourgeois sexual morality?

Ethics Gradient

I said *with all* it's cheap sleazy sex *in* culture, not *it's cheap, sleazy sex culture*. There is a difference.

Anyway, I couldn't imagine anyone who doesn't see this. The sliminess of this kind of repulsive 80's hypersexualization is not liberating in nature, actually it is the appropriation of 60's sexual liberation by patriarchal values. And you all know very well what I'm talking about. This is not something evident in 'the media' today, but it's definitely something we see in the American south.

Firstly, it should be noted that the ways people, be they youth or otherwise actually conduct themselves sexually in the United States is not "sleazy" or whatever, it's not "decadent". But the way sex is understood, or the way sex is approached in places where sexual morality is more reactionary is infinitely more perverse than in the East Coast, etc. If you don't know what I'm talking about, you probably aren't familiar with the U.S. in general. I mean what, you think I'm trying to play into the whole "AMERICUNS ARE SO DECADENT TOO SEXUAL" bullshit? No, you're not

paying attention to what I'm fucking saying, is the problem.

The dichotomy between sexual puritanism, social conservatism and bourgeois hypersexualizaiton *is false*. They are born of the same mother. To answer your question, no, it isn't fucking evidence. Maybe you should try to put more thought into your baseless attacks, next time.

-

What a sickening thing to see. Now child protection laws are "a violation of privacy"? Yeah! Let's protect the autonomy of the family against the state! It's the right of parents, fathers, to discipline their children however they want. It's none of the state's business. What a sick fuck you are. Have you ever even met anyone working in social services? Have you met anyone in child protection before? Have you ever encountered situations in which they were involved? If anything, my only

criticism is that they DO NOT DO ENOUGH as a result of protecting the autonomy of 'the family'. The embryo of communism is within capitalism, it is a CLASS STRUGGLE, not some fucking eternal protest against the world. The bourgeoisie does not always consciously rule in its interests, it's not some fucking conspiracy. You really have no idea how any of this functions, how capitalist relations are reproduced.

The state is not progressive, but it is not REACTIONARY as your religious cults, your Klan is. Quite honestly I don't give a fuck about Guantanamo bay, aside from that many there are wrongfully accused. I'm not so shocked and surprised by the reluctance of the state to abide by its own civic values. And if it did, that would not make it in the least better. Marx called the petite bourgeoisie a reactionary class for a reason - they are a greater enemy than the state and the bourgeoisie, in many ways.

There can be no argument to what I have said before: organizations like the Sparta, and this new kind of politics is inherently petty bourgeois. Not every act by the state is to be opposed. The state is not the ultimate evil, we oppose it BASED ON THE PREMISES now in existence, Communists are not "underground", Communists do not sit outside the parameters of society and the conditions of life. There is very little that separates these new 'Communists' from any reactionary militia, they are cosmetically different, but the way in which they abide is the same. We do not support the autonomy of the 'individual', we support the revolutionary prerogatives of the proletarian class. The petty bourgeoisie, bourgeois degenerates are not our allies. Fascists are not our allies, the reactionaries of France were not our allies, but they opposed the state all the same. And it is the duty of every communist to never defend them from the bourgeois state, those who are "opposing it all" oppose the revolution as well, oppose the communism that formed as a result of capitalist relations.

-

So the Spartacist League, a revolutionary socialist group that has existed since the seventies, are "new Communists", whereas the Cold-War social-democrats in the SPUSA are I suppose "old Communists". "Old" in the sense of "decrepit" - no offense to any old people, I'm a bit of a geezer compared to the age average of this site myself - perhaps.

Now, father Rafiq has graced this thread once again to thunder against us degenerates, us "new Communists" who defend reactionary religious cults in the face of persecution by a state that is - if not progressive - then at least "not

as reactionary". Yet father Rafiq, who apparently considers himself the earthly reincarnation of Felix Dzerzhinsky, has apparently not noticed that the Bolsheviks defended the "reactionary" Old Believers against the "not as reactionary" Tsarist state.

I have met people "working" in social services - if you can't see how these people are part of the problem, I have more bad news for you, I'm afraid. But that's neither here nor there. Once again you show you haven't read anything by the SL, including articles where they explicitly state that only consensual sex should be free.

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Of course they're "new Communsits", of course they represent a Left that has lost its heart, a Left which cosmetically appropriates the carcass of the revolutionary proletarian movement. The Spartacist League is completely, totally, and unquestionably a petty bourgeois organization. *There can be no argument there*. You think an attack leveled against the SPUSA can somehow discredit me, or cause me harm? As though I am collateral damage? The difference is that I don't pretend the SPUSA isn't a worthless organization that doesn't do shit, the difference is that they *aren't a fucking cult*. Was it not the Spartacist League that is incredibly intrusive on it's members personal lives? I remember hearing that affairs such as marriages had to be O.K.ed by them. Yes, I don't need to read it's garbage, cliche Trotskyist trash to understand what kind of scum they are. Or could I even call them this, seeing how utterly and totally insignificant they are even by Leftist standards. The New Left is a parody of the deceased revolutionary movement, like a child's take on the wild west, like a Vegas Casino themed antiquity.

I am young, *perhaps younger than you*, this is not an issue of age, but of our legacy as Communists. The Old Believers were not some reactionary backwoods, child abusing cult, *they constituted a cultural and social phenomena*, they were *a cultural group*. Whatever defense the Bolsheviks had given them, is in no way comparable to a defense of the Ku Klux Klan, among other reactionary organizations. What is comparable, perhaps, is opposition against Islamophobia, and so on. The bourgeois state represented by the hegemony of the U.S. in it's existing, longlasting form is not reactionary. *Capitalism is not reactionary*, there exist several reactionary states (I.e. In the Middle East among other places), there exists several reactionary trends as a result of such hegemony, there exist a phenomena of reactionary ideological degeneracy, but these always take the appearance of being in opposition to the state - only as contenders for world capitalist hegemony. The hegemonic bourgeois state and capitalist relations as it exists *is not reactionary or progressive* because Communism arises from the

premises *now* in existence. And you're dead fucking wrong about Confederacy, by the way, both Marx and Engels had made the clear distinction between the Bourgeoisie and the southern slave-owning class as two, separate different classes. Not only did they not defend the Confederacy from the wrath of the

bourgeois state, they adamantly and wholly supported the bourgeois state in their endevour, as a matter of fact many Communists had joined the union army.

This is exactly what I was fucking talking about when I spoke of the petty bourgeois Left parties - solidarity with the petite bourgeoisie as a class, who constantly must defend themselves from the coming hoards of modernity. Oh, let's abolish public schools! *Children are property of their parents*, they have to *consent* to go to public schools and to be a part of society rather than locked away within their antisocial philistine family's clutches, of course they can *totally* make such a choice, right? As a matter of fact, women who stay with their abusive husbands have made the choice to stay, it's no one else's business. The state has no business intervening in cases of domestic violence all together, right? And where does it end? Why don't you all just be honest, throw down your hats and declare your solidarity with the petty bourgeois class, whose small businesses are shutting down as a result of federal harassment as well as the power of the big bourgeoisie and monopolies, let's defend the petty bourgeois scum like Clive Bundy too, yeah? It would be totally fucking consistent, the only thing stopping them from such declarations of support is that they have to keep the facade, the cosmetic style of being a revolutionary party

Oh and the trotting of "consensual sex" only furthers to reveal the bourgeois ideologues of the Spartacists, if not plain, mere and whole apologia for pedophilia. WE DO NOT SUPPORT phenomena because it is "consensual", whole mass scale injustices ARE ALWAYS consensual, else they would not last a day! Slaves consented to being enslaved, worker's consented, by signing contracts to working for an hourly wage, and so on. IT'S FUCKING MEANINGLESS. As I said before, countless, countless fucking times, free choice is not grounds for impunity, consent is not merit for acceptability. Especially with regard to children, *whose magnitude of choice is literally fucking shaped by the adults around them*. The Sparts do not form their position out of genuine support for teens defying the bourgeois morality by engaging in sex *with each other*, their position is formed as a result of their

sympathy with child molesters and pedophiles, who are just as marginalized, just as excluded from the premises now in existence as *they* are. The Communists have always opposed such sexual relationships of domination and grotesque abuse, *even their opposition towards homosexuality rested in it's* ***erroneous*** *association with pederasty and pedophilia*. [2]

-

Autonomy means being uncoerced and regulating and governing ones own life. It also extents to both psychological and physical aspects of being.

So you can easilly see how completely stupid your assertion that my argument comes down to protecting family authority. What a fucking joke you are.

PhoenixAsh

I don't give a fuck about your cliche, weak and worthless ideological rhetoric. I don't give a fuck about your attempted "definition" of autonomy. Rhetoric expresses a real class interest, and you, Pheonix, have demonstrated to everyone that autonomy for you means something entirely different than the autonomy of

Anarchists. What does autonomy mean? Autonomy for the family *against the state*. Words as freedom, liberty, these are all meaningless. Their meaning is derived from their real application to real social phenomena, and in your case, *you stand*

2 And so, Rafiq, the internet hardman, the r-r-revolutionary Marxist of the caesarotsipraist persuasion, the SPUSA member, is revealed to be a common Menshevik. Lister to this: capitalism is not reactionary, nonetheless there are reactionary states. Perhaps, then, these states need some "capitalist development", courtesy of some local Maysky or Zhordania - or some "nice" form of capitalism, contrary to "reactionary capitalism", presided over by some proletarian Kaiser, pardon, Kaisar.

And yes, father Rafiq, the Old Believers were pretty much a backwoods cult, although there were prominent Old Believer industrial-capitalist families. Therefore - Old Believers are bourgeois degenerates and Lenin and Bonch-Bruevich (not to mention Dzerzhinsky himself) were bourgeois degenerates for defending them against the "not reactionary" Tsarist state.

The rest of your post is predictably hilarious. Of course communists do not fight for communism because of some abstract idea of "freedom", which is why we do not support the doomed petite bourgeoisie when it comes to their economic fortunes (but father Rafiq, are you not yourself part of a group that supports the petite-bourgeoisie and their supposed need for a big, strong, macho Leader?), but at the same time we don't want to end up in some social-Stalinist concentration camp run by the likes of Rafiq and others I could mention. We recognise that the revolution has democratic as well as socialist tasks.

The rest is, again, against the rules of this site, although predictably no administrative action has been taken since it is alright for one side of the debate to bait the other, apparently, but not for the other side to respond to slander.

Oh, and I don't think you could cite instances of the SL intruding on the personal lives of members. How could you, since you've admitted yourself that you haven't read anything by them?
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for the autonomy and freedom of the petite bourgeoisie.

exactly. Now I know you have an hard on for the state and state repression. So I am not too much surpised by your attitude and knee jerk reaction.
PhoenixAsh

According to Pheonix, the state has no business interfering with regard to issues of the family and domestic violence. Now this would otherwise simply sound like some stupid moral declaration, *but what does this really mean?* it means that in cases of child abuse, domestic violence and so forth, Pheonix would absolutely oppose any intervention on behalf of the state. When philistines speak about, for example, a married couple in which the husband is abusive, they say "It's their business, not ours, they can sort it out themselves". As though the playing field is equal with regard to such a situation, as if battered wife syndrome doesn't exist. And to speak of such a thing with regard to children!

You truly are a sick fuck. A reactionary petite bourgeois ideologue. In cases in which the petite bourgeoisie attempts to exercise its power in opposition to the authority of the bourgeois state, *let them burn*, *let them face the full wrath of the bourgeois state*.

So my argument that people should have complete autonomy...you know...being free agents...free from ANY form of infringement on their autonomy and that laws should be about protecting autonomy from infringement is sick?

Yes. Making any form of sense is not your strong point here.
PhoenixAsh

No, *shut the fuck up*, that doesn't mean anything. "Complete autonomy" can mean a thousand different things, what is the real societal, or social application to such a thing? Such a worthless, abstract declaration. The reality of course is that saying "people should have complete autonomy" with regard to issues of the state protecting children from abuse, or infringing on the 'rights of the father', means *complete autonomy for the oppressor*. When

reactionaries in the Middle East speak of national or religious autonomy, they mean autonomy for the clerics, for the patriarchal men. What a worthless person you are. You are of absolutely no intellectual value whatsoever, there is nothing useful you could ever possibly contribute to any discussion.

Yes. Frequently. Have you? Since you are making this argument you have no idea how the state works against social services being actually effective and usually cause more harm than they solve. In fact social services in the US place children in the care of KNOWN criminals and people who neglect children. And in the Netherlands complete and utter incompetence often fails to effectively protect children at all.
PhoenixAsh

And this is only a result of the state's inability to utilize it's full power to protect children, *they are interested in reinforcing the same family structure that had led to such abuse*. The point not that they are doing too much, *but not enough*.

> Consciously or not ...it does rule in its interest. Your argument that it doesn't is extremely petit-bourgeois.
>
> **PhoenixAsh**

Yes, it does rule in it's interest, *that doesn't however mean every action taken by the state is to be opposed* for the fuck of it. You're a coward and a dishonest piece of shit, Phoenix. In attempting to exert their interests as a class, at times the petite bourgeoisie, who stand more of a threat against the revolution than the ruling class, are weakened.

I quite agree that you are a great class enemy of the working class as the bourgeois stooge that you are. So no contest from me here.

Evil? So you are bringing further petit-bourgeois moralism into the debate? Next we will be hearing about the divine virtues of capitalism you sick fuck.

Evil has nothing to do with it. And if you do not comprehend that the state is the ultimate expression of the ruling class and serves its interest then I am actually wondering why the fuck you even call yourself a revolutionary because you aren't one. Go vote for your next social democrat party to alleviate the wrongs in the system because quite obviously that is all the system needs according to your completely reactionary diatribe here.

State and law in the bourgeois context are property based and regulatory infringments on autonomy in order to create a system of privileges granted and retracted based on enforcing class moralism over another class.
PhoenixAsh

It is not I who speaks of evil, but you, Pheonix. Just as the Sparts, and other Left petite bourgeois ideologues such as yourself speak on behalf of those petite bourgeois classes, not openly, not directly, but such support bleeds through the veil of such worthless rhetoric. You talk of moralism, bu there is no one more embedded in self-entitled, privileged moralism than yourself. Under the guise of the organic opposition towards the state any revolutionary possesses, you stand in opposition towards the state *on behalf of the petite bourgeoisie*. That's the difference. As radicals we oppose the state for completely different reasons than do the reactionaries, and for that purpose *we do not oppose attempts made by the state to squash reactionaries*.

Jesus fucking christ. Are you on something? What the fuck dude?

Seriously? *parameters of society and the conditions of life.*

Besides sounding completely ridiculous here you sound like a fucking 70's life science book.

The parameters of society are formed by the system of class domination (in this case capitalism) you fucking tool. So you want to live in that and preserve that? could you be any more clueless?
PhoenixAsh

It's so cute how you think you can actually have a go at me. As though you actually stand a chance, you, some piece of shit internet pseudo anarchist? I yawn, Phoenix, at your aggression. *I am not even dissapointed, just qutie bored, you make it as though I'm fucking clueless, as if I don't know what you're talking about, as if I've never encountered someone exactly like you before, as if I haven't done this again, and again, and again, and fucking again.* Do you think you're original? Do you really, really fucking think you can lecture me on the machinations of the state and the nature of the bourgeois dictatorship? For fuck's sake, your conception of the bourgeois dictatorship is entirely emotional, simplistic, worthless. It's meaningless rhetoric. Rather than being able to form a coherent, consistent and scientific understanding of the nature of the state and exising social relations, you speak of "domination" and "bossing every1 around lol dey r in power! omg my freedom!". Class society has exited for thousands of years, none of this is unique to existing conditions. You create this moral dichotomy, whether you acknowledge that it is moralistic or not, in which all that is 'bad' is the state, because they infringe on your 'autonomy', because they stand in the way of your 'freedom' and try to 'control the worker's'. And then, another libertarian scum can talk of how the Communists are trying to infringe on their 'autonomy' and 'freedom' to own property, to 'start up a business', to 'have a family', and so on. Why is your rhetoric superior? In arguing with such a person, the only question is a moral one, the only argument is a semantic one. They are both worthless and provide no meaningful insight into anything.

So sit the fuck down, shut the fuck up, and stop trying to make it as if I have no notion of how you petite bourgeois ideologues view things. I do.

O you mean in the sense that you aren't seperated that much from social democrats?
PhoenixAsh

Is this how you address my argument? Even if we assume, I had anything to do with social democrats, even if that could ever be inferred, even if it wasn't something only a fucking child could say, let's assume I am a social democrat. Does that address my argument? Does that make it less true? *No, you know I'm fucking right*. The only thing you can resort to is meaningless name calling, as there can be no argument with regard to the fact that both the New Left, and

reactionary militias in the United States suckle the same ideological teet, they are born of the same mother and speak the same tongue. The capitalist mode of production had experienced dramatic changes following the second world war, and indeed there were many intellectuals who understood the nature of things well, but organizations like the Sparts - the bastard spawn of the failure of the petty bourgeois student movement had produced a dead Left. Following these dramatic changes was *a reaction* in the name of the nation, in the name of 'freedom' and 'autonomy' against the growing power of the state. Hence the rise in popularity of trash like Orwell's 1984 and philistine conspiracy theories.

Orly? Well...I am. You aren't. You are a state propping liberal with a petit-bourgeois mentality getting a hard on for preserving capitalist society and the resulting conditions of life.

So trying to pass yourself as a "we" here is totally out of order.

but we are not fighting for the prerogative of the proletariat. We strive for the elimination of class society through the destruction of bourgeois class and all its expressions such as the state and their legal system.

You ofcourse have already explained more than enough that you want to both mainatain their state and their legal system. So how you can even begin to argue that you want the revolutionary prerogative of the proletariat is beyond the grasp of any revolutionary here.

You can keep your "communism" you fucking state collaborator.

/persiflage of Rafiq.

PhoenixAsh

Persistently you have accused me of being a 'state collaborator' or a supporter of the bourgeois state. Comparitvely, the forefathers of what would become European Fascism following the Bolshevik revolution had accused the Communists of Russia of being pawns of some kind of internaitonal banking conspiracy. The Bolsheviks, who were the full expression of the apocalypse against the existing order, against the bourgeois state, were accused by reactionaries of being defenders of some global order. Why? These reactionaries had 'opposed' the existing bourgeois state, they 'opposed' the 'existing order', we must come to several conclusions:

1. Their conception of the existing order of things was wholly different from that of the Communists, on an ideological level.

2. The very nature of their opposition was different, while the Bolsheviks were trying to build a new world from the premises that had existed, such reactionaries had opposed such premises entirely, opposed all forms of progress capitalism had brought forward in it's destruction of the feudal order and the establishment of civic values.

So why do I bring this up? You may not be a Fascist, but you are a reactionary. You may claim to oppose the state as it is, but such opposition has nothing to do with any radical prerogative. Like those reactionaries who had accused the Bolsheviks of being agents of the international banks, because they fought viciously and tirelessly against reactionaries of whom were a common enemy to both the bourgeoisie and themselves, you accuse me of being a 'state collaborator' because I recognize you for what you are. And I am flattered that *you* would accuse me of such a thing, it is a high honor, just as it was a grandiose honor for Lenin to have been called a bourgeois statist by anarchists, and an anarchist by the bourgeoisie.

***

How you like them apples?

I think that went quite well. I think I have your lingo down to a tee. Maybe a little rough around the edges.

But you get the message.
PhoenixAsh
What a worthless and predictable person you are. I can just imagine how accomplished you felt after you were finished with your post, perhaps you had a smile on your face, perhaps you had a sense of victory flowing through your veins, your heart beating excessively, a raging erect penis tearing through your pants. Thinking to yourself, "I sure showed him! That'll teach him!".

The only problem is that, I say this in complete, total and whole honesty, argument aside, everything aside, your post was not only wrong (This is almost a given), it was profoundly stupid. I'm not just saying this to insult you, I literally cannot imagine how stupid you would have to be to actually post this, and pass that as an actual contending argument against mine. I think I've told this to others before, I don't think you could ever insult me the way you did in person, so why do it over the internet? Do you really think that your ideologically drenched garbage could

ever pose a threat to the power of Marxism? But I don't even believe you believe the shit you spew, Phoenix. I think you are really a petite bourgeois ideologue who struggles to find consistency with radical revolutionary rhetoric, and at all times is bombarded by the real cosmetic ideology of your class brethren.

You're just a worthless reactionary piece of shit, I literally wipe my ass with your fucking posts, they're not at the least bit insightful. Try again, Phoenix.

-

O and Rafiq. Do you know which group was the only other group legally obligatd to register with local and state law enforcement akin to child sex offender registration acts?

Ow...right...communists.

And do you know the single most excuse for home invasion against activists in Europe and seizure of electronic equipment and detainment?

Ow...right...suspicion of child porn.
PhoenixAsh
Yes, indeed, that's totally grounds for solidarity with child molesters. The child sex offenders have become a new and distinct revolutionary class whose interests are concurrent with that of the revolutionary proletariat. The sinister, legal machinations of the bourgeois state have prevented them from fondling children, in a way that is comparable to the legal machinations preventing the proletariat from actualizing true, total autonomy. Joining this new revolutionary popular front are the women-beaters as well as rapists, who face similar problems. *Freedom, here we come!*

And of course Russia isn't using child protection acts to crack down on homosexuality at all. And isn't passing its anti-LGBTQ laws under the guise of protecting the children from sexual corruption. Nor dos it use these law to arrest activists for LGBTQ rights.

Nope. Doesn't happen.
PhoenixAsh
Indeed, the implications of this is that we must support actual child rapists in their endeavors to defend themselves against the state, *full autonomy to child*

The Petty Bourgeois Ideologues [2]

And so, Rafiq, the internet hardman, the r-r-revolutionary Marxist of the caesarotsipraist persuasion, the SPUSA member, is revealed to be a common Menshevik. Lister to this: capitalism is not reactionary, nonetheless there are reactionary states. Perhaps, then, these states need some "capitalist development", courtesy of some local Maysky or Zhordania - or some "nice" form of capitalism, contrary to "reactionary capitalism", presided over by some proletarian Kaiser, pardon, Kaisar.

And yes, father Rafiq, the Old Believers were pretty much a backwoods cult, although there were prominent Old Believer industrial-capitalist families. Therefore - Old Believers are bourgeois degenerates and Lenin and Bonch- Bruevich (not to mention Dzerzhinsky himself) were bourgeois degenerates for defending them against the "not reactionary" Tsarist state.

870

As a result of 870's predictable inability to address, confront or challenge the inarguable truth with regard to his own petty bourgeois intellectual foundations, he would instead of defending the attacks made against him, attempt to in his own cute little way vivisect me.

caesarotsipraist persuasion, the SPUSA member,

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870 calls my Marxism distinctly "Caesarotspsiprast" as other users have slandered me in similar ways. It is difficult to respond to, as he pulled it directly out of his ass. I challenge him to find, dig up posts of mine that would in any way indicate I am follower of Tspiprast or a Caesarean socialist. He cannot. We can see clearly how appeals to fantasy are his only means at trying to retain any sort of legitimacy here. 870 attempts to paint me with a brush he pulled out of his ass, according to him I am a reformist, according to him my politics are concurrent with that of the SPUSA's. I have countlessly spoken of my opposition to the politics of the SPUSA, and that of it's members - that my own membership was simply a result of my desire for discussion with leftists outside of the internet. Why then, while knowing this, does the apologist and mouthpiece of politicized pedophilia resort to such petty slander and baseless attacks? Well, a simple look at the post I made is evidence enough of the fact that my points go *unchallenged*. http://www.revleft.com/vb/showpost.p...&postcount=256 This cultist rodent seriously, honestly and wholly believes he can challenge the impenetrable, invincible and merciless truth of Marxism with his crypto-role playing petty bourgeois rhetoric. While deciphering and exposing their petite bourgeois ideological tendencies, like cornered rats they can only resort to what appears to be vicious attacks. And let them, they are rats *all the same*.

And what is the nature of such worthless rhetoric?

And yes, father Rafiq, the Old Believers were pretty much a backwoods cult, although there were prominent Old Believer industrial-capitalist families. Therefore - Old Believers are bourgeois degenerates and Lenin and Bonch- Bruevich (not to mention Dzerzhinsky himself) were bourgeois degenerates for defending them against the "not reactionary" Tsarist state.

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Contrary to the reactionary, degenrate postmodern petty bourgeois cults of whom organizations like the Sparts aim their support, the Old Believers were not a 'backwoods cult'. They were a religious minority that had existed since the 17th century who had faced persecution by the Tsarist church, who were in themselves an entity waiting to be politicized. This is quite different from American militias, which formed as a response to further capitalist development and the evolution of liberalism. In all his philistine ignorance, he attempts to make an analogous connection to the Russian equivalent of the protestant movement to anti social,

reactionary petty bourgeois cults. It is no wonder, though. He is after all a member of the Spartacist League, which are themselves a cult of the same nature, a la Jim Jones. A quick Google search on the nature of the Spartacit League would reveals this to everyone. But of course 870 desperately attempts to make it as though such an accusation is leveled without base, as if I'm pulling it out of my ass. No, it is very well known that they are a cult, and even those who refuse to label them as such recognize they have frightening cultish tendencies. The Spartacist league, a mere postmodern club, is organized and structured to sustain the membership of those few of 'advanced' consciousness, i.e. Students who think of Communism is a trend and so on. Does he honestly, truly believe this organization could ever exist as a mass movement? Or does he take comfort in knowing they will never achieve legitimacy, so he can hide safely within the confines of their eternal opposition and protest against the 'external' world. Only within the confines of this little 'society' or club are it's members safe from the 'excesses of bourgeois propaganda' and the 'poison' of capitalist society, Communism for then does not derive from existing conditions, with bourgeois society as a presupposition for it's own development, for them Communism is the name they gave their petite bourgeois opposition to liberalism, which is reactionary in nature. A proletarian opposition to liberalism, conversely, recognizes that the achievements of liberalism are the presumption of it's own emancipation. Of course 870, with his philistine, childish way of thinking, will dismiss this as apologia of liberalism, perhaps he himself will accuse me of being a 'liberal' and tie this in with his ridiculous, baseless accusations of

reformism (Is this not the pinnacle of ridiculousness, me, a reformist?). Of course we cannot expect him to admit to his own stupidity, to his own intellectual worthlessness. So let him bark like the petty bourgeois dog he is, let him bathe in his own ideological filth. He is a philistine, he will never understand what I'm talking about.

Let us, however, address some of the proclamations made forth by this theoretically adept Marxist

is revealed to be a common Menshevik. Lister to this: capitalism is not reactionary, nonetheless there are reactionary states. Perhaps, then, these states need some "capitalist development", courtesy of some local Maysky or Zhordania - or some "nice" form of capitalism, contrary to "reactionary capitalism", presided over by some proletarian Kaiser, pardon, Kaisar.

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Ha, he got me! Of course Menshevism is distinguished by the acknowledgement of the existence of reactionary states! Damn, what a knot I am in now! I wonder how I'll get out of this one!

Such stupidity is beyond shocking. I begin to wonder whether I should give up entirely, whether I should let him actually go on believing this is a feasible argument. Then again, I cannot but admit I derive great enjoyment from thinking of read, powerlessly, of his own invalidity.

We cannot begin to decipher the contradictions of his post here. First, 870 accuses me of being a Third World Caesarean socialist. He then accuses me of being a Menshevik or a "reformist". However the whole point of DNZ formulating Third World Caesarean socialism was to solve the problem of socialism existing in

backward, semi-feudal states without resorting to reformism or capitalist development. Whether this is correct or not is a different question, but we must assume that 1. He has no idea of what DNZ was trying to say 2. He has no notion of what being a Menshevik actually means or both - Perhaps he is fully aware that he is contradicting himself, perhaps this is a sort of desperation for him.

Can we even begin to reveal the complete irony *that a fucking Trotskyist* would accuse me of Menshevism? Trotsky, who was himself a Menshevik at heart until his death? Trotsky, whose Menshevism was completely and wholly present in his initial opposition to Stalin, in his liberalist intellectual foundations? The same Trotsky who was a Menshevik until it was opportune to join the champions of

legitimacy?

But let us return to the root of the point, recognizing the existence of reactionary states, especially in this globalized capitalist order, according to 870, entails a sort of Menshevism. By this logic, Lenin himself was a Menshevik, who recognized more than anyone that compared to Western Europe, the Tsarist state was infinitely reactionary. All states which stand in opposition to the globalized development of capitalism and the hegemonic liberal order, from Iran to Milosevic's Serbia, from Saddam to North Korea, are wholly and distincitively reactionary states. They stand as the reactionaries existent within this global community of capitalist states.

While the Communists and reactionaries oppose hegemonic liberalism, there is a difference that Kautsky recognized (that Lenin wholly concurred with). While the proletariat opposes Liberalism, the proletariat opposes Liberalism while pre-supposing the achievements of Liberalism and capitalist development in it's struggle for emancipation. Such reactionary states, as well as the petty bourgeois classes of which 870, that cultist little shit identifies with, oppose the hegemonic order *as reactionaries*, who seek a revert to the 'old' times, in the case of the existing reactionary states like Russia, a more 'nationally independent' world, or in the case of petty bourgeois organizations like the Sparts, the 'good old times' when Communism still held legitimacy. They shun and despise the world as it has existed today, and seek to replicate tactics and strategies of a previous world, ideology which has no place in the world today. Hence their support for marginalized groups like NAMBLA, hence their support for reactionary militias.

But how can a worthless reactionary like 870 justify support for pedophiles if not by saying "READ DERR STUFF". I Don't need to read the texts of the ICLFLKSDJFLKSJDF-FL, this worthless Trotskyist sect among countless others, to know what they are. Fuck you for thinking that's worth anyone's time. These 'meta' ideological Communists, these 'cosmetic' reds, these reactionaries. What makes them different from any other reactionary militia? Absolutely nothing.

The rest of your post is predictably hilarious. Of course communists do not fight for communism because of some abstract idea of "freedom", which is why we do not support the doomed petite bourgeoisie when it comes to their economic fortunes (but father Rafiq, are you not yourself part of a group that supports the petite-bourgeoisie and their supposed need for a big, strong, macho Leader?), but at the same time we don't want to end up in some social-Stalinist concentration camp run by the likes of Rafiq and others I could mention. We recognise that the revolution has democratic as well as socialist tasks.

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Look at how he speaks, he has no notion of the function of ideology, he cosmetically attempts to separate himself from the petite bourgeoisie by saying they are 'doomed', that in his fantasy revolution they will have no place. As Althusser has said, ideology does not say "I am ideology", and petite bourgeois ideologues does not say "I am a petite bourgeois ideologue". You can say whatever the fuck you want, you can fantasize about all of these abstract, baseless and worthless scenarios, but the truth is that you do so as a petite bourgeois ideologue who sympathizes with a petite bourgeois organization, a cult at best. It's so cute how you spout this so-called "Marxism", it's so cute how you tout the same nonsense any other New Left piece of shit boy scout does. You're worthless, 870. You're better off apolitical, and I mean that from the bottom of my heart.

The difference with DNZ, by the way, is that rather than espousing petite bourgeois ideological rhetoric, he recognizes very adamantly of an alliance between the proletariat and the demographically dominant rural petty bourgeoisie cemented through a strong executive power in places where the proletariat is a demographic minority. *But he recognizes this as petty bourgeois*, he thinks strategically. And is this not the same thing the Bolsheviks had attempts to do, albeit without recognizing it? *DNZ recognizes it for what it is.*

But I dare you, you piece of shit, I dare you to go and find a single post made by me that would imply I strive for a "Big strong macho leader". All you're good for is touting baseless nonsense, these stupid stereotypical archetypes formulated by your own cult like understanding of Communism. What a waste of time you are.

Oh, and I don't think you could cite instances of the SL intruding on the personal lives of members. How could you, since you've admitted yourself that you haven't read anything by them?

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Is this something they would broadcast and reveal to the 'external' world? Are you denying that the Spartacist League infringes on the personal lives of it's members, and has a hand in things such as marriage?

[3]

3 "...This cultist rodent seriously,...they are rats *all the same*...In all his philistine ignorance...his philistine, childish way of thinking...his own stupidity, to his own intellectual worthlessness. So let him bark like the petty bourgeois dog he is, let him bathe in his own ideological filth. He is a philistine, he will never understand what I'm talking about...Such stupidity is beyond shocking...a worthless reactionary ...this worthless Trotskyist sect...Fuck you for thinking that's worth anyone's time...you tout the same nonsense any other New Left piece of shit boy scout does. You're worthless, 870...you piece of shit...What a waste of time you are."

-

But instead of conveying frustration, it appears PhoenixAsh, this quasi-anarchist worm is only good for inducing laughter.

* Anarchism holds that individual autonomy means that no other individual can have a hierarchical position over another and that individuals need to be protected from those who want to asssert hierarchical domination over others.

* Your insane diatribe that this is trumping the family's domination over children is a profound misunderstanding of the concept of autonomy and of the actual arguments which I am making.

* In fact it results in you defending the legal system which actually does trump the bourgeois family and

propp laws which actually do ensure children are in fact property of the parents.
PhoenixAsh

Although I had countless times before addressed this, actually, almost all of this whole post, let us do it again so this time, he'll perhaps think twice before recycling the same nonsense. If anything, Phoenix really has no idea whatsoever of how you cannot understand ideological tendencies by their self proclamations. He attempts to school me by, as if I'm fucking new to this, about the anarchist identity and what anarchists profess to think of their own politics. It's wholly abstract, it's worthless, it's just as worthless as saying you're "pro-freedom" or "pro-liberty". *What does this really mean, applicably?* for him, it means a defense of petty bourgeois values against the excesses of hegemonic state-liberalism, as expressed by his positions with regard to issues of the family and the role of the state. Now of course the bourgeois state protects the family, of course the bourgeois state attempts to reinforce the rule of the father, by means of the police among other organs. Of that there can be no doubt - that does not however mean there does not exist a reaction. The petite bourgeois ideologues ground their opposition to the state with regard to the family, because they hold that the state has no business in the family (just as they have no business with regard to their property) *the family that had formed as a result of the social relationships to production, rather than the decrees of the state*. Communists oppose the state because *it does too much to defend the bourgeois family*, *it does not violate the 'autonomy' of the* ***father*** *enough*.

And who the fuck are you to define such a vague word like 'autonomy'? Why is your definition supreme? It is not. Your politics are worthless, they are incoherent

It is always good to see reasoned political discusion rather than personal abuse.
Devrim

and meaningless. They are whatever the fuck you want them to be, they have no grounding in reality and can only existing in your abstract fantasy like scenarios. They are the veil which guises your petty bourgeois ideological foundations.

* Hugely ironic is that your attack on me as being petit-bourgeois is based on defending the concepts and morality of exactly that class: the petit-bourgeois. Not realizing the legal concepts originated there as well.
PhoenixAsh

Phoenix, *explain to me*, even if these arguments are moral in nature, explain to me how precisely they are petite bourgeois. Phoenix does what most of the Left likes to do, he likes to utilize the word as a mere fucking slander with absolute no meaning. "The morality of exactly that class", he speaks! What cack! What utter nonsense! I grow very tired and bored of this unending bullshit, I profess I cannot even find a single thing in your whole post which contains an ounce of truth. As I told 870, abstain from politics Phoenix, you have no place in it. But even with more hilarity do we find his insightful declaration, that the laws of the bourgeois state have their origin in the interests and ideological values of the *petite* bourgeoisie.

* And even more ironic is your inclusion of my arguments stemming from morality when you are the one heavilly relying on morality yourelf in order to facilitate your attack on me. I have however never mentioned morality in any other sense than that bourgeois legal systems enforce petit-bourgeois and bourgeois morality and serve to enforce class society.
PhoenixAsh

The poverty of Pheonix's intellectual politics is that he genuinely believes we can only accuse him of moralism if he openly declares that it is moralistic. Anarchism itself is entirely moralistic, I don't give a fuck of you recognize it or acknowledge it yourself, your opposition to the state and your apologia for pedophilia is completely and wholly moralistic. Do you even know what morals are? We 'ought' to be this, we 'ought' to be that. We oppose the bourgeois state, but only while presuming it's achievements in our own struggle. Conversely the petite bourgeoisie will oppose them, from the perspective of the reactionaries.

* Your assertion that not every action of the state should be opposed is questionable at best. But since I am not opposing actions of the state but the concept of the state and its legal system themselves make these arguments completely redundant and straw man arguments.

* Your argument, or at least your allusion, that challeging the state and its expressions is not revolutionary and in fact petit-bourgeois does make one wonder here what your actual revolutionary position is. So me arguing against class society and all its expressions and actually arguing against bourgeois and petit-bourgeois mentality is petit-bourgeois? When you yourself make a shiny case glorifying the state.

PhoenixAsh

Oh yes, and how is to questionable? You have absolutely no conception of

revolutionary politics, you have absolutely no notion of the character of the petite bourgeois class. What you also lack, unsurprisingly, is a coherent understanding of my argument in the first place. No one is criticizing you for challenging the state, *the point is from what perspective, and in what way*. Declaring that you oppose the petite bourgeoisie does not make you any less petty bourgeois.

* You are actually arguing for the state to wield more power against society. Of course you do this under the exuse of protecting children. You know...by the very same state which has no problems what so ever to allow exploitation of children, having them starve to death, bombing the shit out of them or subjecting them to incarceration and arbitrarily deciding they are actually adults when they consider a crime big enough.

PhoenixAsh

Phoenix is actually arguing that he is making no moral arguments here. This right here is precisely petite bourgeois morality.

* You are also glorifying capitalism and the capitalist state. Because you know...not everything they do is bad. Really? Nobody said that. I know bourgeois class memembers who spend a considerable amount of their fortune gained through the exploitation of others (including children btw) towards charity. I know those who build schools (on land which their companies has poisoned) to repair some social wrongs (like those resulting from wars they support or withholding medical aid because it isn't profitable and such). Those actions aren't bad. That however doesn't mean we do not oppose the bourgeois class.

PhoenixAsh

And finally, this is the most ridiculous argument of all. Among the things that are not to be opposed from the excesses of capitalist development, charity is not one of them. Charity is the reproduction and legitimization of oppression and the gross filth and poverty brought forth by existing relations. You seem to only be able to catagorize or understand things in terms of philistine morality, "charity" and "doing good". No, the point is that for example, when the state legalizes abortion this is not to be opposed, when the state creates laws against domestic abuse and violence, when the state is forced to create laws entailing women's rights, these are not to be opposed. There are many actions taken by the state which are opposed by the petty bourgeois reactionaries, opposing the state's actions simply for the sake of opposing the existence of the bourgeois state is wholly childish.

-

It is always good to see reasoned political discusion rather than personal abuse.

Devrim

It is reasoned political discussion, such personal attacks are only necessary in a discussion which constituted a complete personal attack against me. If anything, it

is I which desperately attempts to create a reasoned political discussion out of the slanderous pile of nonsense leveled against me by the noted users.

And to be sure, this isn't about 'getting the last word' in. The thread was closed, and

the discussion pertained to the nature of petite bourgeois ideology as well as the nature of Communist opposition towards the state. Now you can call me out for flaming and so on, and not engaging in respectful discussion, but as a discussion it is perfectly appropriate for the theory forum. The only thing that seems to be bothering people is the lack of respectful engagement here. I'm also arguing logically against the attacks put forward against me, of course I'm going to be frustrated. Not that I wish to make a big deal out of any of this, it's not as though I'm putting so much effort to make myself appear a certain way. I type, and as evident from my grammatical errors I do not revise much.

-

Rafiq, the old thread was closed for a reason. Do you remember what it was? Why start a new thread for the purpose of continuing the discussions that were taking place in that thread?

Five Year Plan

The thread was closed because it was rather dramatic and almost completely about age of consent laws. This discussion, however, pertains to the petty bourgeois Left and the nature of proletarian opposition towards the bourgeois state vs. the opposition of the Petite Bourgeoisie.

-

What makes the multitude of Spart cults, petty bourgeois in character?

Tim Cornelis

It's an interesting topic in general. What I have put forward is that not only the Sparts, but a great bulk of the Left as it exists, post 68 is petty bourgeois in character. Since the early 20th century Marxists have spoken of the nature of the Petite Bourgeoisie's opposition to the hegemonic order, and that it is wholly reactionary. Kautsky had something useful to say about it which I think is just too relevant http://www.unz.org/Pub/KautskyKarl-1927-00157.

Basically, the Sparts among others are stuck in an ideological limbo - the present conditions are unable to host their ideological universe, as a result of this new capitalist development and further evolution of liberalism, and the logical result is to, as Kautsky had said, "retrace their steps". A great bulk of the Left today is then reactionary, in the same nature that the petite bourgeoisie is reactionary. They do not oppose the existing order from the premises now in existence, they oppose the existing order while seeking to revert from it's 'excesses'. As Camatte had himself believed directly, the class struggle to them had taken a new form by which it is simply a struggle between humanity and the existing order.

-

lol@ everyone hovering over this thread waiting for shit to completely kick off. This thread should be closed, it is a bait thread, it could have been a PM, it was intentionally not made for any type of constructive discussion.
Mari3L

I had considered sending a private message, but I see no reason for this discussion to be limited between us. The harsh nature of my posts does not mean there is nothing meaningful to learn or discuss here.
4

Re: **the antisemitism of famous socialists**

It's so hilarious how users here define anti-semitism as prejudice or lack of political correctness towards Jews. That's not anti semitism. Lizard conspiracy theories are more anti Semitic than anything Marx has ever said. Anti semitism is an ideological archetype, a psychological condition, it is distinctively a form of paranoia. Blood libels, conspiracy theories, that Jews are a fifth column. these are all antisemitic.

Marx was not even remotely anti semitic, he simply just wasn't politically correct. if he were to revise his work to fit present standards as far as wording goes, the essence of the text would remain not the least bit anti Semitic. Bakunin, Prodhoun conversly were deeply anti Semitic, if we change the name Jew to anything else it would still be deeply reactionary. Sorry anarchists, but it's really only them whose at fault here.

-

Having stereotypical or prejudice views towards the Jews is one thing, but to politicize, and ideologically manifest it in your works is another thing. To call non politically correct 19th century stereotypes antisemitic is to trivialize real antisemitism.

-

"calling black people niggers isn't racism, its just politically incorrect....."

4 And closed.

though maybe we should create a special subforum for rafiq and 870 to flame and hurl abuse and strawmen at each other.... Your spats read like a schizophrenic arguing against his own split personality.
Sasha

now where did we hear that before?
Sasha

Calling a black person a nigger today is wholly and completely racist, as we live in a different context. Before, it didn't carry the same connotations. And no one is denying Marx possessed racist tendencies, but there can be no doubt he was on the anti-racist side of history with regard to issues of race. While Marx may have held deeply racist views, his (AS WELL as Hegel's) understanding of history and the laws of social motion layed the foundations for the death of any psuedo-scientific or intellectual narrative with regard to race. I really don't give a fuck as to whether Marx called someone a nigger, racism is far from a logical conclusion of his works with regard to race.

Essentially Marx was not only ahead of his time, he was ahead of *himself*.

If Marx were to have refrained from using such words, would there be anything racist about his works? Even if the most polite of intellectuals, who would propose the existence of 'inferior races' and 'genetic predispositions toward barbarism' and whole social developments based on intrinsic inferior qualities, would be infinitely more racist than Marx ever could be, even if they refrained from ever using such a term. But go ahead Sasha, keep thinking that your blind appeals to emotion and mindless ignorance are going to pass off as a feasible argument.

-

I'm confused as to why I am supposed to give a shit about opinions held by 3 random dudes who died over a century ago. I guess I'll be sure to tell bakunin he was a real asshole the next time I see him or something.
Ethics Gradient

Yes, well this isn't about personal opinion. It's about the deeply reactionary views and ideological positions which formed as the foundation of their intellectual legacy. What a ridiculous thing to say. Socrates, Plato, Aristotle, these were men who died thousands of years ago, and yet their 'opinions' remain relevant and of great importance. Really I can't help but be infuriated by such intellectual laziness, you're not being fucking 'cool' or whatever by being dismissive, ignorance is not some kind of virtue.

-

Condemning Marx's anti-Semitism does not make you less of a Marxist. At this point, I would say that Marx only makes up a small portion of Marxism.
Atsumari

Except Marx displayed absolutely no anti-semitic tendencies, it is not as though

Bakunin and Marx were both equally antisemitic and both a 'product of their time'. The difference is that Bakunin formed an actual ideological position out of it, by claiming that a Jewish banking conspiracy actually existed. Any idiot who is half familiar with Marx's understanding of the social order of things would know he wasn't even close to touting such nonsense. While Marx's personal prejudice's, as well as the backward views on race that he possessed as a product of his time, are hardly praiseworthy, they can never serve as a viable criticism of Marx himself, or the Marx that is relevant to us now.

You want to talk about racism? While Marx had called someone a nigger, he was adamantly, wholly and completely supportive of the destruction of slavery in the United States, his anti-racism was expressed through actual political positions and real deeds. The titans of anarchism, Bakunin and Prodhoun, *had actually supported the confederacy* during the American civil war. So while Marx utilizing someone's race in a personal attack may be indicative of prejudices, talk remains cheap here. Marx the revolutionary, Marx the intellectual, Marx the social scientist was in no way racist or anti-semitic. He was here fervently opposed to such tendencies. It's so cute to see how anarchists are trying to level the field here by claiming Marx was 'racist too'. No, the racism of Bakunin and Prodhoun is in no way comparable to Marx's prejudices. Bakunin could have been completely politically correct and still completely racist. Hell, a lot of American politicians are politically correct and still infinitely more racist. You want to say fuck them? Fine,

but don't drag Marx down into the shitter of illegitimacy where Prodhoun and Bakunin rightfully belong. They are not equals, they are not even comparable. No anarchist thinker will ever be able to match Marx's intellectual worth, or his legacy as a thinker.

-

Marx's anti-Semitism was pretty much in line with the "revolutionary anti-Semitism" of the time period, i.e. Jews personified selfish, retrogressive egoism in stark contrast to the supposed evolved humanism of non-Jewish (and even some Jewish) philosophers. This quote from Marx sums it up pretty well: "we therefore recognize in Judaism the presence of a universal and contemporary anti-social element whose historical evolution-eagerly nurtured by the Jews in its harmful aspects-has arrived at its present peak."

Os Cangaceiros

I think this is definitely problematic, however it's important to understand several things.

First, Marx categorized the "jews", that is, Jewish communities in Europe as a

cultural group formed as a result of specific changes in social relationships. To Marx, the problem was not Jews themselves, but Judaism. Marx, who had recognized the waning of Christianity, thought that Judaism required a similar treatment. Quite in line with Hegel, when Marx spoke of "barbarous" peoples, or backward cultures, it is not as though he recognized there was some kind of genetic predisposition towards such a state of being. Rather, for Marx, these were a peoples who were not some kind of "other", but a peoples who had the potential to become just as 'civilized' or 'advanced' as Europe. Marx supported the British in India not because he believed the Indians should be subservient to their European overloads, but because he believed the British were importing capitalist relations, and all the progress of modernization to India (Which would lay the foundation for Communism as well). It's funny that a lot of people overlook that the older Marx supported Indian uprisings against colonial rule.

That's quite a lot different from European anti-semitism, however, which is reactionary in nature. Anti-Semitism provides a completely different narrative on universality ("Jews are behind it all") and the existing order of things. I think it's quite obvious that is why anti-semitism is distinguished from traditional racism, it' why Communists have always been violently opposed to anti-semitism - it provides a narrative that would make the Communists, rather than being a manifestation of proletarian interests, "pawns of the Jews", it would render Marxism as a theoretical doctrine as a "Jewish fabrication" and so on.

Re: **Is this situation rape?**

There's nothing really patriarchal about the subservient and dominant roles in the act of sex in itself. The problem comes when this is socially translated, or vice versa. I think a lot of times there's always going to be a more sexually aggressive, experienced or even selfish partner. Sex would be rather boring otherwise.

-

my impression is that far more women tend to be submissive, and this is a reflection of sexuality as it is depicted by society, be it women in media that seem to be "available" for guys all the time, be it porn or whatever.

Rosa Partizan

That's very true, I'm just trying to say that women are capable of being dominant in bed too.

If we go into the ridiculous, just to peer into how very socially defined our attitudes towards gender roles are, we could imagine a matriarchal society (like the bonobo chimpanzees, where this is sometimes the case) in which the connotations are reversed. The act of penetrating is a submissive one, which requires you know, labor and effort while the passive role is dominant in that they receive pleasure while doing nothing. Yes, I know how ridiculous I sound but if you look past it you can get an idea of what I'm talking about.

And it's also funny to see how both acts of oral sex are virtually the same in position and so on, yet one is called "eating", is dominant and the other is passive and submissive.

Re: **My understanding of why drugs are illegal.**

I seriously hope that you are not as naive as you are making yourself out to be right now. If the apparatus was truly concerned about the bodily harm, fast food, Coca Cola, alcohol, tobacco, and processed food would be banned. Dodger also just liked your post which means you have much more than facts to worry about.

Atsumari

You're right, but every illegal drug has very harmful neurological, psychological effects and can really fuck you up permanently. Marijuana included, it's something a lot of people think you can just fuck with, it's a

dangerous drug that while having trivial physical effects is definitely capable of being harmful, I.e. inducing psychosis.

When you lose the ability to properly understand your surroundings permanently, you lose everything. The brain is the only means by which you can communicate with and interpret the world around you, and you can easily fuck it up with drugs. - I think the greatest risk comes from taking shit like acid though (besides opiates). People always rationalize their trips spiritually or even pseudo philosophically and so on but they're really just fucked in the head.

-

Actually vapes are still just as harmful to the lungs, not a lot of people know that.

Honestly who gives a fuck about that though, that's the least of problems with marijuana.

Re: **Should Communism/Socialism Allow Religion?**

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All forms of spiritualism and all creative 'self expressed' forms of spiritualism can only derive and have their foundational origins in religions with social and political implications. There is no such thing as 'individual spirituality' or 'my own beliefs'. They all carry the same underlying ideological presumptions that make it so they are nothing more than apologists. Dare I say they are just different cosmetic styles for the same religious archetypes. They cannot fight their superstitions or beliefs, and at the same time they want to be "open minded" and "enlightened". So they guise their reactionary beliefs under things like new age spiritualism.

It is not a matter of personal belief. communism will smash religion and its social place so that very little separates a backwoods cult from Christianity or Islam. Perhaps then, categorically this will be an issue of psychological treatment.

-

In primitive communism, people did not have organised religion or even vague spiritual beliefs. They were apatheists. This suggests that the origin of religion as explaining what could not be understood without science is not the whole picture, and as Marxists the element of class would be a large suspect.

Tim Cornelis

I find this rather intriguing - could you perhaps provide a source? Not that I doubt you, but it is something which I think is worth remembering.

-

The fuck are talking about? Even despite the Soviets trying dismantle the Church, 90% of my countrymen still identify as Orthodox. This is in spite of a long history of suppression, humiliation of the religious, state atheism, atheism being taught in schools, reeducation facilities and so on. You're making the assumption that more education and less formal religious instruction equates to alleged decrease in religiosity. Would you care to extol the accomplishments of Pitești incident in this respect?

Василиса Прекра

You do realize that religious indoctrination has been a keystone factor in the revival of religious beliefs in Russia, right? It's been almost three decades since the fall of the Soviet Union, and it's been much more since the rehabilitation of the Russian Orthodox Church. I think I remember seeing about a decade ago the Russian Orthodox population in Russia being around 20%, actually, and non- religious or non practicing citizens compromising 40% of the population. Oh and today, 75%, not 90% of Russian citizens identify as Russian Orthodox.

The anti-religious campaigns in the Soviet Union were astronomically successful, what was not successful was the endurance of the Soviet State itself, however. Gradual degeneration and economic, political decline also prompted citizens to adopt a wide array of strange and mystical religious beliefs in the 1980's as well.

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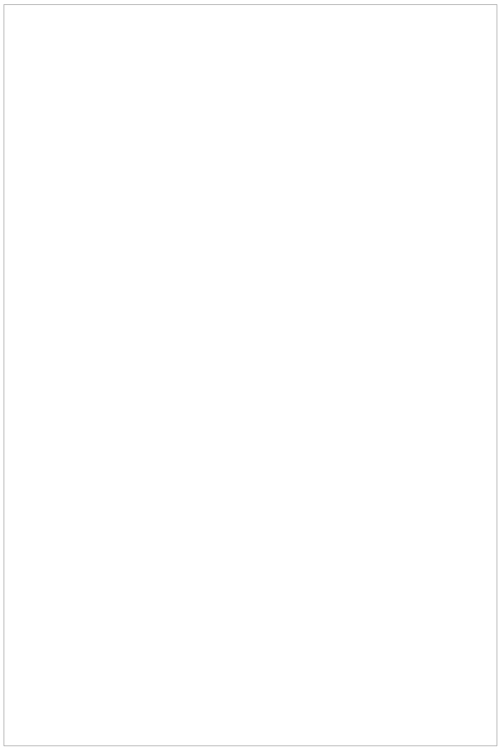
It's undeniable that more education leads to a decrease in religiosity. In Communist countries, only during the time period of their decline or gradual demise (i.e. Like the late 70's Yugoslavia) was religiosity rehabilitated - along with viciously chauvinistic nationalist sentiments and other such reactionary ideas.



So at 1991, 60% of Russian citizens were unaffiliated with any religion. Get your shit straight, Vox.

-

Religion is found in every human culture since time immemorial, it's a human thing, not a class thing.

@Rafiq, actually the Soviet Union itself near the end of it's era, encouraged the revival of the Orthodox Church in Russia. So it wasn't all indoctrination. I wish I could provide evidence, but it's been a while since I saw the article about this topic. From my recollection, it was connected with one of the Russian Orthodox Patriarchs.

Chomskyan

Yes, and the kprf today is in bed with them. What's your point? Yes it is

indoctrination. Other reactionary entities were given heed toward the Soviet

Unions end, too. Or are neo Nazis also a "human thing". Frankly your logic is revolting.

Your argument is ridiculous. Class society has coincided with every human culture too - are classes also a "human thing"? Who cares if it is a "human thing" (genocide, slavery and war are too). Care to provide examples of a non "human thing"? Because it is so prevalent in all histories, this doesn't mean it has transhistorical implications. Religion is irrevocably tied to class society and in all cultures by which religion exists, we can trace and identify the social character of these religions and how specifically it reproduced the existed order. Or all the variations in these religions just "based on the development of pure thought"?

Is the absence of automobiles a "human thing" if we were talking in 1700? Or are there real factors and reasons as to why automobiles did not exist, other than "it's a human thing". This is precisely why Chomskys empiricism is laughable garbage.

Re: **Communism impossible while the US exists?**

I would say Communism *is only possible so long as the U.S. exists*, given the current situation in Europe. The U.S. *was always* the most likely country for Communism, the American red scares (especially after the october revolution) were propagated with such great ferocity for a reason. The U.S. represents the development of capitalism without the legacy, or structural constrains of the remnants of feudalism. As those on Platypus have said, the development of capitalism equally coincides with the intensification of its contradictions.

Re: **Trotsky speaks (In English!)**

Trotsky was a hypocrite, and an opportunist. While we can commend him for his service towards the revolution during the Russian civil war, the prime opposition Trotsky had leveled against Stalin was only done so from the comfort of not assuming the responsabilities of leadership in such conditions as Russia's. During the Trotsky-Stalin quarrel of the early 20's, Trotsky had argued for rapid industrialization and so forth - is this not exactly what Stalin had done? Anyone who thinks Trotsky's rule would have been very different is kidding themselves. If anything, Trotsky's rule would have more rapidly destroyed the gains of the revolution.

-

There was no viable alternative to Stalin's methods of rule, because those methods were the unavoidable byproduct of Russian conditions? Even if that is true, you jump the shark by assuming it to be the case, rather than testing it out in practice by trying to raise working-class opposition to counter-revolutionary leadership, which happens to be precisely (and unhypocritically) what Trotsky attempted to do. That you would line up on the side of Stalin shows where your politics actually lies. More evidence of the incestuous relationship between social democracy and Stalinism.

Ah, yes. Because there's obviously only one way to carry rapid industrialization. What a persuasive argument.

Five Year Plan

There was no viable method to Stalin's rule as far *as the preservation and defense of the revolution goes, no*. By the early 1930's to speak of a "working class

revolution" against the soviet state is absolutely ridiculous as well as completely improbable. There was absolutely no context for the occurrence of such a thing. Trotsky had not attempted to re-create the proletarian dictatorship, instead Trotsky had attempted to pursue Trotsky's own interests as an opportunist. Unlike what was allegedly revealed from the Great Purges, Trotsky was largely if not almost completely irrelevant by the time he was exiled. The same hypocritical scumbag who used the pretext of "human rights" and "liberty" in his criticism of the Soviet state? Could such arguments have not been made against the Bolshevik state during the times of the revolution, where the Cheka and organs of state power had utilized violations of 'liberty' and 'human rights' in order to defend the revolution? Trotsky was nothing short of a Menshevik opportunist at heart and Lenin faulted greatly in trusting him. The fires of the revolution were not kindled deep inside him, he was nothing short of a crypto-liberal, an apologist rather than champion of Communism. More de-legitimizing of the entirety of the post is the fact that you would associate with me 'social democracy'. If anything, there is an infinitely more likely tendency for Trotskyists to adhere to social democratic tendencies. I cannot help but ignore such accusations that I 'side' with Stalin, well with regard to his split with Trotsky if these are my only two choices then of course I will side with Stalin. I would have supported, as a candidate for leadership a military leader with more dedication towards the revolution, a la Mikhail Frunze.

During the 30's Hitler spoke about how he was worried fanatics would come to power in the Soviet Union that would rupture their alliance. These, perhaps, are those I would have given my support.

-

We know in retrospect that Trotsky faced an uphill battle. To fault him for lacking that knowledge in the midst of class struggle is, as you might say, "absolutely ridiculous." What is more ridiculous still is to pretend that a political revolution of the masses was not possible, being that workers still had institutions whose formal structure was conducive to advancing their political agency, as warped as those institutions had become as the result of the bureaucracy.

But again, all this dodges the question completely. It's one thing to say that Trotsky was facing incredibly remote odds in his struggle. It's another thing to use that as a pretext for condemning his attempt to stimulate workers' agency to reign in a counter-revolutionary bureaucracy. By analogy: a political revolution of the masses in the Soviet Union in the late 1920s was more likely, I would wager, than a working-class revolution in the United States in the next five years. By your logic, we should be condemning American revolutionaries who are attempting to stimulate working-class anti-capitalist struggle against the bourgeoisie, by saying that the bourgeoisie is the only viable option at the present moment.

The rest of your post is not worthy of response.

Five Year Plan

No, you don't understand the point. The point is that to speak of a "working class revolution" could never even mean that and Trotsky knew damn well of it. He utilized such nonsense while fully aware of the situation - perhaps in an attempt at self aggrandizement, we will never know. By the way, what American revolutionaries do you speak of? I have never heard of them.

-

Oh, so Trotsky, who led the revolutionary Red Army to victory, was deliberately lying in every single one of his revolutionary polemics, for reasons we can't guess at. .

Five Year Plan

No he wasn't lying, *he was apologizing*. All trotsky ever was was an apologist for Communism. Communists do not apologize.

You've never heard of revolutionary socialists, people struggling right now to advance the fight for socialism, living in the United States? You must be new here

Five Year Plan

Not presently, no. Who today is fighting for socialism in the United States? I wish to find, and join them immediately.

-

This point of his action during the Revolution keep popping up.

I wonder what it was like back then. Did they consider what they were doing a war or civil oppression? Did they kill out of necessity, violence, convenience?

It is easy to see things from one angle; a lot harder to consider opposing ideas on these sorts of things.

Democracy

The barbarism of capitalism and neo-feudal Russia was the standard, they considered that they were fighting for the defense of the proletarian dictatorship at all costs. Do you think Robespierre and the Jacobins had the time or space to talk of violence and 'civil oppression' whilst the enemy had surrounded them at every corner?

Re: **Why Ancient Wisdom Matters In the Modern World**

I like Wade Davis https://www.youtube.com/watch?v=XuJsbjKKh3E what do you guys think of this video

GodOfEvil

Absolutely sickening, what utter garbage. Wisdom is counter revolutionary, and 'ancient wisdom' is reactionary. Wisdom is the result of no history, wisdom is the experienced and specialized means of reproducing the existing conditions. Notice how after st. Paul's Christianity did history begin to change rapidly, which each social epoch lasting less and less time. The Christianity that gave us the renessiance and Muntzer, the Christianity of whichs logical conclusion was atheism. The political implications of eastern spiritualism are cryptofascism. There is no debate or argument here.

"Yeah! My white guilt compels me to throw away the legacy of European thought! Fuck the enlightenment, fuck western ideas, fuck revolutionary politics!". Actually, maybe when we crucify the new age scum en masse they can gleefully interpret it as just necessarily part of the cosmic balance and natural harmony. Less of a hassle, then.

-

I think it's an old mistake that (admittedly brilliant) people like Hegel and Marx made to think that the West is somehow uniquely prone to historical movement and progress, and the inverse of this mistake is to reject everything Western and modern in favor of some kind of mythical pre-modern, non-Western world.

Sinister Cultural Marxist

Actually no, they didn't think that Sinister. Marx and Hegel specifically believed that not because the West was 'unique', but because of the wests very specific social evolution (or in Hegel's case, the evolution of ideas), and their specific historical circumstances made them capable of real conscious historical progress. Progress was derived, for them, by the accidnetal development of capitalism. It is

true that in some parralel universe other societies could have done so as well, but they didn't, and that doesn't mean white people are more unique or that western culture has this predisposition. Really the Greeks, Romans were unique in a way, but not distinguished noticeably from other pagan cultures (I.e. Alexander had great respect for the wisdom of the ancient Indians, because it was relevant). Western paganism is something we consider unique only because our existing conditions TODAY are unique, and for that reason we conceive plato, aristotle, etc. in the way we do.

Also Rafiq - how are you defining "wisdom"? There is nothing necessarily counter-revolutionary to the concept of "wisdom" traditionally conceived of as *Sophos*. Your example of Christianity and the movement towards Atheism stemming from it seems to uphold this, as Christians themselves appropriated and popularized Platonic concepts of wisdom, and the renaissance and enlightenment stemmed from taking what was relevant from these views and stripping them of superstition. The Enlightenment was not the rejection of wisdom, but the attempt to make it universal. **Sinister Cultural Marxist**

I should be more clear, I speak of wisdom not in the sense of knowledge but wisdom as far as *the old wise men*. The enlightenment strove to make reason and 'knowledge' universal, but **not** wisdom. Wisdom is the experienced reproduction of existing conditions, the absence of history. I think we can both generally agree here, the problem comes with how we are defining wisdom. Essentially wisdom is the antithesis of history and social change, it is the legitimization and mystification of events in that these events are replicated. -

You're probably the least fun person on the planet to, what're you even talking about babe? Like honestly what *are* you talkin bout? You're like just arguing against words at this point. I'm not trying to be mean or rude but it's like you have surpassed me in ability to troll and I'm curious lol.

Василиса Прекра

If you don't understand something, if you can't comprehend what I'm talking about (Others seem to be able to...) then that's your problem, Vox. You want to dismiss the entire field of philosophy, go ahead, but kindly leave. For a self-proclaimed troll, it's not surprising you don't understand, it's not surprising your bathe proudly in your rotten philistinism and ignorance, your anti-intellectualism is not by any means fashionable. Why are you even here? If you want to be intellectually lazy, why are you on a discussion board for revolutionary leftist politics? Why don't you just abandon your nonsensical ideas and casually allow hegemonic ideology think for you?

-

My critique of Hegel is that I don't think he understood the development of ideas and events outside of the West, in part simply because only a few works were translated, and he was operating in a tradition that did not yet understand the histories of other regions. Ideas evolved just as much outside the West than inside, albeit differently (and it developed in various different ways outside of the West too), but Hegel's writings in the Phenomenology and

Philosophy of History present non-Western thought as fairly static, as opposed to his presentation of the dynamic, constantly evolving West (perhaps best exemplified by his statement that world history moves West). It isn't so much that he was an essentialist regarding the unique aspects of European culture, it's that he overlooked pretty important developments which really did occur outside of the West.

Interestingly the interest in non-Western ideas remained well into the Enlightenment, although I don't think it ever reached the outward-looking nature of the ancient Greeks which you remarked on (incidentally, Western India, Persia, the Semitic world and Greece remained in a state of intellectual exchange for some time, past the rise of Islam, perhaps up to the time of the Mongol invasions). Liebniz for instance was a sinophile.

Sinister Cultural Marxist

Hegel did not mean to say the west was inristically unique, but he was correct in his assertion that non-western thought did remain fairly static. It is inarguable that changes in ideology were much more rapid in Europe, not because the white man is more inclined to progress, but as Marx would later recognize because European social relations were much more chaotic and more inclined toward rapid change as a result of intensified class struggle. This could have a lot of ideological implications (christianity) or a combination with the fact that the accident of capitalism sparked something entirely new. I think Hegel also recognized that the relevancy of classical ideas was only something that came about from the renaissance, the birth of exclusively bourgeois ideas. Thus we can assume that the historical legacy of the west, is only emphasized because of our present, existing conditions. Hegel focused primarily on the west, because world history

truly was hearted in Europe at his time, of which countries outside were being sucked in. Marx had referred to asiatic mode(s) of production as without history because in them were only changes in dynasty. Again, this has little to do with inferior or superior peoples, rather, a convenient set of accidents. The barbarians of Europe, from the Gauls to the Celts had absolutely no inclination towards any sort of progress, they would have remained as their asiatic neighbors did if not for the changes to have occurred in the way they did. One cannot even begin to talk of the similarities between European paganism and eastern spiritualism.

Interestingly enough, though,

Science and knowledge, especially that of philosophy, came from the Arabs into the West

Hegel

Hegel was by no means ignorant to the development of history outside Europe. https://www.marxists.org/reference/a.../lectures4.htm

I think the definition of wisdom I am operating with is the definition in Aristotle's ethics of picking out the right knowledge to come to the appropriate understanding of a situation, as opposed to the knowledge of one who has

"cleverness". Certainly, that form of wisdom would be both practically and theoretically important, and not just reactionary garbage.

Sinister Cultural Marxist

What I am trying to get at is that wisdom is generally the fullest legitimization of the existing order, generally revolutionary thought has to be 'outside' the field of wisdom, for wisdom will recognize the situation as acceptable, realistic, and so forth. Revolutionaries demand the impossible, while wisdom can only recognize what is possible.

-

what does stalin mean by "I consider it completely unimportant who in the party will vote, or how; but what is extraordinarily important is this: who will count the votes, and how."-JS [5] [6]

Notice it's only those conservative liberal scum who make shit up and rehash it casually.

5 Are you sure that's even a Stalin quote though? Just like those quotes always attributed to Churchill and what-ever, they are often largely deformed or entirely figments of imagination, sometimes taken from others. (A case in point is that dreadfully stupid quote about "Liberal at 20... conservative at 40...", often attributed to Churchill, but not actually so.)

Takayuki

6 The origin of the quote is Boris Bazhanov, an anti-communist Soviet defector, who attributes it to Stalin in his autobiography.

Not to rush to the defense of Stalin, but it's very likely bullshit.
The Garbage Disposal Unit

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Re: **How to combat reactionary thought?**

I have been trying to find out how to combat reactionary thought (such as religion, "where's your proof communism isnt dictators", etc.) in a Marxist, scientific manner but I don't know how (mostly because I've only been a

Communist for a year). Can anyone help?

If they're from a small business or capitalist background, there's nothing to argue about.

Re: **Hi, I have a interesting ideology**

I am the God of evil and i want to share my weird political mind set some of you will not like it & some of you will

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probably be indifferent so here we go. Ps my grammar sucks

Race/Ethnicity: i don't believe race exist but i do believe people's have the right their preserve "kind" from extinction because it keeps humanity unique in a way (race mixing adds more diversity but it would not solve racism look at Latin America), japan is not japan with out Japanese. but the new world nations have know excuse as long as immigrants assimilate

Culture/languages: similar to race i believe almost all cultures & all languages should be preserved, i believe westernization & globalization are the same they are kill the human cultural diversity on the planet.

Government: as an American i personally don't care what government we have. the Tea partyers are complaining that we are becoming authoritarian but as we all know democracies don't last forever so they shouldn't be surprised. in a lot of ways i like authoritarian governments it is arguably the oldest from of government on earth & it is a lot quicker in doing things. i don't hate democracy but i don't & would not advocate it because it's not for everybody

and i didn't think it can bring "peace & freedom" plus i don't believe anarchy works

Economy: capitalism sucks i don't hate it but it should be controlled. i like mixed economies, the government controls all the importation stuff like schools, health, etc and the people run their businesses and do whatever, i like Protectionism

Religion: all religion are not the same. i don't like it when "new atheist" paint religions under one brush, are they all "fake" yeah but theirs more to a lot of them you can't compare Islam to Wicca. i like a lot of religions (excluding Abrahamic religions, Islam being the worst in modern times) because it add to the human diversity of how should we act.

GodOfEvil

This is the same user who prattled of "ancient wisdom" in that other thread.

Does anyone want to deny, still, the connection between eastern spirituality/paganism and reactionary politics?

-

Let every "racial group" disappear and lose their "uniqueness" for all anyone fucking cares, they do not look that way to aesthetically please you. Racial purity is bullshit anyway, genetic diversity is a biological necessity.

If different cultures are going to be annihilated, so be it. You want to glorify their food, you want to glorify their fascinating dances and their interesting 'ancient wisdom' but what, you want to ignore bride price? You want to ignore child abuse? Polygamy? Among other characteristics that are backward? Because you're an

orientalist, you see them as people's, like the blue avatar people who are there to fascinate and please you, rather than a people's whose customs and culture were formed as a result of their less intricate social relationships to production. There is no other reason cultures should be intentionally preserved in the midst of globalization of modernisation, other than to to give you a sense of wonder and fascination. Well fuck you, people and their kids deserve education and a decent standard of living, regardless of whether you think they'll lose their aesthetic value.

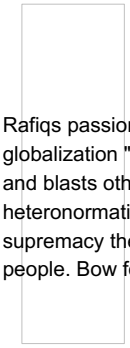
-

The paradox is here: do Europeans also have a right to abandon universalism and enlightenment values and go back to their cultural "roots" (as seen by neopagans and fascists?) Such an argument can be applied to the Europeans that struggle so tirelessly to leave the EU and preserve their cultural uniqueness.

Everyone forgets that Europe too, once, was just another stinking pile of shit with

its barbarism and lack of history. Europe became what it is NOT as a logical conclusion of those pagan, remote cultures, NOT as a logical conclusion of the culture of the Gauls, Kelts, Saxons, Franks or EVEN the Romans. Europe became what it is on accident, and the legacy of European thought extends far beyond itself as a series of nations. And yes, this universalism we unapologetically demand will be imposed upon the entire world.

-



Rafiqs passionate "resistance is futile" Borgian doctrine of revolutionary ideology calling capitalist bourgeois globalization "modernization" and thinking this modernization differs from the negative aspects he laments and blasts other cultures for. Never mind the blatant mysogeny, childabuse and forced sexual moralism and heteronormativity...never mind the triumph of commercialized "progress" and its origins in white imperialist supremacy theory (which ironically ridicules other cultures for being backwards)....this is UNIVERSALISM people. Bow for its might.

PhoenixAsh

So rafiq thinks colonialism had positive cultural rammifications such as the rape of nearly every living woman in the aztec empire by the spaniards?

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I dont think sexual moralism is a thing in bourgeois culture. We live in a rape culture if anything.

Geiseric

Was the forced modernization of the Central Asian republics a form of colonialism? It was not.

Pheonix once again demonstrates his utter lack of understanding by refusing to recognize that all feminist, anti-racist, and anti-colonial movements that emerged from colonies *could only have formed as a result of the introduction of western ideas*. Concepts like egalitarianism, even freedom, things we take for granted were alien to such societies before. European powers then became the barbarous, and those fighting against colonists became the egalitarian fighters of enlightenment values. This is why Marx had supported British rule in India only up to a point - people forget that Marx in his later years began to support anti-colonial movements in India.

In many societies - including the Aztecs, anti-colonialism would have been a ridiculous thing. Societies where might made right. We do not call globalization in its current form universalism (One could look at the steady alliance between liberal capitalism and the despots of the near east), we call Communism and the rejection of liberal 'multiculturalism' universalism. By Phoenix's logic, we 'Chauvinists' have no right to tell others how to live. Does he really think that 'organic' sexual slavery of the Middle East is better than capitalist patriarchy? Only through capitalism and its contradictions (Communism) was feminism able to actually develop. Our Communism and all the values it entails will reduce to rubble those cultures which stand at odds, our standards *must be applied universally* OR THEY MEAN NOTHING. To Pheonix, non-white people are incapable of modernization and

social progress. It's a bullshit false dichotomy, a postmodern lie. What about all the progressive movements of the third world which DESPISED their own backward cultures, where clerics and conservative landowners had the full backing of the European powers? Were they brainwashed by the white man? Even the British highly respected the Indian caste system and the former ruling class of India and all of their backward values, it was the later anti-colonial movements that introduced western ideas. But without the introduction to western ideas in the first place, it would never have happened.

And therein resides the paradox. Europeans bring western ideas, but in doing so

they make inevitable their own doom. Because you can't have one without the other, the bourgeois-liberal demand for freedom will necessarily follow any attempt at colonialism. But the Communists do not seek to colonize countries of the East, rather, a preferable choice is to assist the revolutionary movements of other countries, be it militarily or otherwise to power regardless of their level of popularity.

-

Also, capitalist globalization compared to what? If these societies were not capitalist before, does that mean their pre-capitalist societies are preferable? For what? For you bullshit morals to be satisfied? If we are Communists, then we must recognize Communism as an impossibility without the class by which Communism manifests its interests - *the proletariat*!

Phoenix likes to hurl his shitty slanderous archetypes *of what he thinks I'm trying to argue* for because he is incapable of arguing with me. He couldn't just address my post for what it is, instead he has to accuse me of adhering to beliefs that I do not, and then he precedes to attack them. He is only capable of straw-man arguments. Of course we cannot expect much from the likes of him (Oh, and by the way, before someone accuses me of speaking as though I'm a 'schizophrenic talking with his split personality' I speak not to myself, but to everyone in this thread), after all he is quite adamant about his reactionary beliefs as a petty bourgeois ideologue.

Communism is universal, Communists do not tolerate backwardness and that which opposes us solely because "it's their culture" or "it's their way/nature". IT"S NOT THEIR CULTURE, it is the culture that is IMPOSED on them by their according ruling classes, i**t is the culture which formed not as a result of their conscious will or 'choice' but as a result of their social relationships to production**. But no, talk more of how it is their 'consensual choice' to remain backward, just as many slave societies existed 'consensually'. No radical gives a fuck about that, it's meaningless. It is the will of their according hegemonic ideologies which serve only the interests of those in power, those of whom would benefit in the infinite reproduction of their existing conditions. All who speak of 'tolerance' of other cultures are thus speaking of 'tolerance' toward the ruling classes of other cultures, Phoenix the orientalist scum sees them as animals whose

nature is 'just the way it is' for whatever fucking reason.

Honestly I absolutely despise such an obnoxious way of arguing. It boils my blood when people try to form a coherent argument with this bullshit sarcastic internet humor and 'smileys' and whatever. Grow the fuck up and actually try to form a coherent argument, honestly there are few people on this site who have ever tried to have a go at me, whose arguments weren't wholly composed of **just** slander and nonsense.

-

After making a passionate endorsement of colonialism and imperialism for educating and enlightening the poor savages...Rafiq comes up with this gem in his attempt to white wash his "white mans burden" speech.

You know....while opening with this:

Basically saying these "backwards cultures" (and yes...that IS a Rafiq quote) would never have been able to develop on their own without the white man.

PhoenixAsh

What a damned bore you are Pheonix, what a stupid and incredibly predictable argument. I begin to wonder if you're even human, rather than some kind of spambot.

Colonialism and Imperialism *are not the only means* of bringing modernization to people's outside the sphere of capitalist development, but this was the means by which it did. It was barbarous, it was vicious and brutal, there can be no doubt about that, but it happened. And while we can talk of the other means by which such space could have been brought (I.E. The soviet state and their treatment of THE CENTRAL ASIAN REPUBLICS, why do you keep ignoring this?) it is over. Lenin himself made it very clear that by the onset of the first world war, all forms of Imperialism had lost any historically progressive role, and that all forms of colonialism and so on could only be opposed by any Communist. I have not said anything that is indicative of saying otherwise. All outside cultures are, by the standards of our existing conditions as well as by the standards of Communism were indeed incredibly backward. INCLUDING Europe before it gained the holy ghost of universalism.

There is not some linear, inevitable predisposition for all societies of all corners of the globe to develop in the same way Europe did, Europe **had become the most**

advanced by accident, Europe distinguished itself as a result of very specific historical circumstances, dating back from the Roman Empire. If we were to go back in time, say two thousand years, it is very unlikely Europe as it exists today would look the same. As such, it is astronomically unlikely that backward societies, from neo-feudal societies to remote tribes would ever create the necessary conditions of Communism, they would never "advance" on their own, **Europe did so on accident**. It's quite a simple thing to understand really, and there's no going around it. You simply don't understand how social relationships to production are so definitive of ideological

circumstances, culture, standards and way of life and so on. The context for your ideas, AND THEY ARE IDEAS, i.e. Feminism, and so on, do not exist within them. And why don't you understand? Because you're not a Marxist, you're an intellectually lazy petty bourgeois ideologue who thinks his own ideological universe is superior to that of any other ideology just for the fuck of it, even though their universe is just as consistent, and coherent.

But please, go on and claim I'm apologizing for colonialism, go on and make these emotional arguments, well fuck it, I don't care. Yes non-western societies were incredibly backward and manifested in them everything that we here in the west are fighting against. You've still ignored the fact that I said these has nothing cosmetically to do with "western culture" or "western people" but the specific evolution of social relations in Europe. As Kautsky said, there is no genetic or inherent predisposition towards advancement or progress for European peoples.

I guess your emotions stop you from truly recognizing the reality of thigns: Tell me, Pheonix, how would the conditions of Communism (AND COMMUNISM is a phenomena exclusive to Europe, and capitalist relations, Communism is not some eternal fucking idea so don't give me that shit about "Communal societies". Communism as an ideology is so much more complicated than that!)? Again, do you think there is some kind of linear path towards Communism or Capitalism?

And here's the real hilarity: Phoenix accuses me of chauvinism and yet he truly believes that European history, that is, European social history is some kind of path that is universally followed by all humans. History inherent *only* to Europe's, to him, can be applied to the rest of the world. And he speaks of

Eurocentricism and 'western bias'?

So western intervention basically artificially stopped the development of their own movements, ideas and development. But never mind this. Of course I am arguing these backwards cultures where incapable of coming up with western bourgeois brilliance rather than saying that endorsing one over the other...you are still backing enforced culture. Rafiq is simply too blind to understand this position.

PhoenixAsh

Colonial rule hindered and violently opposed the development of western ideas in the countries they had colonized, *but such movements and such ideas would have never existed without the introduction to and imposition of western culture in the first place*. Phoenix thinks every fact, every truth is something to be celebrated.

No, this is reality, like it or not. I've said this countless times before, Marxists who had existed decades before I was even born have said this countless times before, the bourgeoisie as a class developed specifically as a result of Europe's social evolution (or revolutions, I should say), such backward cultures are backward BY OUR STANDARDS. Again, Europe did not achieve what it did because they are superior, they achieved what they did **on accident**, as a result of their very specialized and specific social relations, as a result of a series of events which could have just easily not have happened. You're a complete moron because you don't understand a very basic truth: OUR PRESENT CONDITIONS are not something humans would have wished

for thousands of years ago, THEY ARE OUR PRESENT CONDITIONS and we derive Communism and our ideology FROM EXISTING CONDITIONS. Communism IS A PHENOMENA exclusive to THIS social epoch! And all talk of 'previous communist societies' is done so from the lens, bias of our existing premises! God you're fucking stupid, I thought this was a given!

Do you think that the Indian National Congress and it's demand for democracy, liberty and whatever would have ever developed INSIDE India if not for the introduction of ideas like democracy by western powers such as Britain, and the social context for democracy that they had brought? No!

This isn't a matter of brilliance or moral desirability, this is about developing the conditions for Communism as we are Communists. But let me be very clear, as Lenin had pointed out Imperialism and colonialism have no positive implications since (or quite before) the onset of the first world war.

In Rafiq's eyes it is good that the white man came along and colonized these backward cultures. All in the name of communism.

Which is basically the lamest excuse for imperialism I have ever heard.

But coming from Rafiq, a user who completely and uncritically backs the bourgeois state and wants it to be even more repressive in enforcing their moraliity....and in the process completely backs petit-bourgeois laws and morality....this shouldn't at all be surprising.

PhoenixAsh

Do you deny that progressive national-liberation movements, and anti-colonial movements had their ideological origins in exclusively and originally western ideas? Or do you think they pulled them out of your ass? You're just stupid, I'm not trying to insult you, you're literally just a very stupid person. I'm sorry about that too, but don't think you can argue with me here. You don't understand the origin of ideas, you take things that have their origin in Europe for granted and just magically assume that they have context everywhere else in the world. That's nothing short of fucking Eurocentricsim.

But the rotten scoundrel you are, where have I claimed that the "white man" has anything to do with it? Where the fuck have I claimed capitalist powers being composed of white people has anything to do with anything? You're a dishonest piece of shit, is all. At least my arguments are coherent, at least behind the rightfully leveled insults there are real arguments that apply to yours, at least I'm not arguing with a fucking strawman.

Oh and if anyone is unfamiliar, Phoenix claims I uncritically back the bourgeois state because he believes in the right for children as young as 8 years old to consent to being molested and fucked by adults, (maybe he's a pedophile himself). What else? He also, as a result of his 'anarchism' supports the defense of child abusers and women beaters against the state, because the state has no business interfering in the affairs and power of the patriarchal man. So I'll let you all decide as to whether violently opposing his poistions translates into "supporting the bourgeois state".

But truly, the petty bourgeois ideologue you are, the militia-movement esque

reactionary you are, I am truly honored to be accused of supporting the bourgeois state. I would give me whole-hearted support to the bourgeois state that crushes the petty bourgeois scum, that I assure you (this is something that rarely happens). But because it is something that either never happens, or happens half-assed, Phoenix's

petty bourgeois convictions are signified by the fact that he over-exaggerates the role of the state in the affairs of families and small buisnesses/communities. So be happy, Pheonix, Sheriff Bob reigns supreme in your little small town, the big scary federal government is not going to intervene, and Sheriff Bob will make sure women know there place, and make sure he can express his reactionary perogatives without federal intervention. The same federal state, mind you, which adopts laws against reactionaries *as a result of forced pressure by the proletarian movement.* Where does it end? Is it state-repression to enforce the minimum wage? To fight against child labor? What gives you the right to claim that the state arresting pedophiles, is bad, but the state making sure the minimum wage is enforced is good? The proletariat and all progressive movements fought with their blood to force the state into doing such things, only to have a little petty bourgeois 'leftist' twat come along and call it oppressive. Go fuck yourself.

One mere post after completely validating, and endorsing, the enforcement of western ideas and the assimilation of other cultures by western bourgeois culture Rafiq THEN proceeds to defend the culture which is basically more of the same. Luckily white people were so enlightened as to bring their education to these backward cultures.

PhoenixAsh

I do support the enforcement of western ideas upon other cultures, just as the Soviets enforced gender equality and the forced education of the people's of the central asian republics, I make no apologies, I wholly support this, yes. You can go cry about your blue avatar people losing their aesthetic value. As I said, Europeans themselves didn't encourage the development of western ideas to the people's of the east, they repressed it. They supported conservative landowners and so on. *But none the less they brought these ideas without intending to.* You're not a Marxist, I know it's hard to understand these kinds of concepts, such as doing things without intent. And even then, nowhere did I claim this had anything to do with 'race' or some kind of genetic predisposition. So shut the fuck up, and no, I make no apologies, of course white people in the 18th century were on average more educated and more technologically advanced than others, though this has nothing to do with their 'whiteness' but their specific social relations to production which were formed on accident, as any other. Communism, and even Anarchism was derived from European culture solely. Don't show me some bullshit communal society from thousands of years ago, that has fuck all to do with anything and you know it, the anarchist movement was by no means influenced by them. My line has been consistent with Hegel's, and any Marxists. The people's of the East are

organized into backward, repressive social relationships and cultures, *but that does not mean they have to remain as such*, and it is just unlikely, impossible even that they would have attained the conditions for proletarian consciousness or capitalism on their own, and why? Because this phenomena was exclusive to Europe's historical social changes, there is no 'meaning' to it, it was all on accident. And we are Communists as a result of *present* conditions. It's not hard to understand.

But go ahead, keep whitewashing and glorifying things like bride price and other such backward practices, keep looking at other cultures from your shit stained orientalist glasses. You're a white European, and my parents were born in the Near East. You're going to accuse me of thinking the white man is superior? Clearly, he is not, as my argument is undoubtedly superior to yours as far as this discussion goes.

I know what you are trying to argue. We have been here a thousand times and I am tired of your ad hominem and obscenity filled epistels where you trump bourgeois states, law, culture and morality and try to pass it off as revolutionary. Arguing with you is like playing chess with a pigeon. You simply don't understand, don't want to understand and are incapable of understanding.
PhoenixAsh

The *achievements* of the liberal state (or will you claim there are none?) are the presupposition of the proletariat's liberation, while for the petite bourgeoisie the liberal state is opposed for all the wrong reasons. I don't think there's an easier way to describe you. You don't get it. You just don't. You're a moron, I'm sorry about that. But why recycle the same arguments? Didn't you learn from the thread that got closed? I addressed ALL of this, and you wouldn't reply (you had more than a while to, the thread didn't get closed until after a few days). You don't dodge my fucking post and then recycle the same shit that I addressed. http://www.revleft.com/vb/showpost.p...86&postcount=7

You can keep arguing Phoenix. You'll never win. Not because I'm better, but because you're wrong. You're an idiot. I predict that you will level the same recycled straw man arguments against me and accuse me of 'endorsing colonialism' and racism or whatever, and you're free to do so. I'll be here to shove those accusations right back up your ass where you got them.

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You already lost when you called the cultures of non whites backward by its very nature.

But then again your passionate defense of the bourgeois state and petit-bourgeois morality already put you behind the curve. So keep digging.

Naturally you try to white-wash this by pretending I am a pedophile for arguing that anybody who believes the bourgeois state and legal system can and will actually protect people against exploitation are totally insane. Especially when they back laws which originate in heteronormativity and patriarchal desire for controlling womens sexuality. I can understand you want to straw man my actual arguments to cover up your defence of the bourgeois & petit-bourgeois morality tale there. And naturally you need to create an argument I never actually made....because you haven't got an actual leg to stand on. But no amount of rethorics will whipe away your statement that we need more bourgeois state to regulate individual behavior as an opposition to my argument that we need laws that actually protect children rather than trump bourgeois legal systems and laws created by the petit-bourgeois that actually don't do shit rather than be able to control and violate.

His entire argument is based in opposition to the main argument I made: Everybody is autonomous and this autonomy (both psychological and physical) needs to be central in legislature. This is the only way people will be adequately protected from

their family, other individuals and the state. Rafiq, as a huge fan boy of the bourgeois state and legal system, argues that the state needs to actually interfere more with the lives of people and needs to adopt laws which unilaterally takes the right and legal ability away of people to make their own decisions.

So there we have it. You're a white mans burden apologist of bourgeois state, morality and culture over the working class and non-whites...who would be totally helpless without it and would never ever have developed from their backwards nature.

PhoenixAsh

The American south, composed of whites is infinitely more backward than black cultures in the North. I don't see what 'whites' or race has anything to do with the topic.

But fine, if you want to just declare things, sure Phoenix, you won, champ. You claimed things baselessly, and winning equates to saying whatever the fuck you want.

I mean, if you want to believe all of those things, you can. You have the freedom to go on believing all of that, sure. It's just, you know, not true. But go ahead sport, believe what you want. Let's let everyone else here decide http://www.revleft.com/vb/showpost.p...86&postcount=7 (isn't it funny that everything in his post was addressed in this one?)

-

Perhaps you should concern yourself with reading some post colonialism and post colonial feminist theories. I think you could benefit from it insteaf of uncritically trumping western culture and advances as being superior and lying and straw manning your way through your foul mouthed exchanges and attempts at strong arming.

PhoenixAsh

Or maybe you yourself can link anything which would defend your apparent

claims. No thanks, my line is the Marxist one, the same one that has been shared since Hegel.

Re: **Do you believe in god(s)? Poll #5**

I think while we can recognize of course there are no gods, once we overlook our atheist insecurities it is important to recognize the real implications of belief in a god, and what they mean in different context. And of coarse here I mean Robespierre's cult of the supreme being. Robespierre claimed that atheism was aristocratic, and that the idea of a god that watches over the oppressed, defends them and so on is inherently popular. Though if we look at this closer, within the context of the development of revolutionary-radical bourgeois ideology I think there

is a grain of truth to this, I would even go as far as saying it is relevant to Communism. Of coarse there is no god, of coarse it's nonsense, but the point is not that there is some conscious being which the Jacobins devoted themselves to, rather this conscious being was the absolute legitimization of their real revolutionary ideas: That their cause is not only legitimate on Earth, but is legitimate by right of divine providence. That the enemies of the "oppressed" could hide nowhere, the universe itself was on the side of the 'people' (against the aristocrats) I think in this sense the Communists too are distinguished from traditional atheism in that we are post-atheists. Because we understand the nature of things, as materialists (as a result of the development of what became modern science in the 19th century) we do not have a 'supreme being' rather our

legitimization is derived *from such science itself*, humans and their social relationships to each other, our divine providence is instead replaced with our understanding of the existing order and the nature of power. Whole truth must necessarily be synonymous with Communist ideology, and the Jacobins, the revolutionary bourgeoisie had taken truth for themselves by appropriating from the previous ruling ideology the idea of a 'god' - the Communists then take truth for themselves by appropriating from the ruling ideology the scientific method and the present standards of reason, truth. Thus reason itself is on the side of the damned, the exploited, the legitimization of their own power (the bourgeoisie) turns on itself, and becomes a weapon of the exploited classes (And look how today, hegemonic ideology more and more embeds itself with mysticism and vulgar politics, turning on its own intial presumptions, just as the feudal aristocracy had turned on their own presumptions by swathing themselves in corruption and hedonistic decadence, the concept of a 'god' and all that was previously holy now belonged the revolutionary bourgeoisie and they legitimized themselves as such). Marx spoke ill of bourgeois atheists not because he believed religion and idealism was attacked to heavily, rather he spoke ill of them because they were in effect further legitimizing the existing order (like New atheists do today). We already know there are no gods, (just as we congratulate and recognize the achievements in technology, and so on, as we are not reactionaries) the time for dealing with existing conditions, the class struggle and the struggle against bourgeois rationalism, for Marx, was of primary importance.

Of coarse today it is much more complicated and a lot different: Today the defense of atheism is all the more important with reactionary developments in bourgeois ideology (religious revival, new age spiritualism, and so on). Religion today is not a phenomena fading away with the triumph of capital doing away with old superstitions, rather capital has reached a desperate and vicious point where it will eat away its first children: Capital today legitimizes itself with mysticism and religion, turning against enlightenment values of bourgeois rationalism, even of civic values, democracy, and so on. The progressive legacy of capitalism is thus handed down to those who will do away with capitalism: the revolutionary proletariat. They do not replicate these old ideas, rather they must remind us that they can no longer coincide with the interests of capital, that for everyone the only

choice that remains is Communism or barbarism. The future of civilization itself

thus depends on the revival of the proletarian movement and a new Communism.

Re: **Gideon Levy: The world is sick of Israel and its insanities**

Interesting article.
but the U.S. and Germany will continue to dance to Israels
tune. Count on it.

Hagalaz

Anti semitism at its purest

-

I think conflating the recognition of the nation state of Israel as the international ally of western capital in the Middle East with the discrimination of Jews is ridiculous.

GiantMonkeyMan

This is not what was said. What was said was that Germany and the U.S. would continue to "dance to Israel's tune".

Re: **Opposing big business: an opportunist adaptation to petit-bourgeois consciousness**

I've noticed that a lot of posters here - and certain ostensibly socialist organisations - make much of their opposition to big business, or to "corporations" and so on. Now, anyone familiar with socialist politics is surely aware that socialists oppose all forms of capitalism, business in general. Marx's critique of capitalism applies to small businesses as much as to the largest corporate entities. In fact some of the small businesses straddle the line between capitalist enterprise and artisans engaged in petty commodity production, a thoroughly obsolete social form almost wiped out by capitalism.

In fact, large-scale industrial cartels and trusts, chartered as corporations and closely connected to the financial oligarchies of the imperialist metropole, represent the most advanced form of capitalism, both the most rapacious and expansive, and the most orderly and rational - in fact these entities are the closest (along with wartime planning) that capitalism comes to the socialised planned economy that socialists advocate (although this "closest" is not that much). Hence Lenin's slogan - "through cartels into socialism".

It seems to me that the prevalence of anti-corporate views is due to the opportunism of many ostensible socialists, and the deeply reactionary climate of the current period, which draws ostensible socialists to the ruined petite- bourgeoisie (as the social-democrat traitors were drawn to these same strata after WWI). Because opposition tolarge-scale enterprise is characteristic of the small artisan or farmer, who wishes to protect his private property but is at the same time mortally frightened of being out-competed by the more efficient big business.

This is also notable in the adoption by many ostensible socialists of populist slogans about "the 99%", which obviously includes not just the petite bourgeoisie and all of the middleman strata but also a large section of the haute bourgeoisie, and even explicit theoretical revisions of Marxism that erase every class and social stratum except the proletariat and the bourgeoisie, implicitly extending the term "proletariat" to cover the petite bourgeoisie.

What does the rest of RevLeft think about this?
870

The difference is that small businesses are reactionary even within capitalism, and are therefore worse.

-

So political power is derived from the consent of the people, their desire and will? This isn't a liberal view, you don't think?
Five Year Plan

It's *absolutely* a liberal understanding of the nature of power, actually. Mass

submission to the power of the state is a result **of the mechanisms of the state** which in turn is a result of a collection of social relationships to production and the class of which's interests are actively fulfilled by. Not the other way around, the power of the state does not originally derive power from popular consent - popular consent is a rather trivial thing that is easily molded and changed - and does actively change through different historical epochs within the right circumstances. Our democratic politics does not derive from liberalism (which states legitimacy is derived from consent of the people), but from a fundamental understanding of the democratic nature of revolutionary proletarian consciousness.

-

If they are worse since they are reactionary "even within capitalism", does this mean that larger businesses aren't necessarily reactionary within capitalism?
LinksRadikal

The bourgeoisie is not reactionary *solely* within capitalism as they are in power. From what basis would they be reactionary? Why would the hegemonic bourgeoisie possess the desire to turn back the wheels of time (which is impossible, but that's besides the point)? The bourgeoisie becomes reactionary almost always solely i*n the midst of the class conscious proletariat*

which attempts to abolish the existing order. The hegemonic liberal bourgeoisie can also take a reactionary role in those circumstances where the demands of capital necessitate it. This can be seen historically, with fascism being distinguished by the unification of Bourgeois and petty bourgeois interests.

-

For starters, you can address the point I made about how, if *class* lines are clear to everybody, including workers, then why do those people adopt a populist cross-class slogan about the 99%? Are you suggesting that workers secretly know about layers of middle-class people, part of the upper half of the 99%, not being proletarians, but instead openly adopt the cross-class slogan for some specific reason? Or are you prepared to accept my point that, while inequality in general is clear, class lines are not clearly understood by many, perhaps most, workers?

Five Year Plan

While here I don't think I can agree with Jimmie Higgins, I think when he claims class lines are clear, they are clear as far as class being defined as the wealthy and those who aren't wealthy. While completely anti-Marxist, this is the general consensus of the populace.

While there is grounds for argument, you're not doing it properly. Once again you're arguing with a straw man, which isn't surprising as it is a distinctive characteristic of your posts, it would now seem.

-

I think this is the quote he was referring to

Frankly, in practical terms it's pretty easy to see where the class lines are. People who are anti-wal-mart who think workers there are "dupes" and "slaves" and pose "buy local" on the one hand, people who think that wal-mart workers should organize and (if they aren't social democrats or just trade unionists) have international solidarity and organizing throughout the whole circuit of companies like wal-mart.

Jimmie Higgins

Actually I think you're right - Five Year Plan *is* formulating a straw man. You claimed that it's easy to see class lines as far as the differences in attitude people have towards people like Wal Mart workers - on one hand we have the petty bourgeois consensus, that they are "sheeple" and on the other you have those who call for workers to organize (in other words, trade union consciousness). I think that it is easy to see the class lines here. What he's trying to say is that it's easy for Marxists to see the class lines that divide the occupy movement and the variations in different sentiments.

By some miracle Five Year Plan managed to twist this into a straw man: That it's easy for *worker's* to see class lines as some kind of argument being made. The fact that I myself overlooked this speaks volumes, he's a master at obfuscating arguments and taking them out of context. It could be trolling, who knows. But this is completely a straw man, what FYP is saying has nothing to do with anything.

-

Ah, yes. You again. IF Jimmie's argument is that workers often instinctively know where the class lines are in specific, concrete instances of struggle, such as in supporting or opposing the organizing of workers at a Wal-Mart then that's one thing, though he would have to more precisely formulate his argument. (And even then, the argument itself is problematic.) It's another thing to say that class lines are easy to see in general. This is a particularly bad argument to make when we're discussing Occupy, which was where a good number of workers got sucked into the most petty-bourgeois forms of politics, and an incredibly petty-bourgeois slogan that made it seem that only the greatest excesses of capitalism were the problem, rather than capitalism itself. If class lines were indeed easy to see, then workers simply ignored them during the Occupy movement. My question to JH was, why? And does he agree that that was a bad thing?

Five Year Plan

It's not about workers seeing class lines, *trade union* consciousness develops organically. The difference in attitude toward wal Mart workers outlined by JH is real and identifiable, and yes it reflects different class interests. Proletarian attitudes exist, but are often muddied into the heap pile with petty bourgeois and reactionary views. Thus the necessity of revolutionary consciousness, which JH claims they do not currently possess.

But yes, frankly class lines are easy to see by Marxists as far as differences in rhetoric go - that doesn't mean they're sophisticated or developed.

-

Your argument rests on the notion that workers have to be conscious of class differences in order to engage in petty trade union struggles which are proletarian in nature.

This reflects a greater poverty in your understanding of class. Marx said "They are doing it, but they don't know it". The big bourgeoisie can fulfill its interests without being aware of class lines. The petty bourgeoisie the same. Actually this is almost always the case really. Ideology does not say I am ideology.

Revolutionary consciousness is when workers understand the nature of things consciously. And that isn't formed organically.

-

I think you are taking the words way too literally, and actually misconstrue how Lenin used them. If workers "organically" form "trade union consciousness," then why do workers in the United States, especially those in the South, frequently cast their ballots not to unionize in a workplace?

The "trade union consciousness" concept that Lenin hashed out is useful for pointing out the fact that workers "organically" understand that they are disempowered in the workplace, and need to resist that disempowerment actively. The actual political manifestations of that resistance (whether to support a unionizing effort, whether to support this or that strike) aren't automatic at all, and can be the result of the internalization of bourgeois ideas and ideologies by workers in a way that leads them down a political road that objectively harms their own interests as a class: for instance, voting not to unionize a workplace, voting in elections for the candidate of a bourgeois party, and so on. Lenin's point wasn't that trade union consciousness was automatic or obvious, but that it was the *most* that workers could achieve without mastering and incorporating socialist politics into their struggles.

As Lenin said, "We have said that *there could not have been* Social-Democratic consciousness among the workers. It would have to be brought to them from without. The history of all countries shows that the working class, exclusively by its own effort, is **able [not guaranteed through an easy, obvious process]** to develop only trade union consciousness, i.e., the conviction that it is necessary to combine in unions, fight the employers, and strive to compel the government to pass necessary labour legislation, etc"

Five Year Plan

Okay but evidently this is something that often does develop - no one is claiming its a given. Likewise some workers in occupy did possess such tendencies undeniably. The whole point is that nothing is so rigid. Often there are hybrids of confused and obscure rhetoric, often workers just as easily fall into the rhetoric of reactionary sentiments. This is also something Lenin understood very well.

Re: **Can someone explain the different types of socialism to me?**

I'm pretty sure I'm a socialist, but I'm not really sure what kind I am. Could someone please explain some of the different kinds, like democratic socialism, social democracy, liberal socialism, democratic socialism, libertarian socialism etc…

I just want to know what the different branches believe in, and how they differ from each other.

Wuggums47

Revolutionary socialism, reactionary (petite bourgeois) socialism and reformism.

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The point is that Marx and Engels, within their circumstances, stressed the necessity of participating in elections in order to solidify in the eyes of society proletarian class independence within the field of politics. Essentially they stressed the necessity of the *social origin* of proletarian class interests to be represented politically, too. The revolutionary proletariat derived from the social circumstances set forth by capitalism, thus revolutionary politics must derive from the political circumstances set forth by capitalism. All the while the proletariat *opposes* the bourgeois state, but in contrast to the petite bourgeoisie, whose opposition is reactionary in nature - the proletariat opposes the state *from premises now in existence*.

This school of Socialism dissected with great acuteness the contradictions in the conditions of modern production. It laid bare the hypocritical apologies of economists. It proved, incontrovertibly, the disastrous effects of machinery and division of labour; the concentration of capital and land in a few hands; overproduction and crises; **it pointed out the inevitable ruin of the petty bourgeois and peasant, the misery of the proletariat, the anarchy in production, the crying inequalities in the distribution of wealth, the industrial war of extermination between nations, the dissolution of old moral bonds, of the old family relations, of the old nationalities.**

In its positive aims, however, this form of Socialism aspires either to restoring the old means of production and of exchange, and with them the old property relations, and the old society, or to cramping the modern means of production and of exchange within the framework of the old property relations that have been, and were bound to be, exploded by those means. In either case, it is both **reactionary and Utopian**.

Marx on Petty bourgeois socialism

(Is this not reminiscent of much of today's Left, which aspires in the restoration of "old" pre-globalized capitalistl society? While this is not a previous mode of production, the similarities are at least worth taking a look at)

Marx and Marxists after him, however while recognizing this never asserted that the proletarian dictatorship could be established within the legal framework

established by the bourgeois state. Because the development of revolutionary politics coincides with the ever evolving dynamic changes in capitalism - Marx among other revolutionaries stressed the necessity of actively participating in politics... Well rather this was not necessarily something that had to be "stressed" as it was a logical result of the nature of the revolutionary movement to begin with. The only function of this, however, is a means of introducing revolutionary consciousness into the very bourgeois-civic society that those in power are trying to defend (rather than operating outside of bourgeois-civic society, as most of the Left today does - not because they refuse to engage in parliamentary politics, but because they are ideologically and programmically disconnected from present circumstances).

While Marx recognized that it could be possible that the proletarian dictatorship could be established peacefully in countries like the United States and England - I think that we can deduce, based on a fundamental understanding of his written and documented understanding of the nature of revolution that all this amounts to is the absence of civil war. Marx knew very well of terror as the logical result of a proletarian revolution, and the absolutely violent nature of the seizure of power and fundamental transformation of power relations. Peaceful, within this context could mean many things. Also it's important to note that just because Marx recognized the *possibility* of a peaceful seizure of power in the U.S. and England does not mean that circumstances have changed in which this is infinitely less likely with the specialization and advancement of the bourgeoisie's means of retaining power.

It also doesn't mean that engaging parliamentary politics (which could have taken a different form today than a few hundred years ago) today is the only means by which the proletariat can establish political class independence or operate within the framework of political premises now in existence (I.e. that correlate with the new developments in capitalism, rather than previous developments).

Re: **Morals are inherently bourgeois?**

I've been reading a lot into existentialism and nihilism (completely different, but complimentary, no?) and began to wonder while reading Sartre's *Existentialism and Human Emotion* how a man so focused on individual resposibility and what frankly appeared to me as Rand-style egoism could subscribe to Marxism-- granted this could be a result of my limited and novel understanding of Existentialism (if so, please politely correct me) but regadless, it got me

thinking. Could it be that morality in general is a totally arbitraty concept used basically only to opress, or is there any value at all in a set of intrinsic, unwavering ethics?
nanoki@me.com

All characteristics that distinguish our existing societies are utilized by the bourgeoisie - but that does not make them inherently bourgeois. The communists possess a morality that is distinct not only in composite but in essence from that of the class enemy. To attack morality as a concept is not only dishonest (such "edginess" at times is moralistic in nature, how can one talk of morality when they are for animal rights?) it is to concede to the class enemy universality wherein your only purpose is to negatively supplement them, to 'keep them in check' and so on. To attack morality itself is like to attack the use of arms and violence, to write them off as exclusively weapons of the enemy - like the absence of force and strength, the rejection of a Communist morality is to enfeeble the cause of the revolution, to leave it bare and vulnerable. We will not give the oppressors, the bourgeois pigs unchallenged claim to what is right and wrong and proceed to attack such concepts. With utmost conviction those fighting in the name of Communism must solemnly recognize in their hearts that our cause is *truly a just one*.

That is not to say we do not oppose moralism, or nonsensical, unscientific notions of morality in relation to society. As materialists, we know very well the ideological nature of morality.

Re: **Game of Thrones**

If you finish the second season you know that beyond the wall, the organized wildlings vote for their kong, and oppose hereditory rule, slavery, etc. So yeah

Also, Khal Drogo is a scum rapist but it would be entertaining to see him invade the seven kingdoms amdhave a chat with Joffrey

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Arya, her swordsman, the watch guy who saved her, the badass assassin who grantrd her three deaths, are all badass imo. Arya seems to associate with the coolest mofos

-

I recall the wildling girl who saved Jon Snow said they choose their leaders.

Anyway, Stannis Baratheon is also really awesome. Apparently, it said in the books that he didn't tolerate rape or murder when seiging a city.

-

Ya, swordsman

Sent from my SPH-D710 using Tapatalk 2

-

Until season 3, breaking bad will do.

-

I really like the allegory, Beric Dondarjan as florian Geyer and Thoros of myr as muntzer. Maybe Stannis is like muntzers ideal holy Roman emperor.

What I really liked is how dorne is portrayed as more sexually progressive, which is pretty unique as far as fantasy goes.

-

Can someone explain to me why Game of Thrones is enjoyable? What about it makes it unique etc. etc.

Rocinante

It's a very finely detailed, consistent fantasy world with incredibly likable characters, unapologetic realism as well as phenomenal visual effects and aesthetic appeal.

Personally I enjoyed HBO's *Rome* better, though. It was actually from Rome that Game of Thrones(as a show) was influenced, George Martin was a huge fan of it.

Re: **question to the guys: Feminist or ally?**

Neither. The term "feminist" is associated with theories, originating in the New Left, that posit that women are a class and/or that the structural oppression of women transcends class society. The term "ally" presupposes a certain model of struggle that I consider completely incorrect.

870

This is new to me. Could you provide a source? I have never heard this. You could be correct, but I cannot seem to find anything that would suggest this.

Re: **How proletarian was the Chinese revolution?**

Question directly at the adherents of *non-socialist theories* of Maoist China, left-communists, anarchists, orthodox Marxists, council communists and what have you.

The Russian revolution was generally regarded as a proletarian revolution, what about the Chinese revolution? I'm not particularly well-read into the subject, and the period, especially around the Cultural Revolution, strikes me as a chaotic mess with several factions within the Communist Party, Red Guards, the PLA, revolutionary committees, and whatnot all struggling for power and hegemony.

“in the interests of stability and order, the PLA allied with cadres on the revolutionary committees against **the more radical organisations of the masses**.[17] Therefore, at the end of September 1968, only revolutionary committees in Shaanxi and Hubei provinces were chaired by civilians.[18] Furthermore, the majority of those that sat on the revolutionary committees as representatives of the people were those who had had a stake in the pre-Cultural Revolution order of things rather than radicals from the movement itself.” **https://en.wikipedia.org/wiki/Revolutionary_Committee_%28China%29**

Whom were these radicals? Red Guards? Were they 'radical' in a Marxist sense and were they truly an organisation of the masses?

(the source listed is a book by Maurice Meisner)

But the Stalinist leaders of the peasant Red Army had no perspective of leading the workers to power as did Lenin and Trotsky in 1917. When Mao's peasant armies arrived at the cities, and the workers spontaneously occupied the factories and greeted Mao's armies with red flags, Mao gave the order that these demonstrations should be suppressed and the workers were shot.
http://www.newyouth.com/index.php?op...=121&Itemid=60

1. Was there truly a spontaneous movement of factory occupations by workers?
2. Were they really suppressed by Mao's followers?
   - What's the general consensus of left-communists about the class character of the Chinese revolution?
   - What's the general consensus of orthodox Marxists about the class character of the Chinese revolution?
   - Etc.

Tim Cornelis

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It was a romantic bourgeois revolution.

-

The system was not reshuffled as it (cultural revolution) destroyed the remnants of feudalism both socially and ideologically. It was for that reason a romantic bourgeois revolution. Today's China is a natural and logical result of the cultural revolution, just as Louis-Napoleons France was a logical result of the French revolution. The stormy alterations of (bourgeois) revolution create a sense of change and cataclysm, and then it all dies down and the social order finds its shell and becomes what it needs to in accordance with reproducing social relations.

Re: **What is the point of competition?**

If we all are living in the same society together, how does competing against one another accomplish anything. It

seems pretty counterproductive and wasteful to always be against one another. Wouldn't mutual aid and cooperation be a heck of a lot smarter and more efficient? What are your thoughts capitalists?
Loony Le Fist

I think the dichotomy of things so long lasting and integral to human behavior - between competition and mutual aid with regard to very specific social epochs like capitalism and a post-capitalist society (phenomena which is about a few centuries old) is rather ridiculous. The existence competition and "cooperation" are not necessarily mutually exclusive. Capitalist society is not even close to being uniquely distinguished by competition in principle, to be honest.

-

They aren't mutually exclusive, but that wasn't my argument. My argument was that they undercut one another. Cooperation leads to increased efficiency. Competition cannot lead to long term efficiency. Only fits and starts of efficiency. That is precisely why full employment or maximal efficiency can never be realized under capitalism. It is an absolutely dumb system. People say that communism only works in theory. Unfortunately capitalism fails in theory, meaning it fails worse in practice.
Loony Le Fist

The typical liberal argument is that competition works off of the achievements of each competitor to create new forms of 'innovation' and perfects efficiency in the process of one business competing to make their product better than the other. The problem with this is that the entities (buisnesses) are not competing to make the most useful or efficient product from the perspective of the commons, but to cater to the wants of consumers that does not violate profit or the ability to reintroduce more products for consumers to buy, whether they are necessary or not. Another problem is that the desires of the consumer can be shaped and changed artificially - this has been shown through the use of psychology in advertising and so on.

Overall in principle there is nothing wrong with competition. If we imagine an abstract post capitalist society (which is not reflective of any reality by merit of simply being abstract, but for the sake of argument) we can imagine different entities competing to make the best goods in order to win a trophy or some other nonsense - there is nothing wrong with this in principle. The point is why things are produced in the first place, *for what reason*.

Re: **How would Communists go about clearing up their reputation?**

Well you definitely aren't doing your "Orthodox Marxism" (TM) any favours by explicitly linking it to Menshevism of people like Dan or Portugeis. Usually the connection was merely implied.
870

There are Neo mensheviks who exist today - look at the SPGB and their sympathizers. The fact is that in a sea of straw men accusations it is hard to recognize the slander against revivalists as false - so logically there are some users who falsely identify with those in the Revolutionary Marxists here. Orthodox Marxist revivalists are not attempting to reintroduce the stepping stones to Socialist opportunism - such an implication or connection is nothing short of lazy and ignorant.

Mind you that even before Kautskys renege Lenin and the Bolsheviks had opposed the Mensheviks and Socialist Revolutionaries. It was kautsky who began to sympathize with them only after his betrayal.

Re: **Fascist Government**

Are atheism and Christianity related now?
The Fundamental Attribution Error

Actually yes, they are. But that's besides the point.

Fascism is cosmetically the appropriation of the socialist revolutionary facade in order to satisfy the worker's revolutionary sentiments.

Re: **What Are You Watching III**

I recommend all of you watch Snowpiercer. Any radical should.

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Re: **Classical Marxism today**

This reminds me of those "classical" Marxists who believe that Marx's conception of the Asiatic mode of production is completely valid and true.

MEGAMANTROTSKY

Like who? Do you even know what classical Marxism is?

Hint: it's not a silly internet revleft tendency - it's a term used to describe Marx and Engels's works, Marxism without the developments that came after they died. No one has ever claimed to be a "classical Marxist" as this is impossible. If one talks about classical Marxism, it's about returning to the basics and re evaluating them within our present conditions, not adopting some strict absurd doctrine that disallows any recognition or concurrence with Marxists after Marx and Engels. For fucks sake the things internet or fashion leftists say never cease to amaze me....

MEGAMEGAMEGAMANTROTSKY... give me a fucking break. -
Him: "This reminds me of those 'classical Marxists'..."

Like who the fuck is he referring to? Who refers to themselves in such a way?

-

It's best just to humor him. Apparently he finds his e-struggles important.

Василиса Прекра

All you do is troll here. That's all you do. And you've admitted it. It's cute, but it's getting old. These aren't struggles, and yes they are rather futile but it's (this website) a field of discussion. If you don't like that, or think that's silly, then stop posting.

-

Maybe you should ask him and permit him to respond before assuming all sorts of answers he never gave, then use those imagined answers as a rationale to launch into a totally uncalled for spate of nastiness.

Five Year Plan

Okay, sure, let's have him answer it then. I'd be intrigued if it was something other than what it's painfully obviously intended to be. He was most likely referring to self proclaimed Orthodox Marxists like myself in regards to the cannibalism thread, and you all know that. And if he wasn't, then he was literally just talking out of his ass.

-

And your grounds for saying your supposition was obvious is...? And how do you know he was talking out of his ass, when you haven't given him time to clarify what he was intending to say in the first place? This is what people here mean when we talk about you shitposting all over the fucking forum. Just stop, man. It's embarrassing to read.

Five Year Plan

So you think it's reasonable to assume that any form of clarification could make the phrase "Reminds me of those 'classical Marxists'..." any less ridiculous?

Use your imagination, what explanation COULD excuse this?

-

I'll gladly answer it. Just keep your trinitrotoluene outbursts to yourself next time. I won't be holding my breath, though.

I was making fun of those who consider themselves to be adherents of Marxism, but are only dogmatists and don't offer anything more than old wine served in new bottles. These so-called "Marxists" only pay attention to what Marx & Engels said and not at all to their philosophical method, thus making whatever ideas they have walking anachronisms. That is why I brought up Marx's interesting, but ultimately abortive conception of the "Asiatic" mode of production. The moment one puts on historical blinders is the moment Marxism ceases to be a science.

I hope this is clear enough for you, and anyone else that may have misconstrued my meaning. Though I'm betting dollars to doughnuts that it was only you.

P.S. If you have any problems with my username or me personally, send it to me in a PM.

MEGAMANTROTSKY

Oh? And why are they "Classical Marxists" as opposed to Classical Marxists? The

former implies they are self proclaimed. Also, what exactly are you referring to? Can you provide some examples? Or are you talking out of your ass?

-

This reminds me of those "classical" Marxists who believe that Marx's conception of the Asiatic mode of production is completely valid and true.

MEGAMANTROTSKY

Which ones, MEGAMAN?

-

Obviously, I put "classical" in quotes (and *only* the word classical, something you continue to ignore), because they

aren't really classical. In the first place, classical refers to an exemplary standard that has been long established. Keeping this definition in mind, Marx & Engels are not the only ones we should turn to. Lenin, Mehring, Luxemburg and Trotsky, among others of that period, would all fit into that definition since they made huge theoretical and practical advances at a time when the class struggle was at a fever pitch.

Furthermore, as I said in the previous post, these people also treat Marx as a Christian fundamentalist would treat the bible. The ICFI is an example of a group that I have in mind. At the end of (almost) all of their articles, they lifelessly repeat the necessity of working-class struggle, or show a degree of hero-worship for Trotsky's ideas that I'm sure that he would have found disgusting. Another political group that came to mind is the SWP after Trotsky died, which abandoned training in dialectics and believed that maintaining a 'correct' political line was all that was necessary. I could go on, but I won't. I think I have made my meaning clear enough even for you now.

In short--classical does not mean only Marx & Engels, or dogmatically adhering to what they or other revolutionaries wrote. The people I referred to unfortunately do both of these things and worse. Such are the reasons I put quote marks around the word 'classical' in an attempt at irony.

P.S. The vindictive use of my username is really not necessary.

MEGAMANTROTSKY

Oh, that clarifies everything. Tacit reference to Trotskyist organizations as adherents of classical Marxism is surely relevant to the usage of the term within the context of this thread, and certainly makes complete sense.

My bad. You were right all along.

Re: **'Marxist' cults.**

[7]And mainstream acceptance

Mistress Sinistra

More importantly social legitimacy - how effective they are in reproducing existing conditions.

-

Tim is beyond correct in his accusation that 870 espouses cult rhetoric. 870 is a sympathizer of the Spartacus League, if there was ever an organization that embodied what we call 1960's "Marxist cults" it would be them. Fact of the matter is that this is not a personal attack - It's something that goes beyond 870.

Funny that he is allowed to mindlessly accuse others of being social democrats

(All because the word social democrat had different connotations a hundred years ago - I guess Lenin, Luxemburg and so on are social democrats too) and all sorts of slanderous filth and yet this is casually passed off as legitimate political discussion and not "sub political jabs". I guess petty bourgeois Trotskyist cults are immune from legitimate criticism while the CPGB is predisposed to appeal to social democrats. And saying that organizations like the Sparts have cultish tendencies is NOT slander, it is a most obvious truth if one understands any meaningful sense of the word cult.

More importantly however, I think that we should understand *all* cults (which did not exist before the counter-culture) as being inherently petty bourgeois in nature, as reactionary. Communists do not "drop out" of the social conditions of life, rather Communism is a result of the contradictions of the social conditions of life.

7 The difference between a cult and a religion is size.
communer

Therefore to drop out is to drop out of the class struggle. Of course several obscure post modern degenerate 'Marxist' theories would have it so somehow conditions post WWII are somehow special in that it is merely a battle between capitalism and humanity, or that everything that is a part of bourgeois society, everything about our present condition is bad including "decadent" mass media (music, etc.) is poisonous and counter-revolutionary unless it is derived from the cult itself.

-
If you don't see 870 making political criticisms of the Lihites and other soci...
Yes, such baseless, slanderous attacks with no bearing in reality are "political criticisms" while the legitimate assertion that the organizations which he considers genuinely revolutionary possess cult like characteristics is a 'personal attack'. Well very well then, it would appear that personal attacks are infinitely more substantial and meaningful as criticisms than what you call "political criticisms".

-
I'm sure this post, in which you conveniently accuse the organization with which 870 sympathizes of being a cult,

has nothing whatsoever to do with the bad blood that exists between you two. And coming as it does from a person who rambles on and on about baptism and being reborn and communist spirits and the like, the accusation of being a cult is particularly rich.
Five Year Plan
Actually the bad blood *began as a result* of my accusation that organizations like the Sparts were cults, so your implication is plainly wrong.

Once again, you have proven that you are only capable of straw-men arguments. This has been observed in other threads too, and I'm not the first person to recognize it (Jimmie Higgins, etc.). I have never spoken of "baptism", I spoke in terms of philosophy - the Christian *logic* of being reborn (as opposed the pagan logic of knowing your place within the hierarchical order) as something which is not worth renouncing for Communists.

But of coarse this is washed off as "mysticism" and "Spirits blah blah blah". You're incapable of comprehending words and understanding them

within their respective contexts.

A spectre is haunting Europe — the spectre of communism. All the powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Tsar, Metternich and Guizot, French Radicals and German police-spies.

Marx

These are the first words of the Communist Manifesto. Marx, among several other

Marxists referred to the Communist spirit or the "spectre" of Communism. But of coarse 870 would interpret this as literally an actual ghost that Marx believed Communism took the form of. In his inability to confront words for what they mean, he must construe other meanings in order to create a viable argument.

-

870 made a criticism of the CPGB's program. That is a political criticism.

Five Year Plan

The only criticism he made was that it was "too vague". in criticizing the program of the organization he sympathizes with, and the countless others which posses similar characteristics - we claim that they are reflective of a greater ideological pathology. That is not a personal attack.

-

Where Marx would occasionally employ a well-placed metaphor in his writings, you smother your posts with this non-sensical verbiage. People who want an example can see my signature. You are a parody of everything they stood for, really.

Five Year Plan

Yes but the Communist spirit is not a metaphor, apparently, it is a signification that I actually believe in supernatural phenomena. Only someone as theoretically adept in the profession of truthfully dissecting my posts could come to such a conclusion, excuse everyone else who has not run amok with such *nonsensical* accusations.

As for your accusations of cult-hood, I would simply ask what I have asked everybody else here. Define cult, and show your evidence that the Sparta*cist* (not Sparta*cus*) tendency fits it.

Five Year Plan

A cult is an organization with an idea system in place, practices, traditions and rituals that operates *outside* of the confines of society. Furthermore such an organization develops **not** as a result of a social relationship to production that refuses to be integrated into a larger one (I.e. like remote tribes in the Amazon) but from those that "drop out" of real-existing society.

It's much more complicated than that, but this is how I would define a cult. And the Spartacists fit perfectly within this paradigm. The pre-requisites for mass mobilization are non-existent, instead the organization is reserved from those "class concious revolutionaries" who agree with the ultimately exclusive doctrine of the organization. Further practices, such as the regulation of personal lives (in matters such as marriage) are also reflective of this. The whole of society, the whole of our present condition, including its contradictions is deemed "reactionary" or "counter-revolutionary".

These cult-like organizaitons are the modern emulation of petty bourgeois socialism

This school of Socialism dissected with great acuteness the contradictions in the conditions of modern production. **It laid bare the hypocritical apologies of economists. It proved, incontrovertibly, the disastrous effects of machinery and division of labour; the concentration of capital and land in a few hands; overproduction and crises; it pointed out the inevitable ruin of the petty bourgeois and peasant, the misery of the proletariat, the anarchy in production, the crying inequalities in the distribution of wealth, the industrial war of extermination between nations**, the dissolution of old moral bonds, of the old family relations, **of the old nationalities**.

In its positive aims, however, this form of Socialism aspires either to restoring the old means of production and of exchange, and with them the old property relations, and the old society, **or to cramping the modern means of production and of exchange within the framework of the old property relations that have been, and were bound to be, exploded by those means. In either case, it is both reactionary and Utopian.**

Marx

There are a few differences - sexual morality is one of them. Another important thing to remember is that while they do not seek to retort to a previous mode of production, they do seek to retort to a previous condition - pre-neoliberal - dare I say pre-WWII capitalism in the sense that this is where they derive all of their ideological rhetoric - within our present condition it can only take a petty bourgeois character.

-

Your "criticism" of the SL is that it's a cult. Now who here is being sub-political and ideologically "pathological"?

Five Year Plan

Very well then, so if all criticism that is based on the class character of said organizations (in this case, I claim the Spartacists are petty bourgeois) - then 870 must recognize that the CPGB are proletarian in nature, as anything otherwise would render such a criticism as "sub political".

Yes I do not criticize the SL as a means of "constructive criticism". They are a petty bourgeois cult - they are reactionary in nature with no place in the future of Communism. I don't care if you want to write that off as a personal attack, truth is truth.

-

Where is your evidence that the SL exists or operates "outside the confines of society"? What does that even mean, that they have a compound in Waco, where they are stockpiling weapons?

The rest of your argument is just that you are peeved that the SL doesn't accept into its organization every worker that goes on strike or attends a demonstration. That's different than "operating outside the confines of society," however. It's a political criticism, but since you know you don't have the theoretical chops to pursue that argument to its conclusion, you wrap it up in subpolitical slander.

Five Year Plan

They operate outside of the confines of society not on this literal, physical sense (as though they live in outer space) but they have practices, norms and standards which only function within the confines of their organization. While any revolutionary organization posses converse practices and standards, these are derived from the revolutionary struggle itself, *the proletarian movement itself* which is a result of society's contradictions. A revolutionary organization therefore does not operate "outside" of society in this same sense. All other forms of deviant ideological behavior, therefore, is indistinguishable from any other backwoods cult (funny that they sympathize and support actual backwoods cults against the big bourgeois state which forcibly seeks to integrate them into the poisonous bourgeois society).

Now if the Spartacists were an honest group of intellectuals who seek to form a group to discuss their ideas, this would be another story. But they claim to be a vehicle for revolution, they claim to be a *political* organization. I will admit I am not entirely familar with the structure and practices of the CPGB, but what I know is that they are not a cult. They are a broad organization that recognizes its very real limitations that is open to different ideas and discussions pertaining to the revival of the Left.

-

I'm starting to think the prerequisite for being a 'Marxist cult,' **in the minds of most here, is to be an organization comprised of principled Leninists**. Suppose I'll side with the 'cults' in that case.
Old Bull Lee

This is especially rich, considering that Leninism is dead and has long been dead. It is therefore recognizable that such "principled Leninism" derives not from present circumstances but from previous ones. It's for that reason that they are a cult (or partially the reason). The fact that it has *no social application*, *that it is incapable of mass mobilization* is why. The strict doctrine of the Bolsheviks, conversely, was forged in the fires of class struggle, it had derived from the conditions by which it operated within.

Re: **Dawn of the Planet of the Apes**

I saw this movie last night and it was fantastic! I don't want to give anything away but I couldn't have asked for more. I think that communists especially have something invested in the movie, but I won't give away what in particular. Basically, if you haven't seen it or the one previous, watch them both.

The Jay

I disagree. While the first had strong communist connotations, this one is conversely very conservative.

One of the most iconic scenes was Caesar wiping away the symbol of the window - a gesture that he identifies (not sympathizes) with the plight of his brethren and that he refuses to live comfortably as a pet. What this scene meant was that caesars developing revolutionary attitude wasn't simply a result of bad conditions being imposed on him or cognitive dissonance. That going back to his comfortable life will not satisfy his desire to end injustice. What this translates into is the revolutionary consciousness that went beyond just being a reflection of the Tsars brutality, even if it was a flowery liberal democracy would their cause remain just. That's largely why the first one was unique as far as movies about rebellion go.

In the newest one, Caesar reintroduces the window symbol to signify he was wrong all along, and that being a pet was really better after all. Another problem was his role as a monarch establishing hereditary rule and the big bad sinister Koba trying to ruin his legitimate royal reign. Sounds like a Disney movie like that movie Anastasia with Rasputin trying to foil the harmonious and righteous royal family's rule. I think the movie was overall stupid aside from all of that as everything that transpired was unnecessary to have its own film.

Re: **Britain - the Organized Ruling Class Peadophile Ring**

The innate horror and rottenness of family relations is expressed by the very defenders of the sacred family themselves. Lenin rightfully noticed the hypocritical nature of bourgeois family values.

"The constraint of bourgeois marriage and the family laws of bourgeois states

accentuate these evils and conflicts. It is the force of ‘holy property’. It sanctifies venality, degradation, filth. And the conventional hypocrisy of honest bourgeois society does the rest. People are beginning to protest against the prevailing rottenness and falseness, and the feelings of an individual change rapidly"

(From his interview with Clara Zetkin)

But what more could you expect from the holy defenders of individual domination, domestic slavery and the autonomy of the patriarchal man to do as he pleases, if not acts such as these?

Re: **Today I Just Learned that Communism and Anarchism are Pointless Dreams**

I remember back in high school I was in environmental science class and our teacher was a highly knowledgeable, relatively honest man. The topic came up of Malthus and human populations and interestingly enough he also included Marx as a counter argument to Malthus's theories. Obviously it was something along the lines of "if we create equal income distribution overpopulation is impossible" and to that he agreed. He went on to say, in a tired sigh that the problem Is that humans are lazy and that they won't have any reason to work, in such a society.

My point is that if this is the only objection they have to Communism, we can have a revolution tomorrow.

-

why is everyone so hostile to laziness? i should hope in a communist society we should all look like the laziest of

the lazy compared to work ethics
today. **bcbm**

Even if that is true, following any revolution work is going to be of dire importance. The point is not *work itself* as something that we ought to oppose, rather *what we presently work for*, *why* we work.

I agree that aversion towards laziness within the modern workplace is irritating. It's pathetic - who am I benefiting here by giving so much of a shit?

Re: **Strange question re: 'erotic asphyxiation'**

You fuckers need to stop turning my thread into a battlefield for you to dish out your sexual shame, masturbation issues, porn issues, and sexual dysfunctions. K? Thanks!
Five Year Plan

Yes, only Five Year Plan's sexual issues matter.

Re: **PARIS: Jews flee as Jewish businesses are being smashed, burned and looted over Gaza**

http://www.huffingtonpost.co.uk/2014/07/22/france-jewish-shops-riot_n_5608612.html

France's politicians and community leaders have criticised the "intolerable" violence against Paris' Jewish community, after a pro-Palestinian rally led to the vandalizing and looting of Jewish businesses and the burning of cars.

It is the third time in a week where pro-Palestinian activists have clashed with the city's Jewish residents. On Sunday, locals reported chats of "Gas the Jews" and "Kill the Jews", as rioters attacked businesses in the Sarcelles district, known as "little Jerusalem".

Hexen

The problem is the pathology of anti-semitism - not prejudice of even aversion towards Jews, but anti semitism as a definitive ideological universe (that Jews are "in control" and people can think and act like "the Jews") The death of all reason - that there are only those who oppose the Jews and the lackeys of Jews ("Zionists").

156

The difference with other 'anti colonial' phenomena is that this can't be changed with conscious political correctness. We have seen politically correct anti semitism on Iranian state TV or Hamas propaganda. Not to say all who oppose Zionism are anti Semitic, but that often Zionism is used as a replacement for the word Jew (For example, "Zionists control America").

-

Since when was a Jewish shopkeeper in Paris a member of the Israeli nation? Both the petty act of vandalism, and your snarky failed attempt at wit in this thread, presuppose the Zionist view that Jews and Israelis are interchangeable labels. Nothing could be further from the truth.

Five Year Plan

Well that's the point. If Jews outside Israel are being deliberately targeted for the actions of the Israeli state, what does this reveal?

-

It reveals that the people targeting them are buying into Zionist propaganda.

Five Year Plan

That's really a bunch of nonsense. When for example anti-semitic conspiracy theories are being made by the "resistance" is this buying into propaganda too because they forgot to replace "Jew" with "Zionist"? It doesn't matter. deliberately targeting Jewish businesses is not simply anti-semitic because Jews are being targeted, it is anti-semitic because it falls in line with the historical connotations of such acts within Europe. Again, anti-semitism is far beyond aversion towards Jews. David Icke's theories on Reptilian shapeshifters is infinitely more anti-semitic than some uneducated peasant saying he thinks Jews are smelly.

-

No, the window-smashers are obviously not freedom fighters. As I stated earlier, they're buying into the same bullshit propaganda that you are peddling in this thread: that the Israeli state represents "the Jews," and that therefore a threat to the state of Israel is a threat of ethnic cleansing against "the Jews."

Five Year Plan

It isn't Israeli propaganda. Association of Jews with the Israeli state would happen with or without Israelis officially claiming to represent Jews globally. Any idiot can see this.

-

People who smash the store windows of non-Israeli Jews, in retaliation for anger about what the Israeli state is doing, are in fact buying into the Zionist myth that Israel is the rightful Jewish homeland,

representative of and home to all Jewish people. Some who buy into the myth do so to support Israel, and others do so in a way that leads them to engage in anti-semitic behavior.

Five Year Plan

Or perhaps if we ground ourselves in actual reality we can see that association of

Jews with the Israeli state is tied to the notion that Jews are international agents of Israeli interests with no regard for their "host" countries - or that perhaps Israel is an embodiment of Jewish Masonic whatever international interests. While Zionism may propose that Israel seeks to protect Jews across the world it does not propose that it is part of an international conspiracy, or that all Jews within their respective countires owe allegiance to Israel. If they do, I'd be interested in seeing where they have said this. Speaking as someone who has experience with Arab anti-semitic sentiments I highly doubt such attacks were made because of the influence of Zionist rhetoric.

Sure it sounds flowery, but overall your explanation is weak and I think you know that too.

-

Of course some people associate Jews with "international agents of Israeli interests, with no regard for their host countries." And to the extent that they do so, they are buying into the Zionist myth that Israel is synonymous with "the Jews."

You seem to want to redefine Zionism so that it only encompasses people who view it positively.

Five Year Plan

It's like saying that racism derives from people buying into black nationalist propaganda a la NBPP or the Nation of Islam that proclaims Africans ought to be separated or whatever. The source of their sentiments has nothing to do with Zionism, regardless of whether Zionism entails association of Israel with the Jews - that may be the case, but it is far from why.

-

Firstly, Zionism and black nationalism really can't be analogized fairly here, since black nationalists aren't claiming ownership of a settler-colonial state anywhere in the world. But setting that aside, I'm not saying Zionism is the origin ofanti-Jewish sentiments any more than black nationalism was the origin of racism against black people.

I would identify both Zionism and black nationalism as responses to anti-Jewish and anti-black sentiments, but they are reactions that actually reinforce some of the basic assumptions of those racists: namely that race and ethnicity point to anything beyond ideological abstractions. What you end up with is not only the absurd practice of a Brooklyn boy born "Jewish," being granted automatic citizenship to a state, while old Arab women born within the boundaries of that state aren't allowed to return to their place of birth because they aren't of the right ethnicity. You also end up with people smashing shop windows of Jews who might actually be anti-Zionist, but are unfortunate enough to live in a world where a highly oppressive settler state is claiming to represent them regardless of their feelings. **Five Year Plan**

I think you're ignoring the psychological dimension of anti-semitism, FYP which associates Jews as actively attempting to support the Israeli state, making that connection has nothing to do with Zionist rhetoric. The notion that Jews are

supporting the Israeli state from different "fronts" (which leads to theories

about ZOG) has absolutely nothing to do with the identification of the Israeli state with Jews posited *by Zionism*. And I'm arguing from experience with people like this, I know the mentality a lot better than you do.

-

Advocates of Zionism reinforce the same racialized reification that anti-semites latch onto, for whatever psychological or political reasons, in their reactionary behavior.

Five Year Plan

More evidence of the poverty of your understanding of anti semitism. No Zionists do not propose that they are out for world domination, or that they actively try to infiltrate societies on behalf of Israel and so on. What you say is as valid as saying black gangsters reinforce the same stereotypes that form a component of racism - is this the CAUSE of racism though? I think not.

You don't understand anti semitism - it is a form of paranoia. Again, you obviously have no experience engaging Arab anti Semites or their pervasive attitudes. It is not about biological race or any such drivel. You sound like every ignorant liberal who wants the conflict to conform to their bankrupt sensitivities.

To say Zionism is responsible for anti semitism is not only refutable, it is undeniably wrong.

-

When did I ever say that Zionists propose that they are out for world domination? I said that both Zionists and anti- semites share the same assumption about reified racial and ethnic categories that they then link to the existence of a nation-state.

Five Year Plan

They both have assumptions about the ethnic implications of the Israeli state on a global level - but how important, or relevant is this? They might both think the sky is blue, too.

Well almost all adherents of bourgeois ideology have some assumption about "reifed racial and ethnic categories that are linked to the existence of a nation-state". You seem to be under the impression that anti-semitism is solely defined by association of Jews with the israeli state. The point is *what exactly such an association constitutes as*, *what the nature* of such a conflation is. Is it Israel as a homeland and protector of the world's Jewry, or are the world's Jewry secret agents of the external other (in this case the Israeli state) infecting their host countries

with their interests in world domination. The archetype is the same, if we replace Israel with international banking, masonry, or what have you, the pattern is still the same.

-

Condemning bourgeois-nationalist assumptions is pretty damned relevant if you consider yourself a Marxist. The working class having no interests apart from the (global) proletariat as a whole, and all that stuff.

Five Year Plan

Like what the FUCK are you talking about? They are irrelevant as far as anti- semitism (and its relation to zionism) goes. There are real distinguishable characteristics of anti-semitism that go beyond bourgeois-nationalism. For fuck's sake! Why do I have to explain myself like this, as though im ACTUALLY revising my positoin?

What the fuck were we talking about Five Year Plan? Was it bourgeois-nationalism and it's relationship to the global proletariat, or how Zionism isn't responisble for anti-semitism?

So within the context of that discussion, if I say "This is not relevant", ITS NOT RELEVANT AS FAR AS ATTEMPTING TO DRAW SOME KIND OF CONNECTION BETWEEN ZIONISM AND ANTI-SEMITISM, IT DOESN'T SIGNIFY THAT ONE IS RESPONSIBLE FOR THE OTHER.

you ACTUALLY turned this into another semantic argument. if you're trolling, you win, you actually pissed me off. Just admit you're trolling. I don't want to believe someone actually possesses such a bizarre and infantile thought process. -

To add insult to injury, he COMPLETELY took it out of context by ignoring this, which explained the initial sentence:

Well almost all adherents of bourgeois ideology have some assumption about "reifed racial and ethnic categories that are linked to the existence of a nation- state". You seem to be under the impression that anti-semitism is solely defined by association of Jews with the israeli state. The point is what exactly such an association constitutes as, what the nature of such a conflation is. Is it Israel as a homeland and protector of the world's Jewry, or are the world's Jewry secret agents of the external other (in this case the Israeli state) infecting their host countries with their interests in world domination. The

archetype is the same, if we replace Israel with international banking, masonry, or what have you, the pattern is still the same.

-

In a thread about a Jewish shopkeeper who had his windows smashed out of anger over the Israeli incursion into Gaza, I think it's pretty obvious that people's linking reified ethnic constructs to nation-states is, in this case anyway, relevant to outbursts of anti-semitism.

Five Year Plan

Anti-semitism existed long before the Jews were a part of any sort of nation-state, so again what the fuck are you talking about? It's not relevant, it's not relevant to my posts, It's not relevant to my actual argument either. Zionism does not "reinforce" anti semitism, even if they both carry underlying presumptions about nation-states and their legitimacy. K?

-

We're talking about an incident where Jewish Parisian shopowners are having their windows smashed out of anger over the Zionist Israeli state's incursion into Gaza. You're right that anti-semitism isn't *necessarily* caused by any nation-state, but in this case it is.

Five Year Plan

While Arab anti-semitism in general could have *derived* from existence of the Israeli nation-state (which is debatable, considring the Damascus affair as well as the relationship Arab anti-colonialism and Fascism during WWII) that does not mean the nature of this anti-semitism is simply defined by anger or hatred towards Israel. Anti-semitism *develops* and it reacts cyclically with anti-Israel sentiment but that does not mean they are the same. For example many Arabs outside of Palestine are born and raised absolutely despising Israel. Even those who are completely unaffected by Israel's endeavors in Palestine.

Islamists in general are inherently anti-semitic as well.

Such acts of anti-semitism are not caused by "Zionist propaganda" but by the pathology of anti-semitsim itself which existed long before Zionism. The *adoption* and adherence of anti-semitism by some Arabs could very well be a result of the Israel-Palestine conflict but that does not mean it doesn't go beyond simply being angry towards Israel itself. *Islamist and Nationalist* anti-Zionism is unquestionably and undeniably synonymous with anti-semitism. Quite frankly it's naive, Idealist and lazy to claim that attacks on Jews is a result of "Zionist propaganda" as though it's a double whammy equating anti-Jewish sentiments with Pro-Zionist propaganda.
-

Zionism reinforces an element of anti-semitic thought, insofar it affirms the notion of refied racial and ethnic categories, and links those categories the actions of a particular (settler-colonialist) state.

Five Year Plan

This is not unique to Zionism. All forms of nationalism then reinforce "an element" of anti-semitic thought, "insofar it affirms the notion of refined racial and ethnic categories". Anti-semitism is not distinguished by the association of Jews with Israel. Can you get that through your head? **The association of all Jews with the Israeli state by anti-semitism is wholly, and completely different from the association of Jews with the Israeli state by Zionism**. While if we just stare lazily at words, sure it is the same. However the social, and ideological realities do not accommodate for our empty and baseless words. The *character*, the very nature of this association is completely different - therefore no, it does not "reinforce an element of anti-semitic thought".

Now if you want to claim that they are both nationalist in nature (This is not necessarily true - hardcore Islamist anti-semitism is hardly nationalist with its objection to nationally based identities) that's fine, however you would then have to claim that French, or any other nationalism reinforces anti-semitsm, too as they both see legitimacy in the notion of a nation state.

Predictably you will claim that this is false, because Zionism denotes a *Jewish* nation state while anti-semitsim falls close within this proximity (with Jews as a subject). But as we have already revealed such an association to be completely different - then Zionism "reinforces anti-semitism" just as much as ANY other form of nationalism.

What's the point? Zionism does not uniquely reinforces anti-semitism, there is nothing unique about Zionism that does this. Anti-semites might believe the sky is blue, and Zionists might too. That doesn't mean anything, however. -

Who here argued that anti-semitism is distinguished purely by the association of Jews with Israel?

Five Year Plan

Did I say purely distinguished, or distinguished? Furthermore it is evidence enough that you do not recognize that the association of all Jews with the Israeli state by **anti-semitism** is wholly, and completely different from the association of Jews with the Israeli state by **Zionism**

Evidence? This here:

Why would I have to claim that French nationalism reinforces anti-semitism? Does France claim to represent all the Jewish people? If they did, then they would reinforce a reified notion of "Jewishness" that is a necessary ingredient in anti-semitism.

Five Year Plan

Because other than recognizing the legitimacy of nation-states and ethnic based politics Zionism does not reinforce anti-semitism. It's irrelevant that Zionism concerns Jews as again such an association is completely different than that with anti-semitism

If people went around bashing in the store windows of Americans that were of French ethnicity, but had never been to France, because of things the French government was doing, I would say that the French government's proclamation that it represents all the French people of the world should be implicated as a causal variable, don't you? **Five Year Plan**

Well you would be right if the situation was so simple. The French government does rule over France as a country, so even if there were Americans of "French ethnicity" (really what a stupid thing to say, let's just assume you mean first or second generation Frenchmen) they still derived from France, it is reasonable that people would identify them with France even if French nationalism didn't exist - France as a country has existed for quite a long time.

Even if that argument doesn't hold up. It's still nonsensical to claim that the attacks on Jewish businesses were a result of "zionist propaganda" that associates Israel wtih Jews, or in your words that claims to "represent Jews worldwide". It doesn't make a difference as to whether Zionism specifically entails this - this is clearly a case of anti-semitism, and not just because Jews were attacked - it's WHY they were attacked, because they are seen as agents of Zionist interests.

Arabs aren't stupid animals. French Arabs, most of them Algerians have very little to do with Palestine, they don't have relatives there, it's clearly not a personal issue of emotions. They're not going to indiscriminately attack Jews simply because there's a david star on the Israeli flag. You have to understand YES psychologically WHAT PROMPTS THEM TO DO THIS.

ZIONISM does not claim Jews as its international agents. Zionism doesn't claim that Jews across the world serve Zionist interests. It claims to protect or represent the interests of Jews - it doesn't claim all Jews represent the interests of Zionism. THERE IS A DIFFERENCE.

So again, you claim the relevancy here is that Zionism represents the Jewish

people. Well Jewish people weren't attacked because Zionists claim to represent them, they were attacked because to the perpetrators *they represent the interests of Israel and Zionism* rather than the other way around. This has fuck all to do with the conscious declarations of Zionists (who by the way, DON'T claim the latter as true). You don't properly understand how logic works, Five Year Plan, and if you do you're simply ignoring it in order to desperately "cover your ass" regarding an incredibly ignorant and stupid claim you made.

Re: **Krav maga and systema**

Hello comrades, i would like to ask you about your opinions on krav maga and system as to whether they are practical and if they can really benefit us

The Cleaner

Well no, most martial arts systems are useless when they are catered and sold to people.

But the world's militaries do practice and utilize martial arts in their training,

especially their special forces. Its not at all useless.

-

How often do you think navy seals use their hand to hand techniques vs. calling in airstrikes?

Ethics Gradient

There are definite scenarios in which hand to hand combat is of importance to special forces divisions - it's not as if hand to hand combat is some kind of major tactic, but that doesn't mean its useless.

-

What argument have I lost? Is it your claim that the majority of people who complete a krav maga course, do so as IDF hand to hand specialists or something equivalent? Because if not I honestly have no clue what you're talking about

Ethics Gradient

It's undeniable that there's a lot of bullshit martial arts courses that cater to civilians, but that doesn't mean martial arts itself is "useless as far as real fights go". It's just that they are not being taught how exactly to fight in real situations, but are being taught to fight within the parameters of their specific martial arts discipline. Often it is purely aesthetic and yes, isn't really applicable to most fighting scenarios. That doesn't mean the whole of martial arts is useless - often the world's military's will adopt and integrate several different fighting styles into their hand-to hand combat training for every which scenario. Being disciplined in learning balance, controlled and precise attacks, and so on give you a very good advantage in a fight.

Re: **Have I got movement for you!**

After some thought, I believe I have found a movement most of RevLeft could support.

It was founded in early twentieth-century Russia by moderate socialists and democrats, including close associates and co-thinkers of Kautsky, men (and the odd woman) who had been fighting against Tsarism for decades. It emphasised democracy above all, and denounced every un-democratic action of the Bolsheviks. It also included a lot of anti-imperialist, regionalist and national-liberation groups. Members had a significant presence in the trade unions and the factory committees. They were led by a popular scientific figure. They fought against Bolshevik policies of food requisitioning and one-man management.

870

Kautsky sided with the Bolsheviks against the Mensheviks before his renege.

Try harder. The distinguishable characteristics of the Mensheviks (as opposed to the Bolsheviks) was hardly that they were more democratic.
-
The likes of Chomsky and other "democratic socialists" are a close modern emulation of menshevism, often petty bourgeois socialism.

Re: **Feminism and Capitalism**

Why did feminism arise at about the same time as capitalism? Is it because people were more urbanized and could organize easier? And also could it be due to the fact that women worked outside the home more and could meet more people to organize (before the industrial revolution the manufacturing was done mainly in the home or women would work on the farms, and were largely excluded from artisans guilds so could not acquire the skills needed for doing much work outside that). This is just speculation on my part, I'd like to hear what you guys think.

The Fundamental Attribution Error

For the same reason Communism arose as a result of capitalism

Re: **the tech utopia nobody wants: why the world nerds are creating will be awful**

here ya go

In San Francisco, the centre of the US tech revolution, restaurant workers are lobbying for a minimum wage increase. In response, a conservative lobby group that campaigns on behalf of the restaurant industry threatened to replace the workers with iPads.

Restaurant workers already claim food stamps at twice the rate of the rest of the US population because their wages are so low. Because of this, after they fall prey to the march of the tablets, America's waiters and waitresses could be the subjects of yet another social experiment: in a recent thought-bubble, Google engineer and activist Justine Tunney suggested last month that food stamps should be replaced with Soylent, a grey nutritional slurry mooted as a total meal replacement, to keep poor Americans "healthy and productive".

Soylent was rapidly accepted by the Silicon Valley technorati, who backed the project's Kickstarter to the tune of $1m. They consume it as an exercise in minimalist purity: "what if you never had to worry about food again?" Really, we're looking at the creation of two worlds – and that's theirs. In ours, we'll never have to worry about food again either, because we'll be gulping down mandatory tasteless nutrition sludge we didn't want, after being forced out of a job by a tablet computer.

This conflict – between consumers of technology and the geeks who pull us forward into uncharted sociocultural territory – is starting to become more pointed. We trained ourselves to value Facebook's "open society" without privacy; we accepted the furtive mobile phone check as appropriate punctuation for a face-to-face conversation; we even put up with 3D cinema for a time. But this is too much.

Now the blowback has arrived. The first signs of the emerging tech utopia we were always told about don't look so great if you can't code. Instead, it's hard to escape the feeling that we're set to fall into obnoxious technological traps predicated on the easy abandonment of basic human experiences like eating or working.

The Soylent slurry, which bypasses the tactile experience of eating, isn't that far away conceptually from Google

Glass, which projects data from apps directly onto the retina. And the cherished pantheon of Glass Explorers, the software developers who test drive Glass outside the hermetic confines of Google's product labs, behave in a similar way to Soylent evangelists.

There are surveillance cameras everywhere, but the operators are operating them remotely; Google Glass straps the CCTV to the operator's face. This was made very real during the saga of Sarah Slocum, who was attacked in a San Francisco bar for wearing Glass. "You're killing the city," a woman said to Slocum before the attack, rehearsing the theme that tech workers are ruining San Francisco's culture. "I wanna get this white trash, this trash on tape", Slocum replied as she had Google's designer frames ripped off her face in the middle of filming.

People's distaste for Glass isn't primarily about privacy, any more than attacks on Google buses in the Bay Area are about road usage. Nor are they a "neo-luddite" fear of disembodied technological encroachment. The backlash against Glass is the implied rejection of the kind of casual sociopathy which leads a person to become a surveillance camera, to put a computer between themselves and their every interaction with other people. The philosophy of Glass is inward looking. It improves the life of the wearer at the expense of those around them.

The shared norms that govern human interaction are fragile enough without that kind of constant interference. We know that, because of the outrage over Facebook's latest entry into this technological carnival of horrors: the "emotion contagion" experiment, which manipulated the news content certain users saw to toy with their emotions. In response to the outrage, Duncan Watts, a researcher for Microsoft, wrote that:

Remember: the initial trigger for the outrage over the Facebook study was that it manipulated the emotions of users. But we are being manipulated without our knowledge or consent all the time – by advertisers, marketers, politicians

– and we all just accept that as a part of life. The only difference between the Facebook study and everyday life is that the researchers were trying to understand the effect of that manipulation.

In Watts' strange logic, we are manipulated and studied secretly, and resign ourselves to it. In other words, we already agreed to the experiment writ large merely by using Facebook (or for that matter, by being alive in a space where an advertisement is posted). But we don't want it to be too obvious, or we get mad.

"Would you prefer a world in which we are having our emotions manipulated, but where the manipulators ignore the consequences of their own actions?" Watts asked. But to whose benefit?

A divide is growing between the people who wholeheartedly embrace a radically new, radically

self-centred vision of human life, and the people who do not. The internal lives of the tech elite, centred on the labour-saving innovations of Silicon Valley, are at odds with semi-atavistic conceptions of how people interact. Traditions and shared values are redundant, inefficient, and must be optimised out of existence.

The backlash against this world is democracy manifesting itself; a tacit rejection of the ideological assumptions underpinning the personal tech revolution. People want to define the structure of their own lives, and Silicon Valley's myriad product lines are an unwelcome intrusion into the way we live and interact with one another – and even the way we eat, sleep and procreate.

A simple fact remains: there is something intrinsically repellant about a world in which our food, jobs and personal relationships are replaced by digital proxies in the name of ultra-efficient disruption. The geeks, with their ready willingness to abandon social norms, are pulling us toward a utopia nobody wants.

bcbm

Creepy. Reminds me of the protein bricks from Snowpiercer.

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We have without any doubt reached a point in which capitalism has lost its potential for technological progress. Instead technologies are being suppressed, or worse even bastardized on behalf of capital. We have attained a new form of alienation by which technology is alienated from technology itself, where alienation goes far beyond any kind of 'natural essence'.

Re: **Kierkegaard**

Title. What can you tell me about him and his relevance? How does his form of Christianity relate to Nietzsche's philosophy? As sources of meaning, what makes Kierkegaard's faith any better than Sartre's Anarchism and/or Marxism?

Slavoj Zizek's Balls

All modern revolutionary epochs, from the Jacobins to the Bolsheviks were led by what Kierkegaard described as knights of faith. Sure you can misconstrue this as an assertion that they were literally religious fanatics - a closer look reveals that substituting God with ideological universality - ideological wholeness is perfectly possible. Be they the idea of bourgeois civic virtue or the truth of Communism itself (as far as the real nature of things go, as far as understanding exploitation, whatever).

We take this for granted. The Communist ideological universe is true, but true only insofar as it is a socially based phenomena.

-

Did Tsar Nicholas II knight the Bolsheviks? I am familiar with Sir Paul McCartney, but not Sir Vladimir Lennon.

Five Year Plan

Yes Kierkegaard's Knight of Faith is literally an actual knight. Just stop.

-

Kierkegaard and Nietzsche have very little in common other than a severe distaste for organized religion. Kierkegaard breaks humans down into three basic stages: aesthetic-ethical-religious and posits that the 'leap of faith' is necessary to achieve the final stage and become a 'knight of faith.' This is all related back to depression and anxiety: the leap of faith is a final renunciation of depression and sadness (a leap into the abyss, as Nietzsche might put it), or a final absolution into oneself as God/subject. He also tries to mix doubt and faith together by claiming that one necessitates the other and hence his religion isn't the kind of abject dogmatism that one might find in the church but rather a personal, softer, belief.

Nietzsche would look at this as pure slave morality. What strength is there in Kierkegaard's philosophy? Well, very

little, really. There's strength in not becoming a peon of the church or of any major institution - Kierkegaard's religion was indeed a very personal and subjective one. But Nietzsche would argue that that very religion is itself anti-human and backwards; it is filled with resentment: an inability to accept human beings and nature as it is without needing to posit beyond it for acceptance and meaning. Kierkegaard requires outside meaning (God) in order to create a meaningful life for himself. For Nietzsche, this is weak and sad and demonstrates a philosophy of slavery (to God) and self-hatred.

To carry the metaphor: Nietzsche would say that leaping into the abyss is shameful and pathetic, a final renunciation of life and all its splendor. Instead, one ought construct a bridge over the abyss, with oneself as the bridge, in order to reach a place where a human being can be born without the abyss beneath (the 'superman'). To renounce oneself, for Nietzsche, is to renounce life and humanity, to renounce the future and the world. If you recall that, in Nietzsche's philosophy, we are the world-mirror, then this makes perfect sense as the world cannot renounce itself.

Sartre is a whole other ballgame and I don't think he's a very good example for anarchism or Marxism.

Manoir de mes reves

Manoir, what if in the process of radically operating for an outside meaning, you are in reality actualizing yourself in the highest potential? To consciously exalt ourselves we effectively destroy ourselves, we reduce ourselves into nothingness - in ourselves we can only find a lie. This "outside meaning" is the collective manifestation of our social complexity, be it a god, or the Communist universe itself. Without our social relationships to production we are effectively nothing - animals. Truth can never be found within ourselves, we have to find something greater than our own consciousness which can only translate to reflections of our social reality: Ideology. Ideology which is a lie *only* insofar as it is held by those whose interests it does not embody.

Also we recognize such an otherness as nothing short of deriving from *ourselves* as humans. So what if the Nietzschean notion of superhuman is impossible when it is pursued in a direct, conscious manner?

We have seen that those who are truly able to operate "independently from the world" are those who put this blind faith in some sort of otherness, an external other that claims universality as a whole. While Nietzsche would recognize this universality as not reflective of objective reality what we can recognize is that this is wrong. In a way it is, as it is reflective of a *social* reality, just not linguistically in a direct manner.

-

I think that you're right, it really does boil down to the question of why the otherness, ideology, is necessary. Is it possible that our distinct consciousness itself

- as humans, necessitates ideology? That as social animals (and not neutral specters with no interests other than to know), we can never truly walk the walk to the tune of objective reality? The social reality itself seems to never suffice - if classes think they are simply fighting to exert their interests, rather than in the name of some kind of otherness which embodies their interests, which has the whole world to claim, wouldn't this be improbable?

But interestingly enough this might lead us to other questions: What if ourselves, rather than being this false-ego of our individual selves (as those

vulgarists of Nietzsche would claim, like Ayn rand), can be collective class consciousness or our pure social being, rather than delusions of individual interests that do not coincide with social interests? I think questions like this make Nietzsche someone not to be dismissed among Marxists, especially since we have trouble with the paradox of being unable to be beyond ideology.

Re: **Defending Nihilism**

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Russian nihilism was the Yin of the Tsarist apparatus's yang. Because it openly and explicitly rejected any positive program it effectively negatively supplemented everything it claimed to despise about society. It isn't hard to see the class character of nihilism either, as student based and petty bourgeois. To concede to the enemy the whole of society and all of the contradictions of society is to concede Communism directly.

Morality may be subjective, but any Marxist knows it possesses real social characteristics. Morality is a component, an offspring of ideology - ideology which forms out of a social relationship to production which is very real and not subjective. To reject a Communist morality, struggle as true and just is to proclaim your recognition of hegemonic morality as legitimate by which you simply 'oppose' it. It is still ruling ideology, ideology encompasses BOTH what it claims positively, and what it perceives to be it's own opposition, it's negative side.

-

Why does ideology encompass both sides? Not saying I disagree by the way.

Slavoj Zizek's Balls

Ideology must encompass what it opposes it as well in order to *truly* exist as ideology. Ideology can never simply recognize itself as ideology, ideology is not some a series of grandiose proclamations. Ideology is that which we presume to be a given, ideology defines the very presumptions we have about the world *in the*

first place (FROM WHICH such grandiose positions are expressed).

Ideology functions as a universality that can leave no space for *true* opposition, it must claim that which opposes it as well. This is what we perceive to be a series of false dichotomies. What I mean to say, however, is that in the process of opposing the cosmetic hegemonic ideology, often times they breathe life into it, they further solidify the ideological presumptions by exalting them in just a different way. For example if we presume that the claim those in power have towards justice, holiness and so on - and simply oppose those things, we are already agreeing with them. Communist ideology, which is affirmative will conversely have *its own* claim on those things.

Re: **The Soviet Union Thread**

Furthermore, the purge itself created a vast amount of administrative positions that Stalinism quickly filled with layers of technocrats and managerial elites, as the NEP bourgeoisie was also eliminated. Finally, party membership and government office was no longer offered to workers. This process culminated in Stalin calling for the reverence of this new intellectual class at the 18th Party Congress. I could go on, but I won't. I don't understand how any of this can't be described as a "fundamental shift in power". It's not as if Stalin remained in full control of the Soviet Union without any contradictions after the Left Opposition was defeated.

MEGAMANTROTSKY

If the NEP was bound to end, then logically this would have followed with or without Stalin in power. The cosmetic or symbolic obstruction of the legacy of the October revolution is nothing to the real *social and ideological degeneration* of the October revolution which had occurred many years before the great purges. Saying

that the purging of old Bolsheviks somehow signified a change in the Soviet condition is ridiculous - these were the same Bolsheviks that had allied themselves with Stalin and the endeavors of the state. And truly, if they did not, then their

execution was warranted after all. What we must recognize is that Stalin *himself* did not constitute any real independent social interest, Stalin merely represented the failure of the October revolution, *Stalin was the solution* in that sense - in the attempts of the Soviet state to preserve and defend the revolution (To defend *itself*) it had destroyed the revolution. -

Naturally, there were many backward changes in the Soviet Union prior to the Congress of 1939 (18th). I never said otherwise. What I was trying to convey is that the Stalinist counterrevolution was completed, and made concrete, by that date. My previous post also makes clear that the destruction of the Bolshevik party and of the NEP-men was not merely a cosmetic change in staff, but Stalinism's efforts to create a pliant bureaucratic state and to fully eliminate all vestiges of October and worker's power. Your conclusion therefore is silly--the Soviet state was not dependent on the working-class base or the program of proletarian revolution when it consolidated its power, but on its suppression. To identify the Stalinist state both as October's gravedigger and its savior makes no sense.

MEGAMANTROTSKY

While it would not be ridiculous to claim that the Great Purges signified the solidification of Stalinist power - what it does not signify is the solidification of the October revolution's failure. What "vestiges" of worker's power were eliminated in the power struggle of the 1930's? What fundamental social implications were the Stalinist purges? None. This is precisely why they can be distinguished from the red terror of the revolution, the latter entailed fundamental changes in class power. They were purely a form of bureaucratic *masturbation*. The Soviet bureaucracy existed many years before the purges.

It's true that individuals have an impact on how events are shaped, or the character of history itself. That does not, however mean that the October revolution's downfall was simply Stalin's rise to power. There are real factors which allowed the Stalinist rise to power possible - anyone else would have had to face the same problems the Soviet state did under Stalin. You say it makes no sense that the Soviet state was both the gravedigger and the savior of the October revolution (really an ignorant claim) but that is precisely what it was. In the process of attempting to *save* the revolution the state was actively destroying it. In the process of the state attempting to *save itself*, the embodiment of the revolution, it had to destroy the revolution itself. It is like Oedipus. Because any attempt to protect the revolution in the conditions present in the Soviet Union would have inevitably lead to it's destruction.

-

In post #27[8], FYP shows that (a) you conflate the terms counterrevolution and Thermidor, by refusing to draw the

8 Well, no, I think you have things completely backward. I tried to be helpful to the forum by allowing the "Nuh uh! It was capitalist!" discussion to be cordoned into a specific portion of the forum where it belongs,

necessary distinctions between them (i.e. Thermidor was a conservative direction of policy as opposed to a full-fledged counterrevolution) and (b) that you even got the date wrong of when that conflation allegedly took place. You made two mistakes that are clearly interlinked. He was not switching topics by drawing attention to this.

MEGAMANTROTSKY

There is a difference between degeneration and counter revolution. The latter can be an effect of the former.

You and Five Year Plan miss the point anyway, you're attacking quite a minor, insignificant mistake - I doubt Trotskyists would consider the revolution to have degenerated if Trotsky had consolidated power rather than have been exiled. It's quite common knowledge that around the date Tim claimed, Trotskyists threw in the towel. Also context is important, look at all of the other dates respective to the currents.

-

Well, yeah, counter-revolution is the result of massive degeneration. What's your point? My point has been that conflating the two things on a chart that is supposed to clarify what various tendencies think is highly problematic.

Trotskyists "threw in the towel" in 1925? There weren't even "Trotskyists" back then. There was Trotsky and various unofficial oppositional factions that certainly did not identify themselves as "Trotskyists." Those oppositional factions continued to operate through the late 1920s. Do you even know what you're talking about, or are you disagreeing for the purpose of disagreeing at this point?

Five Year Plan

What I mean is that Trotskyists today see that date as the red line, I wanted to say throw (not threw) in the towel but then you'd say that doesn't make sense. Are you capable of arguing without isolating stupid semantic mistakes that have fuck all to do with anything?

It is possible to recognize a date in which degeneration starts leading up to counter revolution. In the eyes of most of us, Trotskyists see that date as your "thermidor"

-

instead of cropping up like a weed in practically every other thread. Then you enter the thread, declare it too general to be useful, then rather arrogantly drop down a whole wall of information while pretending that answers all the questions anybody might have. When I try to take your concerns into consideration, and take your post seriously by asking a substantive question, you act like a smart-ass and refuse to answer.

To let you know, Trotsky dated Thermidor (what I think you're referring to) to 1924, not 1925, and that is obliquely related to the topic I initially broached, which was counter-revolution, not Thermidor.

Now do you have anything constructive to add? If not, nobody is forcing you to read the thread.

Five Year Plan

Thermidor, in Trotskyist parlance, marks the start of degeneration. Have you not been paying attention to anything that has been said in this thread?

Five Year Plan

Yes, that's what I said. That's what I meant by throwing in the towel - "anti revisionist" Marxist-Leninists, for example, might claim that Stalin's death marked the degeneration of the Soviet Union. I'm going to ask you a serious question: Why do you always find it necessary to start semantic arguments and deliberately twist meaning in order to suit your argumentative abilities? Secretly I think you don't know much - you have to shape and mold the posts of others so that they can fit your intellectual constrains.

-

I wonder if it really is possible to recognize one single event or date in such a manner. Maybe it is, but there are numerous problems with such an approach. For instance, one could just as possibly argue that counter-revolution was from the very start inseparable from revolution, in the form of the civil war and distortions it provoked (one which are to this day defended not only as "necessary" for the preservation of Bolshevik rule, but actually as steps forward towards socialism).

LinksRadikal

There can be a date that has symbolic value, which is roughly around the time of the Krodstat rebellion for Left communists. Nobody argues that such degeneration comes out of the blue, everyone thinks that there are factors and reasons that were present that led to it - but rather than being theoretical it's a political gesture - take Trotskyists for example who became an oppositional entity after 1924.

To argue that the actions taken during the civil war were unnecessary is ridiculous. The Bolsheviks were not cruel for the fuck of it.

-

Given that the purges themselves were *not at all* confined to the state apparatus, how can you claim that they had no "fundamental social implications"? You're just asserting what you need to prove. And the bureaucracy existed before the purges? You don't say!

MEGAMANTROTSKY

Again, what I am asking you is prescisely this - What organs of worker's power were destroyed during the Stalinist purges? What precisely changed besides the cementing of rule of Stalin's political faction? My point is that the proletarian dictatorship had long been dead by the time your alleged "counter revolution" had succeeded. No need to get haughty MEGAMAN, yet again you have no idea of what the fuck you're talking about. There were no fundamental social implications of the Stalinist purges - instead it was inter-bureaucratic masturbation. Such violence did not signify a fundamental change in the nature of the Soviet state (a counter-revolution) because the alleged "ties to the proletarian dictatorship" had at

that time long been dead.

Your claim is no more convincing than the last time. The Soviet state had thrown off its claims to the heritage of October and the revolution during the 1930s. Unless you're saying that a worker's state can still be a worker's state with *no working class base or input* , your claim still makes no sense. *It wasn't a worker's state by that point*, so how could the revolution be defended if its gains were destroyed?

MEGAMANTROTSKY

While the proletarian dictatorship could not have been defended because it did not exist - in the course of the Soviet state defending the proletarian dictatorship during the civil war soon after the state and the dictatorship became synonymous (well, they were already synonymous). Defending the revolution then translated into defending the state - so in the process of Stalin defending the Soviet state (For example, against Tsarist counter revolution, against foreign imperialism) he was in effect destroying it. That was my point. Again, you have no idea of what you're talking about. You're like a depraved creature shouting in your baseless confidence that somehow, what I am saying is contradictory or ridiculous. It may have not been a worker's state, but it was a state - and in the minds of those in power defending the state meant defending the gains of the October revolution - yes it's contradictory because the whole affair was a contradiction itself. Sacrificing the gains of the October revolution were necessary for the preservation of the state within their according conditions. You make it as if I am the chief architecture of this scenario, like I was live back then and it was my doing. No, I'm just explaining to you HOW it worked, - and yes it was contradictory, the rule of the Soviet state was contradictory.

-

And while you didn't claim Stalin as being solely responsible - that is the underling implications of many Trotskyists. Sure they'll sell it off with some

obscure pretentious nonsense about "individuals and history" but ultimately they will blame Stalin individually.

-

I'm just not sure how arrive at the conclusion that Trotskyists "threw in the towel" with the onset of degeneration when I explained very clearly that Trotskyists continued to work on trying to reform the Soviet bureaucracy from within for almost a decade after Thermidor began.

Five Year Plan

You yourself stated they were an oppositional group within the Soviet Comintern. While they might have claimed to try and reform the Soviet bureaucracy, they weren't at all doing this. Doing this actively within the Soviet Union would have meant their persecution and imprisonment. So they were effectively an opposition

group who opposed the character of the Soviet state following Trotsky's exile. Whether they think it could have been reformed is irrelevant. I'm sure some anti- revisionists might believe that putting anti-revisionists in power in the Soviet Union would have surely stopped Bhreznev and Gorbachev from coming to be, but that doesn't mean anything. They threw in the towel following Stalin's death. That's what Tim was trying to say.

You don't deny that Trotskyists hold 1924 as the onset of Soviet degeneration, okay? So here is Tim's post:
http://www.revleft.com/vb/showpost.p...68&postcount=9

He clearly posits the question of when the revolution degenerated. So the argument then becomes whether it was 1925, or 1924. He has respectfully acknowledged that he made an error, one year off. That doesn't change the point at hand, however.

You could try to say that Tim did not post the dates in which the counter-revolution occurred, which was the point of your topic, but that didn't seem to bother you as your first reply to him was this
http://www.revleft.com/vb/showpost.p...8&postcount=16. Your problem was that Tim wrongfully stated that Trotskyists believe the revolution degenerated in 1925, when it was actually in 1924. So the premise of your argument wasn't about counter-revolution vs. degeneration, but an irrelevant mistake made by Tim.

-

Oh, so historians have just lied about the left oppositionists, many of whom followed Trotsky's political line, being sent to labor campus and being executed in the late 1920s and 1930s? You can make the argument that left oppositionists failed horribly at accomplishing their goals (and in fact, I would agree with that assessment), but to assert that they "threw in the towel" in 1924 (which is what YOU said, not Tim) is complete and utter bullshit you have to paper over by distorting history and trying to divert the conversation.

Five Year Plan

Well that's my point, the fact that they were sent to labor camps means they were effectively opposed to the character of the Soviet state. It's not as though they actively cooperated with the Soviet state and so on and merely disagreed with policies. Also the Left opposition outside of the Soviet Union is distinguishable from some elements within the Soviet Union which included a large variety of people, *among them* were Trotskyists. Unless you admit that the Trotskyist conspiracy outlined by the NKVD was actually real. But again, that's besides the point. Unsurprisingly. Are you aware that there were others who were

persecuted,

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who believed the revolution was degenerated even before Trotskyists did?

So what, is the entirety of your reasoning that you're upset over the use of the word "throwing in the towel". Throwing in the towel as far as their recognition of the legitimacy of the Soviet state. Well this is undeniable. Whether they wanted to reform it or not is irrelivent, the fact is that they opposed those in power within the Soviet state and the course it was taking. That was the whole point to begin with. The high king of semantics has spoken, and the entirety of his argument is that "throwing in the towel" is an inappropriate idiom as far as the position of Trotsky and his followers following 1924. I don't know why, though. He has yet to explain. It's not like I'm trying to say that's when the Left opposition stopped trying completely. Just that they stopped trying to ignore that the revolution was beginning to degenerate. I don't see the problem. Want to explain, or are you going to create a new strawman?

When you are posting a chart intended to help clarify the position of various tendencies regarding counter-revolution in the Soviet Union, I don't think it's helpful to confuse counter-revolution with Thermidor, then on top of that, to get the date of Thermidor wrong. You want to defend this because you are still peeved I think your posts are laughable rubbish, and that's fine. I'm more than happy to continue pointing out how your posts are rubbish while you desperately try to start pointless little skirmishes across the forum.
Five Year Plan

Well that's fine, but that wasn't your problem, your problem was that Tim pointed out the wrong date. It would seem that your qualm with Tim's lack of emphasis on the dichotomy between degeneration and counter-revolution only came later in the thread, arguing with **me**. Tim didn't even talk of counter-revolution, he merely pointed out the date various tendencies hold it's degeneration as beginning on. If the point was the actual counter-revolution, that may have been a mistake on his part - but the dates he posted were the dates in which all groups became effectively opposed to the character of the Soviet state - with some believing it could have reformed, while others thinking the revolution was already destroyed. It doesn't matter.

Tim's point was that we all already know who thinks what. I think that the only thing you're pointing out, Five Year Plan, is your inability to engage in a coherent discussion. The only thing you're revealing is that you don't know what you're talking about.

-

Five Year Plan's powerful argument: No! That's bullshit! That's rubbish! It's utter

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bullshit!

Well okay. You can keep yelling at your computer screen. You're still wrong, though.

-

Your claim is that the period of Thermidor (when the bureaucracy took a conservative direction in policy) was the counterrevolution itself.

MEGAMANTROTSKY

You're right. MEGAMAN wins. (my original post)

http://www.revleft.com/vb/showpost.p...1&postcount=54 There is a difference between degeneration and counter revolution. The latter can be an effect of the former.

You and Five Year Plan miss the point anyway, you're attacking quite a minor, insignificant mistake - I doubt Trotskyists would consider the revolution to have degenerated if Trotsky had consolidated power rather than have been exiled. It's quite common knowledge that around the date Tim claimed, Trotskyists threw in the towel. Also context is important, look at all of the other dates respective to the currents.

Rafiq

I'm searching hard to find something that validates your accusation, but I can't find anything. Can you help me, MEGAMAN?

-

1.) In defending the revolutionary state, Stalin destroyed the revolution. Only the state was left. 2.) Therefore, the state needed to be defended because it was revolutionary.

Need I say more?

MEGAMANTROTSKY

Wait **what**? When did I say the state **ought** to be defended? Are you now a sovereign yourself, the King of Straw-men?

So you admit that your accusation of me promoting the “Great Man” theory of history was unfounded, then you turn around accuse me of it again, because all Trotskyists assign a personal responsibility to Stalin. Saying Stalin had an individual effect is a far different matter from saying that he carried out the effect all by himself. You’re dealing with me, not all Trotskyists. Cut the blanket statements, already.

MEGAMANTROTSKY

Do you think it would have been a lot different as far as *history* goes (changes in class relations) had Trotsky been at helm?

-

I am against the formulation because it, in its substance and not just in its semantics, is misleading. In common currency, "throwing in the towel" means to give up. It's an expression used to refer to the practice in boxing where the manager of a prize fighter, thinking that his charge cannot win, will throw a white towel into the ring to stop the match. Throughout the 1920s and very early 1930s, Trotskyists saw the bureaucracy was on the ropes, but did not give up on it. They sought to treat the boxer in the corner between rounds and hope to restore him to better fighting shape so that the fight could continue to victory.

Five Year Plan

Well actually listen though - by the early 1920's a wide variety of Left currents had proclaimed the revolution to have degenerated or destroyed. Trotsky did not. So It's not like I'm trying to say that's when Trotsky and his followers (by the early 1920's there was a visible trend of factionalism within the Soviet state) stopped trying completely. Just that they stopped trying to ignore that the revolution was beginning to degenerate (even if they believed so for the wrong reasons). I don't see the problem. Want to explain, or are you going to create a new strawman?

And I think if anything your analogy is misleading. They were an opposition group. That's the point. It doesn't matter what they think they could have done (which they could not have, anyway, like what redeemable qualities even existed?), it's what they WERE doing. Now if there were self proclaimed followers of Trotsky within the apparatus of the Soviet state who were actively trying to reform it, if they were an actual component of the state itself your argument would have credence. But they weren't, there was absolutely no part of the Soviet state that they were a part of.

If we presume your analogy is fine, then I would respond by saying they weren't even in the ring to begin with. They were in the audience about five rows away, without a ticket, with broken medical equipment they thought they could treat the boxer with. They threw in the towel trying to think that their champion was healthy and ready to put up a fight long before.

-

Notice how Rafiq places priority on consciousness in the first statement regarding the Stalinist purge, while explicitly condemning it in the second in relation to the Left Opposition. Yes, he's not biased towards the Stalinist state by any extent, naturally. I think we should start a new thread called, "How Rafiq likes to argue with himself." Admission is free!

MEGAMANTROTSKY

Well they're both in different contexts. If someone was making the argument that Stalin was building socialism because of what he thought he was doing I would respond with the same thing - it doesn't matter what he thinks he's doing, it's what he's doing. The point is that the vertex of argument resided in different places.

In the latter, it's that the Left opposition was an opposition group who thought they were reforming the Soviet state.

The Stalinist apparatus was an entity that was destroying the revolution in the

process of trying to defend themselves. I don't see the inconsistency? Can you explain yourself, MEGAMAN? The Stalinist state was protecting the state. Do you disagree? They WERE doing this - the point was that they were destroying the revolution at the same time. And, at the same time, they conflated protecting the state with protecting the revolution. Now as far **as the real effects go** you're right, that doesn't matter. But that's not the point.

I don't think you understand how logic *really* works, MEGAMAN.

-

The problem

Five Year Plan

I think the real problem is that the idiom has different connotations than you think it does. You think it means giving up as far as trying to "reform" the bureaucracy goes while I claim it means giving up as far as defending the notion that the revolution is not degenerating/is on a healthy road. It's a semantic argument created by the high king of semantics himself, Five Year Plan. You completely twisted what I was saying respective to the context of my post because you couldn't address it properly.

You skim through posts and in your inability to confront *real arguments* you attempt to point out things which you deem are erroneous. Small fun facts that mean nothing, like 1925 vs. 1924, or in this case, what throwing in the towel means.

-

The problem lies in how your method of analysis is inconsistent and as a result, you constantly catch yourself in contradictions. You accept as good coin how the Stalinists regarded themselves irrespective of their actions, and you dismiss the Left Opposition only for their actions. I don't think context can really absolve you of your tin ear towards historical precision.

MEGAMANTROTSKY

Well the difference is that the Stalinists WERE effectively protecting the state (just

not the revolution) while the Left Opposition was really only trying to undermine its rule, opposing it (just not really reforming it in any meaningful sense)

Trotsky's followers: Opposition group, opposing state actively - claims that they are trying to reform it

Stalinist apparatus: Paranoid state actively protecting itself - claims it is defending the revolution because the association with the revolution and the state was

cemented during the October revolution (such a marriage was tacitly done away with following the civil war).

As far as what they claim they are doing, this has no relevance as far as their real actions go, correct. But my argument never posited otherwise. Just that in the minds of the Stalinist apparatus, they were defending the revolution. I know that in the minds of the Left Opposition there was hope for the Soviet state - but that doesn't mean anything as far as what they really were. The difference is that the Soviet state actually WAS protecting the state.

how was the Left opposition reforming the bureaucracy in any meaningful sense?

If you think that's inconsistent, you're alone.

-

Still waiting on this though

http://www.revleft.com/vb/showpost.p...1&postcount=78

and this http://www.revleft.com/vb/showpost.p...6&postcount=80

-

You can't be this dense. By destroying the revolution, the Soviet state was no longer revolutionary, in any sense. All that was left was an exalted petty-bourgeois strata that went on to restore capitalism. So there is no logical basis for the Soviet state simultaneously defending and destroying it.

MEGAMANTROTSKY

No, it wasn't. What's your point? In the process of defending the revolutionary state, the revolutionary character of the state was lost - as it would have in such conditions. How is this so hard to understand?

-

This creates still another problem. If you had said, "Trotskyists threw in the towel in 1924 on defending the notion that the revolution is not degenerating (in a Thermidorean reaction)," you would at least have made it clear that Trotskyists were not giving up on the state in general, which is how your originally formulation made it seem by mentioning "throwing in the towel" in general. But apart from that, your revised version gets the history wrong. Trotsky and his oppositionists were struggling against bureaucratization even before 1924, and Trotsky (later, in 1935) identified 1924 as a period of Thermidorean reaction precisely because the opposition he had been leading *prior to that point* for greater democratization had been defeated. If you were engaged in this debate out of a desire to make substantive contributions based on your knowledge of the events under discussion, rather than just looking for ways to disagree with me, you wouldn't make these sloppy mistakes.

Five Year Plan

Revised version? If it was any other version what I said wouldn't have even made sense. So how did I revise it? That was the whole point of my usage of the term.

Anyway, are you claiming that Trotsky claimed the revolution had degenerated before 1924? Because a lot of Soviet figures, recognized the danger of bureaucracy before then, too. Is that the same as *degeneration*, though? I think not.

-

Trotskyists regard 1924 as the date signifying the revolutions degeneration. Trotsky could have said this in 1934, or in 1992. It doesn't mean anything. What are you even talking about? What exactly is your argument? Again, more confused semantics.

If Trotsky said in 1934 that the revolution degenerated in 1922, this would have answered my question. It doesn't matter WHEN he said it, but WHERE in history he puts the date as. Is English your first language? Have you ever argued anything that wasn't semantics based? You misconstrue meaning and then argue with nothing. Why?

-

You have never explained how a state can stay a "revolutionary state" at the time it is liquidating that very revolution. **MEGAMANTROTSKY**

When the revolutionary state liquidate the revolution, it ceased to be revolutionary. Contradictions exist. Capitalism destroys capitalism through its contradictions (class), etc.

-

The argument, in case you failed to comprehend it, is that 1924 did not functionally mark a change of strategy for Trotsky or his followers in the Soviet Union, either a change that can be described as "throwing in the towel" or otherwise, even with your "clarification" regarding what you meant by "throwing in the towel." 1924 only acquired significance long after the fact in Trotsky's analysis.

Five Year Plan

If Trotsky said in 1934 that the revolution degenerated in 1922, this would have answered my question. It doesn't matter WHEN he said it, but WHERE in history he puts the date as. Is English your first language? Have you ever argued anything that wasn't semantics based? You misconstrue meaning and then argue with nothing. Why?

For fuck's sake. How can Left Communists "throw the towel" in during the krodstat rebellion when the ones on this website weren't even alive? It's an idiom, it describes the date - the reference point in which they view they throw in the towel in. You're making a **big deal** over what is a semantic problem instead of addressing the actual argument. You, yet again don't know what you're talking

about.

-

The point you can't seem to get through your head is that there was no change in strategy by Trotsky or his followers in 1924 or 1925. So even if I accept your characterization of "throwing the towel in," nothing was thrown in those years. And no Trotskyist has ever claimed that there was a change in strategy during those years. What changed was an analysis of what those years represented in terms of bureaucratic degeneration. You're talking out of your ass and are now trying to change the topic to twenty other things in order to cover up for it.

By all means, claim the point is irrelevant or semantic. But concede it, because you were initially wrong, and you're just digging yourself deeper into a hole at this point.

Five Year Plan

Where the fuck are you getting the idea that change in strategy is of relevance here? Granted, I am unaware of whether there was a change in strategy or not in 1924. However 1924 is the date Trotskyists throw in the towel as far as a defense of the Soviet Unions alleged vitality goes (that it is still of vitality).

Tim asked: What year did the October revolution degenerate. Trotskyists put that date at 1924. So what are you arguing about? YOURE changing the fucking topic of discussion into the strategies of the left opposition which has nothing to do with anything here. You then accuse me of changing the subject. Are you trolling?

-

Anyone whose read the better half of this thread knows that this was never a discussion on a "change of STRATEGY". It's as though you've just read a fun fact and decided it would be sufficient ammunition. You clearly either did not know about it before (as you never mentioned it) or you have become desperate as far as this discussion goes in actually confronting my arguments. There is nothing I said to you that would make such a reply appropriate or relevant. You can keep touting that I am "changing the topic" but you're either deliberately being dishonest - or you know fuck all about the topic at hand in the first place.

Do you actually reply thinking you are exposing or discrediting me? Is it really in your mind that you're giving me a go with your confused and trollish semantic arguments? You don't even know what you're talking about. There is not one argument you have made that was a direct reply to my post. Even now you're going to, like a broken record player repeat the same nonsense. You lose FYP. Your semantic arguments are insufficient in covering your intellectual dishonesty.

-

If you accept that the state ceased to be revolutionary, how does it follow that the Soviet state defended the revolution by destroying it?

MEGAMANTROTSKY

Please refer to where I said the Soviet state successfully defended the revolution rather than TRYING to defend the revolution as they believed the state and the revolution were one and the same (which they were wrong about).

More straw men, more nonsense from MEGAMEGAMAN. The day I leave because of MEGAMANs desire to tout his drivel more comfortably is the day we find out Trotsky wasn't a spineless hypocrite. Also why have you not replied to my earlier posts, which I had to link again? Or do you concede that you didn't know what you're talking about all along?

-

There Rafiq clearly states that so-called Trotskyists "threw in the towel" in 1925. Note that he didn't say that Trotskyists *later*, in 1935, threw in the towel in 1925 by subsequently revising their analysis of that year. And why would he have said that? It's an idea that doesn't even make any sense.

Five Year Plan

It's a well known fact that Trotskyists did not exist in 1925. I shouldn't have had to make it fucking clear that what I meant was:

1) There were no "Trotskyists" as a clearly defined tendency in 1925 to do any towel throwing. There were people, some moreso than others, who followed Trotsky's political line in criticizing Stalin's leadership and the bureaucracy in general.

Five Year Plan

To re-quote myself, as you conveniently attempt to bury such a vital argument

into a void in order to make it seem like I didn't already address this claim

What I mean is that Trotskyists today see that date as the red line, ***I wanted to say throw (not threw) in the towel but then you'd say that doesn't make sense.*** *Are you capable of arguing without isolating stupid semantic mistakes that have fuck all to do with anything?*

It is possible to recognize a date in which degeneration starts leading up to counter revolution. In the eyes of most of us, ***Trotskyists see that date as your "thermidor"***

2) Even if we pretend that "Trotskyists" immediately in 1924 (not 1925, as Tim's original post wrongly claimed) started talking about Thermidorean reaction, that is different than "throwing in the towel" in the unqualified way that Rafiq used the term in his statement. Trotsky continued to believe that peaceful reform of the Stalinist bureaucracy was possible until 1933, well past the onset of Thermidor.

Five Year Plan

More evidence of Five Year Plan successfully "correcting me" (or correcting his

straw man)

Well actually listen though - by the early 1920's a wide variety of Left currents had proclaimed the revolution to have degenerated or destroyed. Trotsky did not. So It's not like I'm trying to say that's when Trotsky and his followers (by the early 1920's there was a visible trend of factionalism within the Soviet state) stopped trying completely. Just that they stopped trying to ignore that the revolution was beginning to degenerate (even if they believed so for the wrong reasons). I don't see the problem. Want to explain, or are you going to create a new strawman?

And I think if anything your analogy is misleading. They were an opposition group. That's the point. It doesn't matter what they think they could have done (which they could not have, anyway, like what redeemable qualities even existed?), it's what they WERE doing. Now if there were self proclaimed followers of Trotsky within the apparatus of the Soviet state who were actively trying to reform it, if they were an actual component of the state itself your argument would have credence. But they weren't, there was absolutely no part of the Soviet state that they were a part of.

3) There was no change in strategy or approach in 1924 or 1925 among those upholding Trotsky's line. It therefore makes no sense to talk about either of those years as a period when Trotskyists "threw in the towel" or made any other alteration to their aspirations. The change in analysis, as I have repeatedly shown, occurred in 1933, with the revision of the idea of Thermidor coming in 1935. You can't retroactively "throw in the towel" years after an event supposedly already took place.

Five Year Plan

Trotskyists regard 1924 as the date signifying the revolutions degeneration. Trotsky could have said this in 1934, or in 1992. It doesn't mean anything. What are you even talking about? What exactly is your argument? Again, more confused semantics.

If Trotsky said in 1934 that the revolution degenerated in 1922, this would have answered my question. It doesn't matter WHEN he said it, but WHERE in history he puts the date as. Is English your first language? Have you ever argued anything that wasn't semantics based? You misconstrue meaning and then argue with nothing. Why?

"**Me, in regards to FYP's evasion of my question as to whether Trotsky set the date of the revolution's degeneration before 1924**"

(Funny that you consistently have claimed thermidor was the beggining of the Soviet Union's degeneration, **and then claim afterwards that Trotsky saw that date as earlier**)

Anyone whose read the better half of this thread knows that this was never a discussion on a "change of STRATEGY". It's as though you've just read a fun fact

and decided it would be sufficient ammunition. You clearly either did not know about it before (as you never mentioned it) or you have become desperate as far as this discussion goes in actually confronting my arguments. There is nothing I said to you that would make such a reply appropriate or relevant. You can keep touting that I am "changing the topic" but you're either deliberately being dishonest - or you know fuck all about the topic at hand in the first place.

So there are the three titans of Five Year Plan's arguments: Three house's of cards waiting for the slightest poke of truth to knock them all down.

When called on all these errors, the best Rafiq can do is moan about how I am latching onto meaningless semantics. **Five Year Plan**

While in reality what Rafiq is doing is *demonstrating* how you are arguing a fundamentally semantics based argument. I have *demonstrated* this countless times. You are only capable of taking advantage of everyone's ignorance with regard to the last two or three pages - you make it as if we have not been over this. Any idiot who cares enough to look through the thread can see the circular reasoning FYP is adhering to.

-

If there is **anything** you could even attempt to correct it may be a 'poor choice of wording' (even then, this is highly debatable. This is not a poor choice of wording). There is nothing about my arguments which you have confronted or addressed, you have only misconstrued meaning. While most would find it reasonable that because of a poor choice of wording such a misinterpretation is expected, the problem is:

You know very well what I mean. I have explained myself countless times. You are changing the fundamental nature of this argument in order to suit your intellectual constrains. Your lack of knowledge forces you to reduce others to your level of ignorance.

Thermidor is the date Trotskyists regard the towel to be thrown in. After dismissing other events that could potentially signify the degeneration of the October revolution like krodstat, Trotskyists today throw in their towel at 1924. This has nothing to do with Trotsky, or even his followers in the 1920's or 30's. It's about the various strands of Trotskyism today and how they PERCEIVE the events. This is perfectly understandable if you understand the context in the first place. But you

DO, you are simply deliberately trying to change it. When presented with a timeline from the October revolution's inception to the collapse of the Soviet

Union, Left Communists, Leninists and other Marxists all still see a bright future. As time goes on, Left Communists throw in their towel around the failure of the German revolution, or perhaps Krodstat, as time progresses Trotskyists finally cave in at 1924, with some Stalinists at 1953, and so on. This might APPEAR obscure but TIM was referring to what the various members of different tendencies **ON THIS WEBSITE** hold in regards to the matter.

Granted the underlying difference is that Trotskyists might regard the Soviet Union as not having experienced a counter-revolution that early, unlike Left Communists but this makes little difference. They were still an effectively oppositional group with absolutely no standing within the Soviet bureaucracy they were allegedly trying to reform. They are like the Sparts defending the North Korean deformed worker's state, they don't amount to shit.

Even if I divulge into your attempt to de-rail the discussion **you claim that there was no change in outlook by Trotsky in 1924**. But Stalin's camp effectively crushed the Left Opposition in 1924, at the 13th congress. **So how could there be absolutely no change in the Left Opposition's behavior?**

-

You are getting to confused by your own evasions and deflections that you have lost sight of the fact that Tim was talking about what *Trotskyists today* think. Your statement about towel-throwing regarded what "*Trotskyists*" *were doing* in 1925. Keep going, Rafiq. It's been a while since I've been this entertained on revleft.

Five Year Plan

To re-quote myself:

*This has nothing to do with Trotsky, or even his followers in the 1920's or 30's**It's about the various strands of Trotskyism today** and how they PERCEIVE the events. This is perfectly understandable if you understand the context in the first place. But you DO, you are simply deliberately trying to change it. When presented with a timeline from the October revolution's inception to the collapse of the Soviet Union, Left Communists, Leninists and other Marxists all still see a bright future. As time goes on, Left Communists throw in their towel around the failure of the German revolution, or perhaps Krodstat, as time progresses Trotskyists finally cave in at 1924, with some Stalinists at 1953, and so on. This might APPEAR obscure but TIM was referring to what the various members of different tendencies ON THIS WEBSITE hold in regards to the matter.*

-

Actually, I'm just responding to the words you write. It's not my fault you have to keep revising those words several dozen times when it is shown that you have no idea what you're talking about. I mean, we can't wait indefinitely for

you to settle on a position to attack me with before the debate can begin.

Five Year Plan

Well you're doing a poor job, considering you accused me of talking of "trotskyists in 1925". What a stupid thing to say of you.

-

I said their strategy and aspirations didn't change. Please read more carefully.

Five Year Plan

Which brings us to square one: what the fuck is your point? Who the fuck was talking about strategy and aspirations? We're talking about Trotskyists today. You made it seem as though Trotsky only realized the revolution was going down a dark path in the 1930's when any idiot (from the perspective of the Left Opposition) can recognize this would have been apparent at their utter defeat during the 13th congress (which was 1924). Which brings us back to square one.

-

The point is that Trotskyists today don't pinpoint 1925 as the onset of degeneration. They never have. Tim

conceded that point, but it provoked you to jump in to try to find something to defend about it because of your unhealthy obsession with finding ways to argue with me.

A second point coming out of all this back and forth is that the dating of Thermidor to 1924 did not alter Trotsky's or subsequent Trotskyists estimation of what the proper strategy and aspirations should have been in 1924, which is another reason your "throw in the towel" comment is way off base. It was a date arrived at in the process of a much larger re-analysis of post-October history, the payoff of which was the notion that the bureaucracy needed to be overthrown through force after 1933.

Five Year Plan

Circular reasoning. Circular reasoning. Circular reasoning.

I didn't say (or did I?)

If Trotsky said in 1934 that the revolution degenerated in 1922, this would have answered my question. It doesn't matter WHEN he said it, but WHERE in history he puts the date as. Is English your first language? Have you ever argued anything that wasn't semantics based? You misconstrue meaning and then argue with nothing. Why?

For fuck's sake. How can Left Communists "throw the towel" in during the krodstat rebellion when the ones on this website weren't even alive? It's an idiom, it describes the date - the reference point in which they view they throw in the towel in. You're making a **big deal** over what is a semantic problem instead of addressing the actual argument. You, yet again don't know what you're talking about.

Where the fuck are you getting the idea that change in strategy is of relevance here? Granted, I am unaware of whether there was a change in strategy or not in 1924. However 1924 is the date Trotskyists throw in the towel as far as a defense of the Soviet Unions alleged vitality goes (that it is still of vitality).

Tim asked: What year did the October revolution degenerate. Trotskyists put that date at 1924. So what are you arguing about? YOURE changing the fucking topic of discussion into the strategies of the left opposition which has nothing to do with anything here. You then accuse me of changing the subject. Are you trolling?

Anyone whose read the better half of this thread knows that this was never a discussion on a "change of STRATEGY". It's as though you've just read a fun fact and decided it would be sufficient ammunition. You clearly either did not know about it before (as you never mentioned it) or you have become desperate as far as this discussion goes in actually confronting my arguments. There is nothing I said to you that would make such a reply appropriate or relevant. You can keep touting that I am "changing the topic" but you're either deliberately being dishonest - or you know fuck all about the topic at hand in the first place.

Do you actually reply thinking you are exposing or discrediting me? Is it really in your mind that you're giving me a go with your confused and trollish semantic arguments? You don't even know what you're talking about. There is not one argument you have made that was a direct reply to my post. Even now you're going to, like a broken record player repeat the same nonsense. You lose FYP. Your semantic arguments are insufficient in covering your intellectual dishonesty.

If there is **anything** you could even attempt to correct it may be a 'poor choice of wording' (even then, this is highly debatable. This is not a poor choice of wording). There is nothing about my arguments which you have confronted or addressed, you have only misconstrued meaning. While most would find it reasonable that because of a poor choice of wording such a misinterpretation is expected, the problem is:

You know very well what I mean. I have explained myself countless times. You are

changing the fundamental nature of this argument in order to suit your intellectual constrains. Your lack of knowledge forces you to reduce others to your level of ignorance.

Thermidor is the date Trotskyists regard the towel to be thrown in. After dismissing other events that could potentially signify the degeneration of the October revolution like krodstat, Trotskyists today throw in their towel at 1924. This has nothing to do with Trotsky, or even his followers in the 1920's or 30's. It's about the various strands of Trotskyism today and how they PERCEIVE the events. This is perfectly understandable if you understand the context in the first place. But you DO, you are simply deliberately trying to change it. When presented with a timeline from the October revolution's inception to the collapse of the Soviet Union, Left Communists, Leninists and other Marxists all still see a bright future. As time goes on, Left Communists throw in their towel around the failure of the German revolution, or perhaps Krodstat, as time progresses Trotskyists finally cave in at 1924, with some Stalinists at 1953, and so on. This might APPEAR obscure but TIM was referring to what the various members of different

tendencies **ON THIS WEBSITE** hold in regards to the matter.

Granted the underlying difference is that Trotskyists might regard the Soviet Union as not having experienced a counter-revolution that early, unlike Left Communists but this makes little difference. They were still an effectively oppositional group with absolutely no standing within the Soviet bureaucracy they were allegedly trying to reform. They are like the Sparts defending the North Korean deformed worker's state, they don't amount to shit.

Even if I divulge into your attempt tode-rail the discussion **you claim that there was no change in outlook by Trotsky in 1924**. But Stalin's camp effectively crushed the Left Opposition in 1924, at the 13th congress. **So how could there be absolutely no change in the Left**
Opposition's behavior?

Which brings us to square one: what the fuck is your point? Who the fuck was talking about strategy and aspirations? We're talking about Trotskyists today. You made it seem as though Trotsky only realized the revolution was going down a dark path in the 1930's when any idiot (from the perspective of the Left Opposition) can recognize this would have been apparent at their utter defeat during the 13th congress (which was 1924). Which brings us back to square one.

-

Trotsky and Trotskyists did not and have not ever claimed that there was a change of strategy in opposition to the Stalinist bureaucracy in 1924 or 1925. Nor did they or have they ever claimed that one was appropriate.

Five Year Plan

Anyone whose read the better half of this thread knows that this was never a discussion on a "change of STRATEGY". It's as though you've just read a fun fact and decided it would be sufficient ammunition. You clearly either did not know about it before (as you never mentioned it) or you have become desperate as far as this discussion goes in actually confronting my arguments. There is nothing I said to you that would make such a reply appropriate or relevant. You can keep touting that I am "changing the topic" but you're either deliberately being dishonest - or you know fuck all about the topic at hand in the first place.

Where are you getting the idea that I ever mentioned strategy? I said trotskyists TODAY.

Show me a single post of mine that is contradictory. Show me a single post where I have revised anything.
-

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But even this passage isn't enough to show up his theoretical bankruptcy. It may never be enough. Why? Because Rafiq doesn't have a real position. Oh, in theory, he does. He may reveal it once he grows up. But as we have seen so often, he stakes out one position just to contradict himself in the next. How can one argue against such a person without losing their sanity? He will take four different positions if it enables him to try and disagree with somebody he doesn't like. But fear not. Those who are opposing Rafiq are doing the thread, and the forum, a great service. Hell, it's even helping Rafiq: By destroying him in these debates, we are saving him.

MEGAMANTROTSKY

If you think for a second that, that confused pile of shit of a post amounts to anything other than a pile of shit, I truly feel sorry for you. If you actually think you are destroying me by presuming the most utterly baseless nonsense (that for example I CONCUR with trotsky about 1924 being the onset of the degeneration - MY OWN position has always been different - but what we are arguing about is the Trotskyist position, and NOTHING MORE) then I truly feel sorry for you.

For example

This would mean that he conflates the issue of Soviet counterrevolution and degeneration, which is what the first debate centered on between FYP and Tim. But this is bizarre, considering that in #54, Rafiq clearly acknowledged such a distinction:

MEGAMANTROTSKY

But you still don't fucking understand. The time that Trotskyists state the counter-revolution had occurred, which is around the time of the Great Purges was not the counter-revolution. The revolution had been dead long before AND THAT WAS MY POINT. SO what exactly am I conflating, MEGAMAGEMGEMAN?

The fool still thinks that I am conflating the Trotskyist thermidor with the Trostkyist counter-revolution. Even after ignoring this: http://www.revleft.com/vb/showpost.p...1&postcount=78

When he is utterly and completely destroyed, why does he continue to spout the same drivel which led him to shut his fucking mouth in the first place? It's like how Five Year Plan is sometimes unable to address a point, and brings up that very same point in ANOTHER thread only to make fun - while in effect not actually addressing it (See "Bourgeois Socialism").

Thus Rafiq claims the psychological motives of the Stalinists as proof of his schema. Quite a Sophoclean tragedy; he even cites Oedipus to prove his point! We have already seen how selectively he employs this method in accordance with "context" (see #83). But even a glimpse at "The Critique of Hegel's Philosophy of Right" knows that this argument has nothing in common with a materialist outlook. Rafiq's conception of the state errs as Hegel's did:

MEGAMANTROTSKY

And then he goes wild with his garbage and bring's in Marx's criticism of Hegel, **as though I actually hold that**

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belief and action are identical. Why does he bring this up? Because he's a moron. What I did say, however:

Please refer to where I said the Soviet state successfully defended the revolution rather than TRYING to defend the revolution

as they believed the state and the revolution were one and the same (which they were wrong about).

While the proletarian dictatorship could not have been defended because it did not exist - in the course of the Soviet state defending the proletarian dictatorship during the civil war soon after the state and the dictatorship became synonymous (well, they were already synonymous). Defending the revolution then translated into defending the state - so in the process of Stalin defending the Soviet state (For example, against Tsarist counter revolution, against foreign imperialism) he was in effect destroying it. That was my point. Again, you have no idea of what you're talking about. You're like a depraved creature shouting in your baseless confidence that somehow, what I am saying is contradictory or ridiculous. It may have not been a worker's state, but it was a state - and in the minds of those in power defending the state meant defending the gains of the October revolution - yes it's contradictory because the whole affair was a contradiction itself. Sacrificing the gains of the October revolution were necessary for the preservation of the state within their according conditions. You make it as if I am the chief architecture of this scenario, like I was live back then and it was my doing. No, I'm just explaining to you HOW it worked, - and yes it was contradictory, the rule of the Soviet state was contradictory.

Well they're both in different contexts. If someone was making the argument that Stalin was building socialism because of what he thought he was doing I would respond with the same thing - it doesn't matter what he thinks he's doing, it's what he's doing. The point is that the vertex of argument resided in different places.

In the latter, it's that the Left opposition was an opposition group who thought they were reforming the Soviet state.

The Stalinist apparatus was an entity that was

destroying the revolution in the process of trying to defend themselves. I don't see the inconsistency? Can you explain yourself, MEGAMAN? The Stalinist state was protecting the state. Do you disagree? They WERE doing this - the point was that they were destroying the revolution at the same time. And, at the same time, they conflated protecting the state

with protecting the revolution. Now as far as the real effects go you're right, that doesn't matter. But that's not the point.

I don't think you understand how logic really works, MEGAMAN.

Well the difference is that the Stalinists WERE effectively protecting the state (just not the revolution) while the Left Opposition was really only trying to undermine its rule, opposing it (just not really reforming it in any meaningful sense)

Trotsky's followers: Opposition group, opposing state actively - claims that they are trying to reform it

Stalinist apparatus: Paranoid state actively protecting itself - claims it is defending the revolution because the association with the revolution and the state was cemented during the October revolution (such a marriage was tacitly done away with following the civil war).

As far as what they claim they are doing, this has no relevance as far as their real actions go, correct. But my argument never posited otherwise. Just that in the minds of the Stalinist apparatus, they were defending the revolution. I know that in the minds of the Left Opposition there was hope for the Soviet state - but that doesn't mean anything as far as what they really were. The difference is that the Soviet state actually WAS protecting the state.

how was the Left opposition reforming the bureaucracy in any meaningful sense?

If you think that's inconsistent, you're alone.

_____

Rafiq

Why does he pick and choose his "quotes"? Why does he pretend like these arguments above were never made? I ask all of you viewing, what exactly am I saying can anyone find contradictory?[9]

-

Right, what you mentioned was Trotskyists throwing in the towel in 1925, subsequently revised to Trotskyists throwing in the towel in 1935,

Five Year Plan

Are you trolling, Five Year Plan? I said I wanted to say this is the year in which Trotskyists THROW IN THE TOWEL as in, PRESENT TENSE but you wouldn't made that into a semantic argument, which unsurprisingly you did. I said as far as TROTSKYISTS VIEW THE TIMELINE TODAY. **Now what the FUCK did I revise**? **And where the fuck did I even mention the date 1935?**

What I did say is that AROUND that date Trotskyists see that as the date they throw in the towel. **IT DOESN'T MATTER IF ITS 1935 OR 2014 WHERE THEY MAKE SUCH AN ASSERTION, THE FACT IS, AROUND 1924 IS WHERE TROTSKYISTS REGARD THE OCTOBER REVOLUTION TO HAVE DEGENERATED**. It's where they throw in the fucking towel. There were no Trotskyists around in 1924 so what the fuck are you getting at? I REFER TO IT PRESENT TENSE. Honestly you've dragged on a purely SEMANTIC argument for how the fuck long? And you think this discredits me?

-

He's effectively BLOWING out of proportion a small grammatical error and then

claiming, because of such an error that I held a position I NEVER DID, that I just "revised" my position. How do we know I did not revise my position? Because every fucking post I've made in the past two years would indicate that this was never my position, and every post afterwards would indicate the same thing. What is more likely, that it was a small grammerical error (in referring to it in past tense) or a COMPLETE REVISION of my understanding of Trotskyism which would

9 You know you're about to blow a gasket when you increase the font size to "read it from across the street" point.
Five Year Plan

reveal that I believe Trotskyists as they exist today existed in 1925. That would signify that something led me to believe this, but I don't know what the fuck could lead someone to believe this besides complete and total ignorance on the matter.

Furthermore the topic at hand was what Trotskyists believe TODAY, not what Trotsky and his followers believed several decades ago. So whose right, Five Year Plan or anyone who isn't deliberately ignoring the truth?

-

I pointed out to you that nobody gave up on anything in 1925. So you changed your position to Trotskyists throwing in the towel at the later date, setting a precedent for all Trotskyists ever since.
Five Year Plan

I didn't "change my position" I corrected myself gramerrically, not that it made a difference as far as the argument goes. You would be right if the discussion was about the actions of Trotsky in the early 1920's, but it wasn't. It was about where Trotskyists today place the date of the revolution's degeneration. With that context, it would be ridiculous to say that I "revised my position'. The reality is that while knowing full well what I meant, you took advantage of the slightest grammatical error (one letter) and claimed I believed Trotskyists existed in 1924, or that Trotsky changed his fundamental strategy or aspirations in 1924. It is well known that many Trotskyists regarded the Soviet Union as a deformed worker's state even well into the Bhreznev years. That is common knowledge. The state-capitalism theory is usually associated with Left Communists or Anarchists. Throwing in the towel doesn't mean, and never meant the time in which they regarded the Soviet Union as state-capitalist or incapable of being revived. So what's more likely, that I made an declarations about Trotsky's strategy or aspirations, or that I made a small grammatical error in order to avoid a nonsensical semantic argument which happened anyway? I'll leave that to others to decide.

The entire premise of your argument is this, Five Year Plan:

That I claim Trotskyists threw in the towel in 1925. This is wrong because Trotskyists did not exist in 1925. But even then, if I was trying to say Trotsky or his followers threw in the towel at that time, this would still be wrong because Trotsky only formulated his analysis a decade afterwards. har de har de har I win.

But that's a straw man argument. I never claimed Trotskyists existed in 1925 nor

that there was a change in strategy or aspiration of Trotsky and his followers following 1924. . None of that had anything to do with the argument in the first place, however. I never even spoke of Trotsky and his follower's actions. YOU did, which I replied by saying it doesn't matter what their aspirations are as they were an opposition party whose opposition was further solidified by the signification of their defeat and waning influence in the Soviet apparatus. What I would say in such a discussion is that 1924 definitely meant a difference in attitude on the state of things for the Left Opposition as they were overwhelmingly defeated during the 13th congress. That doesn't mean there is a fundamental change in aspirations, just that it signified they were losing. But again, that isn't this discussion.

Again what the argument WAS about was Trotskyists today and what date they throw the towel in as far as discussion, analysis on the matter goes. For most of them, it is thermidor.

Now it might seem like I am revising my arguments because I am explaining them in a very detailed and specific manner. This doesn't reflect an in-depth revision of my positions, is solely reflects the depth of your obfuscation and misconstruction of my argument to begin with. I shouldn't HAVE to delve this deep into detail, but I am forced to. This could be on your part deliberate trolling, ignorance, poverty of knowledge on the subject or a combination of all of these things - *what it is not is an honest confrontation of my points*.

So as I said, lots of different ass-covering formulations. All of them wrong.
Five Year Plan
Actually there has only been one consistent formulation. Any idiot can see that everything I have said is consistent. What is not consistent is your several bizarre obfuscations and ridiculous conclusions with even more ridiculous implications as far as your reading comprehension goes.

-

And as I keep saying, and you keep ignoring, Trotskyists don't date the revolution's degeneration to 1924. [...] as any literate person can see, your initial intervention was very much phrased to indicate a decisive change of behavior on the ground in 1924.
Five Year Plan
Why then was your initial reply to Tim in regards to where exactly they hold the degeneration of the October revolution to have started
To let you know, Trotsky dated Thermidor (what I think you're referring to) to 1924, not 1925
"Five Year Plan before he revised himself"

is there a case in which it is completely apparent that your initial reply to tim was "very much phrased" to indicate this is the true date in which the revolution degenerated?

This is the first time in which you claim Trotskyists don't regard 1924 as the date signifying the revolution's degeneration. Whose revising what?
Your post contained a little matching chart connecting tendencies to years when the Soviet Union degenerated. It claimed (anti-revisionist) "Marxist-Leninists" pinpointing "degeneration" to 1953. In fact, they pinpoint 1953 as a counter-revolution for state capitalism and social imperialism. For more info on this, see Ismail. **You gave the date**
1925 as marking degeneration of the October Revolution for Trotskyists. Also wrong. Trotskyists pinpoint Thermidor to 1924.

I point out these inaccuracies in your rather odd chart, then the best retort you can come up with is that I am being mean, then, when it becomes clear that I am no longer interested in litigating manners with you, that I am not responding to the substance of our post. In fact, your post, **as I said, mashed together two separate things, degeneration and counter-revolution**, and got a date wrong. If that's not a substantive criticism, what is?

> "**Five Year Plan before his third revision"**

Your problem was the conflation between counter-revolution and degeneration. Any idiot can see **you said Thermidor marked degeneration**, not counter- revolution.

If anyone is still unconvinced :

http://www.revleft.com/vb/showpost.p...6&postcount=59

> Thermidor, in Trotskyist parlance, marks the start of degeneration. Have you not been paying attention to anything that has been said in this thread?
> **Five Year Plan**

So is thermidor not marked at 1924? What do you have to say for yourself? Five Year Plan's intellectual honesty:

Post 59: *Thermidor, in Trotskyist parlance, marks the start of degeneration.*

Post 125: *Trotskyists don't date the revolution's degeneration to 1924*

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For someone who has constantly accused me of revising my arguments and positions, it sounds a lot like you're the only one doing this. Literally you and MEGAMAN's baseless accusations of contradictory arguments and revision - what the fuck do you have to say to THIS, you scoundrel?

So what do you have left? Moaning about the towel-throwing metaphor which clearly implies *So It's not like I'm trying to say that's when Trotsky and his followers (by the early 1920's there was a visible trend of factionalism within the Soviet state) stopped trying completely. Just that they **stopped trying to ignore** that the revolution was beginning to degenerate*

So you're right, throwing in the towel means quitting - but quitting **what**? It's obvious what I meant: Quit ignoring the revolution's degeneration, which was the TOPIC OF THE THREAD TO BEGIN WITH. Again, if the context was about the activities of Trotsky's followers - then yes you can accuse me of revising myself. But it wasn't, it was about where Trotskyists today place the degeneration of the October revolution. **I have yet to revise anything**.

Now if you're going to claim that Trotskyists don't hold 1924 as the date signifying the onset of degeneration, that's fine - but I'm going to argue and say no, most Trotskyists hold thermidor as the date signifying the beginning of degeneration. That would be an entirely new discussion and - you would **have** to admit that YOU ARE REVISING YOUR INITIAL POSITION. -

Like you're done Five Year Plan. Your whole argument, that I have been (revising my positions) while you are the one who has slowly and tactically done this IN RESPONSE TO MY POSITIONS as any idiot can see, has fallen on like a house of cards. You're done. What kind of scoundrel is this dishonest? You've CONSTNATLY revised your positoins - you've revised the whole premise of argument. From switching it over to a discussion on the strategies Trotsky and his followers to a discussion, accusing me of conflating counter-revolution with degeneration baselessly, about whether Trotskyists existed in 1924.

Oh and by the way, in case he claims that HE was trying to demonstrate that the degeneration started in 1924 rather than counter revolution, as if I thought Trotskyists hold counter-revolution in 1924 (when it's common knowledge that Trotskyists, a lot of them regarded the SU as a Deformed workers state right up to

its collapse) this is what he replied to (isn't it ironic that he replied with a straw man?)

What I mean is that Trotskyists today see that date as the red line, I wanted to say throw (not threw) in the towel but then you'd say that doesn't make sense. Are you capable of arguing without isolating stupid semantic mistakes that have fuck all to do with anything?

It is possible to recognize a date in which degeneration starts leading up to counter revolution. In the eyes of most of us, Trotskyists see that date as your "thermidor"
Rafiq

-

Assuming that is still your argument, there are several problems with it. If you're claiming that Thermidor was the counterrevolution and that the purges were nothing more than a cubicle shuffle, you're specifically ignoring the differences between political and social counterrevolution that characterize the Trotskyist position on Thermidor and the purges. For Soviet Russia the former entailed the latter.
MEGAMANTROTSKY

You are turning this into an argument over when the counter-revolution, degeneration *actually* had occurred rather than the positions of various Trotskyist currents. Seeing that I am not a Trotskyist - I obviously make this distinction. *My position* never held thermidor as significant as far as the revolution goes - I simply pointed out that this is the date in which Trotskyists mark the beginning of the revolution's degeneration. Given that in previous posts I had expressed that had I been alive, I would most likely have sided with the Stalin camp (or more preferably a military faction like Mikhail Frunze's, which is more ideologically equipped than Tukhachevsky), it would be ridiculous to claim that I regard thermidor as "counter-revolution". Furthermore it would be even more ridiculous to claim that I have been formulating a straw-man that claims Trotskyists regard this date as counter-revolution (rather than degeneration) given that I have tirelessly emphasized that this has never been what I held (seeing that some trotskyists regarded the SU as a deformed workers state up until its collapse).

As far as my positions are on the subject there is very little I concur with Trotskyists about. I regard the revolution's degeneration to have started immediately after the Russian civil war and the red terror, when the state was forced to open discussion on what is to be done about the state given their conditions (failed proletarian revolutions across western Europe). Furthermore as far as counter-revolution goes I regard this as a slow and gradual process rather than a single deliberate political gesture. I do not regard the great purges as a form of counter-revolution, rather the entirety of the course of the revolution's

degeneration was one grandiose counter-revolution. I think that most of the Soviet Union's politics was formed as a result of the necessity of retaining the power of the state in accordance with the different conditions faced by the state. This ultimately coincided with the destruction of the proletarian dictatorship and the gains of the revolution. We know this through the fundemental destruction of Communist ideology that was revealed during the civil war. Five Year Plan thinks it's a joke when I claim that Communist ideology during and following the October revolution was a kind of an *apocalyptic mysticism* but this reflects his sheer ignorance as far as the nature of Communism goes at that time. It was something entirely new that the world had never seen before, not even during Marx's time. There are several intellectuals who have discussed the issue. The Russian Civil War was incredibly brutal, horrifying and on paper a rather wretched affair. The Soldier's morale was kept alive solely by the flames of the October revolution (this is something Trotsky recognized very well). *Mass feelings that a new world was imminent, that global revolution was imminent and that they were entering a new era in the history of human civilization undeniably characterized the nature of Communist ideology during the Russian civil war*. And this is **not** something to be trivialized with weak and empty apologia or justification. It is something we must wholly embrace and identify with, not apologize for.

You did say that the Stalinists were wrong in lumping together the revolution and the state, but that doesn't mitigate the fact that you were using their own narrative to make an argument; your disagreement with their conclusions affected nothing. Either way your formulation is wrong, and I feel further justified for consulting Marx's words on the matter. **MEGAMANTROTSKY**

MEGAMAN you yet again have no idea of what you're talking about. My whole point was that rather some kind of sinister conspiracy for Stalin to gain supreme power, the revolution took the turn that it did as a result of the conditions faced by those in power. Trying to save the revolution in accordance with the conditions they faced meant the destruction of the revolution because the Soviet condition made a proletarian dictatorship (in a country where most of the proletarians who had made the revolution to begin with perished during the civil war!) *impossible*. Of course they played an active role in the revolution's destruction, all the while actively believing that they are saving it. *That* was my point. Both Marx and Hegel understood very well that history is **not** completely made intentionally.

Of course as a Trotskyist you cannot articulate this. Instead, you have to fit it utilizing your silly paradigm of Stalinism vs. Trotskyism unable to recognize the

sheer poverty of such a dichotomy. You *have* to accuse me of claiming that Stalin was the savior of the revolution, or whatever other nonsense you're trying to tout. If you were able to see beyond this, you would probably not be a Trotskyist in the first place.

But go on, precede to regurgitate the same garbage you have been in the past few pages completely and totally ignorant of what I am saying. No MEGAMAN you have absolutely no idea of what you're talking about, you don't know a damned thing about my posts. You simply can't understand this. How do I know this?

Claiming that I myself pinpoint counter-revolution to thermidor reveals an undeniable ignorance on your part as far as my posts go. You don't even know what the nature of this argument is. It certainly wasn't about when the revolution's degeneration actually occurred - it's about where Trotskyists today pinpoint this date, as well as the nature of the Stalinist solidification of power.

Make no mistake - by the way, things could have turned out much differently. A *real* bonapartist regime led by Tukhachevsky could have been possible. The NEP could have extended for much longer than it did resulting in the adoption of something similar to Chinese capitailsm or Yugoslavia much earlier than those things occurred. What we do know, however, is that the revolution would not have survived no matter who was at helm.

-

I stand by that comment, since I have repeatedly clarified that degeneration can be used in two ways [...]
I clarified this in an earlier post in the thread before you even began to participate, in fact, but since you **weren't paying attention**, you didn't notice it, and think I was "revising":
Five Year Plan
Holy fuck no. You don't get to claim that you simply meant that degeneration can mean "two things". If I ever made such an obviously contradictory claim the whole forum would be on my ass regardless of how reasonable the explanation sounds, and rightfully so. You clearly, and openly contradicted yourself. And please, point me to this "clarification" because it sure as hell isn't the quote you provided. Did you claim that Trotsky saw signs of degeneration before thermidor? You did. That however does not signify that Trotskyist organizations today do not regard thermidor as the marking point of the revolution's degeneration.

Making the distinction between 'political' degeneration and 'bureaucratic

degeneration' doesn't exist in Trotskyist parlance exclusively as most Soviet statesmen recognized bureaucratic degeneration as a problem, Stalin among them. Furthermore it is doubtful that it was your intentions was to convey this fact given that you never clearly distinguished 'bureaucratic degeneration' from degeneration. You simply said *when Trotsky himself pinpointed a decisive turning point in bureaucratic degeneration*. Now linguistically speaking for you to further use the word "degeneration" would signify that this is one and the same with "bureaucratic degeneration"

But let's assume everything I'm saying is bullshit, Five Year Plan. Let's assume none of that matters. You regard 1924 as the date signifying the revolution's political degeneration rather than bureaucratic degeneration, no? Then why did you claim that *Trotskyists don't date the revolution's degeneration to 1924* rather than *Trotskyists don't date the revolution's bureaucratic degeneration to 1924*? Because you fucking contradicted yourself, that's why. If it was your intentions to, in that post (knowing full well, apparently that you had claimed

earlier that thermidor began the degeneration) convey that 1924 doesn't mark the beginning of bureaucratic degeneration rather than political degeneration, you would have said so. You would have known that making such a clear distinction is necessary otherwise you would be contradicting yourself.

You said: *Thermidor, in Trotskyist parlance, marks the start of degeneration. Have you not been paying attention to anything that has been said in this thread?*

After saying: *Trotskyists don't date the revolution's degeneration to 1924*

You didn't make any distinction between bureaucratic and political degeneration here. You simply used the word degeneration. Either you were intentionally trying to attack me for the sake of disagreeing with me (something you accuse me of) or you contradicted yourself accidentally in the course if disagreeing with me.

And even if ALL Of that is bullshit, you want to know why it is clearly a contradiction?

Because I didn't say shit about thermidor as a date Trotskyists exclusively claim the bureaucratic degeneration began. I claimed that thermidor is the date

Trotskyists regard to the revolution to have degenerated. I didn't say shit about bureaucratic or political degeneration (just like you), just **degeneration**. So even if we assume your excuse isn't bullshit you either contradicted yourself, or you were making a straw-man to argue with, because I never denied Trotsky may have saw signs of bureaucratic degeneration before 1924. As a matter of fact, I pointed out that there were many prominent Soviet figures who saw the same thing, including Lenin, too.

There's no way out for you Five Year Plan. You CLEARLY dug yourself a hole and you won't get out of this one. Making the childish excuse that you MEANT to say (rather than actually saying) there are two types of degeneration isn't going to cut it.

I have subsequently pointed this out to you in a number of other posts, where I talked about Trotsky describing "departmental degeneration" and bureaucratism setting in before 1924.

Five Year Plan

Right, you did, I however did not. I claimed that Trotskyists regard the revolution to have degenerated in 1924 and nothing more. I did not make such a distinction, and I did not further use that distinction to claim that Trotskyists regard 1924 as the only year in which there are clear trends of bureaucratic degeneration. Bureaucratic degeneration was obvious to most Soviet politicians even before 1924. It is something even Stalin recognized in the 1920's. But do you want to know what it is, most of all? **Not relevant**.

For someone so knit picky, so eager to find contradictions and linguistic exploits where they simply do not exist - I can't imagine how you would defend yourself as all it could ever be is a case of ass covering. Just admit you're wrong.

-

Then why did you regard the purges as nothing but bureaucratic masturbation?

MEGAMANTROTSKY

Because again, by that time the revolution's destruction had already been apparent as early as - for example the failure of revolution in Western Europe.

And earlier, you admit that you favored the Stalinists, something we all knew but you refused to concede.

MEGAMANTROTSKY

No I have always claimed I would have sided with them had I lived during that time. Despite the inevitable mess - Trotsky was a cyrpto-menshevik who was untrue to the revolution at it's core. It's why Dzerzhinsky sided with Stalin too. Can it even be called a Stalin camp, however? Last I checked they later ruled as a

triumviate with Stalin as one of the three who LATER came out victorious in a power struggle. I have also claimed that had I lived during the time, I like Beethoven would have supported Napoleon before he revealed his true character. Even then, Stalin's camp was made up of many prominent figures who fell victim to the purges, too.

Surprise, surprise. You ascribe a position to me that I never held, and do not hold. What is your basis for this accusation? Put up or shut up.

MEGAMANTROTSKY

Well why else would you have a problem with me elaborating on the mentality that the Stalin camp genuinely believed they were trying to save the revolution? Do you disagree? If you do, would it be ridiculous to infer that you think they were of sinister intent trying to "gain power" (the language of liberals, yawn) or other such drivel?

-

I've always thought these sentiments were kind of odd and lead toward bias. It's made much more sense to me embrace history and work from that. *The whole the fSU wasn't Communist argument is laughed at by most serious political people.*

Василиса Прекра

For good reason too. Communism denotes a state that is controlled by self-proclaimed Communists. Rather than trying to adopt some kind of meta-political correctness, or evade our legacy we should look at all of the mistakes and factors that led to the failure of 20th century Communism.

Simply disassociating with our past and pretending like we have nothing to do with it, like an embarrassed distant cousin is infantile, weak-heartened and almost dishonest.[10]

-

Are you suggesting that the Soviet Union was communist?

Five Year Plan

I describe the Soviet Union as Communist just as I would describe the United States as a liberal democracy. It's political. Trying to evade usage of this term is pathetic. We already discussed this in another thread, however, in which you lost. This is the embryo of another semantics argument. Actually your post was *bait* for a semantics argument. Was the Soviet Union a classless society? Does the word *philosophy* necessarily denote *a love of wisdom*? No, but history has given it a

10 We agree on something ^-^ <333

Василиса Прекра

different meaning. Instead of squabbling over the various meanings of words, perhaps providing actual insight as to why they failed would be useful rather than (because der werent ocmmunist i has nothing to do witem). Communism (the movement, the ideology) in the 20th century failed in establishing the proletarian dictatorship. But it's *our* failure.

-

The question was, do you use the term to describe the Soviet Union as communist because you thought the society was, indeed, a communist society? It is obvious you describe it that way. My question relates to whether you describe it that way because you think it *was* that way. The rest of your post is, of course, not directly related to addressing the question. Please try to stay focused.

Five Year Plan

Yes of course, the Soviet Union fit the archetype for your "communist" utopia. A moneyless, happy society blah blah blah. We've been over this nonsense before, stop trying to change the topic of discussion into whether the usage of the word Communist had picked up a different meaning in certain contexts following the cold war (Namely, a state in control by self proclaimed Communists as well as the distinct ideological nature of these states). If we call a country Fascist, that does not denote an entirely new social epoch.

The complication arises when we recognize Communist countries were not capitalist in nature however not BEYOND capitalism in the sense that it is a possible future for capitalist states in Western Europe. Rather it was a circumstance distinguished by the abolishment of the vestiges of feudalism.

Do I think this is the Communism Marx talked about? No, of course not. It has - however taken a different meaning based on different contexts.

-

Wrong. You implied such a position numerous times, but you never openly said it in this thread until recently. You're only coming out of the woodwork now because it's too obvious what a fraud you are in regards to consistency and method in general.

Weak and inappropriate analogy. Ferdinand Ries's story of Beethoven's rejection of Napoleon notwithstanding, there is historical evidence suggesting that Beethoven identified with Napoleon's rise to power even after the latter set himself up as emperor—both came from low status, etc. Yet there are also explicit Jacobin sentiments in some of his letters. I don't know if this issue is settled or not, but it is not nearly as clear-cut as you're portraying. Beethoven's moods and opinions of things in general can be seen to change from one extreme to another. When you have to dig up a composer only to rebury him in brambles…just quit.

MEGAMANTROTSKY

In this thread, MEGAMAN. I have declared such a position numerous times before this thread was even created, it's not your fault for not knowing that but when I say

"I have said this before" don't try to refute me when you don't know shit.

I was under the impression that Beethoven despised Napoleon when Napoleon crowned himself empreror. As a matter of fact Symphony N. 3 was titled Bonaparte only to have the name changed to Eroica to commemorate the fallen heroes of the French revolution. And if your "evidence" holds up then why did Beethoven name one of his famous works "Wellington" to congratulate the Duke of Wellington over his victory over Napoleon?

And it's not a weak analogy. I don't have powers or control over history. All we have is the recognizable circumstances, the present conditions. So yes I would have sided with Stalin's camp. But again: *Can it even be called a Stalin camp, however? Last I checked they later ruled as a triumviate with Stalin as one of the three who LATER came out victorious in a power struggle*

I already responded to this in post #86. It wasn't that I had a problem with you elaborating on the "mentality" of the Stalinists, but that you were doing it inconsistently. You did not do so with the Left Opposition who—correct me if I'm wrong—also had a "mentality" regarding their position on the revolution.
MEGAMANTROTSKY
And I responded with

Well the difference is that the Stalinists WERE effectively protecting the state (just not the revolution) while the Left Opposition was really only trying to undermine its rule, opposing it (just not really reforming it in any meaningful sense)

Trotsky's followers: Opposition group, opposing state actively - claims that they are trying to reform it

Stalinist apparatus: Paranoid state actively protecting itself - claims it is defending the revolution because the association with the revolution and the state was cemented during the October revolution (such a marriage was tacitly done away with following the civil war).

As far as what they claim they are doing, this has no relevance as far as their real actions go, correct. But my argument never posited otherwise. Just that in the minds of the Stalinist apparatus, they were defending the revolution. I know that in the minds of the Left Opposition there was hope for the Soviet state - but that doesn't mean anything as far as what they really were. The difference is that the Soviet state actually WAS protecting the state.

how was the Left opposition reforming the bureaucracy in any meaningful sense?

If you think that's inconsistent, you're alone.
Rafiq
You unsurprisingly failed to address this. My point, MEGAMAN is that the

mentality of Trotskyists doesn't matter if you're going to try and use that as evidence of what they were really doing. If someone tried to make the argument that because of the Stalin camp's mentality, they were actually saving the revolution I would descend upon them with equal ferocity.

You're all over the fucking place. It's funny that you mention post 86 as if I didn't completely destroy you, as if I ignored the argument and pretended it never existed (as you and FYP do all the time). No, I addressed it completely and wholly and you failed to confront me. So you bring it up now, as if it's buried deep into the abyss - like it's going to work again. Accusing me of being inconsistent for not giving a shit about what Trotskyists thought they were doing is stupid - and it's taken out of context. It doesn't mean shit as far as what they were really doing, but the argument wasn't about whether they were of sinister intent. I'm sure Trotskyists were trying to reform the bureaucracy, but they weren't doing this. Stalinists were trying to save the revolution but they weren't doing this. But its not like I just declared things: **THESE WERE COMPLETELY DIFFERENT ARGUMENTS!** You're literally just taking bullshit out of context, MEGAMAN. More dishonest nonsense. Is this a Trotskyist trend?

-

Oh, and here's a tip: Stop saying "you're done" and that you quit if you're going to keep responding.

-

Wouldn't it just be easier to call it State Capitalism which is what it was? Just because many people are ignorant of the actual meaning of the term Communism does not mean we need call The Soviet Union something it wasn't.

The Modern Prometheus

No, it wouldn't be easier. Even if it was "state capitalist" which it was not this would be ridiculous and just as useful as political correctness is in combating racism. You can't pretend like the Soviet Union was exactly the same as the U.S. with the only difference being that the state was at helm. There were astronomical differences on an ideological, cultural and social level. Because those in power were self proclaimed Communists, this distinguishable phenomena was called Communism. The meaning of such a word will never change through activism or political correctness. If you want the masses to see Communism for what it is (a movement) then show, don't tell. History has a terrible memory and through the

course of class struggle all of that neoliberal drivel you learned in high school will drown.

-

Ok, thanks Rafiq. I just wanted to be clear whether you bought into the Stalinist notion that socialism is possible in a single country. You obviously do.

Five Year Plan

You're a troll. That's literally all you are. I have never claimed this. In fact all I did was loll over how such states possessed no long term viability in another thread (as a result of their conditions - for example being states with overwhelmingly peasant demographic majorities), and you know that. You therefore should admit that you're just fucking trolling right now.

What did I say in this very thread? That the revolution failed as a result of its inability to spread. Where the FUCK did I claim the revolution didn't fail?

Just because I'm not going to uselessly try to change the meaning of words which have historically have been given a different meaning in different contexts... I adhere to Socialism in one country? Five Year Plan thinks "state capitalism" or "bonapartism" is possible in a single country. Call it whatever the fuck you want, they're just words.

You're a fucking troll. "You obviously do" he casually spouts. "obviously", funny word for a proclamation that only comes from your ass. Obvious to who? A piece of shit troll like yourself?

-

Behold: Five Year Plan's evidence that Rafiq adheres to the notion of Socialism in one country

Communist had picked up a different meaning in certain contexts following the cold war (Namely, a state in control by self proclaimed Communists as well as the distinct ideological nature of these states). If we call a country Fascist, that does not denote an entirely new social epoch.

The complication arises when we recognize Communist countries were not capitalist in nature however not BEYOND capitalism in the sense that it is a possible future for capitalist states in Western Europe. Rather it was a circumstance distinguished by the abolishment of the vestiges of feudalism.

Do I think this is the Communism Marx talked about? No, of course not. It has - however taken a different meaning based on different contexts.

-

He loses every fucking argument in the thread, and now he just blatantly resorts to trolling. What has he addressed? NOTHING.

-

You're not understanding Rafiq's methodology. If a group of people governing in a state say that their state is communist, it's obviously communist because they say so. Communism, after all, "denotes a state that is controlled by self-proclaimed Communists."

Forget all those things you read in Marx about relations of production, exploitation, alienation, and power. It all boils down to what politicians and bureaucrats call themselves, since they are obviously such a reliable source of information.

Five Year Plan

But you do the same thing by referring to them as Stalinists. If you think there were no differences between liberal democracy and the states we are referring to other than the latter being "state capitalist" you're delusional. If we have a discussion on the nature of such countries than of course referring to them as the offspring of a successful proletarian dictatorship is ridiculous.

The point is that you cowardly distance yourself from the failed communist phenomena of the 20th century. instead of providing insight as to why they failed you simply assert that they weren't TRUE communist countries.

As of now this is the meaning Communism has taken, not among us irrelevant intellectuals but among the rest of the world in general. Mind you WE know otherwise but how can this translate on a political level? If we want to reclaim it, we must fight for the revival of a workers movement, not correct the alleged misuse of words culturally.

-

Your position is clear Rafiq. It's right there in my signature. What bureaucrats think about their state is what defines its class nature according to you,

Five Year Plan

No one is talking about the nature of social relations within the Soviet Union. Again as I said countless times before, we Marxists know better - but that does not make the political connotations which developed historically different.

What we are talking about is politics. The programmic implications of saying "they

weren't REALLY communist" implies that they had the choice to adopt "real

Communism" in the first place - as if the entire disaster was just a mistake of policy. I fervently believe that at the October revolution's inceptions real efforts were made to establish a proletarian dictatorship, which then failed. Seeing that you've changed the topic of the discussion and you're a troll, this likely will not get through your thick skull. Your obfuscation as well as your deliberate attempts at formulating a straw man are your defense mechanism.

For anyone who is buying into Five Year Plan's drivel, let me make this very clear:

The Soviet Union as well as the offspring of its degeneration represented a distinct form of political rule as well as distinct social conditions before their inception: Namely overwhelmingly feudal and agrarian societies. These countries were administered and run very similarly and the effects were just as similar. As a result these countries had distinct cultures which formed as a result as well as a completely different ideological atmosphere. As a result of the cold war, as well as the *result* of these various states being run by Communists, these countries were referred to as Communist states. Western categorization of these countries as Communists did not form as a result of any illusions about these societies being "classless" or whatever - just that they were distinct societies whose distinction was made clear by referring to them as Communist. As a result of the cold war the word Communism - rather than referring to a movement of worker's parties became associated with these states and their distinct style of rule.

Therefore, today Communism (to the world) denotes a state run by self proclaimed Communists - rather than any illusions about it being the "TRUE" communism modern petty bourgeois socialists like to so adamently cling to. You can see how Five Year Plan, in order to guise his blatant defeat attempts to take such a phrase out of context and make it as if I claim the "class relations of society are determined by what Bureaucrats like to call them". He ignores my comparison to the category of state ideology - such as Liberal Democracy. We refer to countries like the United States as democracies, Marx and Engels had referred to them as democratic republics. Because the ideological rhetoric of those in power entailed what precisely this was. Are they "true" democracies as described by Aristotle? No. But they have taken a different meaning. Words can mean different thing in different contexts. This is something Five Year Plan doesn't understand. Yet he continues to like a desperate and hungry creature look for excuses to ridicule me.

The point is that it is pathetic and a waste of time trying to convince others that first of all: We have a Utopia in store for them, and second of all, that these societies weren't the "REAL" utopia. The point is that over the course of class struggle and the revival of a worker's movement such a word will again

change it's meaning. History has a terrible memory. Class struggle isn't going to kick off by trying to convince people of what "real" communism is. Rather, it is important that we attempt to explain why Communism failed - not why it has nothing to do with us in the first place. Attempting to distance yourself from our legacy is cowardly and weak - yes we failed in our attempt to overthrow capitalism - but it is OUR failure. The question is not whether WE failed, but WHY.

Are you going to answer my question about North Korea? Do you think it is a communist society?

Five Year Plan

By the standards of 20th century Communism no, North Korea is ideologically distinct. Today there are no countries (not even Cuba) which are Communist by the

standards of cold war politics. The state has made this very clear - references of Communism have been removed from the constitution and ideological obfuscation - mutation from the mutant itself has occurred in correlation with the fall of the Soviet Union and it's allies. Perhaps today North Korea is an example of what other Stalinist countries may have looked like had they marched on into the 21st century (reactionary states to the world hegemonic states) but nothing more.

The reality is that socialism cannot exist in a single country.

Five Year Plan

A proletarian dictatorship cannot survive in a single country for very long. None the less the transition into an entirely *new* social epoch. Any idiot recognizes this, it is irrelevant (Hey Five Year Plan, if you're so honest then why do you pick and choose what you put in your signature? Why don't you put that in your signature? Because you're intellectually dishonest. Anyone who has been paying attention to this very thread can see that). No one is arguing that socialism (**in the sense of a new social epoch**) can exist in a single country.

I implore you to dig through any of my posts that would suggest otherwise. Even if you can do this, you will likely take words and phrases out of context -

misconstrue the meaning of WORDS when you know very well it is a misconstruction!

You're not going to cover your ass by starting a new discussion, Five Year Plan. Let's get back on track - reply to my earlier post.

-

Oh, but I'm sure that's "clear" enough for Straw Man Plan, clear enough to yet again tout the same drivel that I claim "a countries social relationships to production is defined by what those in power say it is". Fucking troll.

-

Oh, so now you're changing your answer and saying that the Soviet Union wasn't a communist society?

Five Year Plan

I NEVER defined Communism as a social epoch to be achieved. I have always, like Marx defined it as as a movement. Now you want to change the fucking discussion and have a re-run of an argument you lost in a previous thread: about what exactly Communism **is**. I NEVER adhered to the notion that a "communist society", a post-capitalist society is describable and understandable as it has never existed. You accuse me of attempting to change the discussion by talking about the goals of the October revolution - NOTHING CAN BE MORE RELEVANT. Communists seized control of the state and attempted to establish a proletarian dictatorship - AND THEY FAILED. All Communist states were the offspring of this failure.

The POINT is that I hold such a categorization of Communism as a "moneyless, happy society" or whatever the fuck you spoke of it as in an earlier thread. I said such a definition is not only not useful, it is distinctively Utopian. All visions of a future society DERIVE from the worker's movement, not from intellectuals like you. AND THE WORKER'S MOVEMENT does not exist, and the PREVIOUS worker's movements did not exist in the current form capitalism has taken. You're an *Idealist*: Words, on a political level can be changed as a result of social developments and changes in history.

Was the Soviet Union a "communist society"? In the sense of the notion of Communism as the 'next step' **no it was not**. In the sense of a new social epoch **it was not**. In context, if someone was to refer to the Soviet Union as a communist society I would NEVER use the argument and say "well it wasn't REALLY communist". If you remember the argument was about "THE ARGUMENT THAT THE fSU WASN'T REALLY COMMUNIST". So who the fuck is changing the discussion again?Your attempts to make it as if talk of what others think is fucking ridiculous as an ARGUMENT denotes a OTHER perspectives. -

Communist in the sense of the political connotations associated with the word as

it developed in the cold war - which is still in use today.

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Straw Man Plan accuses me of evading arguments: I want everyone to look at this page alone and see whose evading what.

This answers the question about what people in general connote communism to be, or associate it with. It doesn't seem to be occurring to you that I am asking **you** about whether **you** thought the Soviet Union was ever a communist society, independent of what "people" in general might think.

Five Year Plan

Except If you remember the argument was about "THE ARGUMENT THAT THE fSU WASN'T REALLY COMMUNIST". So who the fuck is changing the discussion again? **Your attempts to make it as if talk of what others think is fucking ridiculous as an ARGUMENT denotes a OTHER perspectives.**

Everyone knows what I think. They were states destroying the vestiges of feudalism and paving the way for capitalist development. They had no potential for long term viability and the state was unable to reproduce the conditions of its existence - it is therefore NOT a distinct social epoch but a transition phrase (to capitalism from feudalism).

-

yet again ANOTHER fucking SEMANTICS based argument. I called it VERY early in this thread - he's started another SEMANTICS argument with the word "Communism" as the new subject.

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Asking whether you think a state or society was communist is not a semantic issue. It's an issue that cuts to the very essence of what people on this forum claim to be fighting for.

Are you going to answer the question now?

Yes, the argument was about whether the Soviet Union was ever really communist. I asked you whether you thought it was ever "really" a Communist society, and so far, you've not answered the question. All you've done is say that it was "not" communist in one or two senses, and repeated incessantly that it was according to other people's understanding of what communism is, which just raises the question of whether *YOU* think it was ever communist.

Five Year Plan

Everyone knows what I think. They were states destroying the vestiges of feudalism and paving the way for capitalist development. They had no potential for long term viability and the state was unable to reproduce the conditions of its existence - it is therefore NOT a distinct social epoch but a transition phrase (to capitalism from feudalism).

You can call THAT whatever the fuck you want, but THAT is what I describe such countries as. What does it come down to? Semantics. You're the most intellectually dishonest person I've ever come across on this forum. I've been here for three years or so and I've never come across someone so adamant, so willing to sacrifice their own dignity and honesty in order to cover their ass.

-

Five Year Plan thinks Communism only has one meaning in every context.

He's wrong, and he's obfuscating everything.

If I say they are Communist as a result of the new meaning Communism has taken

- he will then accuse me of thinking they are actually communist societies as described by Marxists, as believed to exist by people on this forum. It's all semantics, all nonsense, all confusion and garbage.

If I say they aren't communist societies IN THE SENSE OF HOW HE'S TALKING ABOUT COMMUNISM he will accuse me of contradicting myself - even though I made it clear that there is more than one fucking meaning of the word. Interestingly enough for someone to dishonestly clam that there's more than one word for the word "degeneration" this is completely fucking ridiculous.

Look through this thread everyone. Does

anyone really believe this is all about him asking a "simple" question which I am evading?

-

It's not a simple fucking question. Because I OPPOSE all of the presumptions he has about the fucking word. If we presume Five Year Plan's intellectual foundations, his intellectual presumptions are true OF COURSE IT'S SIMPLE. He's so adamant in thinking his presumptions are uncontested, as if it's as real as his fedora.

-

That doesn't tell me whether you thought those societies were communist. Would you like to try answering the question again?

Five Year Plan

What does communism MEAN TO YOU as far as your question goes? How does Five Year Plan define 'communism'? What do you MEAN by 'communist', and I'll answer your fucking question. If you're asking if I think they were "classless, moneyless' societies than **no**.

WHAT ARE THE IMPLICATIONS OF SUCH A QUESTION? That the usage of the word in the past sixty years to describe states run by self proclaimed Communists should be politically corrected today? That saying "they weren't TRULY" Communist is useful?

Is saying America isn't a real democracy/republic useful? No. There are plenty of

words that used to mean something else than they did today.

Five Year Plan's mind: "blah blah blah these are all words I'm a philstine piece of shit all that is is a bunch of words evading the qeustion blah blah blah".

we've been over this before!

If an Anarcho Capitalist asked you the question: Are you opposed to a free society where individuals engage in free exchange blah blah blah... IS THAT A STRAIGHTFORWARD ANSWER? WOULD DIVULGING INTO DETAIL ABOUT WHY THE PRESUMPTIONS HE HAS ABOUT SUCH A SOCIETY ARE WRONG BE "DODGING THE QUESTION"?

-

I am just asking you whether the Soviet Union was ever a communist society in light of the meaning(s) **you** attribute to the word.

Five Year Plan

I attribute the meaning of communism as: *the real movement derived from present circumstances to abolish the present state of things*.

In another context of discussion, the word would have a different meaning, EVEN FOR ME. It's all about CONTEXT. If someone wanted to refer to the Soviet Union as a Communist state, that wouldn't matter to me. I wouldn't correct the person. I would go along with it. The meaning would then be a state ruled by Communists. Like, I KNOW WHAT HE/SHE MEANS, even if to you he/she is "technically wrong" I KNOW what he's/she's trying to say.

-

If I had to answer my own question, I would say that the Soviet Union was never a communist society.

Five Year Plan

You want a fucking trophy? IF WE'RE ABIDING BY YOUR PRESUMPTIONS, IF WE ASSUME THAT YOUR PRESUMPTIONS ABOUT IT ARE CORRECT then who the FUCK expects it to be difficult to answer, for **you**? We both have a FUNDAMENTALLY different understanding of the word.

-

So does your definition of communism lead you to believe that the Soviet Union was ever a communist society? Why or why not?

Five Year Plan

I know what you're trying to do. You're trying to use this as ammunition in later threads, maybe something to put in your signature. You're going to use my answer , take it OUT OF CONTEXT and claim "LOLOLOLOL RAFIQ TINKS IT WAZ A COMMUNIZT SOCIETY LOLOLOLOLOL". I'm saying fuck you.

If I assumed you weren't a troll, you weren't intellectually dishonest, if you were just a machine, and I HAD to put down an answer I would say, **based on my definition** that because the society was a result of communism as as movement, a failed result, it was. If you EVER reference that in the future, make sure to QUOTE EVERYTHING, if you put it in your signature than quote EVERYTHING. Be honest and, in case in the future you want to claim "But you think the Soviet Union was a communist

society" make sure you make it clear that my understanding of the word is fundamentally different than yours, and most people on this forum.

-

What I have been trying to do is to get you to answer a relatively simple question. As some advice for you, the fact that I have had to repeat the question about thirty different times before getting a straight-forward answer shows why most people just ignore what you say on this forum.

Thank you for finally clarifying, though, that you believe that the Soviet Union was a communist society.

Five Year Plan

A result of the failure of communism as a movement. **The revolution failed shortly after its inception**. That is WHY it can be called a communist society. As far as the social character goes, however this is not the case. What you fail to understand is that the issue is WAY more complicated than you'd like it to be.

-

When do you think it started being a communist society, and when it stopped being one?

Five Year Plan

What do YOU think the implications of any answer I would give to be? That I identify with Marxism Leninism? That I am "stupid" because even those in power of the state recognized they hadn't "achieved" communism yet? I KNOW WHAT YOU'RE TRYING TO DO YOU FUCKING RODENT. You can't form any meaningful implications of ANY answer I give because again, your PRESUMPTIONS about it in the first place are FUNDAMENTALLY WRONG! Now go ahead and accuse me of "dodging" the question, you're a fucking troll trying to get phrases out of me which you can take out of context and use in the future.

-

Yes, and when, approximately, do you date its inception and failure? 1917? 1918? 1923?

Five Year Plan

It's inception was the October revolution *of course*. The revolution failed as soon as it became apparent that the revolution would not spread. It is childish to pinpoint a single date as this was a gradual process with so many complicated factors, like the fact that most of the industrial proletariat that took power in the first place had been wiped out by the civil war.

-

But of course Straw Man Plan, the idealist is unable to recognize history dynamically. Instead it has to be reduced to abstract bourgeois-rationalist words, dates that either fit on a

children's fun-fact card or are periless attempts at dodging the "real" and "important" questions.

-

To him, the whole thing is rather simple. This is why he is not a Communist at heart. It is like he ascribes all of this to ANOTHER abstract universe divorced from our own - leaving the complexity, the givens and the zigzags to the hounds of bourgeois ideology.

-

We'll try this again: when do you think communism began in the Soviet Union collapsed? You gave October 1917 as the rough/approximate beginning. When did it end?

Five Year Plan

Let me make this clear: The revolution failed shortly after the civil war. The rest was a result of that failure.

-

So it failed around late 1922 or early 1923 then?

Five Year Plan

There isn't a single date from which we can claim it failed, so that a few weeks earlier it would be possible to say it hadn't failed yet. That's not how history works. There was never a single day in which capitalism formed. Never a single date, or even a year. The nature of the revolution's failure became apparent gradually, but following shortly after the civil war, its failure was obvious, from where we stand now looking back.

-

Well, no, I'm not asking for a single date. I am asking for clarification on the general time frame you take to be "shortly after the civil war." I am guessing it is late 1922 and early 1923. Is my guess correct?

Five Year Plan

I think by that time it would be obvious that it wasn't heading in a good direction. I

think by the time Marxism Leninism became state ideology this is also an important indicator. But yes around the civil war the revolution failed. Communist ideology still persisted for quite a while, but was slowly degenerating, just like the Soviet Union's politics.

I would recommend this link to have all your questions answered:
http://www.napoleon- series.org/ins/scholarship98/c_eroica.html

MEGAMANTROTSKY

That's actually very interesting. I didn't know that. I've always held Beethoven as a personal hero of mine.

pretty much confirmed your bullshit position on why the Soviet state remained communist (they believed they were, therefore they were!), fully justifying my use of that Marx quote that places you in the same camp as Hegel. I have nothing more to say to you on this matter, so move on or continue to flail around.

MEGAMANTROTSKY

I think what you're missing is a matter of defining Communism. If we define it as a completely new mode of production then no, it wasn't as I've said before. In the context of a proletarian ideology, Communism didn't last very long. But within the context of cold war politics I don't think it's particularly useful to be refrain from calling it communist as this is what it is historically adopted. Technically no, it wasn't even ideologically - but we call it Communism because we *associate it* with the phenomena of Communism. Even if it was state capitalist I would still refer to it as a Communist state. Because it's not like it has nothing to do with Communism as a movement, and Communism as

a movement is how Marx defined Communism.

But you're right, it would be ridiculous to say they are something just because those in power claim this is what they are (on a material level). That isn't what I'm saying though.

-

I said in their minds they were defending hte revolution. Good people were in power doing bad things. I was trying to say that it wouldn't have been much different had someone like Trotsky had been at helm.[11]

11 I don't think anybody here would dispute that Stalin and his minions *thought* they were doing what they had to do, and *thought* that they were defending the revolution in the process. If Trotsky had been at the helm, who knows what would have happened? The only way he would have found himself there was with a renewed proletarian movement in Russia to sweep away bureaucratic decay, which in turn might have inspired a proletarian resurgence in Western Europe. In the end we will never know.

Five Year Plan

Re: **Beards, Bananas and...Bell-bottoms?**

A problem with Albania among other states was the absence of a sexual revolution. And all advances (or openings) in sexual freedom (for example in Yugoslavia and the Soviet Union) coincided with market reforms and ideological softening - I think this is deeply telling. Women's status was astronomically elevated in comparison to the feudal sexual condition but compared to other bourgeois states they were lagging in some ways. For example female tourists having to heighten the length of their skirts isnt exactly a good sign. Social conservatism could have been a logical result of being excluded from "the world" (not literally, but the historical world, the world as in the hegemonic ideological, political structures).

Albania was not a crazy country. It wasn't ridiculous and such

policies as condemnation of beards are completely understandable within their respective context. To say otherwise is mindless and ignorant.

-

Condemning beards is most definitely ridiculous. Even if we were to accept the logic on its own merits, it's still an incredibly petty way to deal with the issue as they saw it.

The Feral Underclass

Symbolic gestures that had cosmetic significance existed in every radical bourgeois revolution. The *Sans-culottes* come to mind. It wouldn't be so ridiculous to hear instances of banning certain fashions as they carry reactionary connotations throughout the history of such revolutions. And in a country like Albania, beards had different connotations than they do elsewhere - context is important. They were associated with the clergy and banning them was not a means of any sort of harm reduction or utilitarianism - it was simply a symbolic gesture. I highly doubt such a policy would have really persisted after Albania completed an industrialization or achieved full modernization. Albania today is among the most backward of all of Europe - evidently they did not complete it. -

So you are suggesting that Hoxha's regime was overseeing not a socialist revolution, but a bourgeois revolution?

Five Year Plan

I regard the phenomena of Stalinism as radical-liberal (in the sense of classical liberalism) in nature and I have always regarded socialism in the third world as a series of bourgeois revolutions against the vestiges of feudalism. This has been my position for a very long time.

Even though the bourgeois class itself did not actively engage in the state that is beyond the point. The state can assume the character of a certain class without actually engaging that class. Not to say that the state itself was a new bourgeoisie, but that the state laid the social foundations for capitalism. It is no wonder that ex-Communists are so prevalent in bourgeois politics following the collapse of the Eastern bloc - or how efficient the Chinese are in managing capitalism.

-

Well, no, if you regard them as "bourgeois revolutions against the vestiges of feudalism," then you can't call them "socialism in the third world." You see, Marx distinguished between bourgeois revolutions, which placed the state on the social basis of capital accumulation, and socialist revolutions, which brought to power the proletarian class seeking to dismantle capitalism by leading a transition to a socialist society. In the first revolution, a capitalist class has control over the state apparatus, and in the second, the proletarian class does.

Five Year Plan

I think the phenomena of Stalinism entails an understanding of bourgeois socialism. It may very well not be socialism technically, but then again Communist states were not 'technically' Communist - and yet I refer to them as such because they were ruled by self-proclaimed Communists, it is a distinct flavor that

encompassed a good part of 20th century geopolitics. They mean different things in different contexts - perhaps I should have said "socialism" (with quotations) in

the third world. I mean there is obviously a distinguishable characteristic of these countries as compared to liberal democracies - at least on an ideological level.

They are unique as far as bourgeois states go. Again, you're creating a semantic argument out of nothing. Also if Marx and Engels were so adament about how they defined socialism **then why did they talk of petty bourgoeis socialism and utopian socialism, too?** Do these entail the dictatorship of the proletarian class as well? If not, then I don't see why an understanding of bourgeois socialism is impossible.

The class which held power in Albania was certainly not the proletariat and *on a direct level* neither the bourgeoisie. The state acted purely in a conscious, administrative manner by which it laid the social foundations to capitalism. Such states possessed no long-term viability just as Robespierre's reign of terror had no long term viability and was bound to end *eventually*. A state entails the dictatorship of a certain class - but this isn't always so direct (Mussolini and Hitler were 'above' the capitalist class on a direct level in the sense that their states could override them). You can act on behalf of a class without actually being engaged with that class on a direct level.

While the Albanian state did not necessarily empower the national bourgeoisie while it existed, *it laid the foundations* for their empowerment. The same can be said of the Jacobins.

-

But please, make this another discussion on terminology. Avoid the topic at hand. Five Year Plan you are the grand emperor of semantics. You're like people who are obsessed with grammar, it doesn't really mean anything as far as the discussion goes so either respond accordingly or don't say anything at all.

-

So in your sharp Marxist mind, there is something called "bourgeois socialism," and states that preside over classes, but have no ruling classes. Or are you saying that while the bourgeoisie "indirectly" ruled in the sense that the state was a capitalist one intended to advance the interests of capital accumulation systematically over the proletariat? It's difficult to pin you down on this issue, which is highly substantive and not about "just semantics" at all. And for somebody who rants endlessly about "Orthodox" Marxism, you sure are prone to developing some quite bizarre deviations from anything even remotely resembling Marxism.

Five Year Plan

There is also something called petty bourgeois socialism and utopian socialism, FYP. I think that the developments of such states, of which there was nothing even of any semblance during Marx's time, force us to form assessments that Marx was unable to. Even the developments of the October revolution and the Russian situation prompted Lenin to claim *Of this, Marx and Engels have not said a word*. The intentions of the state consciously are another manner, but the result was that they laid the social foundations for capitalism. Again, read my post carefully. The state was temporary in nature, it had no long-lasting potential (like the Jacobins).

Orthodox Marxism does not mean we ignore all of the developments of the 20th century. IT means consistently formulating positions based on the fundamental principles of Marxism in accordance with new developments.

Seeing that you accused Hoxha of being a Third World Caesarean socialist,

you really have no fucking idea of what DNZ is talking about anyway - how is this position (about bourgeois socialism), by the way, in any way related to Third World Caesrean socialism? Explain yourself, please.

-

Precisely because the Albanian state did not have a real ruling class other than itself is why it collapsed. Also don't act like the phenomena of Stalinism can be categorized within the framework of capitalist states during Marx's time - I have yet to find a really convincing explanation of the nature of these states among any major Marxist currents. From their inception to their collapse they force us to re- evaluate a great many things, that is certain. What Communist states effectively did for the bourgeoisie was destroy the remnants of feudalism and lay the social foundations for their class dictatorship. This wasn't a conscious conspiracy, as any Marxist can recognize. It was Marx who knew that people do things in history without knowing it, or without consciously recognizing the character of their actions.

-

So the members of the state were constitutive of the ruling class. What was the nature of this class? Proletarian or capitalist?

Five Year Plan

As far as their relation to production goes, neither.

-

If they were a class operating under capitalism, then they must be one, the other, or some mix of the two. Is there

another option I am missing here? Feudal lord, perhaps?

Five Year Plan

Lenin recognized history as more complex - going through zigzags, two steps forward and one back. The point is that such developments force us to recognize such conditions accordingly even if we cannot categorize them based on our understanding of previous conditions. Because Stalinism had no long term potential it is effectively like a non mode of production with no long term viability. While the social foundations (for capitalism) were being laid this does not mean a mode of production was being effectively reproduced.

Your understanding is mechanistic and abstract. The concept of the proletarian class (for example) comes from an understanding of a real existing class, not the other way around.

-

You still haven't answered the question: if the officials were a class, what class were they? You've only said what classes they weren't.

Five Year Plan

They, among others in power in Communist states constitute a unique class uncategorized by Marxists before they came into existence. And they remain relatively uncategorized with several theories prompted by Marxists today that there exist hints of truth in - but are ultimately largely insufficient.

-

In other words, they were a ruling class whose character, whose dynamic of reproduction, you can't specify

Five Year Plan

So if they are not a capitalist class, or a proletarian class but something we have yet to properly categorize - they are simply not a class at all and are "non societies". Is class an abstract concept to you? Not every society

has the same social relatoinships to production.

-

Five Year Plan: *Societies are either capitalist (as far as our constrained understanding of capitalism goes, capitalism in the early 20th century I suppose) or socialist. The rest are non-societies*.

Can you verify this quote for me? I can't seem to find an exact source but something tells me you think this.

-

Once a society has achieved a capitalist level of development, yes, societies either remain capitalist or they transition to socialism/communism. There is no "new" mode of production or "non-mode of production" that Marx was too

stupid to envision. If you can point to a quote where Marx envisions a society that engages in capitalist relations and development without a capitalist class, I am open to seeing what quotes or citations you can provide of that.

Five Year Plan

Of something like Stalinism Marx and Engels have not said a word (to paraphrase Lenin). New developments, mutations, awkward turns and confusions in history prompt us to analyse them using the fundamental principles of Marxism - but within the constrains of Marx's writings. Within the constrains of Marx's writings everything after the late 19th century did not exist. your understanding of capitalism (as far as a Marxist understanding goes) is incredibly shallow. Albania, if I am correct did have a national bourgeoisie - but we're talking about the nature of the state.

Marx could not have envisioned Stalinism not because he was stupid, but because he was not an oracle or a fortune teller. You don't understand the conditions of such countries. Around the time of their inception a great bulk of the world still had not overcome feudal relations - Stalinism was an effective means of destroying feudalism and laying the social foundations of capitalism. As the state did not effectively serve the interests of capital (why do you ignore my Jacobin comparison?) it either collapsed, was deposed, - or it adjusted accordingly (I.e. China).

This isn't too hard to understand. However you predictably are insistent on demanding the class character of such states in terms of either capitalism of the 19th century or socialism (which has never existed, we have no examples, just your childish abstractions). The point is that these were anti-feudal stages in the development of capitalism with no long term viability. You don't understand that the ability to properly reproduce relations on both a social and ideological level is essential to the properly categorization of a social epoch. You could have a state that takes a hunter gatherer character within a slave society. You could have any combination of anything theoretically speaking - the point is that IT COULD NOT LAST.

Granted these states lasted for several decades, this reflects the magnitude of the state's ability to sustain itself. But the demand for bourgeois democracy was as natural and predictable when the time came nearing their end.

-

Please point out where I denied the existence of such classes. We are talking about the nature of the STATE.

-

Yes, but when you say that the class that existed was defined by its direct involvement in running the state as bureaucrats, you can't make the distinction you are trying to make here, except as a pointless analytic one intended to be yet another of your endless diversions.

Five Year Plan

The bureaucracy could potentially be categorized as a class because it did possess a relationships to production. They do not possess a social relationship to production that is identical to that of the capitalist class or the proletarian class. Furthermore they did not directly serve the interests of any of the class of which they governed and instead constituted a temporary class of their own (after the state fell, they were dissolved as a class, the cocoon of Albanian society had finally morphed into the big beautiful butterfly). Because this class is unknown, unidentified without any real word to describe it, I am incapable of telling you "what class it is". There exist classes, or groups of people with relationships to production that are neither proletarian or bourgeois, or petty bourgeois for that matter. Stalinism constituted a new development in the history of capitalist development that had previously been unseen.

Marx and Engels knew history was not linear, or so rigid and that it was more complex than "WICH UR DA CLASSES R DAY PROLES OR BOURGEOISIE". For example, Marx described Louis Napoleon's ascent to power as being reliant on the support of the lumpen proletariat. Again, an understanding of the Proletariat and Bourgeoisie came from an understanding of their present conditions, not the other way around. Marx did not have the archetype of the proletariat only to rigidly apply such an archetype to all circumstances. Different developments entail different categorizations.

I would like to ask you, Five Year Plan: Are you claiming that the Albanian state constituted a capitalist class? Furthermore, what are **your** positions on the subject since you are so interested in mine? You accuse me of only forming negative conclusions, i.e. what the Albanian state was not - but you seem to be only good for trying to discredit what I am saying. So let's hear it, FYP, what are your affirmative positions with regard to the Albanian state? I anxiously await you to describe them as "state capitalist", I will crush you with perfect ease. Better yet,

follow your Trotskyist Spart-sympathizing traditions and describe it as a deformed worker's state. I can't wait to hear what you have to say.

-

Could potentially? Wait, I thought you said they *were* a class earlier. Now, instead of giving any kind of answer to what class they were, you are backtracking to the position that they only *might* have been a class. Then people wonder why I constantly accuse you of trolling.

Five Year Plan

Well I will admit, I don't think I've ever come across a perfectly viable explanation of the class nature 20th century Communism. So while we know what the Albanian state was NOT, we certainly do not know for sure what it was. What we do know, is

that the ideological character of Stalinism is radical-liberal in nature, what we do know is that Stalinism is very reminiscent of the short-lasting revolutionary sentiments of the bourgeoisie during the French revolution. Perhaps this can reveal a great deal (especially considering the feudal nature of these countries before Stalinism). **Ticktin's** is the most useful explanation I have found, despite its weak sentiments. He also refers to Stalinist countries as "non-mode(s) of production" which solely laid the foundations for capitalism.

I think it's fair to ask: if their relationship to the means of production is neither proletarian nor bourgeois, how is capitalist development taking place under their direct control and command? If they are playing the function of accumulators of capital, they are, by definition, capitalist. You, on the other hand, want to claim that they were functioning as capitalists, but weren't really capitalists. I hope onlookers can see how anti-Marxist that position is.

Five Year Plan

The state did not function as capitalists. There is a difference between laying the foundations for capitalist relations, and actually assuming the class character of the capitalist class. The state *could never* constitute a capitalist class as far as Marx understood the term - the absence of private property and generalized commodity production would make such a categorization childish and ridiculous. -

Classic Rafiq diversionary tactics. I never said history was unilinear. I never said that a bureaucracy can't rule in a bonapartist way over a capitalist state. What allows Bonaparatists to do so is that they allow actual capitalists to maintain their economic power. But there were no bourgeois capitalists in Albania after collectivization early in Hoxha's rule. There were only state accumulators of capital, whom you insist on saying did not have the character of the capitalist class. Please come back to our actual discussion any time you're ready

Five Year Plan

Bonapartist? Oh, that's so cute! Little Trotskyist terminiology. Are you aware of what Bonapartism is other than "urrrr dictatruship dat forms aftar degenration". For one, Albania never underwent a proletarian revolution so the accusation of Bonapartism, even in Trotskyist terms is laughable. There was no revolution to become degenerate, there was no military dictatorship, there were certainly no Tukhachevsky esque campaigns of conquest. You have not only utilized a stupid

and worthless term, you have done it in a way that isn't even remotely appropriate.

You accuse Albania of being a capitalist state in this temporary, transition phrase - yet you are unable to provide evidence that there existed generalized commodity production, *capitalist* accumulation, private property and the presence of *profit*. It's stupid and childish to say that the state made profit by extracting surplus value from the working class in order to simply live lavishly or whatever the fuck you'd say. Their lavish lifestyle was a rather minimal, insignificant sector of the Albanian economy. So there was no real profit.

So rather than acknowledging Albania as a temporary non-mode of production with the state destroying the remnants of feudalism and thereby creating the social conditions of capitalism - you say that the Albanian state was a capitalist state. And why? because you say so?

-

I think that for the same reason you are unable to understand my arguments is for the same reason you are unable to understand Marxism - for the same reason that you're a Trotskyist.

-

What argument? All you've done is say that there was a class (maybe) in charge of the state (which wasn't proletarian or capitalist), but that you can't really say much else about it. On top of that, you've tried to give the appearance of substance by grasping at side issues like linearity in history. But when it comes down to it,

the truth of the matter is that you haven't really got an argument.
Five Year Plan
http://www.revleft.com/vb/showpost.php?p=2777356&postcount=122
-
Drown in your ignorance, Five Year Plan. You're literally being deliberately ignorant.
-
Let me know when you decide what class nature the state and exploiting "people" (class? caste?) had in Albania
Five Year Plan
Well you don't understand what the word class actually means beyond proletarian and bourgeois so this would effectively be impossible. The discussion is over, and you lose again.
-
I would like to understand what you mean when you use "class" to describe Albanian exploiters, but as we've already seen, you can't help me understand because you don't know.
Five Year Plan

Sure, let's just presume the Albanian **state** to be an exploiting class and from there we can claim I'm ridiculous by claiming they were not capitalist in nature. Nice try.

Unsurprisingly I find myself forced to re-quote myself

You accuse Albania of being a capitalist state in this temporary, transition phrase - yet you are unable to provide evidence that there existed generalized commodity production, capitalist accumulation, private property and the presence of profit. It's stupid and childish to say that the state made profit by extracting surplus value from the working class in order to simply live lavishly or whatever the fuck you'd say. Their lavish lifestyle was a rather minimal, insignificant sector of the Albanian economy. So there was no real profit.

The Albanian state, the Albanian bureaucracy did not assume the role of a capitalist class. Exploitation is not some moralist rhetoric, it describes a real economic relationship between the capitalist class and the proletariat with absolutely no moral connotations. So the Albanian state may have worked the Albanian worker class tirelessly to death, it does not mean there is exploitation. -

I think the point you're missing here is that your position is effectively a non-position that says nothing to help anybody understand how exploitation occurred in Albania .
Five Year Plan

If exploitation existed in Albania, than it did not derive from the state. Was there an *active* (notice the difference between active and non-active in the sense that laying the foundations for one is possible) national bourgeoisie? Admittedly, I am not sure. There existed such a thing in countries like East Germany and Hungary, but given Albania's collectivization efforts this is something I highly doubt.

But the discussion wasn't on the "how exploitation in Albania occurred". It was about the class nature of Albania. What I claimed is that because history is not linear, because history is complicated and does not go through rigidly defined stages (rather there is usually transition) Albania was a non-mode of production, as described by Tiqqin - which effectively only could ever have existed temporarily laying the social foundations for capitalism. Whether the state constituted a ruling

class is up for debate, but the point is that if it did it was incapable of reproducing the conditions of its rule indefinitely, or at least long enough to be really

distinguished historically as a ruling class. Sure they did have a relation to production, but what they effectively did not have is something I would call social legitimacy - the ability to exist long enough and encompass the entirety of society, ideologically and politically to be constituted as a real ruling class, rather than a bastard of history bound to die. So I'm not evading anything, **I am challenging your mechanistic presumption that Albania was a real distinguishable social epoch rather than a transition between two different social epochs** (feudalism and capitalism).

You'll claim: "You still don't offer any insight about the class nature of the Albanian state, only could be's or maybe's". Well that's the point. We know very well what they are not, and we are able to assess what they could have been. I cannot be certain that they were a class, because this drips into a field untouched by Marxism: It is a question about classes not really solved - **is a ruling social group that is unable to reproduce its own existence in the long term and establish social, ideological and political legitimacy a ruling class as Marx described them?** I'm not making declarations, I humbly recognize my own ignorance here, too. I don't know. That doesn't change the fact that we know what it was not, however.

-

To interject there was no absence of private property in any stalinist state as rafiq claims, there was onky an absence of individual private property.

Tim Cornelis

Right. There was an absence of bourgeois property, but private property in the sense of 'asocial' property extending to the means of production obviously existed.

Five Year Plan

What exactly does "asocial" property mean? If it is asocial property than it would be something along the lines of a toothbrush, or a personal possession. Just because it is not, to your definition belonging to the commons does not make it "asocial". I confess I don't know what you mean. Can you clarify for me?

If the state is in possession of all property, than how did there exist private property? The state, whether democratic or not represents the commons. Property is in common even if the state is despotic in nature, as it represents the interests of the state, the country as a whole. I don't buy into the narrative that the state was made up of officials cynically living parasitically off of everyone bellow them. What did they gain? Luxury, and so on? This doesn't mean much as far as social

character goes.

-

On a slightly unrelated note it's strange how Trotskyists refer to Stalin's rule as

"bonapartist" when Tukhachevsky's camp was clearly the only potential for anything close to a "bonapartist" state to exist. Expressing support for him earlier I have, as a result of further studies revised such a claim in light of discovering his reactionary ideological tendencies. Frunze is the candidate I was looking for.

-

Leaving aside the interesting question of who or what Tiqqin is (South African communist meets french commune/collective?): what you go on to describe and give as grounds for this claim is precisely a conception of history as rigidly defined stages.

Zukunftsmusik

My bad, it's Ticktin not Tiqqin. A stupid mistake, I most likely confused the name with Tiqqun.
https://libcom.org/library/what-was-...cktin-aufheben

It is undeniable that there exist distinct social epochs which are identifiable and distinguishable from each other - the point I was making, Zuk, is that due to the existence of social or political transitional phrases, these social epochs are not so rigidly defined as stages. The point is that yes Feudalism is distinct from Capitalism - but the transition dissalows us to form the conclusion that they are rigid set stages of history. Understand?

-

Earlier you said that Stalinism was a means for states to overcome feudalism and lay the foundations for capitalism. How does a state lay the foundations for capitalism without exploiting anybody? Why do you think that the absence of a bourgeoisie with individual titles to private property means the same thing as the absence of a class?

Classes are defined by their relationship to processes of economic exploitation. So if you fail to see the direct relevance that our discussion about exploitation by the state has to the issue of the class nature of the Albanian state, then you are having significant difficulties with the basics of Marxist theory and should probably be spending more time asking elementary questions in the Learning subforum.

Five Year Plan

The point is that you presume Stalinism was an affirmative social epoch - it was not. It layed the foundations for capitalism not by establishing capitalism but by acting as a *negative* force that abolished the vestiges of feudalism *thereby* laying the social foundations for capitalism. So to answer your question, of how the state lays the foundations for capitalism without "exploiting" anyone it does so through abolishing the vestiges of feudalism.

Now you concur that there did not exist a national bourgeoisie in Albania under the

rule of the PPSH. Correct? We can therefore assume that even if there did exist exploitation by the state (which would force us to re-approach and re-conceptualize our notion of exploitation, as the state represented the commons and all labor was utilized for the commons) - such exploitation was not capitalist in nature. So if capitalist exploitation did not exist, then your question must be "How were the social foundations for capitalism layed if capitalist exploitation did not exist?". Unless you disagree that the Albanian state was not capitalist in nature (which I have shown in recent posts here, which you have ignored) - then your question is irrelevant and cannot stand. *Capitalist exploitation is not a pre-requisite for paving the way for capitalist development*.

And sorry, defining classes solely based on their relationship to exploitation in the first place sounds incredibly one-sided and ideological. Classes are defined by their distinct social relationships to production first and foremost. When Marx spoke of

exploitation, he referred specifically to an economic relationship between the bourgeoisie and the proletariat, scientifically, not as a means to convey moral or ideological rhetoric. It is possible to view history as the various distinguishable forms of exploitation, however this would be ideological and not scientific. There is more to it than simply the process of exploitation, including petty artisan classes, traveling merchant caravans in places like Arabia, and so on before capitalist development. While labor exists as the sole basis of all wealth in every society, it is hardly useful to distinguish these societies solely by the *exploitation* of labor rather than various classes with distinct relationships to production. In context it is understandable to say this, however, that classes are defined by their relationship to exploitation. But this is exclusive to distinct social epochs.

Which leads me to my main point: Albania was not its own affirmative social epoch. We can recognize that classes existed in Albania and capitalist exploitation did not exist. But again this was a negative condition unable to reproduce those very conditions, no *affirmative* absence of capitalist exploitation was established (the point was not that they had overcome capitlaist exploitation, but that capitalist exploitation did not exist *as a consequence* of their conditions), just one long continual political gesture. -

I would say that Hoxha taking power in his 30s and dying in power over fifty years later is somebody who was "able to reproduce his own existence in power over the long term." How long does a group need to be able to reproduce its own power in order for it to qualify as an exploiting class? 10 years? 40? 400? And where in Marx's texts do you

find this criterion?

Five Year Plan

I was waiting for you to ask that. It's actually not a ridiculous question. If we are talking about the lifespan of a single man and his political career, then I suppose you are right - he was able to reproduce the conditions of his own power right up until his very death. However if social conditions were defined by the positions of statesmen, then I don't think we would be Marxists to begin with. Perhaps it is you who should return to the learning forum, I'm sure you were there little over a year ago. You seem to be under the impression that the entirety of the Albanian condition was defined by the rule of a single man. This sounds like a Great Man theory of history to me.

The point is not "how long" they are able to reproduce their own existence. I do not measure their inability to reproduce the social conditions of life in the long term **based on the short amount of time they ruled**. Rather, it is based on the very nature of these societies: For one, mass cynicism is a defining characteristic of the impotency of the state apparatus **to ideologically reproduce itself**. Another problem was that their failure was recognizable at their inception. It could be ten years, or seventy, it does not matter - actually many have commented on the sheer wonder of how Stalinist countries were able to survive as long as they did. Anyone with an ounce of understanding of these countries can recognize they could not have lasted longer than they did.

Social epochs come to an end as a result of class contradictions - one class overthrows another. This was not the case in Communist states. They collapsed - they were not overthrown by classes pursuing their

class interests - the state was literally unable to sustain itself.

There's so much you just don't address, Five Year Plan. It's like you tacitly concede defeat and jump to another ridiculous argument. The question you just posed is just about the only worthwhile argument you've proposed this entire thread.

-

You're so adept at trying to start ninety different subdiscussions
Five Year Plan
Hey guys, go over and check out the Soviet Union plan and then come back and read that *I'm* being accused of starting new discussions.

You have to remember you're dealing with somebody a lot more disciplined and focused than you, Rafiq. The issue we're discussing is whether you can characterize the class nature of the Albanian state. You keep wanting to tip-toe around that issue and change the discussion to everything else besides. But those other observations you keep wanting to make, don't mean much, in the absence of a conclusion about what all that says about the class nature of the state.

What was the class nature of the Albanian state?
Five Year Plan
Straw Man Plan might be good for self-praise and self-aggrandizement, but not much more. Do you actually consider being intellectually constrained, narrow-minded and festering in philistine ignorance to be "focused" and "disciplined". If you're not a troll, you're literally a child at best, you have the attention span of one and surely an eleven year old has better reading comprehension than you do. You are either unable to understand the most basic and rudimentary forms of logic - or you are deliberately dishonest. And quite honestly I think it's a combination of both. You're a Trotskyist, you're in a different world by which everything is reduced to. You are unable to understand things outside of your ideological protest movement - so you have to reduce it to a language only you can understand.

The problem here Five Year Plan is that you don't get to decide the laws of language here. Meaning, you don't get to decide what we are going to presume first, and then argue afterwards. I am not going to buy into, or adhere to your FALSE presumptions about for example: Albania being a distinct social epoch with a rigidly defined class structure that is historically distinct, rather than a transition phrase. I'm literally destroying you head on and you accuse ME of "tip toeing"? There isn't a motherfucker in the room more prone to tip toeing than Five Year Plan, who picks and chooses which arguments he wants to address, who sometimes completely fucking ignores the main topic of discussion and formulates a new straw man WHEN I BURN DOWN his previous one. I've explained countless times: You're asking a FALSE QUESTION in the first place, because Albania was not an affirmative social epoch. We know very well what the class nature of the Albanian state is not, and we know what the function of this state was LOOKING BACK today (abolishing the remnants of feudalism). But you want to know what else I've said? Five Year Plan thinks I'm dodging something, like I'm deliberately

trying to evade the question. I said, <u>because of the factors I mentioned</u>
I do not know the precise class nature of the Albanian state, I

said Ticktin had offered some decent insight **but what I do know is that most of the formulations, ESPECIALLY by Trotsky about the social nature of Stalinist countires are <u>UNIQUELY WRONG</u>**.

You don't know how logic works. Just because I know what something IS NOT doesn't mean I know exactly what IT IS. Do you believe in gods, Five Year Plan? I don't know everything about the fucking universe but what I do know is that all of the religious narratives in regards to it **are wrong**.

But go ahead, ignore everything. Talk about how I'm evading the discussion and starting new ones. Well fuck the parameters of Straw Man Plan's discussion, you don't get to decide what we presume. YOUR PRESUMPTIONS are false in the first place! One doesn't PRESUME that the ideology of liberalism is correct only to argue from there - NO, we attack the BASIS of argument. You can call that "changing the discussion" all you fucking want, but you're still infinitely wrong. You don't ignore everything I've said, and explained, and then continue to ask the same question over and over again like a fucking broken record. That's called trolling. The fundamental presumptions you have about the nature of the Albanian state is wrong, no it CANNOT BE CATEGORIZED AS A DISTINCT SOCIAL EPOCH. You said "Where did I ever claim Stalinist countries represented a new social epoch?", well if they were not capitalist, which we have established, and you refuse to acknowledge that they did not have a state which was able to reproduce its own existence in the long term, that these conditions possessed no long term viability - then you BET YOUR ASS you categorize them as a new social epoch.

Five Year Plan asks questions, I answer them, destroy his arguments, THE ARGUMENTS HE HIMSELF WAS ENGAGING IN and then what happens? He claims he wants to "go back to the source" and bring up the same nonsesne I destroyed maybe ten posts earlier? So what the fuck, is this like a cycle? In ten posts is he going to accuse me of evading the question of:

I would say that Hoxha taking power in his 30s and dying in power over fifty years later is somebody who was "able to reproduce his own existence in power over the long term." How long does a group need to be able to reproduce its own power in order for it to qualify as an exploiting class? 10

years? 40? 400? And where in Marx's texts do you find this criterion?

When I clearly addressed it with

I was waiting for you to ask that. It's actually not a ridiculous question. If we are talking about the lifespan of a single man and his political career, then I suppose you are right - he was able to reproduce the conditions of his own power right up until his very death. However if social conditions were defined by the positions of statesmen, then I don't think we would be Marxists to begin with. Perhaps it is you who should return to the learning forum, I'm sure you were there little over a year ago. You seem to be under the impression that the entirety of the Albanian condition was defined by the rule of a single man. This sounds like a Great Man theory of history to me.

The point is not "how long" they are able to reproduce their own existence. I do not measure their inability to reproduce the social conditions of life in the long term based on the short amount of time they ruled. Rather, it is based on the very nature of these societies: For one, mass cynicism is a defining characteristic of the impotency of the state apparatus to ideologically reproduce itself. Another problem was that their failure was recognizable at their inception. It could be ten years, or seventy, it does not matter - actually many have commented on the sheer wonder of how Stalinist countries were able to survive as long as they did. Anyone with an ounce of understanding of these countries can recognize they could not have lasted longer than they did.

Social epochs come to an end as a result of class contradictions - one class overthrows another. This was not the case in Communist states. They collapsed - they were not overthrown by classes pursuing their class interests - the state was literally unable to sustain itself.

If he's so anal about the fucking "real discussion" about the "class nature" of the Albanian state then why does he ask such questions and engage in the fucking discussion HERE in the first place?

First he wants to know the "nature of exploitation" in Albania, **check**, now it's solely about the "class nature" when I prove such a stupid question wrong? Keep going, Five Year Plan. Keep utilizing your magnificent ability to "focus" and "discipline" and I'll knock you down on your ass every time.

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Are the gigantic fonts really necessary?

Alexios

Yeah, they are. The entire premise of all of his arguments rests on ignorance of the content of my posts. So they're there, and I don't think anyone can fucking ignore them if they're that big.

-

he has claimed that he doesn't know what the class nature of the Albanian state was, while simultaneously

calling it communist.

Five Year Plan

Please pinpoint where exactly I referred to the *class nature* of the Albanian state as communist. Straw Man Plan, the focused and disciplined Trotskyist is destroyed in preivous threads and thinks that re-hashing the arguments in this one will make them any less bunk.

-

Please re-read my post. I said you identified the Albanian state as a communist state

Five Year Plan

All that means is the character of those in power as well as the distinct association of the Albanian state with the general phenomena of Communist states during the cold war - which entails a number of things on a political level.

That doesn't say anything about the class nature of the Albanian state, it doesn't say anything about the social nature of the Albanian state: Want me to shock you, troll? 20th century Communism in that same sense was radical-liberal in nature and not

communist. The child doesn't understand that words have different meanings in different contexts.

-

Five Year Plan probably thinks *Fascism* entails a specific MODE OF PRODUCTION, too. And he'll say "that's not what Communism means!" it has taken a different meaning as a result of the events of the 20th century. You want it back? Then hope for the revival of a worker's movement.

-

As I said, you think calling a state communist does not entail taking a position on its class nature.

Five Year Plan

It usually *entails* the specific and unique class nature of THOSE STATES as they existed. What it doesn't entail is the Communism Marx spoke of, as THE MEANING OF THE WORD HAS CHANGED AS A RESULT OF THE EVENTS OF THE PAST SEVENTY YEARS OR SO.

Now on a political level IT IS LOGICAL TO DEDUCE That they possess the same character of social relations but that DOESN'T NECESSARILY entail a class character as we do not refer to them as Communist in describing class relations!

-

If you think calling a state communist entails taking a position on the class nature of those states, why have you throughout this thread been repeating that you do not know the class basis of the Albanian state (a state you call communist)? You said very clearly in post #153: **"I do not know the precise class nature of the Albanian state."**

Five Year Plan

Because saying it was "Communist" doesn't tell us anything except the political, ideological nature of the state. Replace Communist with Stalinist. THEY MEAN THE SAME THING AS FAR AS THE

POLITICAL CONNONTATIONS OF COMMUNISM GO IN THE COLD WAR.

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I DO NOT KNOW THE PRECISE CLASS NATURE OF COMMUNIST STATES, I KNOW THAT THEY ARE ALL VERY SIMILAR AND FOLLOW A GENERAL TREND BUT I DO NOT KNOW THE PRECISE CLASS NATURE. WHAT I DO KNOW IS ENOUGH ABOUT THOSE STATES TO DISTINGUISH THEM FROM OTHERS WITH A WORD.

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JUST BECAUSE it "entails" a class nature doesn't mean I know what that class nature is specifically!

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Because the political meaning of the word has changed - in that it is, and was no longer associated with the interests of the proletarian class.

the political meaning of the word has changed

the political meaning of the word has changed

the political meaning of the word has changed

Notice how in EVERY thread where I talk about it - I refer to any potential Communism today to be a *New Communism*.

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My entire exchange with you here has been premised on me trying to ascertain your views on Albania under Enver Hoxha, Albania's state, and its society in light of your current existing understanding of what

communism is, what exploitation is, and what class is.
Five Year Plan
And I have gone over all of those things for the past billion posts tirelessly, I am beyond frustrated with your trolling. I have given you oceans of text detailing my positions on all of those things and you ignorantly dismiss all of them as "dodging" your questions. Any idiot can see I am addressing them head on - I am forced to elaborate, as I don't buy into the very presumptions you have to begin with.

-
Let's say calling them Communist states was erroneous because they were not "real" Communists. Well there is truth to that, they were ideologically radical-liberal in nature and Communism is a specific ideological manifestation of the interests of the proletariat distinct from liberalism and the presumptions of bourgeois ideology (and historically we have only seen glimpses of it in the 20th century, like during the Russian civil war). What are the IMPLICATIONS to this? That it is useful to make Communism a political correct category whereby we "correct" people who call these states Communist, **even though we know what they mean**? What I am concerned here is not an inability to answer the question. It's the fundamental implications you will derive from me answering the question.

So in a previous thread, in order to avoid this I claimed sure, I can call the Soviet Union a communist society because it is distinctly the offspring of a failed communist movement, a failed communist revolution. I claim that for those reasons it is understandable why they would be called such societies.

What other implications are there? That we "distance ourselves" from the whole experience and claim that isn't "our" Communism? I don't know what "our" Communism would look like, what I do know is *why* those societies failed and that the Soviet Union was as result of "our" endeavors as Communists.
-
the end-goal of our political struggles: communism.
Five Year Plan
So a state of affairs to be established, right? We've had this discussion and it encompassed, mutated every which way. Re-hashing it is not going to make you

correct. Anyone whose interested can check it out. I think Trotskyists agree that Communism failed because the revolution could not spread. It's not that those in power were "doing it wrong" just that they were unable to.
-
The point is to clarify what we mean when we say **that we are fighting and struggling to <u>establish communism</u>** in our various movement activities.
Five Year Plan
This is golden. I love this. A perfect Freudian slip.
-
You: "You're a Trotskyist, and your definition of communism is wrong."

How is it a Freudian to slip to say that we fight, in our movement activities, to establish communism (on a global scale, in my case, since unlike you I don't think it can exist in a single country)? I would love to know.
Five Year Plan
I think I've said enough honestly, people are free to look through the thread themselves.

Anyway, I didn't say that. I agree with, vaguely, the Trotskyist consensus that the revolution failed because it didn't spread. I wasn't being sarcastic, or poking fun. What I'm trying to say is that even if those in power genuinely wanted to change the social foundations of life, or "establish Communism" (which is really something I believe in Albania's case, here I don't buy into this false cynicism that they "just wanted power". Truly I believe a man like Hoxha was ideologically motivated, by Marxism Leninism. I know that's not much, there are religious fundamentalists who are ideologically motivated too. But still.) they couldn't have. The point I was trying to make is that it wasn't a matter of policy.

I think it's a good Freudian slip because it indicates how ridiculous your understanding of Communism is. Marx specifically referred to Communism as not something that is to be established, but a movement that derives from the present circumstances of life. Our goal isn't to "establish Communism" as Communism as an ideology entails a greater goal - the dictatorship of the proletariat. There is no worker's struggle, none the less a worker's struggle that has reached a mature and battle-hardened level that could possible conquer the state presently. So really, it's about where your priorities are. But again, we've had this discussion.

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Was FYP Lucretia after all? I had that impression.

Also, what crap.

Herr Unrat

Lucretia was banned for apologizing for George Zimmerman. I don't think that's crap.

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That isn't the issue. The issue is that Ismail works behind the scenes to get his political opponents banned.

Alexios

Then why aren't I banned, because of our giant quarrel two years ago? Granted, I had some delusions about it but there is no real evidence to suggest Ismail actively worked to get me banned. There were already mods and admins (not to mention users) who were suspicious of FYP. I didn't reserve such suspicions because I had no evidence, and I wasn't presented with anything to suggest that, given I never payed attention to lucretia.

Re: **Circumcision Discussion (split from**

FGM thread)

circumcision is quite common for American Christians, both catholic and protestant. I'm not sure why they differ from Europeans in that respect, but any disdain for religion in those posts are more likely to be aimed at Christians rather than Muslims since the poster is from the US

Ethics Gradient

Here in the U.S., from my experience it is rather rare to hear about someone (who is male) who is not circumcised. I know I live in metro Detroit and there's a significant Muslim population but I don't live or work around them and I didn't go to school in any of the areas with a significant Muslim population.

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Circumcision originated in the United States through the myth that it would lead to a decrease in male masturbation in the 19th century. Over time other justifications for male circumcision were developed, with claims that they can prevent disease and so on.

Re: **To each according to his deed?**

[12]I am middle aged. I have been involved with revolutionary politics since I was a teenager. During this time nobody has ever addressed me with this argument.

Devrim

I think that's very interesting actually. I think that goes to show, if anything the unchallenged hegemony of bourgeois ideology today as a result of the absence of affirmative class struggle.

12 As a Socialist/Communist I have always encountered the typical "binman - doctor" argument (always that exact example as if it has been beamed into peoples' minds).

Red Star Rising

Re: **Communism Today**

I know a lot of people who are detractors of communism because they are ill-educated. I am not saying we should reform communism, but would it be beneficial to write a new Communist Manifesto to better explain the purpose of our movement, condensed and able to explain Marxism, Leninism, collectivism, anarchist communism, and so on. This would not replace anything, but rather act as a supplement and a broad statement of what our beliefs and goals are. **Red Warrior**

Writing a new communist manifesto entails a living, breathing communist movement to already exist. If there is no spectre haunting Europe, what's the point?

Re: **Male Monogamy?**

What purpose does it serve historically? I know that for women it's important in class society for them to be monogamous, so it can be known which men the children belong to and property relations can be maintained, but why is it expected (not nearly to the same extent, but still a little) for men to be monogamous in many societies?

The Fundamental Attribution Error

Polygamy was a common feature of most societies in the past few thousand years. Western monogamy has its origins in antiquity, where men were legally prohibited from having more than one wife in order to increase the chances of acquiring wives for lower ranking men. It is largely cultural, whereas sexual relations themselves, which entail the sexual role of females is social.

In capitalism, it would be unnecessary to have more than one wife anyway, as the role of marriage was to pass property to an heir.

Re: **Why are certain specific patterns so common in the universe?**

NOTE: I'm not just talking about in biological organisms. In some cases I am, but that's more understandable I think. For example, lets suppose that a flower modeled after a Fibonacci sequence attracts more bees or something like that (made up example, just go with it). If it's in accordance with the principles of evolution, then it's a little less puzzling to me, since certain geometric compositions are obviously going to have an advantage over others in life for different reasons. However, that said, I still don't understand WHY Fibonacci spirals are evolutionarily advantageous in nature in so many cases. And there are A LOT of cases: http://wellaware1.com/docs/ear/fibonaccipdf.pdf

But we don't just see this in life. We see this throughout our universe and in non-living things. Even hurricanes and universes often resemble Fibonacci spirals.

The Fibonacci sequence isn't something anywhere near as simple as a simple triangle or circle. Although it can be easily understood what the sequence is with a few minutes of research, the sequence itself seems much more mathematically complex. Now, we have a lot of sphere-sh things in the universe too. But a sphere (or something close to a sphere) is a fairly simple shape and forms due to gravity pretty easily, so I'm not extremely surprised by this. But what when something as complex as the Fibonacci sequence is repeated over and over again in the universe, I have a hard time believing that it just happens by sheer chance, at least given my current understanding of the matter. It seems that there must be some specific reason why this pattern, and other equally complex patterns are so ever-recurring in the universe. So my question is, what is this reason? Why do we see such specific complex patterns and sequences recurring so much in the universe? And why is it those patterns and sequences rather than the other equally complex/simple ones that aren't seen extensively in nature?

If it were just one force acting upon these things forming these shapes, then I'd understand the tendency for these things to form better. But when we've got radically different types of forces like gravity and evolution (yes I know evolution isn't a force in the same way that gravity is) forming things based on the same, relatively complex patterns over and over again, I found it really confounding and hard to conceive that this just happened by chance and that there isn't some hidden unifying force behind all of

it (note: not suggesting anything supernatural or "godlike", just some hidden physical force or principle of organization in the universe). Can someone please help me understand?

Skyhilist

It is important to recognize first and foremost that we perceive patterns and consciously attribute them names and so on. What I mean is that the patterns were first, our perception is secondary. Meaning something like the fibinachi sequence is a name we attribute to an identifiable pattern, it was not developed from pure thought.

The same goes for shapes. The universe doesn't care about our consciousness.

Re: **In your view, what is the biggest**

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challenge to the Revolutionary Left today?

There are an infinite amount of problems. All of them come down to the state of the Left itself. The Left today is a protest movement that has accepted the infallibility of capitalist ideology. It is a Left that has lost its own heart, which is a parody of the historical Communist movement. The Left today, above all things *fears power*.

Another problem is that there are reactionary and petty bourgeois trends that overwhelmingly plague the Left, so much so to the point that all identification we could possibly have with much of the Left is solely cosmetic. Because the application of 20th century Communist ideology in the 21st century is reactionary - the only place something like Leninism has today is to serve a reactionary role in the totality of capitalist politics.

Notice how it is almost indecipherable to identify what it actually means to be part of the Left with the ability for (Leftists) to assume every which position. We can support reactionaries in the name of anti-Imperialism. We can support Imperialism in the name of progress. The Left has lost both its head and heart and the absence if a single, uniform Communism has destroyed the Left. Communist ideology derives from existing premises - and it is written with the blood of the worker's movement. We can only conceptualize and formulate a Communist universe (ideology) through the struggle for power by the proletariat. However the class struggle is not going to pick up. It will go through a series of bizarre fluctuations, always muddied with reactionary petty bourgeois ideology only to bring it once more to its knees. The proletariat today is ready to fight - mark my words the time for Communism is *precisely now*. We no longer live in the 1990's, degenerate ideologies today have formed formidable challenges to bourgeois liberalism. What's the point? The point is that the Left sees the subject, be it the "working class" or "the people" as an external subject that will carry out its Utopian aims for them. There is no 'other' which will restore our glory and rightfully assume the legacy of Communism - our whole legacy is at stake and we throw it to the dogs of superstition. We have already seen what 'the people' are doing on their own - modern emulations of Fascism and degenerate bourgeois ideologies. Dissatisfaction with the existing order never organically presumes and upholds the

order (in retrospect to a previous one).

It is not enough to be a Marxist. Often Marxism today takes a strictly anti-political character prevailing almost solely in universities. What we need today is real Marxist politics and the merger of Marxism with the worker's movement. Marxism without Communism is blind and dispirited. We must cease to step into the abyss of obscure identity politics with all such bizarre, carefully crafted and specified formulations and return to our roots: We must re-conceptualize Marxism, we must seek a careful return to classical Marxism and understand Marx *in response* to Hegel who without which there would be no Marx.

To his deathbed Marx, for example, presumed many things solely introduced by Hegel. To do away with these presumptions is to do away with Marx himself.

It is ridiculous for anyone to say Communism can be casual and simply a rational deduction by the proletariat. Those who trivialize the ferocity of Communism do not recognize the power of ruling ideology. Instead they reinforce it by presuming its most basic presumptions. If Communism does not encompass the heart and soul, if Communism does not *possess* (I say this unapologetically) our deepest sentiments it does not exist. Communism is not adhered to as a result of basic logic or careful reasoning. Communism *is an ideology* and ideology constitutes a distinct universe. The desire to radically change the fundamental relations of power, *the stormy alterations of revolution* - as Lenin called it, can never be sustained by rationality or modest deductions alone. This pervades in our deepest sentiments, Communism is the truest expression of universal love, political love - *and at the same time* the scorching fires of hatred, the hatred of the damned, of the exploited against the exploiters.

The Communist spirit entails our ideas *in relation* to our social being. These cannot simply be developed by self consciousness or recognition of facts but a thirst - a thirst for real action. It requires *real belief*. A Communist who does not understand this is like a secular Jew who still refrains from eating pork out of the most basic, deep and tacit superstition. *We know*, but insofar as it affects our actual, immediate reality? (rather than an ABSTRACT reality).

Membership dues

Though I do recognize their necessity, I can see quite well how they appear completely off putting to potential members of parties that demand a monthly fee. In this completely and absolutely commercialized world, it inspires feelings of cynicism and dishonesty. In a time where the Left can very well be called dead, do parties have any right whatsoever to demand membership dues, at this point? Should parties be looking for other sources of income?

Or, alternatively, request membership fees only after a certain amount of time you are active within the party.

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Rafiq, have you ever been a member of a political organisation? They need money to operate, and short of growing a money tree, dues is where it comes from.

Quail, I think changing your name was a mistake.
Devrim

I don't believe I posted anything that would allow you to infer that I do not know this. Of course they need money to operate, of course membership dues are at the moment the only form of sustainable income, I simply am talking about prescisely how they ask for them. When you want to join an organisation and you''re immediatly hit with what looks like a cheap subscription model for some weight loss program, it can be very off puting. Recognizing the honest intentions myself, for a worker who is only remotely class conscious this could induce a very cynical attitude about the whole thing.

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Though how romantic it would be if circumstances allowed parties to obtain revenue through more creative means, as the Bolsheviks did around the time of their formation

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The reason I am reluctant in talking about whether I have been in an organisation... Is because I do not feel as though such an organisation is wholly reflective of my views. I don't want to identify with them. Since you are so inclined to ask, I am a member of the Detroit branch of SPUSA, because of its historical status, it's relative neutrality which allows broad discussion with other leftists of different stripes. Needless to say I am not impressed, and have a great many qualms with almost everything about it, in a way not unique to the SPUSA but communist organisations in the 21st century as a whole... Because of how relatively broad the spusa is, I feel like these problems are less significant.

Granted, it is the only organisation I have ever been in. I don't go to rallies and mainly just attend meetings. I think the problem with most organisations today is prescisely the necessity of being an intellectual. They are incapable of being a mass movement which attracts workers not based on commitment, but on immediate material necessity. The Bolsheviks were not some club that workers joined because they were intellectuals... They joined because the Bolsheviks were a sophisticated force of class struggle with real social application. This is something I've delved much deeper in, in previous posts. In short, organisations like the ICC,

countless Trotskyist parties among almost all others are DISTINCTIVELY petite bourgeois in nature, NOT in the social composition of its membership but in the social nature of the organisation itself. A radical organisation should not be constituted on sound positions with no real application, but on tenets that constitute the organisation a

real social force. How pathetic it is for so much drama - splits and purges to occur over things with no relevancy to the success of a movement, over things that have no real effect on anything. This should be damn obvious had not our counterparts not been blind by interpersonal dramas and fantasy riddled mental masterbation.

That's why I joined something so neutral - we need movements, organisations like this. But hey, what do I know, I don't have any experience in 'real struggles', perhaps if I acquired some I could then sit beside you on your high horse to patronize some other poor sod unconvinced of the modern left's effectiveness, all the while our historical legacy... Tradition - our essence as Marxists is defiled by those in power.

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Without appealing to the general masses and only those few highly specialized class conscious workers, you dig your own grave. Nay, you are already dead.

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Jessica Mitford was party fundraiser in oakland during the war and after during McCarthyism, and she noticed a few issues in the system, such as the single-minded search by the leadership for "results" in membership count and income from dues, without thought as to how these were achieved and at what cost to principle (indeed their principles were rather unclear).

One major way of fundraising was to organize concerts with Pete Seeger and the Weevers, Lead Belly, Woodie Guthrie, and others, but Liberals have proven since (live 8, etc.) that they have cornered the market in this arena.

Of course some parties convinced themselves (or were convinced by FBI infiltrators) to sell drugs, and in a drug war the results of that are obvious non-starters.

Another concern was opportunism from those who saw the party as a potential investment when it looked strong. One businessman regularly contributed $500 at a time to Mitford and the party, and kept a stuffed drawer full of signed receipts for the contributions in hopes that this may one day impress a new world leadership.

This history suggests that the concepts of party organization must be rethought, so that a future movement does not resemble a cultish money scheme on one hand, or in the case of its sixties counterparts, a dazed and confused mess.

Turinbaar

It's good that you mentioned cults... The same circumstances that bred the phenomena of UFO cults in the U.S. bred the New Left.

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But I say quite clearly that the modern left is completely ineffective. It is not that I am unconvinced that it is effective. On the commentary, I am convinced that it is ineffective.

Where does that take us though. To things like the following?

This is essentially meaningless drivel. What does it mean to say that these organisations are "DISTINCTIVELY

petite bourgeois in nature, NOT in the social composition of its membership but in the social nature of the organisation itself"? Now I agree that, as you say, they often have no application, and I would agree with you about their lack of relevance. This does not mean that they are "DISTINCTIVELY petite bourgeois...in the social nature of the organisation". What does this even mean? It is just empty phraseology.

There is obviously a huge problem with revolutionary organisations as they exist. What is the solution though? To complain about dues, and join the SPUSA. I think not.
Devrim

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They are petite bourgeois because they as organisations are so politically irrelevant that they are nothing more than independent clubs with no movement or place in proletarian struggle. They are thus almost reactionary - they oppose things as they exist, but not within or from the current circumstances of life - or capitalism. They stand as spectators outside the field of struggle... As the petite bourgeois does in protecting its interests against the hordes of masses and excesses of things like finance capital. It would not surprise me at all if some resorted to merchandising to sustain themselves. what distinguished early organisations from organisations now, is that one hundred years ago there was a complete unity between these intellectuals and the workers movement.

I don't care to complain about membership dues. It's not a problem for me. I was talking about them pragmatically. If organisations require workers be as highly specialized and advanced ideologically, intellectually as a student, they should not exist. Of course leadership, direction is something else entirely, as Hegel said "philosophy (or in this case Marxism, whatever) should hope the people rise to it, but not lower itself to the people. The point is that this also addresses the immediate needs of the proletariat.

Secondly, I do not formally identify with the SPUSA. I have not yet a single person whose politics I detest, I am absolutely repulsed by "democratic socialism" and grassroots democracy. I joined because I wanted space of discussion and engagement that went beyond this website or academic settings, no matter my dissapointment. I do not vote, participate in demonstrations or anything of that nature. I can hardly be called an active member. During the early 20th century the SPUSA was a force of class struggle and Eugene Debbs himself is a celebrated hero of the proletariat. My knowledge of the organisation historically extends thus far. I was under the impression the party was multi tendency, but in my area this

makes little difference.

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Care to start right from the beginning cause you're not making any sense whatsoever?
And can we have the notion of the "petite bourgeoisie" as a *meaningful* notion still, perhaps?
LinksRadikal

Before I begin - If you're not going to genuinely and honestly read through all of this thoroughly, then skip to the last segment, I suppose.

Marx recognized the petite bourgeoisie as a reactionary class, whose interests are independent from that of the bourgeois class and the proletariat. While the proletariat and bourgeoisie's interests are diametrically opposed, they oppose each other in correlation with developments in capitalism, or *in correlation* with the chaotic movement of capital. The petite bourgeoisie,

conversely, seek solely to preserve themselves and their obvious economic interests (whilst, for example, the capitalist is willing to put much at stake in service of capital). If you are aware of the petite bourgeoisie, both in their social and ideological nature, you should know precisely about what I am talking about.

I can only be frustrated with you and how you approach to reply to my posts. What Linksradikal attempts to say, is that I mean to say they are petite bourgeoisie solely because they are politically irrelevant. He is literally taking phrases out of context and attempting to argue with them as such. It's **beyond** frustrating.

What I mean to say, is that **if these organisations are politically irrelevant**, if they do not exist as real forces of class struggle neither in the field of politics or economics (you know, unionising, whatever) then what can we categorize them as? **Okay**, let me rephrase myself. If these organisations were not formed in correlation with real manifestations and outbursts of proletarian struggle (or if they do not remain so), **if they do not represent the interests of the proletariat** that exists as such and is opposed to the ruling order of things (in other words, something akin to the labor movement of the early 20th century, several 'organic' worker's struggles and so on) then what place do they have in the social order of things? Everything has a place in capitalist social relations, even things that are marginalized and have no direct place still have a place. (Side note - I do not mean to say all organisations that did not form 'organically' were not proletarian in nature, organizations compromised of skilled Marxists still were unified with this proletarian movement

and directed it, engaged it, and so on).

So we have already established that they are not relevant with regards to proletarian struggles, they are not genuine political organisations. They still do, however, generate a measurable amount of income, and they still are perhaps "owned". Now, no matter what precisely they do with this income, for all I care they could set it all ablaze. *That does not change their social nature*, just as it would not make a difference if a shopkeeper were to throw his profit down a well as far as his class nature is concerned. It might sound silly that radical organisations are nothing more than business schemes, and it does, I'm not trying to say that. Some - most of their leadership is compromised of honest people. But that doesn't make a difference, it is possible, after all, to be *unintentionally* petite bourgeois.

-

Maybe this is not getting off track after all - Historically revolutionary parties collected membership dues *as a result* of their clear existence as forces of class struggle, and now, **we are told that the emergence of (said organisation) to be a force of class struggle will be a consequence of collecting membership dues**. Is the difference not clear?

-

Links, honest question: Are you reading my posts or skimming through them and attacking phrases, rather than the argument as a whole of

which it is apart of? You're taking things out of context.

No, the entirety of your argument is based on this idea that political irrelevancy, itself arising from, to quote you:

...which is problematic on so many levels, the most important of them being the silly, groundless analogy this is based on ("...as the petite bourgeois does").

Here you're comparing a political organization with a social class. That alone should make you pause and examine your thoughts more closely, but that won't happen, will it?

LinksRadikal

Links, I agree completely that this would be wholly ridiculous. Political organizations *are not* social classes, they represent the interests of a class (even if their members are not composed of that class). To identify political organizations in terms of their relationship to the mode of production, as directly economic is nothing more than confused. There's absolutely no doubt about that.

So, this would lead us to either two conclusions - When we say that a great majority of the Left today is compromised of petite-bourgeois organizations. The first one, would be that they represent the interests of the petite bourgeois class as a whole. **This is not what I am trying to say**.

The second conclusion - the one I thought would be obvious - is that they are **not** political organizations at all. Oh how outrageous this really does sound, considering their vigorously sectarian nature and apparent *obsession* with politics, nay? Well undoubtedly, it would be ridiculous to say that these groups are not familiar with politics, or have nothing to do with it. But they aren't **political** organizations, if we define politics as expression of power by different interests. These organizations represent no specific class interest. Because they are not political, they then possess a specific social relationship to capitalist production - despite their irrelevancy and impotence (that leads you to say "they have no place in the social order"). This places them closer to the petite-bourgeoisie.

Now I'm trying to respond to your arguments accordingly, so don't assume that this is all I have to say and respond, as a matter of fact, **don't click the quote button until you have read my entire fucking post**.

I'll give you a clue: to label them as petite bourgeois is beyond lazy thinking and phrase mongering. It's mere bullshit.

They don't have any place really, and that's what seems so unimaginable to you.

Well, if you consider the ideas put forward, then yes these orgs place themselves in outright opposition to it all

LinksRadikal

I'll give you a fucking clue, you dolt, arriving at conclusions about my posts because of the connotations surrounding 'petite bourgeois' as a derogatory term among the left is *beyond* fucking lazy. It's so cute to see you accuse me of laziness, and yet you're literally talking **with** your ass. It's not that you're close minded, it's that you literally fail to understand what I'm saying because you associate what I am saying with arguments, positions, whatever that **you have seen before**. I assure you here, I am wholly unique.

You're not a stupid person. Well, you might be, but you're not terribly stupid. You are capable of understanding what I'm trying to say with the knowledge that you have about the subject at hand. Of this I have no doubt. How do I arrive at this

conclusion?

You said this: *Well, if you consider the ideas put forward, then yes these orgs place themselves in outright opposition to it all*

You managed to sum up exactly what I was trying to say, in a way that is more clear and precise. This is beyond ironic. Freudian slip? This is exactly what I mean when I say *they do not operate from the current circumstances of life* - they do simply stand in opposition **to it all** but they are not a manifestation of the interests of a class which is *part of it all*. *The embryo of Communism is within capitalism*...

In other words:

the conditions of this movement result from the premises now in existence

Marx

They do not result from the premises now within existence, but links, you sorry bastard, was Marx trying to say that the movement would otherwise inhabit a spiritual kind of dimension? *Why the fuck would you say that*? Maybe you're actually stupid, after all.

I'm not trying to confuse anyone. There's no reason to make these obscene twists about my posts, sometimes, I say things that could otherwise be said simply and plainly - the words often escape me. However, you all should know very well that I wouldn't, for example argue something as stupid as:

mean that the folks from ICC inhabit a different dimension, a spiritual kind of a dimension

LinksRadikal

Whether you're dishonest, or really just incapable of adequately responding to me, I don't know. I don't care either, go fuck yourself.

So let's ask this very straightforward question: what constitutes their social nature?

Is it class composition? Nowhere at all did you even bother to mention it. So, it can't be it.

Is it the *direction* and the i*deological content* of their ridiculously limited activity? Can't be it either cause as far as I know, such groups are the last to *really* pander to the petite bourgeoisie (mostly speaking about the ICC here). It's not that, far from it.

LinksRadikal

Their social nature is constituted by their social relationship to production. No matter how insignificant, no matter how little they impact the social order of things, this does not change their social nature. Are they relevant enough to actually represent the interests of the petite bourgeoisie? Of course they are not.

They are petite bourgeois insofar as they exist as anti-political organizations. *Lenin*

has a special term that might be relevant - the declassed petty bourgeoisie.

Keep in mind I mean their social nature as organizations, not their class composition. The Nazi party, for example, was primarily composed of workers. This does **not** mean they were proletarian in nature (I'm not arriving at the same conclusions here - I'm just saying class composition has little to do with anything - it is a confused analogy no doubt). But this isn't what we're arguing about.

Think, for example, of an business dedicated to creating historical re-enactments that charges a modest fee to participate, like American civil war battles. Sure it's membership might be constituted of proletarians, or may be not. But the organization as a whole, represents a specifically characterized relationship to the order of things, no matter how minuscule or irrelevant. I've already established that they do not 'pander' to the petite bourgeoisie and do not politically represent the petite bourgeoisie as a class. The point, Links, is that they are not political to begin with in any meaningful sense - their politics has no place in current conditions - it may very well be role-play.

and you might as well apply this to yourself, you as well stand outside this field as a spectator...so what should we make out of this, that you're almost reactionary? Or is it that this high minded reasoning is only applied to organizations and *not* enlightened individuals?)

LinksRadikal

Well, if someone were to characterize myself as a political organization, that surely would be ridiculous. It's funny how you attack everything without context - these are not definitive arguments, they are factors which contribute to the greater argument. I surely do not posses petite-bourgeois consciousness, as these organizations do. And before you accuse me of contradicting myself, I am not. They *oppose* or are *withdrawn* from the struggle between the proletariat and the bourgeoisie as pseudo-political organizations.

Anyway, as you can see nothing here was based on taking stuff out of context.

LinksRadikal

This is nothing short of a lie.

Oh it doesn't seem silly at all and some of them are really such things. Remember the US SEP? Oh yeah. But you can't lump in indiscriminately every political rump here.

If you're really making the case that such formations run businesses which turn a profit, then sorry but I could not really gather that from either reading the post I responded to (nothing about that), or almost the whole post I'm responding to know except this final paragraph. But then you could've made all of this fucking mess into one paragraph saying "look David North".

From what I gathered about and through the interaction with the ICC whom you've included here, it makes no sense to level such an accusation really.

LinksRadikal

Here's especially where I want Devrim to look.

I'm not trying to say that. Some - most of their leadership is compromised of honest people. But that doesn't make a difference, it is possible, after all, to be *unintentionally* petite bourgeois

Rafiq

I literally said exactly this. Somehow, however, I expect everything of meaning and substance in this argument will be lost in the abyss of Link's interpretations, and all that will live on about my arguments is only and exactly what he wants to address and make of them. Whatever. As I've said before, they are there, everyone can see them and properly understand them.

Actually wait

You started talking about them 'being petite-bourgeois in the social nature', and now you have realised that this wont fly, *you seem to have ended up talking about their organisational nature, and their financial activity*

Devrim

How are these things independent of each other. Their "financial activity" has everything to do with their social nature as organizations. How can an accusation of their social relationship be established without taking all of those things into account? I'm not "all over the place", *I'm explaining myself*.

I have held the same position throughout this thread, that I have always held. You don't see that, then go fuck yourself.

-

You can go ahead and be content in delusional superiority in organizations like the ICC, the old Left has no place in the future of Communism. The movement of the damned - the heirs to the legacy of the revolutionary proletariat will establish a real superiority - legitimacy through conquest and blood. In no more than weeks of their ascension, they will already have triumphed you in every meaningful way - through arising out of today's conditions solely. It is one thing to be content within your own pathetic intellectual conditions and terms - and another to be *historically content*.

-

People don't respond to my posts. They deliberately try to argue with them for the sake of arguing. This mentality of arguing because you have some kind of

predisposition towards me completely skews and destroys any meaningful understanding of my posts. It's not that they are misinterpreting directly on purpose, but that they are scanning my posts vigorously and aggressively and trying to discredit them instead of trying to understand them patiently and calmly - for whatever fucking reason . How do I know this? Because there are users here who have in the past understood my posts well for what they were - even in the midst of users like Linksradikal misunderstanding them. Why are their interpretations wrong, and not Links's? I'm not going to like anyone who disagrees with me by default, that is a given. What I don't appreciate is being patronized and accused of holding positions I do not hold, of saying or meaning things I never meant. Argue with me, by all means, **but understand my argument first**. I will never be able to phrase anything to *everyone's* satisfaction because again - some have negative predispositions toward my posts - and then others will flock based on how they painted my post. It's straw man at it's purest.

My argument is that these organizations are distinctively (among previous political organizations) petite bourgeois. There is no misinterpretation there. The problem is *what this actually means* to everyone here.

-

I don't know if I've yet made this clear either, but this is not an argument for spontaneity - I firmly hold that the revolutionary proletariat cannot exist without a strong, disciplined political party compromised of specialized Marxists and

revolutionary intellectuals to direct it. This I have always held. The point, is that this arises from the premises now in existence, I cannot but stress the importance to re-conceptualize on every level how the Left will conduct itself.

-

Well synthesis, as it turns out, this is exactly the case.

Rafiq, why is Die Linke or SYRIZA or SPUSA the enemy? Why aren't they "distinctively petty-bourgeoisie" (of course, assuming that pb is to you what the word "fascist" means to the typical leftist - anything you don't like).

Remus Bleys

The SPUSA - at least the Detroit section is petite bourgeois. A lot of what I say now comes from my experience with them. This is a problem with the Left in general. What makes them unique is that they are allegedly multi-tendency, like this website. However this is far from the case in practice. There's a lot of scum here, Remus, and yet you're still here.

Nothing is ever so rigidly characterized. Do I think there are real factors which make pathologically many Left organizations petite bourgeois in their social nature? Yes. Does this affect their positions and their attitude towards the current state of things. Absolutely. Whichever came first, varies based on different circumstances.

As for Die Linke and Syriza - they are two different parties. Die Linke may be many things, but it is a political party. Not because it participates in elections, but because it is able to form real political positions that encompass all social and cultural issues in modern capitalism. This is something I believe to be significant as far as the Left goes.

Syriza right now is a bourgeois party, of that there can be **no doubt**. However as I have said before they potentially lay the foundations for a real proletarian party. But Syriza is also a political party whose positions, no matter how immature, soft - are again formed as a result of the current conditions of life. Don't you dare accuse me of apologia.

You all have to make up your mind. First, I am this bloodthirsty madman who at every instance wants an excuse to call for the mass murder of others, and now, I am an apologist for Die Linke and Syriza - organizations you would expect I would wholly denounce and damn to the fires of the revolution, because I have a violence fetish. And why do I spare them as such when I am so keen to denounce others? This is what you must ask yourselves.

-

And for the record, I don't mean to say every fucking Left organization is the **enemy**, merely that they are not the solution. Some lonely delusional Trots or pompous Left Communists are hardly worthy of such divine wrath - poor sods, the lot of them.

-

after I've in great detail attempted to summarize why they are petite bourgeois, this is what I am met with?

I'm not unique. All of my positions have come from understanding that of others - nothing is unique to myself solely. I am just as much a plain bastard as any man, I have never thought otherwise. But the allegation that these organizations are petite bourgeois - in the manner that I am arguing they are, is unique in that it is not an argument you can address based on presumptions you have from addressing other arguments.

It's so frustrating. I already stated they do not represent any class interest, because that would make them political, which I have said they are not. In practice and in principle they are anti-political, because they, as you have said, oppose it all. What Marx was trying to say when he said that the movement derives from premises now in existence was not that the movement addressed real, current issues. All movements do. But that they are a *result* of premises now in existence, or the contradictions of capitalism. There is a huge difference, and overlooking it is beyond lazy. Really your anti-philosophy stance has rendered you to the point of ridiculous.

As for Lenin, he EXPLICITLY stressed that the proletariat without direction from the revolutionary intelligentsia subordinates itself toward the bourgeoisie. He is not speaking about the class composition of left communists in his text, but the class nature of their views. I highly recommend you read it, now that you mention it. It's so ignorant (and this is a word I try to avoid, but I can't) - for you to say this refers to criticizing Russian communists based on their class composition. As if Lenin was ever a proletarian.

-

The book is Lenins polemic against Left Communism,
https://www.marxists.org/archive/len...918/may/09.htm

Read it.

It's almost laughable to say that this isn't relevant. What the fuck are you talking about? This has nothing to do with their class composition. The fucking title itself reads "and the petty bourgeois *mentality*".

They are not political in nature, and 'theoretically', if we can call it that, are anti-political, the social force for which their views, positions can be validated, and

utilized does not exist (anymore) they thus are incapable of forming political positions - and can only oppose politics as a whole. The ICC has produced some good articles, the problem is not so much of what they oppose (when they criticize others), but their affirmative positions, in other words their

abstract, meaningless solutions (Like: the only solution is that which is beyond today's context). This is a left communist problem in general.

-

Perhaps owning businesses or opening communist businesses **sirz345**

If the proletariat were simply able to, by their own will start up businesses they would not exist as a class. Furthermore this is simply asking for the mass subversion of communist organizations into petite bourgeois ideology. Though I suspect this is already the case for many.

Re: **Arming the Kurds: Bad Idea?**

Even if the Iranian - Syrian bloc comes out victorious what we should expect is a fundamental change in standards. Both of these countries, having changed their standards of their enemy will naturally give "concessions" - what we can expect is the astronomical increase in religiosity for even the secular Ba'ath state. If anything, Saddam has proven this to be very possible. ISIS is a victory for Islamism with or without a long-term victory. They have put new cards on the table which evidently Liberalism is unable to properly confront. They even admit this - Nigel Farage, a reactionary politician said, to paraphrase that British soldiers will not win fighting against Islamic fundamentalism (this has largely been the consensus of European pro-russia neofascism). So if those in power are openly conceding that they cannot fight Islamism - the implications are clear. Only Communism can save anything that is worth saving about Liberalism.

The kurds are relatively progressive and are not likely to succumb to Islamism - however they remain fervently nationalist with absolutely no potential of universalizing their standards on, for example women in Arab countries like Iraq. I think that we have yet again reached another deadlock where I say very soberly that Communism is the only real weapon that can bury the facade of Islamic revival in the dustbin of history - just as it was the only weapon against the facade of 'national revivals' like Italian and German fascism in their strive to return to the glory days of the Roman Empire.

It is fashionable to go around and call everything Fascist but ISIS is a dead ringer. The Taliban in Afghanistan simply organized and re-asserted the rule of landowners, but ISIS is not a modest national party. ISIS proclaims to have long-term and very over-reaching ambitions that make them especially different from something like the Taliban. Furthermore they are not transforming anything on an economic level and are presiding over areas which were relatively developed. ISIS

is the most pure modern emulation of Fascism, the facade of national revival (With Islam perceived as its own nation or 'umma'), this faux grand spectacle of world change like the thousand year Reich, mass mobilization, and so on. It's surprising that no one can see this. ISIS looks a lot more like European Fascism than any caliphate in history, that is for sure - this is evidence that they DO have a place within the global paradigm of capital, or at least their ideology does.

-

What people do not realize is that despite this grand spectacle ISIS is not changing anything about the fundamental social foundations of life. No return to the social period which the previous Caliphates presided over - they claim that their ideology is perfectly capable of presiding over life *as it exists today*. This makes them *distinctly* fascist.

-

Oh my god thank you for writing this. IS-Islamism does indeed resemble fascism in some characteristics, for example the fusion of feudal and capitalist concepts, radical antimodernism and some sort of Naziesque collectivism (the Ummah - the Volksgemeinschaft).

BIAZED

And quite honestly it's something we shouldn't trivialize either. IS might fall tomorrow but the underlying tendencies and the ideology will remain alive and well. Especially in this character - just think of the notion that everything, the past

two hundred years from the French revolution to now has all been a sham, that the whole modern experience is one big rotten apple in history. As Communists today, I think if there is anything that should summarize our immediate position - it is the defense of modernity against both the reactionaries and postmodernists. A fundamental principle in Communism is that the legacy of the modern era, despite everything, despite all the disasters and horrors is still worth fighting for as claimants to modern history.

-

The dichotomy between oppressor nations, and oppressed nations is wholly unscientific and only reinforces the legitimacy of national identity and consciousness - especially in instances where nations do not constitute an actual social class.

-

Im not pro islamism, im simply stating that it's wholly different from fascism. Islamism wouldnt exist if the ottoman empire wasnt carved up between european powers. If national self determination has been observed for the past hundred years, people in these regions wouldnt be attracted to HAMAS nor the muslim brotherhood, nor the Ayatollah.

Fascism is unique to conditions in advanced capitalist countries. They claim that their modern nation state I.e. the US is under attack from the oppressed minorities of which its wealth is dependent on. That is different from Islamism, which is an anti western, petit bourfeois ideology.

Geiseric

How then, do you explain the fact that Islamism was a regression from left wing secularism? Your argument would have more holding if Islamism was a direct response to imperialism. But the first manifestation of political Islam after the first world war was the Muslim brotherhood who were notorious for being agents of British imperialism. All other anti colonial movements after that were secular and Left Wing in character, with some exceptions, like Ben Bella's FLN espoused some Islamic rhetoric but hardly on the scale of HAMAS (really it

just tied in with nationalist sentiment). Or take places like Iran, where the country was on the verge of an actual Communist takeover twice. The second time, the Islamist "anti imperialists" executed at least ten thousand communists.

I think people tend to overlook the fact that many Arab countries, their urban environments at least, were relatively westernized and secular. Religion wasn't nearly as much of a big deal as it is now. Talk to the grandparents of any middle easterner and they'll tell you.

-

Also I think it also has anti-racist and internationalist beliefs when it comes to fellow Muslims(could be wrong on that), whereas fascism is ultra-nationalist

John Brown

Nationalism is a sham technically speaking - something like a nation is not necessarily dependent on ethnicity. Rather, Islamists construct an entirely new nation, an 'umma' of which all Muslims are a part of. In that sense Islamism is fervently nationalist, all the characteristics of nationalism are there: A homogeneous Muslim culture, identity, of which all who are excluded are foreign and alien.

This shit makes me very sad .

John Brown

If you have any further interests there is a useful wikipedia article on the subject which can further provide you links to other works pertaining to the subject: http://en.wikipedia.org/wiki/Islamic_revival

Of the bourgeois reactionary ideologues one of the main premises is that Islam goes through revivals cyclically: This legitimizes the Islamic revival in the 1970's by tracing it back to comparable trends throughout the past one thousand years. It is completely bunk. The religious revival in the Middle East possess absolutely no national, political or social lineage to the "Muslim revivals' of the middle ages. Just a historical coincidence.

-

And that this impetus simply rises due to reactionary members of the oppressed nationalities?

Geiseric

First, let me make something clear: Most Americans might identify as religious, but this is nowhere near the magnitude of the Islamic revival in the Middle East. Even then, I agree: as a result of the developments of neoliberlaism there has been a general religious revival: Including a Christian religious revival (moral majority, etc.). It's intensity, though, has not reached the levels of that in the Middle East. And why? The Christian revival perfectly reproduced their condition, while the Islamic religious revival demanded fundamental political implications.

Second, you are wrong again. The fiefs established were not necessarily predisposed to conflict, but their political structure. For example, the French constitution for the new Lebanese government laid the basis for the future

exemplification of ethnic and religious tensions. But after the takeover of Nasserism and Ba'ath ideology this was rendered obsolete. Actually what was likely to have occurred was the UAR, or the United Arab Republic including Egypt, Syria and Iraq. It was political differences and rivalry that made this impossible, not imperialist meddling.

I think my point is that anti-imperialism or the "rise of the oppressed peoples" (which by the way is explicitly anti-scientific, to talk of "oppressed nations") *already* took the character of modernized, secular Left Wing movements.

You posit that the rise of Islamism is an expression of the "oppressed" peoples of the Middle East: Tell me then why there is recorded historical evidence *that puts Saudi Arabia largely responsible, with the development of Islamism as an intentional development fostered to suppress the influence of Marxism Leninism and Arab Nationalism*. The Saudi Arabian state, in it's own words, encouraged the development of Islamism as an alternative to modern secularism. Of course there are a number of other complicated historical factors: But to say that it was some kind of organic expression of 'oppressed national consciousness' is vulgar and obscene. Islamism rose as a response to radical bourgeois liberalism in the Middle East. Even Iranian Islamism, which is distinct from other Islamist trends, rose *as a response* to Iranian Communism. But of course, I'm sure in the eyes of some westerners, it's easier to see Arabs as a bunch of barbarians who only know how to express their dissatisfaction with Imperialism through "what they know" which is Islamism. Except this would be a completely ignorant and historically baseless assessment.

-

It's not like when Arab countires were westernized and secular, they were "oppressed by imperialists". On the contrary, westernization and modernization occurred in the most "Anti-Imperialist" states like Egypt and Syria. *The vestiges of backwardness were backed by the same Imperialist powers you claim Islamism was a response to*. It's not like the Arab people(s) were all oppressed with relative women's rights (by radical bourgeois standards), secularism and modernization, only to have Islamists rise, like the blue people from Avatar and "take back their home". The only exception might be Lebanon, where the Christian political factions were vehemently pro-western and not backward in the feudal sense: Even

then, their opponents were nationalists and Marxist-Leninists (until the rise of Islamism, of course).

-

Except that syria and egypt arent really anti imperialist, and their governments thrive on oppressing the working class. The best example of my point is Afghanistan, if you know jack about their history you would know that the taliban wouldnt exist without the US directly funding them. Also your point about Iran is wrong, seeing as the Ayatollah overthrew the Shah who was put in place by the US after Mossadegh was murdered. He (mossadegh) was Iran's first choice, but the CIA changed that and made the conditions necessary for Islamism.

Geiseric

So Islamists who at first benefited Imperialists, only to turn against them = organic

response of the "oppressed" peoples against imperialism? I don't think so. How can fucking Islamists be anti-Imperialists but not the Arab nationalists of whom Imperialists found a greater threat? By the way, I don't buy into any of that shit. I think anti-imperialism could only ever be Communist, class based in character, and not national. But by your own presumptions, based on your own views.

And I said WERE anti-imperialist, that is before the rise of Islamism. Okay, let me rephrase that: They posed a strategic threat to the big bad US and its allies of whom you claim were responsible for the rise of Islamism. I agree, but not in the sense that Islamism was a "natural" response to them. When we say they helped foster Islamism, we don't mean it in the sense that "they were asking for it". We mean it in the sense that they actually helped support and fund Islamists.

-

In some cases such as HAMAS, the Syrian opposition, and the Taliban they did fund them directly at major points. There is even evidence HAMAS is funded by Qatar, a close US ally. In the case of ISIS and Khomeini, the role of imperialism was more indirect, in that the proxies set up by the US was unacceptable to the working class which lacked a Tudeh, or Iraqui labor party, to channel those tensions into a secular, socialist direction. Either way it is caused by Imperialism, as in the idea of political Islam wouldnt exist if NATO never meddled in the region.

Geiseric

Imperialism is a global system. It is a present form of global capitalism. So logically Imperialism and Islamism have something to do with each other. That isn't what we're talking about though. You said Islamism was a logical result of "oppressed" peoples fighting oppressor nations. Yet you concede that Islamism was directly prompted, at least partially, by those "oppressor nations".

Re: **Dismissive term for anti-animal socialists needed**

Via SpeciesAndClass dot com

Dismissive term for anti-animal socialists needed
By Jon Hochschartner

Vegan socialists need a dismissive term for those on the anthropocentric left. It could be used in much the same way as socialist-feminists use the portmanteaus "brocialist" and "manarchist" to undermine socialists with reactionary gender politics.

I'm awful at coining catchy, new terms, as this task requires. And I imagine that anti-speciesist socialists as whole are capable of brainstorming something much better. But as an initial suggestion, I'd like to offer the term "corpsocialist" to define those on the anti-animal left, which is obviously an amalgam of the words "corpse" and "socialist." I hope the portmanteau would bring to mind the eviscerated bodies of the countless animals whose lives and suffering most leftists ignore or minimize.

In a 2013 letter to Socialist Worker, International Socialist Organization member Benjamin Silverman claimed to have coined the term brocialist. "[It] came about some two years ago in one of my many arguments on Reddit forums, a noted Internet hive of sexism and misogyny," Silverman said. "The word 'manarchist' was becoming popular as a means to describe and call out the prevalence of sexists within the anarchist community, and I felt that there was a need for an equivalent epithet for the socialist movement. So 'brocialist' and 'brocialism' was what I came up with."

Speaking to the New Republic, progressive journalist Sarah Jaffe said brocialists reduce feminist priorities to a distraction from the class struggle. "Brocialists," Jaffe said, are "guys who are so enamored of their own radicalness or progressiveness or whateverness that they are convinced they can do no wrong."

In an article for the New Statesmen, left-wing writer Laurie Penny engaged in a dialogue with Marxist author Richard Seymour about brocialism and manarchism.

"My experience is that 'brocialists' don't openly embrace patriarchy; they deny it's a problem," Seymour said. "Or they minimise it. They direct your attention elsewhere: you should be focusing on class. You're being divisive. You're just middle class (quelle horreur!). Or they attack a straw 'feminism' that is supposedly 'bourgeois' and has nothing to say about class or other axes of oppression."

Penny compared the brocialist to his equivalent in the anarchist community. "The brocialist's more chaotic cousin is, of course, the manarchist, who displays many of the same traits in terms of blindness to privilege, casual sexism and

a refusal to acknowledge structural gender oppression, but has a slightly different reading list and a more monochrome wardrobe," Penny said.

So how might one use the term corpsocialist, or whatever term we decide will better dismiss speciesist socialists? Let me provide an example. At the 2013 Edward Said Memorial Lecture, Noam Chomsky, perhaps the most widely- respected socialist living in the United States, was asked his opinion on animal rights. While Chomsky seems to have expressed more enlightened views on the topic in the past, what he had to offer that day was particularly defensive and reactionary.

"Well, just out of curiosity, do you kill insects, like mosquitos when they're bothering you?" Chomsky asked the questioner to widespread laughter from the presumably omnivorous audience. "Or do you think when mosquitoes are carrying malaria we ought to develop means to kill them off?"

Hearing Chomsky's response, for instance, one might say, "God, for someone with vegetarian kids, he sure is a corpsocialist." Now, let's make corpsocialist happen. For a portmanteau, to quote the film "Mean Girls," it's so fetch!

Via SpeciesAndClass dot com

RosasGhost

After this, are there really people who scratch their heads wondering what exactly is wrong with the Left today? This postmodern drivel, this absolute and utter garbage. Are these rightful heirs to the legacy of the Left? Political vegans? *For fuck's sake*.

-

The want to hurt or kill animals is usually indicative of some sort of underlining, deeper psychological issue(s)

Василиса Прекра

That's true, but only the desire to hurt animals *for the sake* of hurting animals. (I'm not referring to you specifically, by the way) I find it ironic that political vegans like to fit their bullshit within proximity of some kind of naturalized, pre-Cartesian tradition, with ecology and other such reactionary postmodern drivel. The irony here is that the first identifiable human societies, hunter-gatherer societies were completely founded on the basis of big game hunting. So much so that towards the end of the last ice age the many animals that were have said to have gone extinct are speculated to have been DRIVEN to extinction by big game hunting. After the introduction of agriculture, so goes the narrative of Engels, began the foundations of class society, oppression and social hierarchy. So isn't that a bit contradictory as far as the ecological bullshit goes?

I mean, I don't know if such a narrative is correct, I am doubtful that such things did not exist before the neolithic revolution - but it's generally believed here that this was the case.

Re: **Islamic State mass killing and enslaving Christians and Yezidis**

What is the current strategy of the United States and it's allies in confronting IS? Are they carefully watching to see what could potentially play out in weakening the Syrian state?

I mean, the US spent almost ten years in Iraq. And only in a matter of months IS manages to take a great bulk of the country? There are estimates that the current landmass they occupy is almost as big as the country of Jordan. That's certainly enough land to be legitimized as a real existing state.

Re: **What is democracy?**

[13]Only if you apply an etymological fallacy, as you do here:

13 Which is a meaningful term as much as "democratic centralism" or "anarcho-capitalism", it's a contradiction in terms.
bropasaran

"It would be if there were no people advocating the idea conveyed by the original and/or etymological meaning."

https://en.wikipedia.org/wiki/Etymological_fallacy
Tim Cornelis
I think this can be applied to a number of things reserved casually by people here.

Re: **#WomenAgainstFeminism**

There is no neutral, complicated obscure position you can take. You either identify with Feminism today (**even if you do critically**) or you oppose them. You can veil your opposition to feminism through whatever pseudo-'Socialist' drivel you want, but in the end *you are still taking a position*. Because unlike your bankrupt 'socialism' which has no social basis today, feminism *is a real phenomena* with overreaching influences, and dare I say a social base today. You can veil your cries of reaction by tarnishing banners of the old, *but it is still* a form of reaction. Feminism derives today as a form of mediocre class consciousness. And I mean this quite literally: The class differences among Feminists are **very** visible. The

point being is that today's feminism derives from today. You are doing no service to any form of socialist orthodoxy by opposing it, you are only presenting yourself as an (un) useful idiot to hegemonic sexual relations.

Why do I say Leninism can only possess a reactionary role today? Precisely because it operates by *taking advantage* of the fact that it has no social context or basis among the proletariat. *By taking advantage* of the fact that it did not derive from our present condition it posits itself as a force of reaction. A weak, inadequate one at that, easily swept aside by the tides of Neo Fascism and Islamism. Are there problems with Feminism? There are, but despite that it is still worth defending. Because at the end of the day when the hour of conflict is met, *you have to take a side*.

But then, those philistine reactionaries will say, what about war? What about our refusal to take side in wars, or petty ideological conflicts between the ruling class? **On the contrary *we are* taking a side**, feminism is above all *a real* social and ideological issue, just as opposition to war was. Feminism tore through false dichotomies and presented a new one.

-

Do we recognize that only through the dictatorship of the proletariat can sexual relations presently be crushed? Undoubtedly. Though, was women's suffrage then a useful struggle? Sexual freedom? Struggles pertaining to divorce laws? Abortion? The point is that our struggle, our Eden is not vested in some unforeseeable future, it is today. Our struggle derives from present circumstnaces, we must have a voice, a language within the context of today's "bourgeois society" (as petty bourgeois socialists would claim). The proletariat composes a great majority of society. Again, we do not "abstain" from it. Our Communism derives from struggling within it.

I have few qualms with a socialist criticism of *feminism in its present form*. My quarrel is with whether *this is an opposition*, that is, do you show solidarity towards feminists, do you identify with the essence of feminism or do you sit back and scold them (the difference being with other chauvinists and reactionaries that you happen to be wearing October revolution role play attire). Do you viciously attack them for not conforming to a (non-existent, mind you) socialist orthodoxy or

do you identify with their endeavors? Feminism is, above all, a phenomena. Not some kind of theory derived from processes of *pure thought*. You either oppose it, or you are with it. Language veils real positions in relation to our social, sexual and ideological being. You cannot make your real position any different through theoretical obfuscation. Deng "justified" himself, but did this make the nature of his actions any different? Kautsky "justified" himself, but did this make his actions any different?

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Again, you seem to be using the term "feminism" in the sense of "women's liberation". Of course every actual socialist group is for women's liberation. But Marxists can't really be feminists in the sense that they can not suppose the oppression of women is the result of biological differences and transcends class society.

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Feminism is not distinguished, or defined by asserting some kind of ecological place for women. The class differences are visible: Bourgeois feminists adhere to a pre-cartesian notion pertaining to our biology, or 'human essence'. They are fascinated by primitive matriarchal societies, women's natural place in the social order and other such drivel. Rather than being a defining characteristic of feminism, this is a *threat* to feminism. I have met few feminists who adhere to such drivel anyway. It is all about *today*, about re-defining their sexual condition *today* despite any drivel pertaining to biology. Actually most feminists I know regard biological differences as absolutely no basis for gender relations. As a result of their lack of knowledge, rather than any error in intention, they place this as "society does this" "society does that" rather than a disciplined Marxist understanding which connects everything into a totality.

This is hardly grounds for opposing feminism. It would be just as erroneous to *oppose* the labor movements in the 19th century before Marxism.

But of course rather than coming to any sort of honest conclusion on your own, you are effectively apologizing for a cult. You most likely have some kind of elaborate justification for "defense of the deformed worker's state", too.

-

You mean anthropology, right? Interest in primitive cultures is not the area of biology, though the two are sure to intersect often. Bourgeois biology does not normally pay heed to any notion of human nature. Are you condemning anthropology carte blanche?

MEGAMANTROTSKY

No, as the findings are correct. I am condemning the fundamental implications drawn from them in relation to the struggle for women's emancipation today. In

reality it is meaningless. The struggle is not to "go back" to some kind of sexual ecology. We applaud *the achievements* of capitalism and of civilization. The point is to appropriate them and succeed them.

-

Which findings? Are you referring to matriarchal societies or human nature?

MEGAMANTROTSKY

On the existence of matriarchal societies.

Despite the "achievements" that women won through hard struggle and social reforms, Marxists should not one- sidedly "applaud" them. It is not to say that women do not deserve equal pay and what have you, but to recognize that these achievements are contradictory and perhaps even harmful under capitalism. To paraphrase Lenin, women are doubly burdened, with both the care of children and paid work (not to mention household work). So how exactly will Marxists win working women to socialism if we trouble ourselves to point out all the "positives" without paying heed to how they help retain class and gender oppression? It will not make for a very convincing program, in my opinion. **MEGAMANTROTSKY**

We aren't talking about a tactical use of propaganda in "convincing" worker's anything. What the **fuck** are you talking about?

No one is denying that women under capitalism are oppressed. No one is denying sexual relations as essentially a form of prolonged and legitimized slavery (under capitalism). The premises of women's liberation derive *from capitalism as a pre-requisite*, of *today's conditions*. Just as Communism derives from premises *now* in existence. So in retrospect to hunter-gatherer societies, or even pre-capitalist societies, yes capitalism is infinitely more progressive. Hunter gatherer societies existed for some two hundred thousand years (could be wrong) and essentially didn't do shit. Their inability to improve their condition actually led to agriculture.

Women don't need to be legitimized by some kind of pre-cartesian tradition of societies in which women had a distinct "place" (Be it matriarchal, or otherwise). Women's liberation doesn't need to be legitimized by some transhistorical notion of our "nature" or by some social ecology bullshit.

Re: **Advocating matriarchy?**

Would it be unfeminist to advocate matriarchy? To say that women generally have better qualities then man and that we should have a system where women decide about stuff?

bropasaran

Unfeminist or not, what we do know is that it is wrong. There are no biological predispositions for either sex to have "better qualities" with very few exceptions. Neurologically there have been studies that confirm both of our brains are almost completely identical and that most chemical differences are socially derived.

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According to *Origins of the Family*, matriarchy or "Mother-Right" is the *natural* state of affairs,

Deep Sea

This is exactly what I was talking about in a previous thread. This is not what Engels implied. What Engels implied was that societies were largely matriarchal before the neolithic revolution. That does not mean we ought to seek a return, or that it is our "natural" state.

Rather than being feminist this is completely reactionary and anti-feminist. It tells us that Women's liberation has to be legitimized by nature, or cosmic harmony, or some kind of genetic structure, lineage to something, our "roots". Not only is this

completely anti-feminist and not only does it reproduce the same presumptions that ideologically render women oppressed and enslaved, it is wholly anti-Communist and dare I say anti-enlightenment.

It coincides perfectly with all the new age post modern shit brought forth following the collapse of the Left.

-

I would say, living more like an *animal* would.

Deep Sea

We broke from any kind of "animal state" through the first revolution, the

abolishment of the alpha male cycle. Animal state implies an infinite and adaptive relationship to your environment.

Re: **Objective Interest**

People on this board often talk about the objective interest of the working class, and how workers would be objectively better off under communism, but how can this be if interest is inherently subjective? Obviously this raises questions about the nature of concepts like class interest and false consciousness.

Any thoughts?
Rugged Collectivist

It is not as though class interest lurks within the hearts of workers, subconsciously or otherwise and simply has to be "brought out". Communism formed as a result of the class interests of proletarians. Not the other way around. I think it is important, however, to recognize that yes as a social class the proletariat is capable of acting as a class without thorough theoretical depth. The problem is that this usually does not last very long without a general theoretical discipline.

Re: **"Meet ISIS's worst nightmare"**

Technically, the PKK does not operate in Iran. That's the PJAK.

Anti-imperialism without anticapitalism is not anti-imperialism. The Islamic State is not anti-imperialist.
Tim Cornelis
Also anti Imperialism can only be fought by a global class conscious proletariat. Take countries like Vietnam: they're one of the largest manufacturers for US products today. What did national liberation even accomplish?

-

No left communist would oppose people defending themselves from fascists.That is not the discussion here. What people are proposing here is siding with a reactionary nationalist organisation backed by the Western powers against another reactionary organisation.

Devrim
You're missing the ideological aspect of this and it's fundamental social implications. ISIS is not simply reactionary. It is pre-modern. It is adamantly

anti- enlightenment. All of the achievements of the past two centuries are rendered illegitimate and void in their universe. I don't have qualms with criticizing or denouncing the PKK. But it's ridiculous to compare them to ISIS.

-

So what are you suggesting? Is it that people support the Kurds and the Western powers against them?

Devrim

I don't know what you mean by support. The Kurds and western powers are going to fight ISIS with or without our support. If they relied on Leftists for making their decisions the situation would be very different. If it is a given that they will engage ISIS, then the question is whether we oppose such acts. I can't honestly say I would oppose Kurdish endeavours against the Islamists, indiscriminate of who is supporting them. I mean, it's easy to say. But would you REALLY be able to condemn a Kurdish offensive against ISIS? There are things that play out that are in our favor strategically. This doesn't warrant support, or opposition. What does

the proletariat have to lose from the destruction of ISIS? The reinforcement of capitalism? The same capitalism which Communism is derived from, the same Liberalism without which there is no (ideological) basis for Communism to exist? -

Well, that's a bit simplistic since Islam had no equivalent of the Enlightenment. Many Islamists would perceive the things that we associate with reaction to be part of their enlightened period, as shown with all this rhetoric about the Caliphate and the scientific and cultural achievements under it.

Alexios

Try again.

The enlightenment wasn't exclusive to Europe. There were intellectual movements derived from enlightenment in the middle east too. it wasn't a different world. Even arab nationalism is very enlightenment based. And nobody gives a flying fuck about the "scientific acheivments of the caliphate" as though it is fresh in their minds. They have nothing to do with it, I doubt most of these rural people know anything about that. People who support them are Sunnis dissatisfied with the Iraqi and Syrian government. There are also an overwhelmingly huge number of Islamist from Europe (who have FUCK ALL to do with any previous caliphate).

There is no "Muslim world". Sure there are vast cultural differences but these were countries colonized by European powers, who therefore were exposed to the enlightenment (not to apologize for colonialism, but they didn't live on another planet). To suggest that the Islamist reaction is somehow perceived to be "their enlightenment" is completely ridiculous. What is more viable is a renaissance comparison, which is still stupid given that there is 1) no social basis for anything similar to that 2) absolutely no correspondence with a robust progressive change in arts, politics and the intellectual sphere. Christ this kind of relativism is disgusting. It's not that "they're different". The Islamists represent the same reaction that gave us Russian anti Semitic conspiracy theories, European neofascism, and a growth in American libertarianism/militia movement. The order of capital has long been universal.

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Again, if our standards are not universal they do not exist at all.

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What makes you think that the Enlightenment was an actual 'real' thing? Second, surely if 'it' was 'real' then surely 'it'

is not an 'it', but in fact a conglomeration of numerous different distinct and in many ways independent intellectual bodies. Third, if we are to assume that the Enlightenment was 'real', then why can it not pertain largely to Western Europe and North America? If it did really exist, which I'm less than convinced by, then it was the product of communication. The construction of the "Atlantic World", a massive communication network, explains why "the

Enlightenment" was centred around the Atlantic periphery. That said, the whole notion strikes me as bollocks.

Invader Zim

Firstly it is inarguable that there was an identifiable and abrupt (compared to previous developments of thought) change in ideology, thought, arts politics and so on that coincided with the bourgeoisie's desire for political power. The transformation of society's superstructure almost completely. This is called the enlightenment.

Secondly, it was a worldly phenomena because capitalism is worldly. It's effects reached the near east and to suggest that they need "their own" enlightenment or anything of semblance is nonsense. They are not a separate universe. We are talking about world history here. Of course it originated and therefore pertained mostly to the west. But it spread through the introduction of capitalist production. It's even more ludicrous, disgusting even to suggest Islamism exists because of some world historical problem, that muslims didn't have their own enlightenment, or that this is the form it is taken. You fail to recognize Islamism as an IMMEDIATE phenomena of capital, just as those vulgar historians categorize it with some kind of transhistorical "cycle" of Islamic revival. This is a problem of today, of today's conditions, not some long overdue event. Anyone who suggests otherwise has absolutely zero experience in engaging the "Muslim world" and don't know what the fuck they're taking about.

-

Don't be ridiculous. The late 17th century signified the sophistication of bourgeois political consciousness as well as the foundations of bourgeois-liberal ideology itself. This logically made possible the age of revolutions (which didn't come out of nowhere). The "scientific, technological, intellectual, and cultural developments" were completely bourgeois in nature and were a result of the necessitated acquisition of the superstructure. The age of revolutions, after all, primarily represented the appropriation of *political power*.

When I say capitalism is wordily, I don't mean the whole fucking world was capitalist. I mean everything that is in the sphere of influence with the west, from trading empires to colonies, formed a component of the world totality. By the early 20th century urban cities in the Middle East were fairly westernized culturally, and this had fuck all to do with protestant missionaries. In universities, the intellectual apparatus was completely modernized and worked from the achievements of

bourgeois ideology and the enlightenment. Intellectual, cultural, scientific and technological achievements do not exist exclusively in that which they originate from. Most of the world included in the capitalist totality

(Which excludes isolated countries or remote tribes) will experience them, too, **or recognize them as hegemonic** and adopt them.

Though this is not unique to the Middle East. Most semi-feudal countries were very similar. Urban cities were very different than rural areas. If Islamism represented the forced evacuation of urban cities because of a syndicate of rural classes (like Cambodia) than an argument tracing Islamism to old historical traditions would make sense. But this isn't the case, an increase in religiosity was very much felt in places a few decades earlier were largely modernized.

[14]Who does this? Care to name the offenders?

Invader Zim

Olivier Roy, for one. I don't talk out of my ass, Zim.

-

So, when you said that "[t]he enlightenment wasn't exclusive to Europe", you were, in fact, not talking about cross-cultural pollination resulting in the generation of a cultural, intellectual, and scientific movement - what we would normally think of as 'the Enlightenment', but about something totally different and far more contemporary: the impact of cultural imperialism on the region by the 20th century. In which case, we have no argument.

Invader Zim

Firstly, if cultural imperialism was the only explanation for the absence of something as reactionary as Islamism, then this would not account for the fact that backwardness and "non-western" trends persisted in rural areas. Islamism is significant not because it represents a real revival, or some kind of exemplification of national consciousness: It's significant because it is a political *intrusion*. Also, you're forgetting the fact that (while there WERE inarguably attempts at modernization in the 19th century, successful or otherwise) British and French authorities tended to be much more tolerant of reactionary, conservative elements in Near Eastern societies that were compliant with their rule. The people that were a pain in their ass were the bourgeois radicals, the westernized anti-colonialists who were *more European than the Europeans* (in the spirit of Hegel, if you will). The colonizer becomes the savage and the savage becomes the champion of civilization, as it goes.

14 just as those vulgar historians categorize it with some kind of transhistorical "cycle" of Islamic revival.

Rafiq

Secondly to say this has "nothing to do with the enlightenment" (whether modernization occurred solely in the 20th century or not, which is doubtful) is ridiculous. The enlightenment *was persistent*, exposure to enlightenment (and logically, post-enlightenment) ideas through universities is possible long after the enlightenment occurred (in places that were not directly exposed to it). As Marx recognized capitalist development could never have occurred through isolated national development. If we presume that these societies had a place within the global capitalist totality (by the mid 19th century, feudal areas had their place in the capitalist totality, too) then they are irrevocably a part of the world historical order, they have already stepped into "our" universe.

Back to the original point, I define the enlightenment as a radical change in the fundamental ideological foundations of society which encompassed art, politics, philosophy, and so on. The enlightenment was the full appropriation of the superstructure by the bourgeois class. It represented the very foundations by

which Communism as an ideology spawned from. How exactly do you define the 'alleged' enlightenment (which leads you to oppose usage of the term)?

Re: **roarmag article on the new libertarian course of the PKK**

There is a difference between experimenting with different models of statehood, fulfilling your "ideals" and acting as a class.

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Social ecology is not Communist. Social ecology is an argument: that capital is better fulfilled under these "ideal" means than hegemonic ones.

Ideology and Death

The Communist movement, most especially during the early 20th century succeeded in constructing an ideological universe in which an explanation, and understanding of our existence was all-encompassing. From the nature of power

to the nature of everyday life, nothing was spared by Communism. Rather than being "totalitarian" this simply represented the magnitude by which hegemonic ideology encompassed our understanding of the world, rather than a new intrusion (which, therefore entailed those fighting against the existed hegemony would appropriate, and transform such an understanding). Even we take this for granted.

However rather than starting a discussion on the nature of ideology, what has long been over-looked by Marxists today is the absence of a socialist conception *of death*. This is not to be trivialized. While we understood death in scientific terms,

death never fit the canon of Communist ideology. *Death* could not be politicized or even understood ideologically (on an **emotional** level). Death is the paradox which remains unconquerable. No one without experience in seeing death, knowing death, could ever upon first experience fit death nearly into their paradigm of belief. For the most secular religious, upon the death of a close one a spark in religiosity is almost guaranteed. Religion, sophisticated and socially refined ideology, understands death. Bourgeois ideology leaves death to the realm of the religious, who *have* conquered it.

Let us not kid ourselves, even the coldest Marxists were softies at heart. They detest brutality and barbarism. They were not much different from many of ourselves here on this website, actually. Despite their vigor revolutionaries *never* before the seizure of power want the death and terror that will always follow. It is those who remain committed and those who abandon, that determine the strength in heart of revolutionaries. As they say, those who are not willing to go to the end with their ideas do not truly hold them. Despite what reactionary rhetoric will tell you, the Bolsheviks were not heartless monsters. Because they lacked an ideological place for death in the first place. For people in general, there is either no violence, or mass indiscriminate murder. There cannot be an in-between. Because all that is holy and good is associated with 'peace' and all that is bad with death. So logically if one can murder someone, all barriers can be broken. Rational thought (rather than ideology) will never account for this, and can not. You are safe and comfortable, and you have to *cross the line* into the domain of death, whereas to "value" human life is quite a difficult thing. This is why I am skeptical of the usage of PTSD in soldiers to claim humans are naturally predisposed to oppose violence: On the contrary, the problem isn't death itself. It's finding legitimacy coming back to a social order in which death is carefully refined. Upon return a soldier is overwhelmed and disgusted by the hypocrisy of bourgeois society, the abrupt differences between peace time and *being in a war* are too much to handle.

For Communists it was all about *opposing* death. While not shy of using violence, it was always about ending the miserable and wretched barbarism of the state and bourgeois society. It is as though upon engagement with death a new world is discovered which makes it difficult to control. Make no mistake, no one is arguing that mass indiscriminate murder occurred under the Bolsheviks. I would be the last

one to make villains of the heroic Cheka. But let's look at these interesting differences:

Bukharin noted that one of the greatest hazards for former Chekists was the development of mental disorders. Bourgeois ideologues, in all of their hypocritical sentiment would use this as testament of the "atrocities" of the Red Terror. Correct me if I'm wrong but I don't recall any Fascists developing mental disorders later in their life, and certainly they have killed far more in much more barbaric means. Certainly the counter-revolutionary white officers were not prone to mental disorders, despite the fact that there is historical data that can confirm they were infinitely more monstrous than the Bolsheviks, they were barbarians. What's my point, then? The Communists were ill-equipped because they did not conquer death before the seizure of power. Before seizing power Fascists *were*, to paraphrase Zizek they were 'bad men' who promised to do 'bad things' and, unsurprisingly did them. Because they (Bolsheviks) were ill-equipped it was difficult fitting the loss of life within the paradigm of Communist ideology. The ending of a life is not the problem itself, but the implications it has for the living. It was the greatest overlooked paradox of the Communist experience. And it doesn't end there. *Robespierre the pacifist* would later oversee the reign of terror. There is certainly something of worth to look at here.

So what is the solution? The conquest of death itself, to fit it into our ideological paradigm. The Communists of the 21st century must adopt the spirit of self-sacrifice, the mentality of conquer or *perish* (victory or death, if you will). Things we think are inherently fascistic, but I beg to differ. One can see the embryo of such a Communism throughout the course of the Russian civil war with Trotsky's Communism and Terror or Felix Dzerzhinsky's Communist morality. How were countless heroes of the red army able to bravely sacrifice themselves knowing full well the promise of an afterlife to be a lie? Knowing full well the finality of death, how were Communists able to die for the revolution? The problem with previous Communists wasn't that they were too loose with violence, it was that they weren't comfortable with it *enough*. If we *truly recognize* the inevitability of terror and death as a result of the seizure of power the pillars of Communism will remain unbreakable to the shock and awe of it. Many accuse me of violence-fetishism or being bloodthirsty. But in the end it is those who reject violence, to whom death is

an untouchable void that not only have an aversion to fundamental changes in power, they also are the most likely to be de-moralized if confronted with its necessity (I.e. If I can kill, I can rape too!). If death is fit within the paradigm of ideology, *only then* can it coincide with the vitality of other aspects of our ideology, universalism and emancipation. Robespierre said virtue without terror is blind, but he also said terror without virtue is fatal.

(To be absolutely clear this has very little to do with any immediate circumstances, I am not giving a call to action or anything of that sort, simply a re conceptualization of Communist ideology).

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This post when rationally examined seems like something out of some prose art, there is no point to be indentified, no explicit views adressed or offered. Rafiq, can you explicate concrete points of what you want to say? **bropasaran**

This doesn't seem to be a problem for the other users in this thread.

No, it's not a sectarian polemic. This conforms to nothing except a long ignored truth. This applies to all of us. There are things of us, that cannot simply be accounted for by our explicit "views". As they say, it's like the difference between firsthand and secondhand experience. Why is it different in the first place? For that reason exactly.

Re: **Theses on the Philosophy of History**

The following is a critique of historical materialism. I'm having a hard time understanding it though, would someone mind explaining this to me?
http://seansturm.files.wordpress.com/2012/06/benjamin-theses-on-the-philosophy-of-history.pdf
The Fundamental Attribution Error

If that is the bulk of his theory it is a straw man. Marxists since Lenin rejected teleology and the notion that history is linear. Two steps forward, one step back said Lenin. Lenin also claims history progresses in zigzags.[15] [16]

15 Just as a heads up, in these Thesis, Benjamin is not attacking the materialist conception of History per se, but what was perceived as "historical materialism" (note the quotes in the first thesis), *progressivism* and fatalism ('the puppet called 'historical materialism' is always supposed to win'). Also, darwinist evolutionism and technical development as necessarily an achievement (see Thesis XI).

In general, it's a jab against a crude evolutionist notion of historical development. He writes in Thesis X "The consideration starts from the assumption that the stubborn faith in progress of these politicians [in whom the opponents of fascism had invested their hopes], their trust in their “mass basis” and finally their servile subordination into an uncontrollable apparatus have been three sides of the same thing. It seeks to give an

idea of how *dearly* it will cost our accustomed concept of history, to avoid any complicity with that which these politicians continue to hold fast to." That is, the faith in progress, in the 'mass basis' and in the party "have been three sides of the same thing" (barbarism, the rise of Fascism). A new (as opposed to that faithful in progress, that *has nothing to do with Marx* according to Benjamin) conception of history is needed.

He saw this crude conception of unstoppable, unending progress contrary to Marx's "dialectical one." Because if humanity is progressing (and not only its 'abilities and knowledge'), how come fascism has happened? "History is the object of a construction whose place is formed not in homogenous and empty time, but in that which is fulfilled by the here-and-now" (Thesis XIV), that's why. Revolution would be the explosion of this continuous course of history (see Thesis XV, XVI, XVII).

Benjamin also attacks German Historicism and its "[e]mpathy with the victors thus comes to benefit the current rulers every time" (Thesis VII). Evidently, the author has empathy towards the exploited.

EDIT: But hey, I'm no expert in philosophy and these are quite dense...
Herr Unrat

16 Yes, but it was written against the predominant conceptions of historical materialism at the time (1940s in Germany).
Herr Unrat

Re: **Do you hate Chuck E. Cheese?**[17]
Here's the perfect game for you!

If you're internet savy, you already know what I'm talking about. If not....

I give you *Five Nights at Freddy's*.

I am not exaggerating when I say that this is the creepiest, most pants-shitting terrifying PC game released in years.

The basic premise is that you're this security guard whose been hired to work the night shift at this place called Freddy Fazbear's Pizza, which is basically an analogue to Chuck E. Cheese. You've been hired to watch this place during the night with your system of security cameras and make sure nothing unwanted gets into the store.

But that isn't what you should be worried about.

You see, like Chuck E. Cheese, this place has a group of animatronic characters that entertain the children during the day. *Unlike* the characters at Chuck E. Cheese, these guys seem to have a bit of artificial intelligence. Furthermore, because their servos will seize up if they lay dormant for too long, they have a tendency to roam around the restaurant at night. They are also rather....curious about things in the restaurant at night, especially things that aren't them. You do NOT want this to happen to you.

That already sounds creepy enough. What's *especially* freaky is the fact these things never move when you're watching them on the security monitors. Oh, you'll definitely *hear* them moving around, but the moment the camera focuses on them they will stand perfectly still (sort of like the weeping angels from Doctor Who). Even more unnerving that that? They have a tendency to stare directly at you through the cameras with their soulless robot eyes.

(Believe me, the first time you look at the main stage area and notice that one of the characters *is missing,* it produces a feeling of dread that you will never forget).

So...yeah. If you're up for a good scare, give this game a try.

Just don't expect to sleep for the next decade or so.
Brandon's Impotent Rage

Ha! A friend showed this to me a few days back. I like it.

17 no. i love chuck e cheese's
rednoise

Re: **Anarchism, Marxism and veganism**

Why is it important to politicize your dietary preferences?

-

Because the way we consume resources, treat the planet and its inhabitants, as well as the consequences of our actions as a species in regards to these things are political issues.

Sent from my iPhone using Tapatalk
The Feral Underclass

There is no "planet". The planet exists insofar as it is useful to us. Whether it is useful in fulfilling some kind of degenerate sentiment (i.e. Animal rights activism) derived from giving anthropomorphic characteristics to animals, or whether it is useful insofar as it is habitable does not change this fact.

The political dimension to environmentalism is based solely on the reluctancy of capital to take into account the 'ecological' problems it has caused. That is it. It is not about whether we want to give up eating meat, or eggs, or our reluctancy to change our dietary preferences. Vegetarianism and veganism are personal issues and any attempt to politicize them could only ever take the form of a mockery of real politics.

-

[18]Interestingly, this is an incredibly idealist perspective.

TC

No, you're making a straw-man. This isn't a metaphysical argument. No one denies the Earth exists independent of our existence (notice how I said "planet"). **That's the point**. It is not as though we coexist with some entity that possesses conscious characteristics. Humans do not give a shit about the Earth, or the animals that reside in it insofar as they are not useful. History is not made by making deals with the "planet". History is made by different social bodies with different relationships to production vying for power. There is no social foundation for veganism. It is a dietary preference, it is NOT political. Animals do not possess a *social* relationship

18 There is no “planet”. The planet exists insofar as it is useful to us.
Rafiq

to production. We are not all-knowing entities solely concerned with objective reality. We are animals with different relationships to each other that pertains to our survival, reproduction, or whatever you like.

You're wrong that this question is solely a moral one. **It is a fact** that humans cannot think outside of the parameters of their consciousness. We might be self- conscious of our being, and we might be closer to understanding it totally but any moral (or pseudo-political) stance taken on animals, or the "planet" is wholly reflective of our own consciousness (the attribution of anthropomorphic characteristics to other things) rather than objective reality. The planet does not exist outside of its use to humans as far as our social being goes, which constitutes our living existence. Objective reality exists indiscriminate of our existence, but that does not change the fact that **we exist**.

This further raises the question of whether we are even capable of understanding 'objective reality' without the biases that come from our social being (therefore our **ideology**), a topic that has been discussed numerous times on this website. Either way, this has **nothing** to do with the original point at hand:

It is ridiculous to politicize your dietary preferences. No, we cannot politicize questions over the "Earth and its inhabitants" alone, it must have **social relevance**. Environmentalism does because it forms a contradiction between our very survival and the hunger of capital. Similarly, opposition to the first world war raised the contradiction between the needs of capital, and our livelihood as a civilization.

Now, you will say, what's the point of caring about humans who have no immediate social relevance, like Native Americans or marginalized indigenous tribes? Since ideology encompasses the entirety of the world, morality, and our understanding of humans, there is no question. We can demonstrate that Communist ideology necessarily opposes barbarism and brutality, murder and so on (as a consequence of its very foundations, it must be consistent or else it is inadequate as an ideology). We cannot demonstrate that there are any social foundations for opposition to consuming meat. Since the ENTIRE premise of such an argument (when politicized) comes from attributing animals anthropomorphic characteristics it stems from ignorance of the realities of which it pertains to. Communism, like any ideology in history, concerns humans alone. An ideology

does not say "I am ideology", similarly it does not say "I am solely concerned with the interests of the proletariat". It appropriates humanity as a whole and reduces humanity to the interests of the proletariat.

I don't know where the fuck you'd get that this is a metaphysical argument. That's so simplistic of you.

Why should we confine politics to your preferred list of concerns?

TC

You accuse **m e** of idealism and yet you hold an idealist position as far as the nature of politics goes, which posits that politics is: Well, whatever the fuck we want it to be? A reflection of processes of "pure thought"? I don't think so. Politics must have a social foundation. *More specifically* politics concerns **power among humans**.

Animals are incapable of power over humans, they possess a distinct

form of consciousness. If a cow was a cow, and yet possessed our consciousness this would be a different matter. But it does not. As far as we're concerned animals are nothing short of organic automations.

It's not about what I concern, it is about the nature of politics itself. We don't choose what we confine politics to willfully as though we're picking out tools from a catalog, I am not making the argument that vegan politics *should* not exist. I am making the argument that its existence is impossible, that it could only ever be a *mockery* of real politics.

You make it as though the dichotomy veganism vs. non veganism rests on an equal playing field. 'Veganism' is a pseudo-political *intrusion*, it is an affirmative argument. Saying that veganism has no real social foundations, and is not political is not a moral stance (conversely, trying to politicize your dietary preferences is). *Saying that **we as a species** are incapable of caring about the Earth insofar as it does not concern ourselves is not an opinion, it is a fact*. Reactionary ecologists attribute the Earth anthropomorphic characteristics and their "concern" over the planet has nothing to do with the planet itself, but ideological realities and their implications to us as humans. Just as the religious notion of Heaven and Hell sais *more about us* than any metaphysical reality.

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Re: **How's the revolution coming? Am i late?**

Howdy, I'm a Southern Slavic Marxist-Leninist-Qutbi , I'm obsessed with Lacan & have a disgusting attraction to Zizek (not proud of it, but he's from my country).

Yeaaaah... That's about it.

295

Marxist-Islamist

Now I've seen it all. An Islamist who fancies Lacan. There is no place for religion in Communism, no less politicized religion. We seek the mass execution of clergy and either burning places of worship or turning them into museums.[19] Reserving private religious beliefs is one thing, but a fucking self proclaimed Islamist?

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Presumably a follower of Sayyid Qutb's variant of Islamism, which to be perfectly honest raises some uncomfortable questions about the new posters' attitude to secularism, queer and women's liberation etc.

870

What's to ask, honestly? We already know.

-

No, I think you have Communism and being in a Scandinavian black metal band confused.

Василиса Прекра

It's not simply that we "disagree" over matters of belief. Religious institutions are instrumental in not only reproducing a social condition we oppose, they are the reactionary hounds unleashed by capital when reason alone proves to be on the side of the Communists. Religions represent the ideological apparatus of previous mode(s) of production, like feudalism. Initially bourgeois ideology was irreligious, but only formally. The hegemony of the bourgeois class was reproduced by religions in matters pertaining to private life, the family, morality and immediate existential problems, like death. The politicization of religion today represents neither the over-reaching influence of private life, or the reveal of a hidden feudal reaction. Rather it represents the utmost degeneracy of capital and bourgeois ideology. Liberalism itself and bourgeois-rationalism have become barriers capital must overcome.

So while politicized religious might pose a threat to the bourgeois-liberal apparatus, this is reactionary in nature. Fascists posed the same threat, too.

Re: **The Pope calls a capitalism a "new tyranny".**

http://www.theguardian.com/world/2013/nov/26/pope-francis-capitalism-tyranny

http://rt.com/news/pope-francis-capitalism-tyranny-324/

19 What the fuck?

RedWorker

I don't like Catholic Church, but I'm starting it like this man very much.

And now each of catholics priests must be against capitalism. How nice. :P **tuwix**

The church, one of the last reactionary opponents of capitalism in Europe.

-

The Catholic Church is no more an opponent of capitalism as the Green Party.

The Feral Underclass

No, the Green Party isn't reactionary. To be a reactionary and oppose capitalism is to oppose capitalism from the standpoint of the feudal ruling classes

-

But the catholic church doesn't do that anymore. They're regular social democrats whose rhetoric is petty bourgeoisie oriented.
The green party is reactionary. They uphold capitalism.

Also, don't you think St. Paul was a bourgeois revolutionary?

Remus Bleys

When the catholic church spews of capitalisms evils, they are not criticizing capitalism but finance capitalism and the "social decadence" it has brought, like the fascists a hundred years ago or islamists today. The bourgeoisie didn't exist until some five hundred years ago.

-

He might oppose capitalism, but as a reactionary. Hitler and Mussolini spoke ill of "capitalism" too.

Re: **Dawkins and a "bizarre twitter storm"**

Dawkins at it again...

For your comments. Please be very logic and do not misunderstand this as having any connection to, er, opinions on rape or pedophilia.

Luís Henrique

It is inarguable that Dawkin's drivel is wholly tied to an argument which started on the potency of relativism as far as opposing such phenomena - without a god, without consciousness as being responsible for the entirety of existence morality is

"impossible". Dawkins responds by assuming some sort of weak form of relativism instead of explaining the ORIGINS of morality itself as having a social function - likewise the notion of a god itself having a social function.

New Atheism (as opposed to old atheism) can be characterized by its ideological weakness. They are correct in recognizing that there has been a reactionary revival in religious sentiments, which is anti-enlightenment based in nature - but without materialism there can be no true atheism, it's for that reason that even the most adamant of bourgeois revolutionaries could only ever be deists. By relying parasitically upon the universe of the ideological state apparatus, upon the hegemonic ideological order, New Atheism could only ever be a form of apologia - apologia for atheism itself.

It is not through logic and reason that we exist without a god no one can be beyond

ideology, no one can solely think on the basis of "logic and reason", what is "logical" and what is not is a matter of 'debate' - indeed the gods of the old order will be replaced by the gods of the new - Communism derives legitimacy from the gods of the sciences, we are knighted - we are legitimized by the very same altars 'logic and reason' that sustain the existing order just as the bourgeois revolutionaries were knighted by the same holiness that sustained the previous one - the supreme being. We must mercilessly crush the foundations by which such a dichotomy between "faith" and "reason" is made, we must rip the veil that crowns religion and reduce it as a social product - by which the real domain of belief would then reside in the fields of class struggle itself. At that point we say rape is detestable because it re-asserts the barbarity of existing sexual relations and female sexual slavery, instead we say rape is bad because it serves the existing order and the class enemy, instead we say rape is bad because it is the rallying cry of all that which stands in the way of the emancipation of women. -

In which case, they are a very different kind of atheist than me or you. Because we both have a concept of god; we have rejected it, and call ourselves "atheists" because of that.

Atheism isn't a position of greater ignorance.
Luís Henrique
The notion of a god, however, is imposed.

Re: **Hegelian Marxism?**

What is Hegelian Marxism?
Socialisme ou Barbarie
I believe it refers to a camp of Marxist intellectuals who see Hegel beyond Marx's criticism of him (therefore able to form a better understanding of Marx). They see Marx as a category of Hegel.

Marxism, however, is already Hegelian in nature. This is inarguable.
-

What does it even mean to "see Hegel beyond Marx's criticism of him"

LinksRadikal

It means to take Hegel as seriously as Marx did in his youth and re-trace Marx's steps. Not simply blindly accepting Marx's criticism as Hegel as the only thing Hegel has to offer us. We have to understand why. There are things about Hegel that Marx took as a given to his grave, that he did not thouroughly discuss because it was the standard for his given time period. Fuck, how do I re-phrase that?

Marx developed his theories, his criticism of Hegel based on an intellectual-historical circumstance that is completely different from our own. A different

context of debate, if you will. It is like the modern Left: All they remember about Kautsky was that he was a renegade, and blah blah blah. They're ignorant and they have forgotten the very *foundations* of Bolshevism and the Bolshevik method, which is rooted in Kautsky.

Simalarly the foundations of Marxism, the basic logical presumptions are Hegelian. This is inarguable. Any association of Hegelianism with "teleology" is a blantantly ignorant misunderstanding of Hegel's understanding of history. Rather than claiming all history is leading up to a final moment, the point of Hegel's understanding of history is that this final movement is perceived only in the moment we are in.

Which is why other than the Young Hegelians you had the Right Hegelians, who interpreted this as saying history has already perfected itself in their present moment and that all there is to do is conserve the existing order. Marx was the **true** disciple of Hegel, even if it meant breaking with him.

and especially to "see Marx as a category of Hegel"? Does the latter amount to seeing the materialist conception of history as a category of absolute idealism?

LinksRadikal

Frankly this is detestable. It is disgustingly ignorant to claim (or maybe I just find it sickening that the forum's philstines, like 870 thank your post) that Hegel as a philosopher was simply distinguished by his Idealism. Marx turned Hegel's method in its head, **but it was still** Hegel's method. Idealism had existed long before Hegel, so the question resides: What distinguished Hegel from the others? That which distinguishes it, is found in the core of Marxism. It's not simply Hegel's dialectic method. It's things like *totality*, things like different ways to define history. For Marx history isn't rooted in simply what happened yesterday, it is completely transformative events that set new constrains for development. The difference was that Hegel rooted this in the development of ideas, and Marx rooted in social revolutions based on class warfare, of which ideas were a product of. It's still Hegelian. The skeleton of such a formulation **didn't exist** before Hegel.

It's things like this which are taken for granted by Marxists today, more disappointingly often stomped upon, unintentionally forgotten or overlooked.

And I would very much appreciate an elaboration of just how Marxism is already Hegelian "in nature".

LinksRadikal

I find such a reaction to the post odd. Don't act like you don't know what I mean by

"in nature". Why do people tend to focus on the most worthless, trivial aspects of my posts? I could have said "Hegelian in character" or "Hegelian in stature" or "Hegelian at core". It doesn't make a difference.

Frankly I find it ridiculous to deny Marxism as Hegelian. Hegelian as in that which distinguishes Hegel from ideologues and philosophers *before* him (which Marx concurs with). Marx criticized Hegel from Hegel. He did not write about how Hegel's new ideas were wrong and that the **old** ones were right. He presumed those new ideas, took from them what needed to be taken. He refined and sophisticated them and in the process transformed them. It is *still* Hegelian. It is *identifiably* Hegelian. Hegel posited a new understanding of history, Marx didn't say that the old one was correct. He simply *transformed* this new understanding. It's so sad how Hegel is dismissed when there are treasures infinitely more applicable today then ever to be found in his works. Marx as a category of Hegel means Marx as a branch, an offshoot of Hegel. I find it unsurprising that those philistine Trotskyists would want to butcher Hegel from Marxism, as to complete the ritual sacrifice of all that made Marxism great, to the altars of shitty activism (Yeah, sorry, that's what it is. I don't care if they say otherwise. It's activism.) and "political" role-play.

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Any link formed between determinism, teleology, fatalism and Hegelianism is the most infantile of misunderstandings and reflects oceans of ignorance. It is the most disappointing reading one could have of Hegel imaginable. It's like your missing *so much*, you're over-looking so much, it's philistinism at it's best. Frankly Hegel is not distinguished by idealism. Maybe within the framework of Marxism and Marxism only is he, but that already presumes that we accept Hegel's underlying logic and oppose his idealism. Otherwise, why do we pay so much attention to *Hegel's* Idealism in the first place? Why not whine about Descartes, or Spinoza, or Kant for fuck's sake?

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However, from reading both sets of texts and other texts dealing with this problem, I can't conclude anything apart from the fact that Marx's criticism indeed hits the foundations of that particular kind of idealism (which would mean that in order to do some class analysis one is better off getting rid of any traces of *what's important for Hegel's idealism in particular*, and *idealism in general* too)

It is inarguable if *you don't argue for it*, but merely assert it.
Which "basic logical presumptions" upon which Marxism obviously depends are Hegelian? What do you mean exactly by "Hegelian" here?

Links throughout the entirety of this incoherent mess festering in straw-men arguments and more *self-righteous ignorance* there is a pattern I can't simply ignore. You keep criticizing me for not elaborating, as though we're having an active discussion, as though we're on some kind of live chat. These are things I would assume **anyone** familiar with either Marx or Hegel would understand as a given. I truly believe that you know what I'm talking about. Okay, I was wrong. So what do you do? You go on with the belligerent shit-slinging, as though my post was alive, as though you're actually having a back and forth discussion with me through this choppy pile of shit post you've made. Surely by the style of the post alone one would think so. Which leads me to my point: Why do you keep re-

hashing the same criticisms? Because you find it necessary to respond to every line of text bit by bit. It's **obnoxious**, it makes any reply or discussion on the matter incredibly difficult. Why can't you just formulate a coherent body of text which as a *whole* will address the underlying foundations of my post instead of treating them as isolated, unrelated fun facts (which are wrong, according to you)? Get it yet?

The point is that this is *deeply telling* of your logic in the first place and it speaks volumes with regard to your "anti-philosophy" stance. This is what I mean when I say philistinism. Truth **does not exist** unless it forms a part of a whole. Sure you can go and say it's all nonsensical and no coherent pattern is visible but **you're wrong**.

Firstly what do I mean by *Hegelian*? In your own words, "Hegel's Idealism in particular", i.e. as opposed to the idealism before him. One cannot overlook your completely dismissive tone here, either. As though Hegel, and the rest of philosophers before him are all worthless in that they just find new and creative means by which they express their Idealism. Marx himself would find such a notion ridiculous. Since you're so keen on having me elaborate (and HONESTLY I don't think this is even honest: I think you're playing some kind of stupid devil's advocate to see if I know what I'm talking about. Like you know EXACTLY what I'm talking about, and if you don't, who the FUCK are you to accuse me of "not having bother with Hegel"?), I'll give you someting (and honestly, I don't have the energy, time or intuition to write a fucking essay on the subject, this has been debated numerous times by several different intellectuals. You make it seem like I'm making wildly outlandish claims. I hate these stupid trivial "fun facts" which

are nothing but logical deductions of core presumptions. I am concerned with the latter, of all things.

Firstly let's take the concept of the Absolute, which you are so keen on taking a big shit on mindlessly.

Taken literally for what Hegel posits it to be, completely you're right Marxism is completely opposed to it. This is a given. You wouldn't have had to elaborate on that, because we all know that. The point is that *the notion* of something trans- historical process by which the "relative" forms a part of, re-affirms, or whatever you like, is Hegelian. The notion of history as the history of class-warfare is an Absolute. Identifiable not through a trans-historical idea, but by historically evident events which allow us to come to this pattern, or statement about the nature of development, or what have you. This would be a materialist reading of Hegel which you claim is impossible (which evidently Marx DID). Now I'm no fool, this is not alone ground-breaking sufficiency. It's an example. I can't flood this discussion with the whole of Hegel and Marx for you to see the connection. Bourgeois-rationalists and AS empricists are so keen on single, ground-breaking fun facts that change everything rather than several different factors which allow us to see patterns which are evidently verifiable, which in turn allow us to form logical deductions.

Let's look at the notion of Totality for history. Marx understood history in these terms which is why he made statements like "asia fell asleep in history". For Marx, history was not simply a matter of events. *Social epochs as a whole are totalities* by which the events within it are moments. One reading can have the "totality" be all of history, but this does not mean it is the only possible reading. None the less, the pattern, and structure, is **Hegelian**. That's my point. Nobody argued Hegel is perfect, or that all of Hegel literally is compatible with materialism and Marxism. But Hegel is **important** . This discussion isn't about whether we are to oppose Hegel. It's about WHAT we oppose him for: Hint, it's not for being Hegel himself. We are talking about logical foundations of thought, rather than their literal content. MEGAMAN asks me to provide "quotes" by Hegel to affirm my argument. I could think of nothing stupid. Like the literal recorded evidence in history is basis for historical analysis. No, no, the French revolution was about

liberty, because that's what the self-declared evidence states. No, no, the Peasant's wars in Germany were about theological disagreements. It's *painfully* stupid.

It doesn't end there for Totality. You posit that totality proclaims everything to be harmonious in composing the whole but this isn't the case for either Hegel or Marx. Let's take capitalist totality in Hegelian terms. It means you can't have silicon valley without the barbarism of the Congo (for previous materials that go into the computer). It's contradictory. That's totality, it's not about harmony. And yes this is very evident in Marx's works, such as *Kapital*. I can't even believe you're trying to suggest Marxism can do without Hegel, that there's just "leftover residue" from Hegel.

You know what, you're right in a way. There is a residue that is idealist in nature. This doesn't mean it's identifiably a Hegelian phenomena, it is Idealist residue, not necessarily "Hegelian" residue. And now it becomes a discussion on semantics. IN the right context it would make sense to call it Hegelian, since that which distinguishes Marxism from Hegelianism is materialism. Sure, but as a whole, no. The residue you're talking about may be closer to literal Hegel, but that doesn't mean "Hegelianism" itself is the culprit? Does that make sense to you? No? I don't give a fuck. I'm trying too hard to make this understandable to you to give a fuck anymore. Wasted energy.

You're no idiot (unlike certain others in this forum, I cannot say who as it is against the forum rules to flame). Your priorities are just erroneous. You overlook things of importance, and you place on a pedestal the trivial.

"movement" or "moment" you meant in the first place).

LinksRadikal

Okay, it was confused, and movement was a grammatical error. My point is for Hegel rather than all history having a single *purpose*, this is only perceivable ("purpose") based on the conditions of that which you perceive *from*. So for example the notion of a final moment, can only be defined by the moment you are already in.

Apart from that and following from the very principle of Hegel's thought - the postulate that the final, material existence is *ideal* - it's only obvious that human history is teleological (like every damn thing that *apparently* exists) in that it represents a medium through which the Absolute develops itself and comes to self-understanding. When one discards this starting point they're better suited not to end up with a teleology of sorts which projects a plan and a purpose where none can be discerned.

LinksRadikal

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Okay, let me be frank. Hegel's understanding of history was not to form grand fatalist declarations about history. It was about finding identifiable patterns in understanding the development of human history. It's not teleological. It's just as teleological as the materialist conception of history. For Hegel the development of ideas was evident by their development alone: He is not saying it couldn't have happened any other way.

Remember when I talked about context for the disagreement (between Marx and Hegel)? Marx when criticizing Hegel claims that people make history, and not the other way around. Again it is the context of the criticism that is paramount, one has to tread very carefully as to NOT MISS important details (which is so often the case with Marx, very little the man sais is simple and almost always has a deeper meaning to it). Marx criticizes Hegel for postulating that history is an entity, which Hegel DID. So is this evidence of teleology? Does Hegel postulate that history has a final goal? No! Because the nature of this "final goal" is defined by the relative circumstances of *that which we perceive* it from! This MAKES ANY attribution of a trans-historical "purpose" to Hegel's understanding of history is RIDICULOUS.

Hegel stated that the *Absolute is relative*. That's some peculiar use of the idea of "a true disciple". Somehow radically breaking with the fundamentals of one's doctrine is tantamount to being a true disciple.

Sorry, but that makes no sense whatsoever.

LinksRadikal

It makes no sense to you because you're being deliberately ignorant. If you want to PRESUME that the "fundementals" of Hegel's doctrine was Idealism then sure, Marx broke with that. But again, that's DEBATABLE. This is why your anti- philosophy stance (in the name of "objective sciences" or whatever you want) is a house of cards. What does this *mean*. Anti-philosophy forces you to presume philosophical concepts (Like anglo-saxon empricism, which is philosphical) and instead of recognizing it as philosophy, you recognize it as a given truth. Sounds more like *ideology* than anything.

On to the main point, all true disciples break with their masters. Why? Because history changes (ad that INCLUDES new revelations in sciences) and when their masters don't change, they are effectively destroying the foundations of their thought. Lenin broke with Kautsky in this manner. This is a very Hegelian notion

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itself. This is the point of Hegel's understanding of "national spirits". A social epoch that literally contradicts the principles of a former social epoch, can still

inherit the "national spirit". Napoleon was of the enlightenment (all debates on Napoleon aside, let's play the devil's advocate), so if he met Charlamagne he would have disagreed with him immensly. But to someone like Hegel Napoleon inherited the French national spirit (AND the world spirit, but that's a different topic) precisely because he was different. Just like ISIS has fuck all to do with any caliphate. Actually, at risk of making this incoherent rambling, **Marx's notion of first as tragedy second as farce is Hegelian**. History is not made by deliberately re-creating dramas of the past. If you can't see the Hegelian influences here, I don't know what to say to you.

Back to the original point, only by breaking with the master and you be a true disciple. Liberalism broke with the old ways and carried on all that was holy. *Communism will march bitterly through the hells of modernity carrying with it everything that is worth saving about Liberalism and modernity*. Communism is the true heir to the modern age. This is the same logic as Marx as the true disciple of Hegel. Because Marx abandoned and saved all that was worth abandoning and saving about Hegel, he improved it, and carried it on.

At one point a quarter of the world's states were self-declared Marxists. Hegel gained more relevance than imaginable through the success of Marxism.

Yeah, that's a well known fairy tale dialectical materialists like to tell themselves to lull them into sleep, but I don't think it holds. This is essentially the view of the Young Hegelians who made it a fashion to claim that there is a huge contradiction between Hegel's method and his system. Which doesn't make any sense. But of course, you can demonstrate here this contradiction in a detailed account of both sides, the method and the system.

LinksRadikal

I'm just going to ignore your implication, which was "hegel wasn't just distinguished by his Idealism, it was SUPER Idealism!". Evidently the persistence of Idealism reflected the magnitude of his depth as far as his analysis of history goes. That doesn't mean it HAS to be idealist. Frankly I whole-heartedly agree that Hegel can't simply be re-hashed as materialism. As though we simply replace the word "idea" with "class struggle". I agree. There are things that are fundamentally idealist about Hegel's ideas. That doesn't mean the whole of Hegel must be thrown away.

Instead what he was interested about was the series of the embodiment of the Absolute (as much as that makes no sense for a person trying to think critically, that is, non-metaphysically); the self-development not of thinking heads

confronted with specific tasks, but of the Absolute.

LinksRadikal

The absolute was relative, the absolute was defined, shaped by the development of these "particular ideas" which he was reluctant in endulging in.

So let's hear about it - what is it that distinguishes Hegel from earlier traditional philosophy?

LinksRadikal

And shit like this - do you not know yourself? Is it an outlandish, unheard of declaration that I need to "back up" with mountains of evidence (which would be necessary, honestly, this isn't a simple matter). Or are you testing my knowledge? Don't. Assume that I know what I'm talking about, because I do. Do you actually think I haven't thought any of this through? Do you actually think I am just talking out of my ass? I don't want to have a discussion on my legitimacy. If you think I'm talking out of my ass, don't talk to me and fuck off. It's beyond frustrating: ASSUME that my knowledge as far as the subject goes is relatively substantial, because it is. I'm not saying I'm this incredibly smart guy, but if I say something, it's because it

stems from long-lasting encounters with several written works. What you see is the whole summation of my interpretation of these works. Evidently I cannot give you a "quote" that would suffice in detailing everything.

So when you transform something into another thing radically different from it, it somehow makes sense to claim that this new thing is in some way identifiable with the old?

LinksRadikal

Absolutely.

then of course that the end point with human history is to consistently argue that whatever the state of affairs it is the product of the self-development of the Absolute. It is as it is, sorry folks.

LinksRadikal

Except this is completely contradcitory to claim that there is a teleological transhistorical entity which all history strives for. And you're wrong, by the way. Using this logic Hegel would have not held the *political* positions that he did. You're just misreading it in the most creatively wrong way imaginable. Not that you're unique in your misreading.

There can be nothing outside of the constrains of the "relative" stage you are in. Marx would claim that right now is the most 'advanced' or developed history has ever been. That does not mean it is subject to change, or that "this is it, sorry folks". Do you ACTUALLY believe what you're saying?

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As for poor Hegel, people turn him into a dimwit. He has his underlying logic but sticks that godawful idealism on top of it, as if it had nothing to do with that "underlying logic". Maybe he was scared for his tenure. Or couldn't muster the courage to go with these new found principles of the revolutionary method because he was a good

Lutheran and his parents taught him well his entire childhood.

As for whining about Descartes, Spinoza or Kant, Rafiq, the answer is quite simple and in fact obvious; none of these have been proclaimed to have devised an essential method which Marx simply took as his own and reached monumental results in "applying it" (just the thought of the logic of the self-moving Absolute being applied to capitalism boggles the mind; well, this particular human mind, not the Universal Mind of course). From the last quarter of the 19th century to this day a person learning about Marxism will undoubtedly confront such naive judgement pointing to a disastrously wrong direction. That's why.

LinksRadikal

No, Hegel was missing nothing. Marx BROKE from Hegel, he didn't "correct" him. Nobody suggested otherwise. Hegel had enough vigor to stand two feet on his own. But he left behind a *legacy* **which went beyond him**.

Also, no the asnwer isn't fucking simple. What you have answered is why YOU or anti-Hegelian concern yourself with Hegel, **not why Marx dealt with Hegel's idealism particularly and specifically**. The whining about Hegel I'm talking about is the general Marxist emphasis on why Hegel was wrong to any beginner (as far as Materialism or Dialectical Materialism goes, an introduction to it). Almost like "here's what hegel believed, and here is why he is wrong in this regard".

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Your case for Marx as a mere "offshoot" grows more suspect by the second.

MEGAMANTROTSKY

You're a clown. You make a single reason for any kind of suspicion, say it again in a different way and make it as though errors and problems are just "piling up". What the FUCK are you talking about?

This does not shed any light on how Marx actually engaged with Hegel

It's notable that you have not used a single quotation from Hegel's works to justify your claims

At what point, while Marx was trying to critically transcend Hegel, does Marx become distinguished from him?

MEGAMANTROTSKY

These are all the same! It's just you whining about hte fact that I didn't provide "evidence" (meaning QUOTES) on things any child who has the slightest understanding of Marxism should already know. Oh great job detective MEGAMAN, you sure found me!

Trotskyists do not seek to "butcher" Hegel from Marx. If they do, please explain how this is, but without your usual polemical excesses and stupidities.

EDIT: As regards post #6, do you even know what teleology is? And referring to fatalism and determinism separately is redundant.

Firstly, yes I know what teleology is. If you're going to reply to my fucking post, ask me questions, then **know the level of knowledge** I possess in the first place.

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Don't fucking talk to me if you "think" I'm talking out of my ass, I'm not. Don't talk to me like I'm a child, and don't you dare fucking insult me by asking me "hur dur du u even know what this is". Like what the fuck? Do you actually think this isn't something I've given a reasonable amount of thought into? Do you actually think that I'm literally just taking out of my ass, that I didn't think **any** of this through before? Here's a hint: my interest in such things is not limited to this website, it consumes my whole life.

Now I'm starting to get why Debord said ***Quotations are useful in periods of ignorance or obscurantist beliefs***.

And then what does MEGAMANVIDEOGAEMS do? he makes s a worthless comment about how "fatalism" and "determinism" are the same thing. Tell me, what do you think this is? You're desperately looking for reasons to contradict me. Honest question, are you a child? "HA, well, you're wrong because you didn't spell X right! Gotcha!". What relavence is it that fatalism and determinism are hte same thing in this context? They are both words that are commonly used in describing Hegel (wrongfully).

But you want to know what the tip the iceberg is for me? THESE AREN'T THE SAME! Not completely at least! DETERMINISM doesn't **necessarily** posit that all events are inevitable, just that they are accordingly directly *determined* by certain factors which can very well be relative. You don't know what the **fuck** you are talking about.

It's like, fine, you have Linksradikal who is fairly well-learned and has somewhat of an idea of what he's talking about come badger me about some nonsense. Fine. It's understandable, like I can see where he's coming from, you know? But then I have this clown come and throw pieces of shit at me? It's like being challenged by a pretty decent chess player only to have some snot nosed little brat, impressed by what he thinks is me getting my ass handed to me come and take a piss on me. Like what the fuck? You don't know what you're talking about!

I absolutely **hate** arguments based on the legitimacy of users. You don't find me

legitimate, all of a sudden my posts become worthless and you see things that aren't there. It's **beyond** frustrating. By the way, becuase you're so keen on throwing into the argument worthless shit, here's something evident of the worthlessness of your post: **Ludwig Feuerbach was a Hegelian. So why mention him? You said Marx owed him just as much as he did Hegel (which is honestly not true), even if this is true all this means is that Marx was even MORE influenced by Hegel as Hegel was Feuerbach's main influence. Do I knit-pick that kind of bullshit though? No, I don't, because I like to have no-bullshit discussions.**

-

Also relevant: Hegel **completely** destroyed any notion of scientific racism by positing that other countries weren't as "advanced" not by merit of their race, OR EVEN THEIR CULTURE AND NATION but because they were not as "developed". As he said: We should hope the people rise to us, but we should not lower ourselves to them. This is completely in line with the Marxist notion that other countries are backward by merit of their social condition in comparison with ours, not by any merit of roots (I.e. the People's themselves being particularly unique culprits)

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Ladies and gentlemen, always beware of someone who refuses to provide textual proof for their arguments beyond the mere assertion that they’re right.
MEGAMANTROTSKY

A self-proclaimed *Marxist* claims that quotations are "proof". I'm going to go sulk in my disappointment at your existence, now. I am like an innocent old woman confronted with the most vulgar filth. My old heart can't handle it, see.

Nay never mind the oceans of text above, if there are no "direct quotes" (which actually, there are, if you read the FUCKING post) then there is no argument. Evidently you'd have me quoting the entirety of *Lectures on the Philosophy of History*. I concur with Debord with all my heart here. The necessity of quotes lacks ignorance on the subject of which it pertains. You cannot be familiarized by concepts with "direct quotes". That's not how it works, you child. I can provide you as many quotes as you want, literally, I CAN. But that would only affirm the false notion that 'quotes' mean SHIT. **They don't mean shit**. If what I am saying is alien to you, you haven't read a word of Hegel or Marx. And if you did, you read individual words or sentences rather than the whole point.

If you don't have a decent understanding of Marxism in relation to Hegel (Since you are keen on claiming even those familiar with Marxism might not know) get the fuck out of here, you don't belong in this discussion. And that's nothing to say for fucking attacking me when you don't know shit.

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And again, please show how and why Trotskyists seek to butcher Hegel from Marx.
MEGAMANTROTSKY

I just thought it was convenient for the Trot bloc on this WEBSITE to want to butcher Hegel from Marx, which would immensely trivialize Marxism and make

it a matter of "common sense" fitting perfectly within the parameters of our present standards of reason (LIBERAL rationalism, mind you!). Through this, all the obscurantism, all the "specified" nonsense, all the worthless activism and posturing would go hand in hand with this new "Marxism".

If you don't think I've provided anything to support my assertions, especially in the above, you either haven't read anything, or your'e talking out of your ass. Maybe both.

I'm referring to other times when you've invoked "false consciousness" as a throwaway explanation for important events in history.

MEGAMANTROTSKY

WHAT? Now I KNOW you're talking out of your ass! Even if I were to do this, what the fuck does this have to do with determinism? If we define false- consciousness as acting on class interests that are not your own, how does your conclusion make any sense? False consciousness does not mean "They don't agree with me or communism". It means they are not acting upon their interests as a CLASS. If you don't think social classes with identifiable interests exist, you're not a Marxist. Trade-union consciousness, which is not revolutionary consciousness, is NOT a form of false consciousness. So again, you're talking out of your ass.

Since you're a child let me elaborate: What you're trying to say is that, apparently, I posit that worker's are inevitably prone to Communism. I have never suggested this. This is a blatant lie. You "back this up" (WHERE ARE THE QUOTES BY

THE WAY?! WHINE WHINE WHINE!) by saying I claim false consciousness as an explanation for "important events in history". I don't really know what hte fuck you're talking about, but even this would have nothing to do with determinism, since other forms of consciousness, like trade-union consciousness (which is not necessarily Communist!) exist and are still class-consciousness. That doesn't mean they are capable of taking state power and COHERENTLY fighting the class enemy. No, Marxism was never determined. Marxism was a god-sent gift to the working class that made them *truly* self conscious in certain events. Marxism is the forbidden fruit of knowledge that was NOT historically necessitated by any means. Marx's greatness was not determined. It was chance. Roll the dice again and he could never have even been born and something as cohesive would never have existed. Surely loosely related ideas would have formed but never in such a manner (or they were not likely to).

Your posts are mostly content-free, though

MEGAMANTROTSKY

Want to know why you're full of shit? because if there was ANY single paragraph written by Marx that was not up for interpretation there would be NO disagreements over him and this thread would not exist. You can take a giant quote and interpret it however you want, you and Deformed Zimmerman's State (ergh, I mean Five Year Plan) have been very keen on this. You know what it's called? Dishonesty and

ignorance. I could quote anything and I could elaborate on why it means X. But you will STILL disagree: It doesn't make a difference! There are no breakthrough fun facts, no direct quotes which are going to sustain everything I am saying. That isn't how logic works, it's not how arguments work.

That's why Linksradikal isn't asking for any fucking quotes, he's asking for elaboration and what exactly I mean. Because he's not a fucking moron (unlike a potential user who I am not at liberty to identify). Quotes are meaningless, quotes are for people who don't know how to read the actual content. We are in this thread and I PRESUME everyone who is participating it has read Marx, and Hegel too (if you haven't get the FUCK out). So there's no point in my "quoting" anything, we already know what they had to say. We're now making logical deductions and arguing based off of them.

Want to know what MEGAVIDEOGAME is going to say? He's going to say it's a cheap excuse for not providing "proof". He's learned from Five Year Zimmerman

how to be a dishonest troll. He is unable to conceptualize that his notion of proof, is **wrong**.

But go ahead, by all means. Maybe a 100th time you will be less of an ass.

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Marx broke from Hegel from the parameters of the framework already created by Hegel. Taking phrases out of context only proves my point (about your logic).

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Quotes are not a sufficient basis for argument. They do not prove anything as they are all subject to different interpretations. I have made my case already, as far as explaining the FACT that Marxism presumes a Hegelian structure. This is not only self-evident by ALL of Marx's texts (INCLUDING his criticism of Hegel), it is also something everyone who's ever bothered with Marx understands as a given (by the way, non-Hegelian schools of philosophy categorize Marxism as Hegelian). You aren't seeing the bigger picture. I can't just give you a few quotes and all of a sudden the whole of my argument is indisputable. Don't be a fucking moron: that's not how it works. A single sentence, paragraph or phrase in either Marx OR Hegel is WORTHLESS without the whole. If you don't understand the whole, you don't know shit.

Since you are so keen on having me provide "quotes" tell me what exactly you want me to provide a "quote" for that would at least be somewhat indicative of my claims. What exactly do you want? If you want a single phrase that is going to confirm Marxism is Hegelian, I can't give you one. Is this what you want?:

Hegel remarks somewhere[*] that all great world-historic facts and personages appear, so to speak, twice. He forgot to add: the first time as tragedy, the second time as farce

In the opening chapter of the 18th brumaire, which I'm sure you're not familiar with because you actually need me to provide you with the eternally infamous

quote which every fucking child knows, Marx begins by directly mentioning Hegel, and proceeding to 'correct' him. This literally a pure example: Marx pre- supposes a Hegelian notion (world-historic facts appear twice), and then goes on with his own two cents (which does not AT ALL destroy the original Hegelian notion).

From the German Ideology:

This can be speculatively distorted so that later history is made the goal of earlier history, e.g. the goal ascribed to the discovery of America is to further the eruption of the French Revolution. Thereby history receives its own special aims and becomes "a person rating with other persons" (to wit: "Self-Consciousness, Criticism, the Unique," etc.), ***while what is designated with the words "destiny," "goal," "germ," or "idea" of earlier history is nothing more than an abstraction formed from later history, from the active influence which earlier history exercises on later history.***

If this isn't Hegel's notion that *the absolute is relative* in different terms, I don't know what the fuck it is. The notion that distortions are possible only *after* historical events (i.e. attributing them "fatalist" qualities) from the basis of your present circumstances is Hegelian. That our notion of history is a reflection of the present, and not the past itself, is Hegelian. What does Hegel tell us? :

We learn from history that we do not learn from history

This is incredibly evident in Marxism. Marxism posits that ideology, politics are relative to our existing historical epoch, that those in power learn NOTHING from history. They do not act on world-historical facts or previous historical events, but on PRESENT circumstances. It is impossible that Greece and Persia would remain hostile, through the "building up" of tensions throughout history in a historical epoch in which the Greco-Persian wars did not exist. you know what this is? You know what I want to do to both of you, grab your heads by the fucking hair and scream loudly in your ear HEGEL HEGEL HEGEL! This is all Hegel. You're a fucking moron if you can't see the structure is intact.

I mean it's pretty fucking obvious that Hegel remained a huge influence on Marx and I'm sure you all knew that. Tell me, what the fuck are

you
looking for here? What is it that I'm saying do you find not evident in the works of Marx and Hegel, and Marxists afterwards?

Marx: Thus, for instance, if in England a machine is invented, which deprives countless workers of bread in India and China, and overturns the whole form of existence of these empires, this invention becomes a world-historical fact

Uh oh! What the fuck does that sound like? Sounds like Hegel's notion of totality!

The very notion of "world-historical" facts is Hegelian in nature!

The bourgeois relations of production are the last antagonistic form of the social process of production — antagonistic not in the sense of individual antagonisms, but of one arising from the social conditions of life of the individuals; ***at the same time the productive forces developing in the womb of bourgeois society create the material conditions for the solution of that antagonism. This social formation brings, therefore, the prehistory of society to a close.***

Holy fuck I don't even know how you can still be arguing with me! Can you honestly not see Hegel? Is this just "Hegelian residue" still?(!!)

But of course MEGAVIDEOGAEMS and LinksRanglo-saxon empiricism will continue to stomp their feet and yell in desperation "SHOW ME THE PROOF!" like the children they are. Perhaps if they would listen for a change, the proof would be self-evident in the whole that is their works.

Show me the fucking proof that bourgeois-liberalism is bourgeois! GIVE

ME FUCKING QUOTATIONS! SHOW ME THE FUCKING PROOF THAT TEA PARTY POLITICS IS LIBERAL IN NATURE! I WANT DIRECT GROUNDBREAKING QUOTES THAT WOULD CONFIRM THIS!

To Linksradikal and MEGAchild, thought-systems and theoretical foundations are like the divine creation of the universe. To them, intellectuals say "let there be!" and *so it is*. Rather than the collective summation of their thought-system in its entirety, which does not consist of a long string of isolated fun-facts but theoretical foundations which allow us to realize those "fun facts", they see it as necessary to give us "phrases" or "quotations" straight out of a tumblr post in order to validate any argument in pertinence to the connection between different thought-systems. In this case, Marx and Hegel's. They demand "quotes" to confirm my assertion that Marxism is Hegelian, or that Marx was an offshoot of Hegel. How does one do this? They cannot. They know this full well, and in my inability to give them ten words of text that would directly confirm this (what do they want, some kind of self-proclaimed declaration in

which Marx directly sais "i am an offshoot of Hegel"?). They are cowardly and dishonest in their argumentative etiquette. Links has a blind hatred of philosophy, out of either intellectual laziness or complete faith in hegemonic structures of philosophy, and MEGAchild at every instance thinks he is a worthy opponent of mine. Well what am I? I am nothing. Lies and ignorance against truth and understanding. That is what this is.

From the philosophy of history:

Reflections are none of his business, for he lives in the spirit of his subject; he has not attained an elevation above it. If, as in Caesar's case, he belongs to the exalted rank of generals or statesmen, it is the prosecution of his own aims that constitutes the history.

Here Hegel is saying history is not made with history in mind, but in the pursuit of "(one's) his own aims". Obviously Marxism abandoned such a position, Marxists hold that history is made by consciously trying to enact

history, one's own interests have nothing to do with it. Obviously.

You know what fuck this, I don't need to do this. This is a waste of my time. Any idiot whose bothered with either Marx or Hegel should already know all of this.

How will MEGAchild and LinksradiPopper respond to this (either of them, or all of them, or some of them):

1. Bit by bit they will offer their own worthless take on the given quotes. I already explained how they are all subject to interpretation, and if they weren't, there would only be one

consensus as far as Marxism goes.

2. They will emphasize the differences Marx had with Hegel (which no one is denying). This reflects their inability to see the difference between logical structures, foundations and their apparent content. Marx may have disagreed with Hegel, but the nature of such a disagreement already presumed Hegel as (largely) correct in his quarrels with modes of thought before him (I.e. previous Idealist thinkers). Obviously they will ignore this.

3. They will claim that my quotes didn't suffice my claims. My claims, which were Marxism is Hegelian. I don't know what kind of quotes (besides the entirety of Marx's works, in retrospect to Hegels) they're looking for here but I'll bet my two balls they know damned well ***such a demand is inappropriate in pertinence to the nature of the claim***.

4. They'll just make some snarky remark about my font size.

5. Who knows. The philistine ideologues never cease to surprise me.

But go ahead, respond.

Claim that I "know nothing". Here's MEGAchild's underlying claim:

I'm only claiming that you know nothing. And by this point it's pretty obvious that in regards to Hegel, you don't.

The only thing that's pretty obvious is that the entirety of all of your posts, all the text you've managed to give us has only one thing in common. The nature of this pattern is quote simple: Their semblance is of origin. That is, they all originate from your ass.

See post #61 in this thread: http://www.revleft.com/vb/karl-marx-...html?p=2534384

MEGAMANTROTSKY

That was two years ago. If you don't see a change in my level of knowledge and my understanding of Marxism since the past two years, you haven't been paying any attention. I became a Marxist four years ago. If you were to dig further, maybe two years prior you would see that I had completely ridiculous views. Are you actually holding me accountable for a discussion we had in 2012? As if nothing's changed, as if I've learned nothing?

Oh, and by the way, I asked you for proof a while back that he defended Zimmerman in that fateful thread, and you never followed up. Gee, I wonder why….

MEGAMANTROTSKY

The BA and those who exposed him already did a good job of that. No need for me to take credit from them.

-

Links, continue with your bullshit, baseless snarky comments. Like who the fuck are you? From what basis do are you able to joke? As if the joke is self evident, the post itself.

Oh! That's so ridiculous of Rafiq to say. So ridiculous by the standards of hegemonic thought-structures. They make me comfortable because I don't have to challenge them! Oh! What a poor little coward I am! What a weak little heart I have, Marxism for me is COMMON SENSE, it doesn't fundamentally challenge hegemonic ideological structures! It's perfectly compatible with bourgeois ideologue! A bit of this, and a bit of that, and PRESTO! That nasty "residue" is gone and Marxism can be shipped off to the masses in a high school text book!

And who the fuck is Links himself? When links doesn't understand something, he "Lols" at it, he thinks his ignorance and poverty of understanding is worth laughing about. I feel bad for you. "LOL' That doesn't make sense! "Sense". What does that mean for him? It means something any man you pull of the

street would understand. That is Marxism for him. Rather than being a fundamental change in one's FOUNDATIONS of understanding (usually possible through class struggle), it is "common sense". Common sense means no revolution. "LOL!" those bolsheviks wanted to claim terror was necessary! Those bolsheviks thought they were the future of the world! Lol! So outlandish and strange!

Links doesn't want to step out of his intellectually LAZY comfort zone. That's what I've noticed about him throughout the entirety of all my encounters with him. I've tried to be patient and open minded but it's ridiculous.

-

Rafiq I think you make very good points, but come on wtf.

Herr Unrat

I'm so sick of being attacked when there is no reason to. I'm so sick of reasonable points and posts being met with snarky comments and "laughter" by merit of ignorance. Yes it bothers me. Because there's one thing this discussion and every other one has in common: They are arguing based on legitimacy. That I am not "legitimate" enough, that I'm just some kind of clown, everything I say is nonsense. No, I don't like having people tell me what I do know and what I don't. I don't like having spent so much energy and time in Hegel for the past 8 (arguably 10, depending on how you look at it) months to have someone like MEGAMAN pompously tell me "you know nothing". I hate arrogance when the tower from which you must stand to be arrogant is not there. I hate people who are wrongfully arrogant. If you know your shit and you want to talk down to me, that's fine, because you know your shit. But when you don't know anything and you respond to my posts like I'm some dimwitted child, this is BEYOND offensive, disrespectful and outside of the internet would warrant physical assault.

I don't mind users who disagree with me. That's fine, if you want to have a reasonable discussion about why you think I am wrong, go ahead. I don't see anything wrong with this. My problem is with dishonsty and blatant disrespect. All

the fiery comments I've ever made was a reaction to the baseless disrespect and borderline personal attacks leveled against me. I don't like having people tell me I'm *ridiculous*. If you want to have a discussion with me, then do it as an equal. An equal intellectual entity. This whole argument was based on their presumption that I don't "know enough". This is bullshit. Any idiot can see I've given everything I've ever said quite a bit of thought. Don't viciously "correct" me about something which I've already thought about, and invested a lot of time into which any dipshit could devise if they thought about the subject for two minutes. It's like, really? You don't think I've thought about that?

It's like how "experts' would tell me "Well, the thing about Communism is that it's good on paper, bad in experience". REALLY? You don't think I've ever been confronted with that, or thought about it? Damn! Better renounce everything, you SURE taught me!

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Links, my problem with you is that you have too much to say about nothing. Marx and Hegel, or anyone else for that matter in their entirety constitute an objective, real set of positions which are not necessarily open for interpretation. Single phrases and quotes, however, without the whole, **are**. Almost all wrong- interpretations of Marx (or Hegel) stem from an inability to grasp the whole that is their constitution. Even if you read all of their works, if you don't *understand* you still don't get it. Lack of understanding is evident

from *inconsistency* in interpretation. I agree with you, their texts are important. But I cannot provide you "proof" for anything by giving you phrases or quotes. Since you're so keen on demanding them, you can very well present some of your own. I already have (which frankly, you claim were invalid)

Frankly what you have yet to understand is what I mean by Hegelian, and if you do, you're being blatantly dishonest (and YOU being *consciously* dishonest is something I doubt).

Was Marx blatantly disagreeing with Hegel in some of the quotes I had provided? **Yes**, no one denies this. But the nature of this disagreement still presumes *fundamentally Hegelian* logical structures to be true. Would you disagree? I can't see how anyone would disagree. I think your problem is that you are unable to

identify these Hegelian structures, and simply presume them to be a given. For you, the "Hegelian structure" is the *fundamentally* idealist utilization of Hegel's logic. But what you don't know is that there is a logic itself which is a structure, evident in Marx. No it's not simply residue. You can "agree" with Marx in different ways that you'd like to, but taking Hegel from Marx is destroying Marxism (instead, it is fitting Marx within the paradigm of other ideologies, something academic Marxist-economists are keen on doing).

And let's get something clear, Links: I've read Hegel. Granted, I haven't read all of his texts, but I have read Hegel's philosophy of History and Phenomenology of Mind (if you don't believe me, I have the hard copies and I can send you a picture if you'd like). I highly doubt you've ever read a single word of Hegel without some kind of external interpretation. Because I sure as hell haven't. I don't know anybody who can read Hegel and just Hegel without at least

1. Some background information on what others claim Hegel is

2. Having read books, texts ABOUT Hegel (which I have)

and so on. You don't understand Hegel. I'm not trying to be vicious, but you don't. You might understand what they'd teach you in a philosophy course, but that's not Hegel. I don't care what you've read, your understanding is povert and superficial.

Your understanding of Marx isn't so different either. Your understanding of class struggle as a specific concept outlined *in the manifesto*, rather than a concept which is evident in all of Marx's texts, which constitutes major component of Marxism itself and which reacts with everything is rather ridiculous. You see all of Marx's works as bit by bit, revealing different facts. I think this is greatly telling. You're not bad at reading things outright, I would assume you have decent reading comprehension. What you lack is the solid comprehension *of ideas*.

(as for example Lenin did when he admitted to "trying to read Hegel materialistically", adding that he simply disregarded notions such as "the Absolute", God, "Idea")

LinksRadikal

I am aware with Lenin's take on Hegel. He also had quarrel with the

notion of "national" and "world" spirits. Frankly, I think this is erroneous.
If "relative" is to be understood as limited, in relation to something - thus conditioned, then this makes of your statement that the Absolute is relative for Hegel a terribly bad joke and a tragicomic misreading. That is why I first

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ask for clarification of terms, because I do not want to rule out at the outset that you may be onto something.
LinksRadikal
You're just declaring things. You aren't explaining how, or why. The absolute is always relative for Hegel. That's common sense. I'm so sick of you dismissing things just because **you** find something confusing. You really have the audacity to claim **I'm** self important? The absolute is that which exists indiscriminate of that which is relative is the first statement. What is relative is what is relative to your according historical circumstance, what is temporary, what is subject to change, you can put that however you'd like. So if we say that the Absolute is relative, this sounds a bit contradictory, no?

All this means is that the Absolute *itself* is relative to our historical circumstance (not the absolute is EQUAL to the relative, again it is a *moving* relationship). In other words how we perceive the absolute, how we perceive that which is indiscriminate of the relative - is relative.

But for Hegel this doesn't tarnish the notion of the absolute. The absolute still lives in the relative, too. Because for Hegel, the relative can reveal that which is absolute too. Just as ideology *can* reveal that which is objectively true.

What Marx was trying to say, and I will re-quote:

while what is designated with the words “destiny,” “goal,” “germ,” or “idea” of earlier history is nothing more than an abstraction formed from later history, from the active influence which earlier history exercises on later history.

The words "destiny, goal, germ, idea" are other words for an absolute, relative to LATER history (our current epoch). What is the difference? Materialism, of course. And again, I agree, this isn't just substituting "idea" for "class struggle" or whatever. Renouncing Hegel's idealism means renouncing a lot of Hegel's outwardly, superficial nature. But there are things about Hegel which go beyond Hegel himself. That's what I'm trying to say. The skeleton is still there, albeit with new flesh and skin (which are important, mind you!).

Your one point is that the Absolute is relative for Hegel.
LinksRadikal
Did you read my post? That was my point as far as denouncing your claim that

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Hegel is "fatalist".

Thus, for instance, if in England a machine is invented, which deprives

countless workers of bread in India and China, and overturns the whole form of existence of these empires, this invention becomes a world-historical fact

Please explain to me how this isn't a Hegelian statement? *This is totality*. I can't tell if you simply don't know what I mean by Hegel. No, Hegelian for me doesn't mean agreeing with Hegel, but what distinguishes Hegel from his predecessors. Hint, it's not "super idealism". Or are you going to claim Feurbach was also not a Hegelian, and that Marx's disagreement with him was that he was "too Hegelian"?

Read this statement carefully: I never take arguments by authority. But I've invested a lot of time into Hegel, and into others who have read Hegel too. You are claiming things without backing them up, everything you are saying I have never come across a semblance in what I have read. So what, you just want me to take your word for it? What YOU'RE saying is quite alien and outlandish, Links.

radical critique he did enabled him to state that not only his dialectic method is different from Hegel's, but it is directly opposed to it.
LinksRadikal
That doesn't mean it's not Hegelian. If Marx opposes it from Hegel, then it's still Hegelian. Hegelianism goes *beyond* Hegel himself, links. Any good idiot should know that.

No one denies Marx disagreed from Hegel. But **from** where, from what **point** of measurement? Was it OUTSIDE Hegel? Marx used to be a Young Hegelian for fuck's sake.

For someone being so simplistic... You really are going to tell ME to read Hegel? YOU need to read Hegel links, but this time your head needs to be OUT of your ass.

But then it somehow makes sense to suppose Marx was a dimwit himself in failing to recognize that hius method is Hegelian
LinksRadikal
Oh, another straw man. You don't understand what context means. *In the Marx- Hegel disagreement*, saying Marx is Hegelian would obfuscate things. No, Marx is Marx and Hegel is Hegel.

There's an old bedouin saying: *I against my brother, my brother against my cousins, my cousins, brothers and I against outsiders*.

It's not that I know something about Marx that he himself didn't: It's that Marx already knew this, and found it unimportant to proclaim it. He used to be a Young Hegelian for fuck's sake. He's been there and done that. The Hegelian logical structure *is a given* at this point. But it's still Hegelian. The dirty truth of philosophy is that when someone invests so much time in opposing someone, they in the process become part part of them, and their legacy. That's beyond the point though, because the case in Marx is different.

thus for instance if you're wrong, and you are, about the "Absolute that is relative", it is apparent you do not understand what's correctly called Hegelian.
LinksRadikal
Since it doesn't look like you understand Hegel at all, here is a resource I found useful somewhere along the last eight months or so

in my ventures with Hegel (ironically, 2014, if it can be distinguished by anything, it is the opening up of Hegel for me)

https://www.marxists.org/reference/a.../mean06.htm#04

Linked to the question of subject and object, is the question of the absolute and the relative. The historical view of concepts does not mean that "everything is relative"; **within the relative is an absolute - but the absolute is also relative, or as Lenin says: "in (objective) dialectics the difference between the relative and the absolute is itself relative.**" [Philosophical Notebooks].

Hegel says: "The different stages of the logical idea are to be treated as a series of definitions of the Absolute". [Shorter Logic § 160n]. **In other words, in the history of thought and in the development of any specific theory or concept, at various stages or key points of development, an aspect of the truth is fixed upon and "elevated into an absolute"; but in the course of its own development, this absolute proves to be relative, and is overcome by a new concept**. But what is absolute is retained and carried forward; the absolute is the whole movement, which is submerged in the notion, but is also contained in that relative concept which is a stage in the genesis of the notion. "The definition, which declares the Absolute to be the Idea, is itself absolute. All former definitions come back to this". [Shorter Logic, § 213]

For instance, capitalism is just a passing stage in the history of humanity (a relative), but it is a necessary stage (absolute). Or the nature of a thing is a matter of opinion, but not just a matter of opinion. And so on.

Just to be clear I don't agree with everything here. I take it a step further and claim that the notion of a "stage in the history of humanity" (the notion of a stage being an absolute) is relative to something like capitalism. So the absolute is relative to what you falsely perceive to be the relative (capitalism). This is how my take on

Hegel might differ from others. This can work in a number of ways, which is why I talked about interpretation. *This is a logical structure which is found in the very core of Marxism*. It is for reasons like this, that Marxism is Hegelian. *So superficially, and apparently NO, Marx is DIRECTLY OPPOSED to Hegel's **apparent** formulation*. But the foundation and structure itself is left intact. Understand? It was the nature of how these things were expressed which is what Marx had quarrel with.

-

Just to quickly link back to the OP's question and steer away from this silly online shouting match - How exactly is Hegelian Marxism separate from "conventional" Marxism if Marxism is naturally Hegelian? I don't think that Hegel's contributions to history and philosophy ought to be discarded, but if they are fundamental to Marxism aren't all Marxist "Hegelian Marxists"?

Red Star Rising

Rather than being a separate tendency, it is a matter of *emphasis*. "Hegelian" Marxists like Lukacs spend more time analyzing and understanding Hegel. To put it simply, they spend more time 'bothering' with Hegel.

-

Always good to see posters demonstrate solid reading comprehension of both the argument and the subject at hand. ***Can you provide me one thing in that little response of yours I did not already address previously?*** - Oh, silly me, I forgot this:

So you take up a position which accuses a former poster of being a closet racist and apologist for the police (for which no evidence exists, by the way) and when you are pressed to back up your claims, you pass the buck instead. Stay classy, Rafiq.

“MEGAkid”/MEGAMANTROTSKY

I'm not an administrator so it's not my job. Unless you want to say it's some kind of conspiracy, he was banned for this reason. Why would he be banned otherwise? Ismail's conspiratorial machinations?

HA! I wasn't even aware of this:
http://www.revleft.com/vb/showpost.p...&postcount=139

THIS WAS EXACTLY HOW FIVE YEAR PLAN CONDUCTED HIMSLEF!

Anyway:
The decision is hardly surprising. There was not nearly enough evidence to even convict him of manslaughter.

Yeah, you are. Like about every single detail relating to the case besides the fact that Martin was shot and died. The reason no charges were initially brought (until the establishment vultures in the black bourgeoisie sank their claws

into the case) is the very same reason Zimmerman wasn't convicted: there was no evidence contradicting Zimmerman's general account of the events, which were that he was attacked and was being brutally beaten when he decided to open fire for what he claimed were reasons of self-defense.

Is Zimmerman, who is actually hispanic, really a secret racist just looking to shoot black people? I have no idea. All I know is that the case was going to be an uphill battle from the start.

What evidence do you have that Martin was "racially profiled"? And, assuming that there was profiling involved (which there is no evidence for), since when is murder or manslaughter an appropriate charge to apply to somebody guilty of profiling?

The question is, what evidence is there that Zimmerman racially profiled Martin?

I said that somebody following you is not justification for a violent attack, if that is indeed what happened. So you are abhorring an argument I have never made.

I've said it once, and I'll say it again. Nothing upsets the liberal tails on this forum more than not assuming that all accusations of racism and sexism are true, regardless of the evidence. You can accuse Trotsky, a Jewish person, of working hand-in-hand with Hitler's genocidal government, and you can enjoy your own thread where you can pursue this "theory" by saying things that are demonstrably false.

But if you want to point out a few facts that might complicate the abstract narratives being mindlessly repeated on this thread, about how racism, channeled through the evil spirit of Zimmerman, killed Trevyon, well then you must be a sleazy, trashy piece of filth who doesn't care about racism and doesn't deserve to live. Kill 'em quick!

Lucretia

Fuck I'm glad I didn't see that thread while it was going on. I'm going to stop quoting him because that pompous liberal piece of shit makes my stomach churn. Who would of thought that my absolute hatred towards Five Year Plan was justified all along? *I know a fucking dishonest liberal piece of shit when I see one* . OF COURSE Lucretia isn't going to go ahead and say "Hey guys Zimmerman was a good guy". But he's APOLOGIZING HIM in the face of all the evidence, in the face of the POLITICAL LINE that has been drawn by the incident. Someone, especially someone like Lucretia isn't going to argue about something logically in the name of pure thought. IT VEILS A REAL POSITION. The Zimmerman case is a case where you take a side as far as the issue of racism goes. Ass covering, weak apologia by Lucretia reveals which side he was on: This comes to another conclusion. If EVEN the bourgeois media is painting Zimmerman as a murderer, why would he not be? What reason would the 'spectacle' have to lie to us about something like this? Is the white genocide real after all?

You don't come to conclusions about someone for what they claim to be. That's why you're not a Marxist, MEGAkid. That's why Marxism is HEGELIAN. History

does not say "I am history", we do not judge the French revolution by "people wanting liberty". FURTHERMORE we do not judge the logical structures of something like Marxism based on small phrases or sentences, quotes taken out of context which are meaningless without the whole summation of what composes Marxist thought (I have provided a number of quotes, unfortunately. You'd think users have already read those works from which the quotes were derived, but apparently not). Marx woudl neve rhave said "Hey guys, Marxism still retains a fundementally Hegelian structure of logic". When Marx quoted Hegel, he quoted him presuming everyone whose anyone had a decent understanding of Hegel, and Marx's previous position as a young Hegelian. Evidently, it is inarguable that Marxism is Hegelian. If you were to argue otherwise, you have to be disagreeing of the definition of what is Hegelian and what is not.

Was Marx blatantly disagreeing with Hegel in some of the quotes I had provided? Yes, no one denies this. But the nature of this disagreement still presumes fundamentally Hegelian logical structures to be true. Would you disagree? I can't see how anyone would disagree. I think your problem is that you are unable to identify these Hegelian structures, and simply presume them to be a given. For you, the "Hegelian structure" is the fundamentally idealist utilization of Hegel's logic. But what you don't know is that there is a logic itself which is a structure, evident in Marx. No it's not simply residue. You can "agree" with Marx in different ways that you'd like to, but taking Hegel from Marx is destroying Marxism (instead, it is fitting Marx within the paradigm of other ideologies, something academic Marxist-economists are keen on doing).

This is an issue of legitimacy. I am not "legitimate" so I need to provide "evidence". It doesn't have to be quotes, or phrases. Your childish mind, as a last resort, prompts you to ask: "Proof it!". Did Marx ever provide proof or evidence in his philosophical texts or polemics? Did Hegel himself ever provide "evidence"? No. Because such "evidence" is inappropriate for the context. Unless you haven't read Hegel or Marx, in which case it would be reasonable to ask for some text. Marxist theory is not anglo-saxon empricism. Bourgeois rationalism, which replaces gods for the altars of reason, cannot comprehend that reason itself has a fundamentally human character, human bias, and oozes with traces of human

consciousnesses from the start. For that, bourgoeis rationalism is not so different from the notion of a God: They see god rather than being a projection of the human mind and condition, as ultimate and absolute legitimacy. Similarly they see the same as far as "reason" goes. *Only a fucking moron who hasn't read shit in this thread will claim I'm not making any arguments or points*. Are you really going to argue that, MEGAkid? That I haven't been making arguments? You're a fucking troll and you piss me the fuck off. I hate people who blatantly lie in the face of truth. I am ceceptible to trolling more easily than others because I like to naively presume most people are honest in

their conduct. I have an absolute hatred of deliberate suppression of truth, I absolutely DESPISE cutting corners and lying in arguments. ESPECIALLY when they think they aren't lying. **Rather than challenging me or posing a threat to what I have posited, all you have done is piss me off with your trolling**. I don't get mad when I'm proven wrong, or rightfully called out. I don't lie. I don't have a fucking "ego" that I need to so preciously defend. If you destroy me, *I will agree with you*. It is what I have been doing for the past 4 years. My views have changed and improved over the years because of that.

But I can smell a dishonest piece of shit (not saying that's you, because that's against the board rules) when I see one. You're trolling. Just admit it and move on.

Also when the fuck did I claim that Marxism is Hegelian because Marx mentions Hegel in his works? That's a blatant lie.

-

Oh and by the way, you don't fucking snip out phrases out of context and respond to them in hacked out, ridiculous bits when you're ignoring vital arguments. You're being a fucking coward. You, like Five Year Plan, chiseled my posts in order to adequately meet your responsive and comprehensive needs. If you can't respond to my post in its whole, get the fuck out and don't respond.

Honestly your posts are so worthless, does anyone else notice that all of MEGAkid's posts go something like this:

Alright Rafiq, you're wrong. I'm going to point out a straw man, and by the way, STOP MAKING FUN OF MY NAME! WAAH!:
Long string of text taken out of context

Well you're wrong, because my straw man, unlike you is easier to tackle and respond to.
Sentence or so which without the rest of the argument means little
Well Rafiq, since I'm going to take advantage of not presenting your important and vital arguments, I'm going to respond to this and pretend I am somehow making a worthwhile point.
Some kind of trivial, worthless sentence I made that's relatively off topic that shouldn't be responded to because it has nothing to do with the argument, also its most likely something personal
GIVE ME PROOF WHERE I OR HE SAID THAT. I WANT DIRECT PROOF THAT GOES ALONG THE LINES OF "I Lucretia, support George Zimmerman". THE SELF PROCLAIMED PHRASES OF THE PERSON IN QUESTION ARE THE ONLY EVIDENCE! WHITE SUPREMECISTS AREN'T BAD PEOPLE, THEY ONLY WANT TO STOP WHITE GENOCIDE!
Let's pretend this is something that is an attack on Libertarians, and their silly ideas
LIBERTARIANS ARE RIGHT: DO YOU OPPOSE THE FREE ASSOCIATION OF INDIVIDUALS AND A FREEEEEEEEE MARKET?
(insert response detailing why this is erreneous) WHAT! STRAW MAN! LIBERTARIANS NEVER CLAIMED THEY WANTED A HELL ON EARTH LIKE SOMALIA, SLAVERY, OR SOMETHING THAT WON'T WORK! THERE'S NO PROOF OTHER THAN YOUR PROPER DISSECTION OF THEIR VIEWS! **SHOW ME ONE PIECE OF EVIDENCE WHERE**

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There you go Rafiq. Take THAT. I'm so confident now!

-

It's such bullshit that I have to extensive lengths providing detailed and comprehensive arguments addressing all these points, and people like MEGAboy are allowed to respond in such a manner. I spend so much time trying to get my

arguments and points across, only to be met with THAT? To be reduced to THAT? Like what the fuck!

-

he wishes to regard Marx as a mere offshoot of Hegel, and this is wrong for reasons that I have already stated.

MEGAMANTROTSKY

In the domain of the intellectual - in the domain of thought - for something to be an OFFSHOOT it must be DISTINCT from the source in a way lest it is not an offshoot to begin with, but a regurgitation.

-

This is a poor analogy. Comparing capitalism, an entrenched system bound by the law of value to philosophy, the study of the nature of knowledge, makes no sense at all. This is not to say that the two have nothing to do with one another, but there's a world of difference between Marx's engagement with Hegel and Steve Jobs criticizing Bill Gates because the latter doesn't invest in alternative medicine.

MEGAMANTROTSKY

You haven't read shit about what I've said, don't you dare fucking say "Rafiq is saying x" when you don't know shit. You're arguing like a child, we all know Marx broke and disagreed with Hegel, that isn't the question. The question is whether fundamentally Hegelian logical structures remained (AND ITS NOT JUST DIALECTICS, OR EVEN PRIMARILY DIALECTICS, STOP TALKING MEGA YOU DONT KNOW SHIT ABOUT ANYTHING, YOURE JUST TRYING TO SOUND LIKE YOURE A PART OF THE BIG BOYS DISCUSSION) , and the answer is yes. If we take Marx and compare him with other intellectuals, he sticks out. This distinction clearly puts him in the domain of Hegel, if you don't see it, you don't know shit.

Also, you don't know how analogies work. Of course there's a "world of difference". That's why it's a fucking ANALOGY. For fucks sake, it's like someone saying "hur, Orwell wasn't making animal farm allegoricalcuz Stalin wasn't a pig named Napoleon lololol". You LITERALLY have the mind of a child. You're incapable of critical thought. You're missing the point of his analogy: Marx didn't disagree with Hegel from the point of Hegels opponents or the opponents of Hegelianism (reactionaries). He broke from Hegle FROM Hegel. I've already explained this in detail, anyone who wants can go fucking read the long and detailed posts. Don't you dare try to fucking argue with me,

it's most likely going to be some bullshit I already addressed. I will not repeat myself. Read my earlier posts then come back.

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MEGA is the same as Five Year Zimmerman: a troll whose only capable of making STRAW MEN en masse and then proceeding to feel good when he burns them (improperly, mostly, to add insult to injury).

Oh and the thread on feminism: I didn't respond because I basically fucked your stupid ass response up, and you replied through ass coverings that didn't contradict anything I said and was just you trying to justify yourself and change the point of your argument. Like you literally post shit because you have to say something, and people call ME egotistical! You made a straw man about "recruiting" women or propaganfixing when I didn't say shit about that. Then you said women under capitalism are oppressed and that it's important not to forget that. Who the fuck thinks otherwise? You're just saying shit to make yourself seem worth something. You're only good for regurgitating others arguments, trolling, dishonesty and making straw men. I honestly can say that I haven't ever seen a single post made by you that was worth anything. Even Lucretia/Five Year Zimmerman made one or two decent posts I can recall. You, honestly, I'm not trying to be mean, have never posted anything I can't wipe my ass with.

-

It is the dialectical method that is distinctive about Marx and Hegel. Given that Marx borrowed Hegel's dialectic and made it his own, does that mean that Marx is Hegelian? I would disagree with this; the dialectic itself was not originally conceived by Hegel.

MEGAMANTROTSKY

I can't fucking believe what I'm reading. If you're trolling you win BECAUSE I'm about to flip my fucking shit. I can't fucking believe someone ACTUALLY BELIEVES THIS! THIS IS LITERALLY PRECISELY WRONG IN A MILLION DIFFERENT WAYS!

NO IT IS NOT SOLELY DIALECITCS THAT BINDS MARX WITH HEGEL

EVEN THEN, ARE YOU ACTUALLY GOING TO TRY AND CLAIM HEGEL'S DIALECTICS WASNT COMPLETELY DISTINCT FROM THE "DIALECTICS" OF ANTIQUITY???

Throughout this whole thread, nay this whole week I have NEVER encountered such SICKENING philistinism and ignorance. How dare you partake in this thread with such ignorance. How dare you not only insult me, but everyone else including LINKS by reducing this discussion to your childish ignorance. I am honestly

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shocked to hear that not only is "dialectics what makes Marx and Hegel distinct" (WHAT! WHAT?? WHAT?? WHAT THE FUCK?(!!) but that:

Hegel just borrowed some old dialectic method and the rest was pure idealism lol Marx took da dialectics but everything else was hegelz idealism lol b4 Hegel it was materialism but hegle made idealism and super idealism lolololololol

You're a fucking philistine. It's not even an insult at this point. It's a fact. You, are ACTUALLY a philistine and I would be surprised if you've ever read a single page in your life of Hegels or even ABOUT Hegel. FUNDEMENTALLY Hegelian concepts seen throughout Marx's works to his grave and you're going to say "lol marx n hegel had dialectics in common but data it". DO YOU ACTUALLY THINK THE WHOLE OF PHILOSOPHY IS A SINGULAR DEBATE BETWEEN IDEALISM VS MATERIALISM? ARE YOU THAT FUCKING IGNORANT? NOT ONLY DO YOU NOT KNOW SHIT ABOUT HEGEL, YOU HAVE NO BACKGROUND KNOWLEDGE WHATSOEVER ON THE HISTORY OF EUROPEAN THOUGHT. IF YOURE ACTUALLY TRYING TO MAKE A DIRECT CONNECTION BETWEEN ANCIENT DIALECTICS AND HEGELS, AND IF YOUR ACTUALLY JUST GOING TO DISMISS HEGELS DISTINCT LOGIC AS "SUPER IDEALISM" YOU DESERVE TO HAVE YOUR TONGUE RIPPED OUT AND FED TO THE PIG THAT BORE YOU.

I am fucking shocked. I've never flipped my shit but this set me off. it's one thing to be ignorant, and then another to be SELF RIGHTEOUSLY ignorant. If he Read a single word of mine in this thread he wouldn't dare say ANYTHING like that.

I'm so SICK of ignorance and philstinism. You LITERALLY have the mind of a child. This folks, THIS is what I mean by these vulgar "Marxists" who only know Hegel from Hegel's idealism, in other words what Marx disagreed with him about at the same time having NO KNOWLEDGE of the nature or context of this disagreement. People ACTUALLY think dialectics is all that Marx and Hegel have in common. NOT ONLY THAT, Mega is ACTUALLY trying to say that Hegels dialectics wasn't unique and originated in antiquity. In other words, Marx has nothing specifically to do with Hegel and hes just carrying on some old method Hegel the super idealist happened to adhere to well. This CLOWN claims to have background knowledge of Marx.

I'm going to go vomit and then faint in disbelief. I fucking hate the fact that some people are allowed to talk. That by merit of being human, your "opinion" and disgusting ignorance is allowed to have a place.

The he'll go and say I'm not making any arguments. WELL MAYBE ITS BECAUSE I ALREADY MADE THEM, THATS WHY IM fucking PISSED. I give A LONG and DETAILED EXPLANATION TO BE MET WITH THAT INFANTILE PHILISTINISM? A FEW SENTENCES OF PURE BULLSHIT?

-

"Placed a priority of spirit instead of materialism". HOLY FUCK does he even know what spirit means? Does he even know what MATERIALISM is? I can't believe what I'm reading! I just can't fucking believe this! I've never read something so simplistically WRONG and IGNORANT. He talks like he knows

what he's talking about, like he's schooling everyone. It's TROLLING and if it's not do yourself a favor STOP POSTING AND GO READ.

-

MEGA's genius:

" ok guys so basically Hegel and Marx have dialectics in common. Dats it. Hegel himself as a philosofffer had 2 different parts to him: dialectics and idealizms. Marx was a materializms so dey are diffrent. Marx had the dialectics but hegel didn't make da dialectics so it not hegelian. Marks dialectics is just as much like Greek dialectics as hegelz. derefore dey are not 2gathar".

FUCK. HOLY. FUCKING. SHIT. Besides the grammar HE ACTUALLY BELIEVES THIS. How DARE you say such BULLSHIT, such groundless, baseless BULLSHIT that manages to be EXACTLY wrong. A pure CARICATURE of the opponents of Hegelianism is your ACTUAL argument. How dare you try to fucking disgrace, tarnish and reduce Marx like this. You're not only not a Marxist, you're an ENEMY of Marxism. I can't wait for you to abandon all your "communist" ideas (I KNOW this Will happen MEGA, you don't have a strong grounding and you don't have the heart, you're going to flip flop pretty fucking fast, remember I said that, I can TELL as far as these things go) and piss the fuck off, STOP pretending to be a Marxist, so we don't have embarrassments like you running around spreading such BULLSHIT in Marx's name

Want to know why I'm pissed ? Because I'm a moron for taking you seriously. If you were a troll, or another idiot in rl I'd ignore you. Now we all know for sure you actually, literally don't know SHIT.

-

Isn't the labour theory of value, which Marxism was heavily based around immaterial? Value is not subjective like Hegel's stuff on the spirit, it isn't material, and it does include some idealist principals - Marx's analysis of value and commodity production in Das Kapital does rely on a perfect market in which cost is an accurate representation of value. While Marx acknowledges these inconsistencies in the capitalist market throughout the work I guess, not all of it is strictly material.

Red Star Rising

The dichotomy between Idealism and Materialism, spirit vs material as far as "how Hegelian Marxism is" is a false one. If we define Hegelian as Hegelian logical structures, forms of thought (AND NOT SIMPLY dialectics), then Hegelianism persists in Marx's materialism as well. Hegelianism goes *beyond* Hegel as an individual. Marxism is deeply Hegelian at core.

The worst argument ever leveled against this is that "Marx disagreed with Hegel on a number of things". Well, *if Marx did not disagree with Hegel*, Marxism wouldn't exist, now would it! Marx would just be a regurgitation of Hegel's ideas, and not an 'offshoot'. So saying that Marxism is Hegelian already, rightfully presumes the nature of these disagreements, without trivializing them or downplaying them. It is the worst kind of desperation, the greatest reflection of ignorance to resort to this obvious fact: "WELL!" they will say, "Marx was a materialist and Hegel was an Idealist!", as though we don't already know this. This is literally all Mega has to offer

as far as this discussion goes. Historical materialism is Hegelian. We cannot simply build a barrier surrounding Marx's disagreement with Hegel: What about *other* forms of thought, that wouldn't even fit within the paradigm of this disagreement? Anglo Saxon empiricism? Religious idealism? Even Hegel's notion of history absolutely destroys any notion of a great man theory of history, despite the concept of world-historical individuals. The very notion of world-historical individuals already possesses the embryo of the Marxist notion of individuals in history: Hegel claims that these individuals embody certain historical phenomena (world, national-spirit), are the highest summation of their historical epoch. In Marxist terms, individuals, and the spectacle that they bring with them, embody the movement of a social class. *The pattern is quite clear*. If Marx turned Hegel's

method on its head (WHICH AGAIN, ISNT *SIMPLY* DIALECTICS), this alone is still Hegelian. **We are talking about foundational presumptions, a form of thought and an understanding of history in a fundamentally new way that didn't exist before Hegel**, and certainly didn't exist during fucking antiquity.

Never before Hegel was there a "dialectical method" applied to history, **before Hegel, dialectics was entirely different both in antiquity and during medieval times: the only similarity is that they both concerned opposition, which doesn't mean shit. It was concerned with rhetoric, and structures of debate, not the development of history and the individual's relationship with history**.

But of course for these vulgarists and philsitines, Marx, who constantly talks of "world-historical facts", capitalist totality and the nature of history, simply carried on Hegel's "dialectics" and left everything else. Literally in MEGA's mind, all of Hegel's works, everything of Hegel is simply super idealism. There is no forms of logic, there is no unique understanding of history, it's all "super idealism" and because materialism is the opposite of idealism, the only thing Marx has in common with Hegel is their "shared' usage of the dialectical method, which apparently Hegel borrowed from antiquity and used it for his super idealism. Hegel might be inherently idealist, but Hegelianism is not ***inherently*** idealist. Hegel himself was quite adamant about his opposition to the materialist utilization of his logic: Too bad, he already created something that went beyond him.

What does MEGA man have to say now? That I am not "emphasizing" enough the "material" rather than the "philosophical aspects". If there was ever a desperate last resort, if there was ever something someone who just HAS to say something would say for the sake of saying something - would say, it is this. No one is 'downplaying' the difference in material: This discussion doesn't concern these things, what we are talking about is whether Marxism retains fundamentally Hegelian structures and patterns. In other words, MEGA is constructing another meaningless straw man with no context. *The field for his straw man doesn't even exist, he has to construct it in a dining room, even though it is* ***inappropriate, grotesque and aesthetically obscene***. **After all, what kind of idiot would deny that Marx's material outwardly disagrees with Hegel? Who is saying that? if it is a given, if everyone already knows that, why the fuck is it important to talk of "not**

downplaying" it? From what basis? And now let's wait for MEGA to take little

snips out of context and confidently respond to them like a big boy.

-

To be honest, I cannot really say much about the LTV at present, since I haven't reached that part in Capital yet. But I will comment on the rest of your post, in that I think you have a wrongheaded notion of what materialism is. Materialism does indeed *emphasize* that the material world is objective and exists independently of our own thought, but it does not follow that thoughts are suddenly not material or real. According to your own logic, feelings wouldn't be real, neither would labor. A commodity is embodied labor in a congealed form, but we only see the finished product and not necessarily the labor that went into it.

MEGAMANTROTSKY

What cack! Ladies and Gentlemen: MEGA actually thinks Hegel's notion of spirit *is metaphysical*! I will ask again, since you did not respond: Do you even know what spirits are, or what they mean for Hegel? It has nothing to do with the "material". What a lazy fucking understanding of materialism. Materialism doesn't concern metaphysics. For Marx, metaphysics was something already dealt with by intellectuals before him. Materialism concerns the relationship between our social relationships to production, and ideas (art, politics, culture - IDEOLOGY), *and the fundamental implications this has as far as historical development goes*. The actual physical properties of objects, or whether ideas are neurological, physical phenomena, this is reserved for physicists, neurologists, and so on (even though Engels referred to the brain as an organ of the mind in order to re-enforce the legitimacy of his materialism). *The only physical implications we can derive from materialism is this: The world, the physical world exists independently of our consciousness, something any atheist knows well*.

-

whereby suddenly Hegel is seen not as dealing with metaphysics (since y'know the World Spirit isn't an entity born of metaphysical fancy and Protestant pietist mysticism; and sure Hegel's philosophy is inherently idealist but then there can be non-idealist Hegelianism

LinksRadikal

For Hegel the world spirit ISN'T metaphysical: This is only possible if we adhere to some Heidegger-esque notion that *all philosophy before him* was INHERENTLY metaphysical: Hegel's notion of the world spirit is NOT uniquely metaphysical - no Hegel did not actually believe there was a trans-material physical substance or entity called spirit that moved through history. If Hegel is metaphysical, *then Marx is metaphysical too* Remember how I said all you're good for is giving long, detailed responses for nothing? Idealism isn't inherently metaphysical either, and if it is, *so is materialism* (AS THEY BOTH CONCERN THE SAME POINT, of which they DISAGREE over).

Links cannot differentiate metaphysical idealism vs. materialism, and (let's say historical) idealism vs. materialism. Hegel's idealism stemmed from what he posited as the relationship between *ideas and the material*, *human consciousness and our social being*. Hegel knew well of the existence of the

material: And Marx knew well of the existence of ideas. The point of disagreement is their relationship. Any idiot knows this well. Marx's materialism and the idealism he specifically dealt with were not metaphysical. **Marx didn't concern himself with metaphysics *at all***, except when he claimed that they were already dealt with. In Marx's criticism of Hegel, did he claim Hegel's idealism was already dealt with? No! *So we must recognize there is a difference*. Of course to Links, the mere complexity of Hegel demands accusations of "mysticism" or "metaphysics" or whatever he wants.

Links, why don't you get this through your fucking head: *Hegel himself =/= Hegelianism*. Of course, **we've already been through that**. If there's anything detrimental to this "learning environment" it's your fucking groundless sarcasm, like who the fuck are you? You don't have the higher ground here, *you're losing the argument*.

And can we have some moderation here to calm this child down? It's learning after all. Aren't some stricter rules for this sub-forum in place anyway?

LinksRadikal

Oh, I'm sure *you're actually, genuinely concerned* over the well-being of this thread as far as a learning environment goes. What a cowardly move.

So here you go. The method is exactly "the life process of the human brain, i.e., the process of thinking, which, under the name of the 'Idea'", is transformed "into an independent subject" which is the "demiurgos of the real world" and vice versa, the real world becomes "only the external, phenomenal form of 'the Idea'". That's the Hegelian dialectic in a nutshell.

LinksRadikal

If Marx's dialectics is the opposite of Hegel's, *that makes it all the more Hegelian*. I'm actually kind of disgusted at such a simplistic interpretation. "Ha!" sneers Links, "Marx claimed his method was the OPPOSITE, meaning it had NOTHING TO DO with Hegel's method! The WHOLE of hegel's logical structures, foundations, were the OPPOSITE of Marx's!". This gravely represents an utmost lack of understanding as far as "being the opposite" even means in this situation. If Marx's method was the opposite of Hegel's, if Marx's method turned Hegel's method on its head, then guess what, ITS STILL HEGELIAN IN NATURE *BY*

*MERIT OF BEING THE **VERY** OPPOSITE*. Cry me a river links, Marx still adhered to dialectics, so his notion of what opposite implies is not what you think. By merit of being the opposite: This implies that the STRUCTURE ITSELF remains, but it is INVERTED. ***If you turn a shirt inside out, the shirt remains***. Again, you are arguing with a straw-man: No one argues that Marx and Hegel are the same, or that Marx did not disagree with Hegel. What is being argued is that fundamentally Hegelian forms of logic remained, whether they were turned on their ass or their head. Don't fucking lose an argument and then claim something I already addressed, but in a different way. We've been over this and you haven't confronted the fucking argument, not even a little bit. We've been over this before, and as far as I'm concerned, you were unable to address this fact. I can see you potentially saying things, trollishly:

"Yeah, right Marxism is Hegelian, that's why Marx disagreed with Hegel and turned Hegel's method on its head. Lol Marx was a materialist and

hegel was a super idealist, yeah sure it was still hegelian lol i am such a fucking obnoxious moron".

Yeah. Because I didn't already fucking destroy the basis that would allow you to say that. **The only thing, after this thread, that persists, that would ALLOW you to type that is the presence of your fingers and your keyboard**.

And you can be sure apart from all this kicking and screaming here - the Idea is most definitely a "final cause" .
LinksRadikal

I don't know where you're getting off linking Wikipedia; No one is denying it is a very, very common, stupid and lazy misconception of Hegel.

You're missing the point, Links. You're not seeing the bigger picture. All teleology for Hegel exists in retrospect. Hegel's alleged 'teleology" is retrospective, retrospective to whatever present circumstances one might find himself in. This is why there is a massive inconsistency if your argument:

then of course that the end point with human history is to consistently argue that whatever the state of affairs it is the product of the self-development of the Absolute. It is as it is, sorry folks.
LinksRadikal

How can Hegel be teleological, if *whatever the state of affairs is is the product of the self development of the absolute* (I thought your interpretation of the implications for this was hilariously stupid, literally that is the dumbest reading of

Hegel I have ever come across, honestly Links how do you even get on?)? Let's take a look at your ground-breaking "evidence":

The element in which the universal mind exists in art is ***intuition and imagery****, in religion* ***feeling and representative thinking****, in philosophy* ***pure freedom of thought****. In world history* ***this element is the actuality of mind in its whole compass of internality and externality alike****. World history is a court of judgment because in its absolute universality, the particular – i.e. the Penates, civil society, and the national minds in their variegated actuality* ***is present as only ideal, and the movement of mind in this element is the exhibition of that fact****.*

So yes, you linked a piece of text that was written by Hegel, but surprise surprise, you didn't understand it. This isn't a matter of varied interpretations. The erroneous nature of your understanding is evident from its sheer inconsistency. Hegel is making absolutely **no implications as far as teleology goes** , but yes it is explicitly idealist. But the core foundation, i.e. the notion of *a universal mind itself* is found at Marxism's core: **Because the opposite of such a postulation** (in which mind is simply a reflection of the processes of the real, and that the world spirit is the summation of the ideas of a specific social epoch) **could not have been brought forth without the initial postulation to begin with**. *There is no Satanism without Christianity*. Satanism, in its bare bones, is still inherently Christian. For Hegel *the universal mind*, rather than an entity which exists indiscriminate of reality, which has its own teleological ends, *derived from the real itself*, and exists *relative* to whichever historical phrase of development (with the WHOLE OF DEVELOPMENT existing in retrospect to the PRESENT). So rather

than demonstrating that Hegel is teleological here: All you are doing is giving us an example of how Hegel explained, in short *how things happened*, and the *nature* of this happening. When Hegel sais *the movement of mind in this element is the exhibition of that fact* (fact being that their varied forms are only present to us *as ideal*) he is saying *precisely the opposite*, that the movement of the mind is the demonstration of this reality. I fail to see how this is teleological, or how it demonstrates *that Hegel is purely teleological*.

When hegel speaks of REASON and RATIONALITY links, he is already

recognizing that these are BOUND to our perspective (as conscious humans)!

If it were truly teleological than this:

Further, world history is not the verdict of mere might, i.e. the abstract and non- rational inevitability of a blind destiny

would contradict this:

On the contrary, since mind is implicitly and actually reason, and reason is explicit to itself in mind as knowledge, world history is the necessary development, **out of the concept of mind's freedom alone**, of the moments of reason and so of the self-consciousness and freedom of mind. This development is the interpretation and actualisation of the universal mind.

Hegel is saying out of the concept of the mind's freedom alone, in other words, *our relative understanding of history*.

I can't even articulate how § 343 can be read as teleological , so I need you to to elaborate.

But to Hegel, who accepts the doctrine of the Universal Mind, the plan of Providence is actually clear. Now, can a person seriously rage and despair over an assessment of a philosophy explicitly invoking Providence as teleological?

LinksRadikal

Well, if we presume that assessment is correct in the first place, if we presume that we have a "philosophy explicitly invoking providence" you're right. But this is WRONG to begin with. You have a tendency to PRESUME things as a given, give a few sentences of some nonsense, and then go off on that BASIS. But your very PRESUMPTIONS about it are wrong!

Your interpretation of Hegel here is just as valid, just as wrong and infantile as your previous interpretations of some of MY OWN posts (i.e. About the Christian logic of rebirth, for example, and how you created a hilariously idiotic dichotomy between that, and *historical materialism*). This is why none of this is necessarily shocking anymore. What are you basing this off? That Hegel mentioned providence, and gave heed to it. What you have to understand is that Hegel was born from the enlightenment: They weren't fucking idiots. Only *the religious*, who

haven't dominated the realm of philosophy since medieval times, believe in such nonsense as ACTUAL divine providence. Its almost as though your atheist insecurities haven't been outgrown, even now.

Even if, in connection with history, they speak of Providence and the plan of Providence, and so express a faith in a higher power, their ideas remain empty because they expressly declare that for them the plan of Providence is inscrutable and incomprehensible.

You are twice wrong because firstly, Hegel does not posit that people can "accept" the doctrine of the universal mind. To Hegel, the universal mind exists indiscriminate of their awareness of it (which for him, was everyone before he postulated it). Honestly what a stupid fucking conclusion of you to come to. "He who accepts it, can see providence" as though it's some kind of fucking cheap religious scam. You don't know what you're talking about. Like this is EXACTLY how you would misread, and deliberately misinterpret my posts, too. I know your game, Links. Second:

The *point* Hegel is trying to make is not that X will allow you to see the plan of providence is clear. The point he is trying to make is that the notion of providence is *especially* wrong **because** it is beyond understanding, beyond decipherablity. Hegel doesn't concern, or care about actual providence, *but the ideas that legitimize, actualize and shape **the notion** of providence*: **If providence is incomprehensible, the ideas are therefore empty**. Why? Because for fuck's sake, the whole of Hegel's philosophy was dealing with understanding the development of ideas. *This should be obvious to any child*. It's not that you are sooo done with philosophy Links, it's that you don't know shit about philosophy and you don't know to comprehend **ideas** (rather than just text). "Lol, Hegel is ACTUALLY saying this! Omg!" you arrogantly, ignorantly sneer. Hegel, nor Marx, nor any continental thinker concerned themselves over such stupid specialties. The point was that many of these things, they deemed as a given (that it's obvious they wouldn't believe that kind of bullshit, based on the fact that their actual level of knowledge established through previous texts, it's a GIVEN). If we take bourgeois empiricist scum, conversely, like Karl Popper, or western academic 'intellectuals' (specifically in the Untied States) like Chomsky, it is entirely different. Everything,

bit by bit, even if it is something any child knows, has to be established. They do not focus on logical foundations, because they possess no variation as far as their core foundational basis of thought goes: everything becomes a matter of specification and small, trivial bullshit.

This is what reactionaries, bourgeois rationalists like Links would have Marxism become a paradigm of.

-

Links presumes a plainly wrong understanding of Hegel's fundamental ideas, and then with that rotten bias, with that rotten predisposition, wrongfully presents his

wrongful interpretation of Hegel: And how do we know it is wrong? Because it is inconsistent - it is not to applicable to Hegel as a whole, persistently. Hegel is either being a "defeatist" who claims "that's it, sorry folks!" as far as whatever state of being we are in, or is claiming history is inevitably leading up to a final stage.

Even though:
There can be nothing outside of the constrains of the "relative" stage you are in. Marx would claim that right now is the most 'advanced' or developed history has ever been. That does not mean it is subject to change, or that "this is it, sorry folks". Do you ACTUALLY believe what you're saying?

And I have already demonstrated the second postulation to have been false, several, several times. So what are you left with? I don't know, your blind hatred of philosophy? Your desperate attempts to retain the structures of hegemonic ideology and "empiricism"? Who knows. It isn't doing you shit, though. -

He does
LinksRadikal
Equally unsatisfactory is the merely abstract, undefined belief in a Providence, when that belief is not brought to bear upon the details of the process which it conducts. On the contrary our earnest endeavour must be directed to the recognition of the ways of Providence, the means it uses, and the historical phenomena in which it manifests itself

Again, Hegel is attacking the notion of "providence" which is nothing short of an

empty, lazy explanation. The point Hegel is making is not that providence is an explanation for anything, (In other words, Hegel wasn't INTRUDING or bringing forth providence in a sea of atheism, Hegel WASN'T AN ATHEIST). Since Hegel believed in a god (which is partially why he is an Idealist to begin with), he believed that EVERYTHING was providence anyway (which is why he didn't concern himself with it, because providence is synonymous with whatever we want it to be, as far as what he calls history!), but remember, Hegel said:

Further, world history is not the verdict of mere might, i.e. the abstract and non- rational inevitability of a blind destiny

Hegel didn't care about the notion of providence, or whether it existed or not. Hegel was a theist, and was not positing a materialist explanation for history, but he wasn't REINFORCING prevailing religious ideas about providence or a god: On the contrary, Hegel *was attacking other theists* for proclaiming that providence (**In other words, the process of historical development**, which for Hegel was the same thing) was indecipherable, and incomprehensible. For Hegel, there is no DESTINY: Inevitability exists ONLY in retrospect. For Hegel, the development of history only becomes "providence" AFTER it has happened, i.e. that doesn't mean it couldn't have happened ANOTHER way! That's Hegel at his core. A Hegelian

reading of the October revolution, for example, would be that ONLY AFTER Stalin took power was his power historically inevitable, it exists in RETROSPECT.

All the machinations of history, all the specifialities in their infinite complexity for Hegel was "providence" (because he was a theist!), but for him that does not mean it was inevitable, or, as he claims: irrationally blind. The whole point of this, **the whole POINT of what Hegel is trying to say is closer to ATTACKING teleology outright.**

About Reason

Seems like Reason is synonymous with Divine Wisdom.

LinksRadikal

So what are the fundamental implications here? No one is claiming that Hegel wasn't a theist. **It would be just as comparable for Kepler to have, while explaining the laws of planetary motion, claimed god was responsible**.

Why this brief remark? Because what you're saying is obviously false (the identifiable, specific claim about Hegel

and Providence

LinksRadikal

No, Hegel didn't give a shit about providence itself. What he was concerned with were common misconceptions, i.e. substituting a vague notion of providence *with a real understanding of historical development*. We could imagine someone like Giordano Bruno claim "***Let us not think god is not vast enough to create an almost infinitely vast universe***" when attacking his opponents, in which the prevalent belief was geocentricism. Saying that "Ha! Look, this guy is arguing for a god!" NO, this misses the point, and context. The point is that the geocentricism is wrong - how he presents this idea must be relative to his time, or his opponents, or the intellectual enviroment he is emerging from.

Similarly, the point of hegel wasn't to argue that providence is real. That doesn't have anything to do with shit. hegel didn't care about the notion of providence. What he cared about was dispelling the notion that history is incomprehensible, a paradigm of development which is unsolvable. I think you are detestable and dishonest, Links, but I don't think that's the most prevalent feature in your posts. Above all, what I know is that you don't know shit about Hegel. Dishonesty comes secondly, more shit to sprinkle on some already rotten food.

-

The dumbest thing to come out of this thread: The dichotomy between Marx and Hegel is now between Material and immaterial. This is a straw man created by MEGA first: That what distinguishes Hegel is the "immaterial". Hegelian Idealism can still work if we posit that everything is physical, matter.

Frankly if you don't know WHY you oppose Hegel, or if you oppose him for the wrong reasons, you are not a Marxist.

-

By understanding human emotions as ontological, Marx does not at all cast them into the Rafiquesque pit of the "immaterial". He recognizes their lack of "sensuous" appearance, but this does not mean they aren't material, or real. Number 2 illustrates his position very clearly.

MEGAMANTROTSKY

MEGA, I have never claimed that anything was "immaterial". If you look closely, you will see that I abstained from the argument between you and Red Star Rising

concerning whether the LTV concerns the domain of the immaterial. Because I regard everything, including ideas, to be physical, or to have derived from the physical, and because I have a very strong reputation of defending and upholding

materialism, I think it is beyond erroneous to categorize such an assessment as "Rafiquesque".

I have adamantly opposed all forms of spiritualism: And at that, despite the fact that the very argument itself might divert attention from this fact - I am a Marxist, which means I wholly agree with Marx's criticism of Hegel, and the differences between Marx's materialism and Hegel's idealism. To add, I also have always regarded the various idealist trends, whether they be 'Heglian' in character or empiricist, among Marxists to be condemnable.

The argument, however, was not about whether Marx retained Hegel's idealism, or whether Marx didn't believe things were material. The argument concerned the fact that:

Idealists can recognize that everything is material, too. The opposition between Idealism and Materialism is not metaphysical, rather it is about the nature of the relationship between consciousness, and the world from which it is derived (to be very simplistic). This does not mean I believe certain things are not "real", or that certain things cannot be rationally traced to real physical processes. It simply means that dichotomy between Idealism and Materialism on these lines reflects a lack of understanding of either of them.

and

Whether fundamentally Hegelian thought-structures, logical presumptions persist in Marxism, not whether Hegel's idealism persists (though, many Marxists do fall into this trap of adhering to Hegel's idealism outright i.e. "serving history" or "fulfilling a historical process" or "All events in history were leading up to Communism from their very inception", though this is a grave misinterpretation).

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Ideas are a result of physical, chemical processes in the brain. They also reflect real social realities. That does not mean they are simple, or that it is always the same (chemical process for every brain. The idea itself is not physical, but is a result of physical processes.

-

Are ideas not, in the end, a result of physical processes in the brain? How can this

simple statement

Ideas are a result of physical, chemical processes in the brain. They

also reflect real social realities. That does not mean they are simple, or that it is always the same (chemical process for every brain. The idea itself is not physical, but is a result of physical processes.

Lead you to all of these obscene accusations? What are you even talking about, MEGAMANTROTSKY? You're literally, actually (I'm not even just saying this) arguing with a straw man. No one claims that everything is reduced to "mechanical motion". If ideas, and consciousness itself, do not result from physical processes in the brain, then we enter the domain of the spiritual. You claim

> By saying ideas are a result of physical processes, you are actually reducing them to physical processes.
> **MEGAMANTROTSKY**

How do you even come to that conclusion? You're literally just arguing to get your last word in now. You're forming all of these simplistic arguments that everyone who has ever bothered with Marxism knows, in order to try and demonstrate your level of knowledge. Good job, everyone else possesses the same level of knowledge. We all know. Please explain how I am "*reducing* them to physical processes" by claiming they are a result of physical processes (as in, denying that ideas can have real effects on the physical itself).

Please tell me where you are finding all of this information in pertinence to what **I** believe, I would very much like to know because I can't find any of it myself.

I understand that you were shown to be completely wrong throughout the entirety of this thread, MEGAMANTROTSKY, and I understand that you might try and make yourself feel better by creating a straw-man argument and proceeding to discredit your straw man. You shouldn't guise your shortcomings like this, you should recognize them, and improve yourself.

(I hope people understand why I flame. I hope people understand how frustrating this is for me, I literally have to deal with this NONSENSE! MEGAMAN actually believes he's teaching me something, like he's schooling me. He literally believes we are having a discussion about mechanical vs dialectical materialism by which I assume the role of defending mechanical materialism, and he proceeds to tell me

how this is not Marxist. This is literally what he is thinking as he types on his keyboard.)

-

You didn't demonstrate anything. You created a straw man out of nothing. There was nothing in my post that could ever imply your accusations to be true. MEGA literally just made things up and argued with them to feel confident. Look at the thread everyone. Why is he allowed to troll like this, but I am penalized for reacting to his trolling?

Your conception of dialectics is rather trivializing, unoriginal and worthless. You don't understand dialectics at all: the fact that you would use something like chocolate milk as an example is laughable. Dialectics is not something that ought to be superimposed upon nature. It is a means by which we understand history, and the struggle itself. Your dialectical wizardry is embarrassing at best. You're

nothing but a troll, you're otherwise a bore. you have brought nothing original to the table anywhere, all you're good for is bastardizing and vulgarizing Marxism in a manner that has been consistent with all other Trotskyists. You make It seem like you're teaching all of us something: as it we haven't confronted those ideas years ago. This reflects not only a gross personal immaturity, but an immaturity in your politics. Don't you dare talk down to me, champ, I yawn at your desperate roars. You're so self righteous in your philistine unoriginalality, and cliche garbage, so confident like you're gifting us with such unheard of revelations. It's so cute. Your analogy doesn't even work anyway. Dialectics concerns real, identifiable processes of contradiction and struggle, not the pouring of cocoa at will.

As a matter of fact, it is YOUR notion of dialectics which is mechanical: dialectics for Trotskyists Is JUST THAT, a matter of sheer will, to fulfill contradictions as we please. You have two objects, milk and cocoa and you mix them and presto!

"Dialectics" at work!. This is exactly what engels called superimposing dialectics on nature. Nay mind deep rooted, eternal processes of struggle, it's just a matter of making chocolate milk.

I lik how you actually went down that road to begin with. As if I don't fucking know what dialectics is. Fuck! Now that MEGAMAN has taught me, I can be on the road to being a Trot.. or a "Marxist" in no time! I've dedicated most if my life

to Marxism for more than a few years now, but in MEGA's head, I don't understand dialectics. He is literally talking to someone who just got done schooling him in Hegel and arguing with everyone about Hegel. Literally he is talking to someone who knows MORE about dialectics than he ever will (since I expect his "Marxist" journey will end soon). You haven't even ever read Hegel, MEGAMAN. Not once. You're going to try and explain dialectics to... ME???(!) Holy fuck I'm going to vomit. Aufheben applied to chocolate milk, everyone. This is a gross misinterpretation even by its own merits of logic. Marxism being Hegelian is a perfect example of aufheben. Lenin breaking with Kautsky but carrying on the legacy he left behind is one. If you want, Mao destroying national relics and vestiges of culture and yet actually ending up the true heirs of Chinese civilization and history (from our existing, present perspective) is a perfect example. You don't know what it means beyond a stupid dictionary definition. Like, you don't KNOW what it means, you don't UNDERSTAND it's appropriate application.

MEGAMAN claims that I am "REDUCING" ideas to the physical, while himself shamelessly reducing something as complicated as the dialectic to the mixture of dietary ingredients at will. Who is reducing what, now?

-

First I am characterizing Marxism as idealist, and now I am too mechanical in my materialism (a groundless, baseless accusations. Sure in the earlier-mid part of 2012 this was somewhat true, I don't deny that. But he knows better, I also used to identify with Bordiga).

MEGAMILK can't even hide his political immaturity. Just look at his username.

There is a reason he obsessively keeps references me in his signature: I've destroyed him in every confrontation we've ever had. Literally, there is no debate about this. He has always been completely, inarguably and utterly beaten and dragged through the dirt like it's nothing. He expresses his frustration by keeping my name in his signature, to remind himself, to comfort himself that big bad Rafiq is just a crazy madman who is dum and stoopid who doesn't knows anything unlike the beacon of honesty and truth: Five Year Plan, who was so honest that he lied about being Lucretia, who got banned for apologizing for George Zimmerman. Want to know MEGA's character, everyone? Look no further than this fact. It's

easy to separate the dishonest and the true here.

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I'd appreciate it if you would stop projecting and flaming and start debating, Rafiq. That evidently hasn't changed in the last two years.

MEGAMANTROTSKY

In other words, you are unable to address the points brought forth.

-

Rafiq, I told you before that I will not engage you if you continue to flame me. If you're going to keep pulling this crap, this is where our discussion ends.

MEGAMANTROTSKY

I'm not flaming you here (though, apparently I was earlier in the thread). I'm flaming your 'ideas". Saying that your notion of dialectics is worthless, is different than saying you yourself are worthless. That isn't "flaming". For someone so committed to avoid personal attacks in discussions (to the point where you entirely abdict from the discussion itself - funny, seeing that you were engaging in discussion in this thread up until this point even at the times where I was actually flaming you), it is rather odd that every post you make consists of a personal attack against me. And I'm talking about your signature.

-

All you're doing is cowardly guising your inability to confront my actual points, or my criticism of your ideas, in your disapproval of my posting style.

Because I am "flaming"(I haven't flamed once since I got infracted), this alone discredits the actual substance of my posts (don't you dare act like it's just all "flaming", or that most of it is). why? Because MEGAMAN sais so.

We know you are dishonest just by your wording alone. "MY criticism of his IDEAS" vs "HIS remarks about ME". Ha! Yeah, try again. Hes trying to paint himself as the only one offering any arguments, while I'm just "making remarks about him". This evidently isn't the case. Why was I ever making remarks about him? For the fuck of it? No! It was WHILE I was demonstrating the utter ridiculousness of his ideas, or his arguments! But of course, this becomes indecipherable MEGAMAN as soon his arguments feelings get hurt. As soon as he hears the word "nonsense" the whole post gets sucked into a black vortex, whereby nothing remains but that which he deems "flaming".

How do we know he isn't telling the truth? Because earlier in the thread, I was

actually flaming him, but this didn't seem to stop him from addressing my points about Hegel. This "revelation" of his must have been rather new, conveniently at a time when he is faced with an argumentative deadlock (I can't even conceptualize how you would burrow your way out of this one like you tried to in the feminism thread, honestly).

Though he's right, let's let others decide. Let's hear what others think about how a phrase that expresses drudgery with every encounter of me isnt a personal attack. Please.

No, no, MEGA's crowd didn't personally attack me. 870 never flamed, or personally attacked me (funny, because every encounter with him brought a personal attack). Neither did FYP. Why did you not complain then, if you're so honest? (You WERE part of those discussions).

Re: **Boko Haram conquers towns for the Caliphate**

Hey, at least they are internationalists, no islamism in one country like the al-Qaeda camp levelled at them on the jihadi versions of Revleft in their equivalents of the Trotsky Stalin debates

Sasha

They aren't. While Islamism (like Fascism before it) is a grotesque parody of failed Communist movements before them, Islamism is fervently nationalist. Because Islamists see all Muslims as having a shared culture, because as a pre-requisite Islamists are supposed to learn Arabic and claim to have a shared custom, history and so on - they are nationalists. The difference is that they are challenging today's conceptions of existing nations.

Conversely the Communists were truly universal. Wherever resided the heart of a living worker, resided the spirit of Communism.

Infidels are not simply "non-believers" or people who disagree with the Muslim faith. They are those who are outside of the Muslim community, or their 'umma'. They are foreigners and outsiders. Muslims are closer to Jews in that their is a deeply cultural dimension to their religion: A person can be an atheist, and still be a part of the "muslim community" so long as they go through the motions of a Muslim, much like how many non religious Jews refrain from eating pork, and so on.

-

Is there anyone who foresees this 'caliphate' to be a durable experiment?

Tim Cornelis

I do not think IS will last very long. That being said, it is a victory for them either way. Yes I do think Islamism is compatible with the will of capital, which is why it is so dangerous. Islam is a worthless, stupid religion (**like any other**) without its *political* implications. Islamism is a bastard spawn of capitalism's degeneracy.

But this raises another immensly important topic:

We as Communists wake up and go to sleep every day thinking, whether we wish to acknowledge it or not, that we will end this triumphant. That it is historically necessitated, somehow, that we cannot go back. Lenin was right and we are wrong. History constantly goes through zig-zags: We could be entering another dark age by which the achievements of the modern period are a golden flash in human history. All the technological, intellectual and cultural achievements can be wiped away in the blink of an eye. Like the sacking of Rome we are infinitely more vulnerable: Capitalism will lead us marching to the path of barbarism and savagery.

It isn't looking very likely that we will come out of this triumphant. Vested in Communism is not simply the end of class society or a better world, all of civilization is at stake. All that is worth preserving from Liberalism and the modern age is at stake.

-

Since it is the build up of its past, the present can't be anything else but itself and thus it can not "repeat" or "cycle" into a previous incarnation. Unless you are outlining very strict parameters from which to gauge events, it is essenciatly impossible to state that the present is like any point in the past.

Slavic

It cannot "repeat" a previous incarnation (such as feudalism) but a dark age is a

very real possibility. The whole of capitalist production will mutate into hell on Earth, or collapse. History **does** zig-zag, if anything is mindlessly "eurocrentric" it is the belief that history is linear. Yes the achievements of modernity can be completely destroyed and thrown into the dustbin of history. This is very real.

Re: **Pro-Russian rebels adopt Czarist Imperial Flag as National Flag**

Pro-Russian rebels adopt Czarist Imperial Flag as National Flag

Source: http://lifenews.ru/news/138331

Flag: https://en.wikipedia.org/wiki/Federa...of_Novorossiya

The Pro-Russian rebels have reportedly adopted a new flag, and for those familiar with the ideological background of the pro-Russian rebels it is not surprising that the flag is the White-Gold-Black of the Czarist Empire; a flag frequently flown by far-rightist Russian ultranationalists and monarchists. The imperial colours are frequently used, in alternative flags as well, by far rightists:

http://www.crwflags.com/fotw/flags/ru%7Dnaz2.html

"The black-yellow-and-white tricolour flag was the official national flag of the Russian Empire from 1858 to 1883. In 1858, Alexander II ordered for the black-yellow-white flag to be used during celebrations. In 1865, the emperor issued a decree naming black orange (later "golden yellow"), and white as the state colours of Russia. Today, the flag is being used by Russian Nationalists and Monarchists." http://www.angelfire.com/pa/Imperial...-russian-flag/

Political movements have a dual nature: the ideological content and the class content. Usually, the class content is ignored except by Marxists. The ideological content tends to veil the class content. The ideological content of fascism is palingentic ultranationalism. This tendency wants to stage a national rebirth of a country inspired by a romanticised golden age period of the national history. For this reason we see Dutch and Flamish fascists use the symbolism of the Dutch Empire (Orange-White-Blue Prince flag); we see Turkish fascists use the symbolism of the Ottoman Empire; we see Scandinavian fascists use (regional and religious) symbolism of the Vikings; and we see that Russian fascists use the symbolism of the Russian Empire (the Imperial flag) or the Stalinist symbolism as Stalin catapulted Russia into the position of world superpower (a national rebirth inspired by this), which we know

as the National-Bolsheviks (and national-Stalinists). Those in power of the Rebel state of New Russia are all ultranationalists of these persuasions. Ideology serves as legitimising factor (e.g. if fascists went around saying "we need to forcefully marry the petty bourgeois stratum with the working class and haute bourgeoisie alike to continue the exploitation of the proletariat and perpetuation of capital through class collaboration" it would not be a legitimate [accepted and supported] movement -- I assume fascists aren't even aware that this is what they are doing)

. So this explains their use of the imperial colours. Ideologically, those in power are fascists.

I don't have enough information on the class character and nature and composition of the Rebels to comment, although it is a cross-class movement (but then this may not be reflected in the class character).

So for this who said in previous threads that approaching fascism by looking at its ideology as somehow idealist are wrong. For instance, that WWP-buffoon argued essentially that ideology is irrelevant. But then, Golden Dawn is not fascist simply because it is not in power and therefore has not implemented the class content of fascism. Such a notion is ridiculous.

"*The first congress was attended by pro-Russian separatist officials of the Donetsk People's Republic, Donbass Militia. Notable figures belonging to anti-semitic Russian-nationalist extremist groups were involved,[6] including: Donetsk Republic leader Pavel Gubarev [a National-Bolshevik], neo-Nazi/fascist/Stalinist [national-Stalinist] writer Alexander Prokhanov,[6] fascist political scientist and Eurasia Party leader Aleksandr Dugin, and Valery Korovin.[2][7] Both Prokhanov and Korovin are members of the Izborsky Club (ru), which advocate a "Eurasian Empire" to "save the peoples of Russia from degeneration and outside attack".[8] The congress announced the creation of a new self-declared confederate state called 'New Russia'.*"

https://en.wikipedia.org/wiki/New_Russia_Party

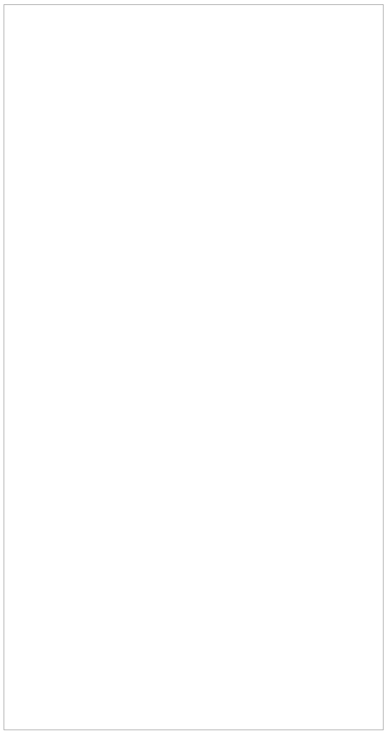
These ultranationalists in power have attacked LGBT-people, gypsies, religious minorities, and aren't too friendly with Jews neither, peddling common anti-semitic canards about 'Jewish-controlled media' ("Zionist media").

Anyway, this is further proof that fascists have gained political power in East Ukraine. Yet there are the buffoons, the Sparts, some Trots, some Stalinists, who deny this obvious fact and continue their critical support of these fascists in the name of anti-fascism, deluding themselves into thinking there is "self-rule" of the people, often thinking there are "soviets".

Russian ultranationalists:

http://www.dailymail.co.uk/news/arti...-migrants.html

"Nazi-saluting nationalists march through Moscow in 'Take back Russia' protest over Muslim migrants



http://www.dailymail.co.uk/news/arti...#ixzz3BKAYVtLJ

Tim Cornelis

I don't understand how users can make the argument of taking the side of the "progressive" forces indiscriminate of their class nature. You have to be a special kind of stupid to think that the pro-Russian reactionaries are the "progressive" force as far as this conflict goes. Russia has re-assumed, both ideologically and politically, the role of the reactionary force of Europe. Le Penn, Farage, Orban of Hungary among countless others are the Russian application to European states: they all might very well be mini-Putins. They have been either discreet or blantant about their identification with Russian interests.

It's funny though, western anti-imperialists might be able to cheer on crypto-fascists in countries they have fuck all to do with, but when push comes to shove and they end up in *their own* countries in the form of Front National or UKIP, what do they have to say for themselves? These are "anti-imperialist" parties who

oppose foreign intervention, to add insult to injury. Universalize your standards, this is what I say. If you can't stand reactionaries in your own precious countries then don't support them elsewhere.

-

Lol now you're an EU supporter. I should have put you on ignore a while ago. [20]

Geiseric

If one were to criticize my position there is only one place they could stand while doing so: Aside Farage and Le Penn.

To oppose the EU **from the standpoint** of 'national sovereignty' is *reactionary*. The more isolated the national exploitation of the proletariat, the worse. The interests of capital previously resided with globalization and this made for a contradiction: Proletarian internationalism and the disintegration of the nation-state and "national autonomy".

Capitalism creates the seeds of its own destruction. You're not a Marxist. I would hypothetically say "you're just a **moron**" but that's against the rules, so instead I will say nothing. Hypothetically speaking what kind of idiot comes to such a conclusion (about my post)? I don't know. Maybe Geiseric knows.

-

Genuine question: do you reject the right to national self determination, as far as nations within the EU goes?

Old Bull Lee

I deny the existence of such a right for them. There can be no talk of national self determination when the clutches of capitalism has stretched over the whole globe. Any talk of national self determination for European countries especially is explicitly reactionary.

20 why even bother putting people on your ignore list almost everyone on the forum is already ignoring you **Mari3L**

Re: **Francis Fukuyama**

What do you think about Francis Fukuyama and his perception of the end of history?

BIAZED

If anything Fukuyama honestly and shamelessly embodied the prevailing ideas following the collapse of the Left, which were not critically confronted or recognized. These were ideas that people took for granted: Fukuyama embodied them into theoretical text, ripe for criticism. I think that's preferable, to be honest.

For the record, Francis Fukuyama no longer ascribes to the notion of

the end of history. I mean I don't know what people could expect form the man. He's an honest bourgeois intellectual who happens to be somewhat uniquely less of a reactionary than the rest of the lot.

-

How is communism not the end of history?

Tim Cornelis

I thought that Marx and Engels believed after class society, history will go on infinitely, albeit mastered by man. In other words, history will be a matter of conscious will whereby the 'highest creative potential' of man would reign supreme unconstrained by the forces of class society (and therefore ideology).

I am unsure of whether they held this view (well, Engels directly posited something along the lines of this) but I remain somewhat skeptical to the notion. What I know is that a proletarian dictatorship is possible, what I don't know is whether the state withering away, or a classless society is more than ideological rhetoric meant to serve the ideas of now (rather than being a prediction, they reinforced Marx's withstanding ideas about capitalism and the class war), rather than later.

In that sense, Fukuyama really borrowed the rhetoric and ideas of those who (falsely) interpreted Marx. To him, yes the glorious end will come, we just

happened to already have reached it.

And this isn't an incredibly outlandish idea coming from the ideological climate following the collapse of the Left. The US and its allies reigned supreme, liberal capitalism had come out of the cold war victorious and the bourgeoisie struck a mighty blow at labor, all of which marked the absolute destruction of 20th century Communism and the establishment of a new capitalist order (though one can see the shadow of Communism creeping slowly upon it today, uncanny sounds in the graveyard that will grow louder - could it be the specter of Communism?). Obviously, after the events of 9/11, the financial crises, rising global superpowers like Brazil and India, the Arab spring, the events in Ukraine and the turmoil in the Middle East (the emergence of ISIS) - I think it would be ridiculous to believe history is over. The world is being engulfed by barbarism and madness. We know that history isn't over - but is this a good thing? It doesn't look like it right now. What is very possible is another dark age for civilization whereby the achievements of modernity were a golden flash in history - only to be lost in the coming storm. Unless the world is met with a *revival of Communism*.

EDIT - not to mention the ecological crises.

Re: **This....is not easy to watch. [CW - homophobic violence]**

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So this guy who lives somewhere in Appalachian country comes out as gay to his family and.....well, see for yourself.

https://www.youtube.com/watch?v=1df_i26wh-w

I won't lie, it's not pretty. His mother basically disowns him and then *punches him while his grandmother cheers her on*.

Sadly, this is a far too common thing here in the States.

EDIT: Thanks to Quail for adding the content warning. I should have done that myself. I is dumbass :B

Brandon's Impotent Rage

Firstly, as far as the video is concerned it is rather sickening. Such reactionary families, existing outside the jurisdiction even of the hegemonic bourgeois state, and hegemonic ideas - which by the way are not necessarily 'homophobic'. Prevailing, legitimate ruling ideas have begun to fit homosexuality within the paradigm of ruling sexual relations - the prevalence of homophobia is now a *reactionary* phenomena and an expression of *petite bourgeois* sentiment. Oh, and don't kid yourselves, American republicans (overwhelmingly popular for the petite bourgeoisie) are not legitimized, they are rather the ugly little brother that serves only to make the older one appear more handsome - to change standards. The counter-culture aside, Socialist organizations throughout the world were SECOND to oppose homophobia, second to liberals (if only to demonstrate the petite bourgeois nature of "Socialism" today).

Why does homophobia persist? For many reasons. One of those reasons is the fact that ruling ideas will accept homosexuality - so long as it is certain that it is not a choice. Of course any good idiot knows homosexuality is not a choice, but that's beyond the point.

What is the importance of it not being a choice? Ruling class ideology DETESTS the notion of something that exists unrestricted outside existing gender relations (which are considered "natural", nature is interchangeable with God, with any cosmic justification, that which gender relations LEGITIMIZE themselves by) without proper categorization and without a proper place. Do not take this for something else: The notion of "free love" is liberal and degenerate (and not in the conservative sense). Sexuality does not need to be "free" for it to be outside of

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existing gender relations, sexuality must be *conquered* so that it does

not need to be legitimized by "freedom" or "nature".

We also must not be so foolish as to enter the domain of hypocritical, and worthless identity politics and muddied privilege theory wherein we categorize homosexuals (and whatever else 'group') as eternal victims incapable of empowerment through Communism. Among homosexuals there are class enemies, reactionaries even (One only needs to take a single look at the prevailing sexuality of many Fascist organizations throughout the western world, http://www.huffingtonpost.com/johann..._b_136697.html).

We must therefore recognize the fight for sexual emancipation and the fight against homophobia not on individual terms (or even necessarily collective terms), *but as challenging sexual relations themselves as a whole*. It is an ideological battle. So long as there is aversion towards men taking a passive sexual role, but not women (because it's their "place" to be submissive), the sexual enslavement of women is all the more strengthened. That is not to say direct action is to be opposed (for example, giving the father in the above video a good ass kicking) in individual circumstances, but how we approach the struggle to begin with.

-

That interpretation of privilege theory is so erroneous it borders on comical. This paragraph demonstrates quite clearly that you have only ever had a cursory and biased reading of privilege theory, and then taken it upon yourself to act as if you're some kind of expert on the subject.

What on Earth are you talking about?

The Feral Underclass

Privilege theory is the death of politics. It's not simply recognition that you may be better off, or luckier being born a certain race, sexuality or gender. Any idiot knows this. Privilege theory direct coincides with the despair, utter hopelessness of proletarian class consciousness. It is the trimming of fine edges on a state of affairs presumed to exist indefinitely. It is the negative conscience of capitalist ideology, which serves as just that - to act as a *conscience* for bourgeois liberalism. Like most academic trends, it not only takes comfort in - *it parasitically suckles* ruling ideology. Like most of today's Left its basis is obfuscatory language and carefully trimmed specifialities under the watchful eye of their political correctness. What does this tell us? They do not possess their own ideology and language. Throughout the history of the Communist movement specified, detailed and

obscure theories which have to challenge ruling ideas *at every which turn* (be careful about how you read this) did not exist. From the existence of the movement itself - the class movement, spawned an entirely new language and ideology which did not have to cater, or address the ideological presumptions of liberalism. Meaning it was their word against the word of the ruling class, which were based in entirely different ideological languages. The Communists did not have to apologize for their language, or justify themselves. The revolutionary movement alone was their providence.

Oceans of text on racism, privilege were necessary for academics (as though they presume existing relations invincible - that capitalism is here to stay): But within the Communist movement, especially during the 1920's throughout, there was no need for this. The very spirit of anti-racism was vested in the hearts of the

Communists, by merit of the nature of their struggle alone. ***The Communist universe, the power of Communist ideology destroyed, pommeled through the walls of racism built over the course of a century***, *decades long traditions and trends of racism, of* ***which these academics attribute existing racism****, were smashed through the worker's struggle*.

We know that history has a short-memory, it is not decades old *cultural* traditions within capitalism that sustain racism, it is the continual *reproduction* of racism through their necessity in the American capitalist totality. Racism in our society is not old, but continually and indefinitely *new*.

Liberals are keen on painting racism as residue in retreat - while their "Marxist" academic counter parts will claim something similar, that this residue is simply far too strong, that it has existed for too long and has been institutionalized over the course of centuries. These are both wrong. The oceans of text on privilege theory do not even amount in worth *to a single expression* of revolutionary consciousness. They rely on the presumptions of existing ideology. And of course there are flashes of exceptions. No one is claiming there are none. But speaking generally, the summation of what privilege theory is allows us to come to this conclusion. Communism and privilege theory are incompatible. Because the latter relies on the absence of Communism (the real existing movement derived from present conditions).

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The problem here is that your conceptualisation of privilege theory isn't real.

The Feral Underclass

The terminology is wrong. While it is inarguable that a worker might benefit by being male, heterosexual and white - this must not trivialize, or downplay their condition as a worker. The absence of something like "privilege" theory in Communist movements isn't because today we're more knowledgeable, advanced, enlightened or what have you: It's because today there is no communist movement.

My problem isn't the idea itself, that one might benefit from not having in their identity something that puts them in societal disadvantage. My problem is the fundamental implications drawn from this: Something like "privilege theory" isn't just what it claims to be. It represent something bigger, which is the death of politics. Every child knew what it cosmetically and apparently entails for a hundred years: *Why does it only prevail now*, when the worker's movement is dead? The problem is the *prevalence* of privilege theory as opposed to real politics, and they cannot exist synonymously. It is grossly post modern - it presumes on a very tacit level that somehow, we have entered a special age in which society is simply composed of *individuals* and their identities, some of which are more oppressed, and disadvantaged then others. That we're all just like the comfortable academics sitting in their apartments with a steady income on their laptops on tumblr writing it in the first place - all that is left is to destroy the "residue" or legacy of privilege. This just as much, if not more, reproduces prevailing ideas and the suppression of Communism as affirmative bourgeois ideology and politics (because it assumes the role, falsely, of the opposition). -

I am arguing against the whitewashing of Christian ideology by reducing it to mind-numbing platitudes about compassion and forgiveness. If you want to know the Catholic position on homosexuality - in fact I suspect you already do - pick up the Catechism. Christianity is defined by what it is, not by what you think it should be because it's "fundamentally predicated" on some vague notion,

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The anti-homosexuality of Christians today is uniquely **pagan**. Why? Because it roots sexual legitimacy in "nature", whether it is a "choice" or not. Christianity entailed the cutting of roots with any notion of destiny or that which "binds" us by the cosmic order. The holy ghost, was the holy community of which carried destiny in their hands after the death of god.

Spare me some drivel about the role of Christianity in feudalism: any integration

with Christianity as a ruling ideology in social relations *like feudalism* will naturally assume such a role. Notice how in the East, in places like Tibet, Feudalism worked well with other religions, too.

Why was early Christianity grossly anti-humanistic? Because humanity for paganism meant having a special place in the order of things, what humanity entailed for pagans was also pre-supposed by Christians, albeit rejected. Humanism, as it were from the renaissance, was affirmative in that it appropriated the notion of humanity and exalted it in Christian terms.

-

And since it doesn't, I don't really see what your argument is.

That's not a problem with privilege theory, that's a problem with communists being inept.

The Feral Underclass

Oh, but it does. Not only does it trivialize the condition of the worker, *it renders it unrecognizable*. Not in a victimizing sense, but in a sense of downplaying the fighting spirit. It impedes the class consciousness of the worker.

Privilege theory is anti-political. Politics is the domain of power, not our identities. When you resign the field of politics, you cede to the enemy power. Privilege theory not only cedes the enemy power and renounces political struggle - it actively works as a means of reproducing the power of ruling ideology - and therefore the power of the enemy. Not because it is sinister, but because it tacitly *presumes* ruling ideology.

Re: **Meaning of Life**

What is the meaning of life?

Василиса Прекра

Because human consciousness did not precede the mechanisms from which human consciousness was developed, to posit that there is a conscious meaning to our existence is ridiculous. We don't exist for any designed reason, *we actively define our existence* through things like history, and as any Marxist knows, *not as we please*.

One thing that distinguishes Marxists from existentialists is simple: Our existence *is* rational whether it can be fully explained by the present standards of reason or not (which It arguably can). We can identify *why* we exist because we can conceptualize the universe as existing before, and independently of us. *We do exist for a reason*, what we need is to re-approach our understanding of our *relationship* to the universe. In that sense existentialism is painfully and almost disgustingly arrogant - it pre-supposes that there is only **one** possible *posited* explanation for our existence (in religious terms, of course, no matter how they want to slice it), and then denies it like a confused anti-Christian would worship satan and deny that god is just. Marvelous.

Re: **Well I admit im a douche or was.**

Hey guys I kind got restricted here a month or 2 ago. Well since then Islam wich is nice specifically islamic socialism.

Quranist alone Shia muslim. But the point of this post is to give news after discussing with my uncle who is an OBGYN I realized alot. He educated me about how pregnancy works etc. Ik this probably wont change anything but my position has changed. Even though I personally dont like late term abortions its not my business. Basically I dont like heights but I dont want to keep people who do away from them. All in all Im sorry for harm i have caused this past few months has been painful and i unloaded pent up rage on you guys.

ashtonh

Usually I don't bother with these sort of things, but I (embarrassingly) find your situation relatable. Four years ago I wasn't so much different than you.

Would you have come to such a conclusion, had you not been restricted? Doubtfully. Regardless of your outward political positions, you still harbor obviously apparent sexist views. Your very conceptualization of women is wrong: We support abortion because we support not simply only the *right* to it - but women's sexual emancipation in general. We not only support the "allowance" of women's liberation, *we are **for** women's liberation*. There is a crucial difference.

Predictably you are a *petite-bourgeois* socialist, twice evident by your identification with "guevarism" (after the collapse of the Left, most Left parties in the Middle East adopted a kind of petty bourgeois third worldism to appeal to the religious, in place of Marxism Leninism). Communists are rootless with no national or religious identities. To be a Communist is to *depart* from the family, i.e. the ethnic family, the politics of *destiny* (For example, if you're a Shia Muslim, you identify with, are destined to uphold the interests of 'the Shia', and being a Communist only means you think Communism will serve *the community* better). This *national philistinism* is something we violently oppose. Communists cannot make compromises, and cannot harbor their views on genetic lines (Genetic as in, some kind of lineage to some 'innate' identity).

Interestingly enough, this is a perfectly opportune moment to explore some specificalities with Islam in general: Shia Muslims (I am completely unaware of the different sects of shia islam) have reactionary tendencies (and I mean **when their identity is politicized**) but in a completely, and I mean completely different way than other Islamists. What psychosexually differentiates Shias from Sunnis is that the Shia compose a religion *of the family*. One thing that distinguishes Islam from other religions is the absence of the paternal god: Remember mohommad was an orphan, and recall that at its inception it put "fathers against sons" and so on. Not to say it doesn't have its own philistine logic of the family - but on an ideological level it attempts to rather than reinforce - overtake the rule of the family for the individual. It's why Islamic fundamentalists are composed of many runaways and so on. This is largely due to the origins of Islam itself: Which saw to the unification of the feuding tribes, families of Arabia and a single god to unify the peoples of Arabia to create a unitary empire founded on the basis of 1) Making trade routes safe for caravans, merchants 2) As Marx and Engels said, in coincidence with the "revival in Arabian consciousness" against the invading Abyssinians and finally 3) unifying the rural bedouin people's mercantile caravans with the urban trade cities which were, before the Abyssinian invasion, previously monotheistic (This is why Marx, Engels referred to Islam is a RETURN of Arabian national consciousness -

Arab cities were distinct from the pagan Ethiopians). Part of this meant over-riding the bonds of the tribes and families, which were constantly feuding, fighting amongst each other, in the name of the "oneness" of god (The oneness of Mohommads empire, rather).

In a way, Mohommads non-familial disciples, wealthy and powerful men like Abu Bakr and the first caliphs were the *true heirs* to Islam in the sense that they wished to keep it, politically at least, non-familial in nature. Shia Islam (superficially) grew out of the sacrifice of Mohommads relative in a power feud with what would become the Sunni - what is this most reminiscent of? Something like Catholicism, perhaps. The two distinct trends of Islam were born from here: Shia Islam was more adept to reinforcing the Feudal relations of Persia that would follow the death of Mohommad and the establishment of the caliphate, and Shia Islam as it persisted throughout the Levant took a different character (whether it was feudal in nature is a matter of debate). What we do know is that many Shia, in Lebanon in

Iraq, were considered "rabble-rousers" representing the interests of the lower classes, in Iraq a shia led a mostly-African *slave rebellion*. Communist parties in Lebanon, as they mainly attracted the Shia Muslims, appealed to their rural ignorance by tying of some of the folk heroes that inhabited the area some millennia before, with class struggle(as a matter of National legitimacy).

All in all, I think the difference between Shia Islamism and Sunni Islamism is like the difference between the Spanish Phalange and the Nazis. Shia Islamism is primarily a matter of gross philistinism and familial, ethnic identification - rather than being millenarian, 'universal' or apocalyptic. This is why it has an infinitely less likely predisposition towards "internationalism" unlike the Sunni (it's also why you see the Iranian state in bed with other, but different reactionaries like Putin). All in all, there is no innate tendency for either of these sects to adhere to revolutionary politics, they are within today's context grossly reactionary and for an urbanized, relatively educated person there is no reason to harbor them. Still, it is important not to be ignorant of the history of the people's of the Near East, like the history of any people. The 'Muslim world's history is quite rich and vast, and should not be overlooked. I remember something Lenin said, along the lines of:

You can only be a Communist once you enrich your mind with all the treasures of mankind. I think this is rather important.

-

several things you mention here are of interest to me. is there any reading you recommend on this topic, esp. the "overtaking the rule of the family for the individual" and how this serves the 3 points listed?
slum

This is a very good resource, and it other provides a gateway to other resources on the subject: http://en.wikipedia.org/wiki/Soviet_...udies_in_Islam

As for the absence of the paternal God, one need only look at Freud's encounters with Islam. The reason it was necessary for this god to be non-paternal stems from the fact that the feuding families and tribes of Arabia, with their familial predispositions which led them to conflict, were found to be problematic in the unification of Arabia into a mercantile empire. The oneness of god actually means the oneness of this new empire, this project of unification above all things, which

sought to unite all the peoples of arabia, kick out the abyssinians, make a safer environment for trade free from banditry or inter-tribal conflict. You have to remember that back then, there were no trains or locomotives. The trade routes

were all peoples in previous historical epochs had as a means to getting to point a from b - if you controlled the trade routes, you possess power. Before Islam, they were incredibly dangerous and caravans, bedouin tribes would often face several problems in their travels.

Interestingly enough, there is another civilization which is almost identical in this regard: The Mongol Empire. The Mongol empire had begun for precisely the same reason - rather than the expansion of "Ghengis Khan's personal power" the Mongol empire made the trade routes of Asia safe for trade, under the mongols cities flourished and so on. This connection is fully solidified *by the fact that the Mongols themselves were able to defeat Muslim armies with ease, and they even adopted Islam following the sack of Baghdad*.

-

Well lets be honest I was never against womans sexual emancipation as im strongly agaunst slut shaming etc. Do not try to bring my deen into my politics im not an islamist and never have been. My position on abortion changed while everything else which is of revolutionary nature has stayed the same

ashtonh

EDIT:

Since you call yourself an "Islamic Socialist" (which is impossible) then yes you are an Islamist. Islamism simply means the politicization of Islam.

-

O my what i meant by islamic socialist is Im a muslim my politics are socialist i believe my faith can agree with socialism

ashtonh

That's fine (though being a Muslim and a Marxist is impossible), but the connotations for Islamic socialism are politicized Islam. Religion must be a private matter, outside of politics.

Re: **Cultural appropriation**

If one holds that "pre-"capitalist forms of life do not necessarily precede capitalism, or constitute a "lower" level of development, cultural appropriation becomes an important cite of struggle. Insofar as cultures resist commodification and become sites of struggle against accumulation, there is a real efficacy in, say, punching out a

hipster for wearing a war bonnet (beyond the immediate emotional satisfaction).

The Garbage Disposal Unit

If we presume that levels of development exist, then Marxists have traditionally

defined development as the summation of a society's technological capacity, artistic, cultural progress (how rapidly culture changes), ideological and political sophistication, and the magnitude of how well they are able to properly conceptualize the world around them (science). Evidently, pre-capitalist societies are then in lesser social epochs. This is inarguable.

If we want to say that levels of development do not exist - then all we are left with is class interest: The proletarian class is concerned with the abolishment of its current condition (derived from its very condition to begin with) and the conquest of the state, a movement derived from the present state of things. It has absolutely no reason to concern itself with the well-being, or preservation of pre-capitalist societies. Indeed the role of Communists taking control of the state in (relatively) pre-capitalist societies like China was destroying the vestiges of the previous order, and the establishment of the foundations for capitalist relations (acting as an eternal romantic bourgeoisie - a long term political Jacobinism).

Now if we disregard the Marxist notion of progress, and the notion of class interest, what exactly do we have left? This is why some people are skeptical of the notion of cultural appropriation and the infatuation western liberals have with pre- capitalist societies. *Why*? An escapist projection of their imminent desires exclusive to capitalism onto societies that are explicitly *incapable* of it to begin with? A substitution for real politics (like privilege theory)? Aesthetic appeal of such societies? To aesthetically appreciate them ALREADY presumes tastes fundamentally shaped by your surroundings, the capitalist condition.

Opposing the appropriation of cultural relics of pre-capitalist societies is reactionary. The Communists have their heads turned forward, *and only forward*.

Of course I can only be suspicious of some of the users who might "agree" with me, and I'm talking about 870. In a previous thread he defended these "authentic" pre-capitalist societies and their preservation. Who knows...

-

I don't care about cultural appropriation - people "steal" what is useful to them. There are some legitimately annoying forms of it though - for instance, the caricature of certain cultural norms by outsiders, or their exploitation

by capital.

Rafiq - while I agree with you that Communists must look forward, I think the notion thatnon-Western societies are necessarily inferior in all aspects should be questioned. Take a silly example - there are legitimate health benefits to yoga. Sure, when the yogis who invented it tried to explain it, they did so through metaphysical systems which seem dated by today's standard, but the methods and systems remain useful for many.

I don't think culture and ideology functions in a linear manner - I'm not sure you do either, but it's the implication of claiming that the superior ideological and material state of Europe entails that European culture must be superior in all other aspects, and there is nothing that Europeans would reasonably want to appropriate. Some societies develop methods and systems for dealing with particular problems that other societies don't. Thus, the more sophisticated systems of production and the ideologies which went with it did not lead to a universally better world view, so much as one which was more reliable in certain areas related to the preservation and expansion of their social order (such as systematized research into the nature of things - the physical sciences and medicine - or liberal capitalism)

I think you legitimately mistrust the petit-bourgeois habit of fetishizing non-western societies and we should be wary/critical of this, but I think we can go too far in the other direction too.

Sinister Cultural Marxist

Well no, I have certain qualms over the very notion of "levels of development"

bare bones to begin with, this is only a useful form of terminology when discussing class demographics and the implications it has for Communists in that area. Of course advance and progress is relative.

But Communism itself is relative to the circumstances brought forth by capitalism, as it is an ideology by, and for the proletarian class (which only exists within capitalism). Certainly, it is possible to appropriate (no pun intended) other classes into an alliance, who might potentially benefit from the dictatorship of the proletariat (landless peasantry, for one). But the fact of the matter remains that the notion of progress, rather than an objective historical phenomena, is ideological. And the notion of progress for Communism regards progress by the standards of the conditions which bore it in the first place.

I do think, however, that the notion of progress is not worth abandoning. As far as we are concerned, yes capitalism is the most progressive stage of humanity: Because our notion of progress is defined by present circumstances. But is this worth abandoning? No.

I think that Communist ideology must necessarily take heed something from Lenin: that only when you enrich yourself with the treasures *all* of mankind has to offer, can you be a communist. Being a Communist means utilizing the ability to

recognize the spirit of Communism in all present civilizations, to fit the national, cultural historical legacy of the people's of all places into the paradigm of Communism. Useful, even ideologically to even the European proletariat are the moments of class struggle found in all histories between classes who resemble, and remind us of the struggle of the proletariat for class power.

All in all, not only am I for cultural appropriation, I think it is at the very essence of Communism to appropriate the histories, and 'national' relics of all peoples and all civilizations to fit into its ideological universe: This is how legitimacy is gained. Communism (the movement) must consume the entire Earth, or it will be extinguished wherever it might reside.

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Yet, on the contrary, Marx's Hegelian idealist baggage vis-a-vis progress is totally worth holding on to? If anyone is guilty of romanticism, it's those who imagine a steady march from necessity to freedom care of the world-spirit clumsily reimagined as modes-of-production. Like, uh, no.

The Garbage Disposal Unit

But the trends described my Marx were real, whole-scale sentiments reflected by the petite bourgeois class. An opposition to what 870 calls "the onslaught of capitalism" in retrospect to these pre-capitalist societies is grounded in real, identifiable class sentiments of the petite bourgeoisie - it is identifiably reactionary and goes hand in hand with the ugliest historical political trends. The Khmer Rouge comes to mind.

Re: **leaked un climate report: 75 percent of reserves must stay in ground**

so we can have a socialist revolution a destablize an already precarious food/general situation and....?
yeah good times

bcbm

The situation is going to be destabilized very soon with or without a revolution.

Re: **Is Communism Essentially Dead?**

I'm not sure if this entirely fits here. Is the entire idea of communism, socialism, and anarchism essentially dead? Technically it's not considering people still believe in these theories and practices, but since the capitalists with their vast power to churn out propaganda, to murder, and to destroy regimes that could push for change through revolution and reforms that harm capitalism itself, have these ideas been defeated in our day in age? Where we've such a minority that actually realize the contradictions and harm of capitalism and bourgeois dictatorship. We're all far and few between, and many amongst us are contaminated with bourgeois perversions or are simply just opportunists or are even fake socialists. There doesn't seem to be enough class consciousness or even class hatred, I've asked this before but want to discuss it again because I don't feel it was adequate previously. I know it'll rise again, but what can be done said? What can recerse my vast pessimism and reverse the fact this all seems so idealistic anymore, it seems impossible, a pipe dream.

Mistress Sinistra

Communism has died. It will have to be reborn.

-

Communism has never lived. Anywhere, at any time.

You're all weird.

The Feral Underclass

The Communist movement certainly existed before. It no longer does.

-

Yeah, left is dead. Dead as a dodo.

The Feral Underclass

Marx describes Communism as a real movement derived from present conditions. So this is how we define Communism. Communism is *a phenomena*, an ideological force in capitalism that encompasses, and possesses all areas of the mind. It is able to do this because it is a *social force* - the embryo of the new society is vested in the very movement itself. All Communist organizations today, derive from previous circumstances - which is why many of them are reactionary. What is the prevailing trend of socialism today? The summation of several insignificant clubs and cults - *petite bourgeois socialism*.[21]

Re: **U.S. Hikes Fee To Renounce Citizenship By 422%**

http://www.forbes.com/sites/robertwo...enship-by-422/

What are people's thoughts on this?

I think it's a disturbing way of making sure people can't leave this terrible place.

Mistress Sinistra

The fee is for those leaving for tax-related purposes, perhaps to prevent a minor capital flight.

21 I can't think of a dead animal metaphor that fits your analysis.

The Feral Underclass

Re: **International Volunteers in Ukraine**

Well, well.

They told Le Monde they were the founders of an ultra-nationalist movement called Continental Unity, which has organised demonstrations in France and Serbia in support of Syrian President Bashar al-Assad and Serbian war crimes suspect Vojislav Seselj.

In their view, according to Le Monde, Russia is the final bulwark against liberal globalisation which they consider "responsible for the decline in national values and loss of French sovereignty".

The greatest tragedy is that this is not a conflict of politics. All politics, "left or right" are subservient to the barbaric conflict fought on national lines. The weakness of the Left in its most apparent form. One thing is clear: The *reactionary* nature of Socialism today, fascists and "leftists" are able to fight alongside each other because they are both *petite bourgeois* - and reactionary in character.

-

You raise a very fair point but what can be done? I've heard it argued here before that the petite bourgeoise are currently the largest social class in the world.

Comrade Samuel

This is untrue. Even then, although they are susceptible, the rural petite bourgeoisie is capable of possessing progressive consciousness.

-

Often, borderline fascist reactionaries will guise their reactionary views by attempting to overtly distance themselves from historical trends of reaction: i.e. "Fascist America, Fascist Israel, Amerikka" and so on. Rather than a natural, logical result of their political views, this is a desperate form of ass covering. The natural, logical result of their political views are neo-Fascism. Nothing is more sickening than to cowardly take refuge in history: To be revolted and disgusted by the conditions of today, through hiding under rocks of the past. "In the Soviet Union, we didn't have this promiscuity!" and so on. Their reactionary views and social conservatism is expressed through the application of aspects of former

progressive movements or states, unique to their according circumstances, to TODAY. This is why they are reactionaries.

-

Hunkies and Arabs are white? I thought "white" was a bunch of bullshit Euro-settlers made up when they came to AmeriKKKa.[22]

Deep Sea

You do realize that it's hard to tell the difference between many Syrians and white Europeans, right?

22 *white moderator overlords, please ban the wingnut.*

he's a threat to the continuation of white-european-ameriKKKan policies of RL.

Regards,
A White Brother from overseas.
Herr Unrat

Re: **On gays - "we in Crimea do not need such people" - de facto leader says**

Anyone who thought the Crimean authorities would not be homophobic must have been hitting the alcohol cabinet pretty hard.

What bothers me, though, is the implication that gay people would be better off under Kiev - obviously they wouldn't. And furthermore, as communists, we have no business telling the workers of Crimea that they should remain under Kiev when they blatantly don't want to. To do so would mean aligning ourselves with Ukrainian nationalism. If, tomorrow, Crimean workers decide to separate from Russia, we would have no business calling for the unity of the bourgeois Russian state either. It was the failure of ostensible communists to correctly position themselves toward the events in Ukraine - either tailing Yanukovich and various post-Yanukovich phenomena or the People's Fascist Revolution at Maidan and the subsequent Kiev government - that resulted in the present state of the conflict.

870

When the German working class supported the Nazis, we would have had no business telling them not to pursue a greater Germany.

Workers today actively support reactionary parties and sustain capitalism, we have no business in these affairs. Proletarian consciousness = whatever the "proletariat" decides to do, any demographic support given by some of the proletariat reflects our position, their will is absolute. As a matter of fact, let's abandon Marxism because we don't even need it. The working class always knows what it's doing, and always is pursuing its interests as a class. We have no BUISNESS.

Why is 870 still here again?

-

870, or the Left that he represents, have perfected the behavior of political, and intellectual laziness. They are the modern philistines of the Left, no matter what happens, no matter what occurs, they have the ultimate insurance policy: "20th century Communism (barely, more like new left trash) doesn't apply this, i can't fit

the 21st century into a Communist ideological universe, so I brush off everything". These, Gentlemen, these philistines want to see to the permanent abstinence of the field of power for the Left.

870 proudly, arrogantly sneers at the world from a tower of string, just waiting for the slightest snip. He prattles of the "working class", what working class? For a spartacultist, this is odd, as the Sparts - like the whole of the new left never had any basis in the "working class" but the petty bourgeois intelligentsia. Evidently, secession is an INTRUSIVE act, it is a positive act, like Franco's rebellion, not something to be passively accepted. Yes the separatists are reactionary, yes they are stooges of Russian interests.

Russian interests, as they have been decades before the red star tore through the Aurora lights, reactionary as a world fact, within the international capitalist totality. In other words, reactionary even by hegemonic liberal standards. Would you fine "socialists" like to know what Russia wants for Europe? Farage, Orban and Le Penn. Say the French workers vote in Front National, by their interests, should we respect their "right" to national sovereignty? And what of England? Must we "respect" the people's hero Farage?

Though of course, for a sympathizer of a cult that regards China a deformed workers state today victim of western imperialism, who knows what ludicrous theories might come about: Support for the Donbass peoples republic! The Donbass Deformed Workers State, rather.

What can the Communists do? Violently oppose the reactionaries wherever they reside, and all of their actions, including our own opportunist national chauvinists who seek war. We don't have the cards to bring to the table to prattle of "the working class". We dont have a movement, or strong parties capable of mobilization. We can, presently, only know. The conditions ARE mature for a Communist movement, never before in history has there been a greater context, basis for Communism. We need only pursue it. Presently we have two options: socialism or barbarism. A new Communism, or our legacy to historical damnation.

Re: **Political Conversions?**

A few years ago, I was afar-right paranoid lunatic who believed that Communism was trying to destroy my country, that Putin was a Communist, that homosexuality was a Communist conspiracy, that Obama was a Socialist. America didn't and doesn't do anything wrong, the rest of the secular world is wrong. Christianity got a bad rap in the media, and Islam got a free pass. America is a Christian country, why didn't they understand that?

I was a Conservative...

A couple years ago, I blamed every problem in the world on "Socialism" and I believed that the free market, if it only was allowed to function, would solve all the world's problems. I thought Obama was a Socialist, Alan Greenspan was a Socialist, George Bush was a Socialist and Ben Bernanke was a Socialist. I was tired of the Empire, and I wanted the troops home and the murder overseas to end.

I was a Libertarian...

Today, I believe that human beings are more important than profit. That the purpose of life isn't to simply accumulate exorbitant amounts of money and endless consumer products. I am still tired of the Empire, why does the US have to murder hundreds of thousands to kill one hundred terrorists? I notice the wealth gap increasing as the rich get richer and the poor get poorer, and they are still complaining about the "oppressive" tax policies in place, despite 1/4th of them not paying any income tax.

I am a Socialist.

On that related note, has anyone else had political conversions before? I'd like to know the reasons why you left that behind, or some details about it. I think it'd help me try to analyze my own reasons for such a huge paradigm shift in only a few years.[23] [24]
Chomskyan

No one was born a Communist. Even if your parents were Communists, and you were brought up a Communist - Communism is something you have to personally appropriate, something that encompasses the mind and heart as a whole. In moments of intensified class struggle for the worker, this 'appropriation' or 'possession' comes as quick as being struck by lightening as a result of the innate mass-mobilizing tendency of Communism. But in moments like these, it is immensely difficult, *there is no rest for any Marxist*.

23 lol i love the use of the word "conversion" and "convert" in these kinds of threads.
bad ideas actualized by admins

24 Lenin came to me when I most needed him.
Herr Unrat

Re: **What defines reactionary/what is reactionary?**

The hegemonic order only becomes reactionary when the Communist movement, or class struggle arises.

Re: **"The American working class is the most reactionary working class in the world"**

On the contrary, it is one of the most predisposed to its interests. The baggage of feudalism is not here. Marx said that from the very inception of the establishment United States, the proletariat knew that there resides the destiny of their class.

-

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Are you being serious..? Because I have no idea how anyone could possibly think this.

Strix

Think: World ideological, (therefore) cultural, and military, economic hegemony belongs to the United States. The United States is what Hegel would call the world spirit. Let us take the notion of capitalism, and class struggle in the abstract. The purest emulation of this abstraction is the United States: The rule of the bourgeoisie is not hindered with the baggage of feudalism, it is not obfuscated by sentiments created by the nation-state and the poison of the French counter- revolution has no place here. If the United States is the nucleus of the world- capitalist order, *then it is also*, there the most predisposed to Communism. Class struggle derives from nothing **but** capitalism. The Red scares here were the most intensified for a reason: Not because of any kind of inherent aversion towards Communism, but because of the *sheer power* of Communist ideology here (it WORKED).

Re: **What exactly is a proletarian?**

A proletarian is a wage-laborer, though the definition of what constitutes a proletarian is primarily grounded in the notion of *exploitation*.

However the overwhelming emergence and prevalence of service-sector workers in the first world should force us to reapproach (but not re-define) the notion of what exactly constitutes as the proletarian class. Some have argued that the proletariat is composed of different *working classes* with identifiably similar, or identical interests.

either objective relations automatically become subjective, since politics is about realizing interests and objective economic relations determine interests (economic determinism);

Which is precisely why politics, ideology, or class consciousness does not entail simply a recognition of objective circumstances. Communist ideology is not simply the absence of bourgeois ideology or false consciousness. It is an affirmative ideology by itself. As a matter of fact, the phenomena of Communism existed long before Marx was able to properly conceptualize the proletarian condition in theory. If we say "objective economic relations" determine interests, how exactly would this render the "objective relations" as subjective? We are speaking as Marxists, not class-conscoius proletarians. Proletarian interests do not necessarily extend as far as such an understanding or analysis, but that does not mean such an analysis cannot have a proletarian character.

We cannot be outside ideology. Objective truth exists, but as far as human consciousness goes it can never express itself simply, bare boned, as "objective interests" without necessarily assuming the bias character given by ideology. This is because, after all, we are animals whose existence is rational and not "specters of reason" or gods concerned with (knowing) the objective reality around them, or whatever you like.

There is a reason Marx never used terms like "economic relations". Marx was concerned with social relationships to production, which very much went beyond simply the "economic". Marxism does not understand the "economic" in such a specified sense. The fundamental social foundations of life, and their reproduction actively involve politics, ideology, culture and so on to such a point where identifying the "economic" alone is impossible. Well, *it is possible* but it is **erroneous** to simply conflate the "economic" with the Marxist notion of the base, or social relations to production.

Re: **Dealing with high-school pressure to conform?**

Hey comrades. First off I am new to RevLeft, so I'm not sure if this is the correct category to put this thread in, but I feel like it's a pretty close guess if not.

Anyways, I'm a senior in high school at the moment, and I'm stuck in a position where I get more and more frustrated every day. I currently have U.S. Govt. and Marketing, both classes that not only make out free-market capitalism to be one of the keys to freedom, but also - of course - make communism out to be a sham; an *evil ideology that's killed millions.* This is where I get irritated. You see, today was a perfect example: my govt. teacher said that we fought in Korea and Vietnam because of the infamous "threat of communism" and that we won both conflicts (yes, Vietnam too), but not without **communism** killing millions of innocent people in the process. She also jumped to the common conclusion that North Korea is a communist dictatorship (which, to me, is an oxymoron, because in communism there isn't one leader dominating all aspects of life like Kim Jong-un is). You see, I could easily point out why she's wrong (North Korea, Vietnam, Cuba, etc. aren't truly communist by the Marxist definition) and why communism is my preferred system, or even my distaste for our country's imperialistic policies, but I don't bother because I know that everyone would think I'm an insane commie, "anti-American terrorist" or that I'm just bullshitting them. My classmates just recently went on a group-rant about why the rich shouldn't have to pay any taxes because**every single one of them** "earned their wealth" and the poor "brought it upon themselves to be in poverty." Next semester I have U.S. Economics, and I also have a feeling that college might not be much better, so this probably won't be a short-term issue. I'm sure it's not completely the teachers' faults; this **is** the curriculum they have to teach according to the federals. But every day I feel trapped more and more, and frustrated, and I have a feeling that one day I'm going to have some sort of freakish outburst because I'm so tired of hearing this propaganda that completely misrepresents the beliefs I'm the most passionate about.

Do any of you have any tips to help me overcome this, or at the very least be a little less irritated? Surely you've all

gone through something like this before. Thanks.

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Soviético

You're taking it too seriously. Teachers dont care about you senior year. As a matter of fact I barely showed up to classes a lot of the time.

Your problem isn't any of the direct, isolated ideas about Communism they are telling you. it's a matter of legitimacy. They can be saying something as stupid and groundless as Stalin ate old women every night and it would still have the same effect on you. It's the fact that an expression of the state apparatus, the harbingers and carriers of "official truth" are telling you this.

If you want to think about it like this, remember that all attempts at industrialization resulted in mass death. Its just the Russians and Chinese didn't conveniently have colonies to take the load for them. The Bengal famines, the Irish potato famine, the Native American genocide, and so on are simply remembered as "accidents".

My advice? If it's you're senior year, relax. Don't even argue with the teacher. It's not worth it, you will accomplish nothing and your classmates don't give a shit.

Re: **Why is buddhism so popular?**

Buddhism's popularity exists in coincidence with the global religious reaction dating back some few decades ago.

To suggest that Buddhism's, or eastern spiritualism in general's emergence stems specifically, and coincidentally now, because people find it "appealing" and so on means absolutely nothing: *Why* do they find it appealing? Because it is full of "wisdom" we have long been deprived of because of capitalist consumerism? Yeah, no.

Eastern spiritualism in the west today is not only not better than "traditional religions", its implications are far worse.

> when China invaded Tibet (and I'm not saying Tibet was a good place under the Lamas), destroying most of its culture, and murdering and raping countless people, what do they call it? "Liberation".
> **Zostrianos**

I have yet to find any legitimate sources which indicate the Chinese systemically raped people, or murdered random people. Of course "murder" had occurred. Had I been there, I would have bathed myself in the blood of those aristocratic scum myself. Why should the Chinese give a fuck about reactionary Tibetan culture? **Fuck** Tibetan culture. The Chinese, if I recall correctly, "destroyed" their own culture, too. "Oh, *culture*, what treasures to be found! Thousands of years of wisdom, and traditions, so pure!". Tibetan culture is nothing more than the reproduction of conditions by which only the Tibetan ruling class benefited. I'm sure western romantics might be horrified by the destruction of their exotic, mystifying "culture", but for the average Tibetan peasant, I'd wager Mao's red army was a godsend. Even anti-Maoist historians recognize what a horrible shit hole Tibet was before the Chinese came in, and trust me, coming from someone who detests Maoism and Mao, I mean it.

What people don't fucking understand is that ideas, traditions and religious doctrine do not form as a result of "pure thought" or wisdom. They existed, insofar as they were useful in reproducing the (in this case, Tibetan) social foundations of

life and the existing order. Buddhism did not "degenerate". Ideas do not form out of our ass, and besides, such ideas can only have use *if they have modern implications*. I'm sure spartacus didn't actually care about the abolishment of slavery as an institution, but we perceive him differently because of the implications he has today, for us.

Likewise, the implications for Eastern Spirituality today are the harmonious, continual reproduction of the existing order. *It is the complete de-politicization of sentiment* and vigor. We ought to be much more sympathetic to Christian mythology: Communism will bring hell to the enemy, our struggle is like a

biblical divine wrath, there is no neutrality or middle ground. For Communists, (ideologically speaking), yes the struggle is black and white, **yes** we will be a force of black hatred against the enemy.

Oh, and by the way, we don't see "socialist dictators" (What a stupid and vomit- inducing take on Communism's failure. As if the problem with Communist states were that they had "dictators") as "corrupting" doctrine. The official doctrine of those countries was not "corrupted", it resulted from the degeneration of a real proletarian revolution, not simply the degeneration of "ideas" or "wisdom" that was intentionally in the service of good. To compare this to the "corruption" of Buddhism by 'evil, wicked humanity' is laughable. Buddhism had never corrupted, just as Islam and Christianity never corrupted. Their ideological existence, is not based on some muddied interpretation of the "founders" but on the historical expression, and place these religions had.

Our conceptualization of injustice is not based on "how much blood was spilled". It is the nature of this injustice to begin with, not the magnitude of its violence alone, but the nature of this violence. It is all the more sickening that Buddhism did not "lead to more bloodshed'. What does this signify? That Buddhism represented internalized, pacified oppression without resistance. Chinese Maoism, a romantic ideology which sought to the destruction of the vestiges of feudalism in China, *was a fighting spirit*, *of course there was more bloodshed*, just as there was more Bloodshed in the reign of terror than there was during the years leading up to it. The wrath of the damned is not pretty. To shake the foundations of oppression, of exploitation and slavery, is not peaceful. It is violent. It entails merciless

destruction and death. If not for the continual, internalized and legitimized violence of the ruling order, there would not be violence. Had the gates of hell been weaker, we would not have to shake them so fiercely.

We do not seek to "return to the founders" as far as Communism. We seek a new Communism. Our new Communism will not allow the reactionary spiritualists to "meditate" their way out of their death. It is not that Buddhism is "pure" and it is simply misused by the "corrupt". It is that Buddhism is a deplorable religion whose only implications in today's world, are reactionary. The Buddha doesn't mean shit by himself. Only when we fit him within the paradigm of modern ideology does he "make sense". We can never truly know what the fuck he was talking about, unless we know the Eastern condition from which he was derived. In the absence of that context, it is all rather meaningless.

Communists do not try to "make their lives better in the face of suffering" (**WHEREBY, ACCEPTING AND LEGITIMIZING SUFFERING!**). A Communist must *live and breath* the suffering of the damned, of the exploited every day, a Communist must not sympathize with the exploited, with the damned, **a Communist must identify with them**, every instance of injustice and oppression, all the horrors and darkness of the Earth, must be **felt**, it must set ablaze the flame in our hearts, it must be our rallying cry, our sword and our shield, *it must be something we are willing to die to extinguish*. Eastern Spiritualism, and Western

Paganism are distinguished by religions afterward in that **they legitimize suffering** (therefore slavery, exploitation) as inevitable, that all attempts at changing the world are in vain and that all we can do is come into terms with them, so that we ourselves can attain happiness. This is sickening, and most of all it is **wrong**. Leftists who are adherents to any form of spiritualism, but most especially Eastern spiritualism (because they are under the illusion that it is "rebellious" or "different" from other religions) are a disgrace to the legacy of Communism, the Communism that sought international conquest, the Communism that sought universal war of the exploited, the Communists who would bring to the Earth a massive jolt, whereby all notions "cycles", all "inevitability" is crushed in the face of the merciless onslaught of history.

Re: **Restricted Ideologies and why?**

Primitivism and Maoist third worldism are actually very similar in their essence. They both rely on the notion that special circumstances have made the possibility of class warfare in the first world impossible. They are grossly post-modern. For primitivists, but battle is between humanity and capitalism, and not between different classes within capitalism. Similarly, Third Worldists, who are always westerners, rely on the abstract notions of "first" and "third" worlds in pressing forward the notion that there can now only be struggle between different nations. These are both petty bourgeois and reactionary in nature.

But they are strictly, and primarily postmodern (even if it means guising your position in the "pre-modern".

Re: **Isis jihadis shaped by Western philosophy**

The idea is very true, but expressed in the wrong way. Yes ISIS has far more In common with European fascism than any caliphate. Islam by itself is a meaningless, worthless religion. It's implications are strictly modern.

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The point is that there is no mystical element to Islam that actually allows for it to endure every historical epoch, there is no real application of Islam today. ISIS is a strictly modern phenomena. When you make the argument that they want to establish a Muslim community, or an Islamic state with sharia, you aren't making a real point. We do not judge things by what they claim they are doing, but what their place is in the global capitalist totality.

Islamism is STRICTLY an ideology of capital, and a degenerate BOURGEOIS ideology. Was Italian fascism "pre-modern" because of its spectacular claims to a

return to the Roman Empire, or Mussolini thinking he's a Caesar? Do you honestly think ISIS will just actually claim they have adopted and legitimized

western standards, and are acting as a phenomena only possible as a result of their place in this 'order of infidels' (global capitalism)? ISIS is not some return to Muslim civilization or a revival of Islam. ISIS is not an organic expression of the Near Eastern people's frustration with western imperialism or centuries long colonialism (left, secular nationalism however was). Islamic fundamentalism itself is a very new phenomena. We must understand ISIS in terms of Fascism or we are playing into a very stupid and obnoxious orientalist game. Those burkas and Islamic dress mass produced in Saudi Arabia and Pakistan are not the "dress of the natives". It is all new. It is all political.

-

Abdullahi Ahmed An-Na'im makes a similar argument. Islamism uses a modern concept of the state to advocate sharia, but such a state concept is alien to sharia as it developed circa 500.

" Showing that throughout the history of Islam, Islam and the state have normally been separate, An-Naʿim maintains that ideas of human rights and citizenship are more consistent with Islamic principles than with claims of a supposedly Islamic state to enforce shariʿa. In fact, he suggests, the very idea of an “Islamic state” is based on European ideas of state and law, and not shariʿa or the Islamic tradition."

http://www.hup.harvard.edu/catalog.p...=9780674034563

Tim Cornelis

This is wrong. The reason that, throughout the history of the so-called Muslim golden age Islam and the state were kept separate, is because Islam itself did not characterize this golden age for near eastern civilization. The intellectual apparatus, scholars and scientists were not largely devout Muslims, as a matter of fact many of them were quite skeptical of Islam, and in the most flourishing centers of learning and study, people of many different creeds openly and freely discussed their ideas. To a lesser extent, calling this a Muslim golden age is like calling the dominance of Europe and the U.S. today a protestant golden age.

Throughout this millennia of history, however, there did exist religious laws and they were enforced. To say, for example, that Islam was kept separate from the state in the Ottoman empire is beyond ridiculous. Many caliphates were indeed religious in nature, the Almohad caliphate comes to mind. However other caliphates were not, where there existence no ban on the consumption of alcohol (which was common for Muslim nobles), religious tolerance and so forth.

The point, however, is that ISIS is not an actual, real emulation of any historical caliphate, as these historical occurrences developed out of specific, and contextual social and political processes and conditions. They are not a return to the past, they are, rather, precisely a 21st century phenomena.

Re: **Unity**

Very simple questions COMRADES will the PSL, WWP, SP, ANARCHST and RCP gather to at least deal with situation of pig violence in as a form of self defense or just prattle on a bout the correct time of Praxis and go about talking of the weather(meaning nothing is done about it).

Prometeo liberado

Even with the complete unity of all left organizations throughout the entire world, this would only make their utter political, and ideological insignificance more blatant, and obvious for all to see.

Unity is not achieved through collaborations and concessions. Unity is a single beating heart, a single flame and a single struggle. Only when the Communists abandon the gods of old and take up the cause of a new Communism can there be unity. Only when the cause of the working people is the sole prerogative of Communists, or anarchists worldwide can there be any talk of unity.

In the midst of this new Communism, those dedicated to the cause of the revolution, and those petty bourgeois ideologues who take refuge in the safety of their insignificance will be known for us all. Cults like the RCP have no place in the future of Communism - some of these degenerate organizations are simply too

far gone in the abyss of Communism's failure that there can be no reconciliation or redemption. So let them burn with the old world, I say.

-

Apart from and in opposition to vague quasi-millennialist calls for blleding hearts united for communism, I think the bases of any kind of unity need to be discussed.

LinksRadikal

Apart from quasi-millenialist calls for beating hearts united from Communism (sorry, but ideologically, what can Communism **but** "millenialist"? Communism has always been "millenial", all periods of intensified class struggle and all revolutionary periods were "crypto-millenialist" in nature. You can either a) Retract your nonsensical, baseless statement or b) Recognize that if what I say is "quasi- millenialist", then Communism itself is millenialist in essence.) it would seem all you have to offer is regurgitating what every child knows.

But go ahead, simply rehash what I said in utter and total banality: *Only when the cause of the working people is the sole prerogative of Communists, or anarchists worldwide can there be any talk of unity* and then proceed to mock me for being "too vague".

-

Communism isn't millenialist; the former is a concept denoting a particular kind of theodicy, in the case of Christianity, the second coming of Christ. Figuratively it is used to denote a kind of a heaven on earth.

LinksRadikal

That's so cute Links. You're adorable. You're actually trying to lecture me on what millenialism is, and how Communism is not *actually* millenialist. Wow, thanks, I didn't know that. I always thought Communism denoted the second coming of Lenin. **I honestly did not put quotes around the word millenialist**, anyone who can read as Linksradikal does, knows this.

My post totally indicated the coming of a paradise. I totally referred to the aftermath of a proletarian dictatorship. Thank you Links, for your profound and completely non-ignorant, non-dismissive insight.

Rather, it seems that "abandoning the gods of old" and a "single bleating heart" composed of a single class struggle is what you're after.

Now where does that land us in a specific debate on class/communist unity? Nowhere specific that's for sure.

LinksRadikal

Link's thought process: "What? How can Communists have gods? We're materialists! Furthermore, it is impossible to have a single beating heart, because

only *individual* humans can have beating hearts. Rafiq, your logic just doesn't add up".

Here's link's claim: *Now where does that land us in a specific debate on class/communist unity? Nowhere specific that's for sure.*

On "communist" unity (as in the unity of insignificant parties), I said this:

Even with the complete unity of all left organizations throughout the entire world, this would only make their utter political, and ideological insignificance more blatant, and obvious for all to see.

As for class unity: *Only when the cause of the working people is the sole prerogative of Communists, or anarchists worldwide can there be any talk of unity*

Though Links already acknowledges that any expression of proletarian interests, in other words "class unity" can only ever be political in character:

class unity - much has been written on the subject and many facets are clarified; ***we're talking about the working class acting as the political subject***,

Okay, so why then does Links take qualm with my alleged disregard for differentiating the political unity of Communism (which, as I already claimed, has nothing to do with the unity of these insignificant, worthless parties that constitute the Left)? I will tell you why, and it's for the same reason he mocked my post, and claimed it was "millenialist" - Link's personal qualms with me compels him to arrogantly and pompously engage me only ever in a dismissive, **disrespectful** and mocking tone. The only problem of Links being on his high horse, is that he is not high on his "horse" at all - rather, he is plumped foolishly on an *ass*. In his mind, my post couldn't stand simply by merit of its author and origin. Instead, Links must add his banal, rehashed two cents in order to make "clarifications" that the clown, the madman Rafiq didn't make. In that sense, *he only insults the reading comprehension of everyone here*. Link's post not only is worthless because it is groundlessly dismissive of mine, but because he is shamelessly re-hashing my post. You didn't add any insight Links, you only divulged into that which everyone knows.

Tell me this isn't just glorified, pretentious banality:

Naturally, the first question arising is "Unity of what/who?". This can serve as good basis for distinguishing two kinds of unity:

1) class unity - much has been written on the subject and many facets are clarified; we're talking about the working class acting as the political subject, the group of people transforming society in the way that's complementary to our own needs. The part wrought with tensions is the recognition of intra-class divides and ultimately resolving these, moving beyond them, making them a mere afterthought without effect (for instance: racial conflict, private sector v. public sector worker on worker antagonism)

2) political unity of radical minorities

This second aspect is what this thread seems to me to be about; yet the basic idea that only unity among American radical organizations/networks is able to produce effect on police brutality seems to be either a) naive in that it disregards the mass working class base from whom such action in self-defense anything can be done or b) presupposes the former yet fails to draw out the implications and clings on to them radicals (so that distinct impression is made that it is the current state of divide that is the major cause of inefficiency in fighting against police brutality).

The way the debate on unity has been conducted for most part on the left was and is by focusing on 2), on the issue of political-ideological unity; the unvoiced assumption here is inherently substitutionist in that the basis for working class activity as a class is the activity of political minorities.

LinksRadikal

Too many words for absolutely nothing of substance. I can summarize the post for you: *In false consciousness, workers are divided along ethnic, cultural and*

systemic lines. But with class unity, this is overcome (at the idea that saying "we're talking about people who are changing society, which fits our needs". Wow Links, so insightful). Also, thinking that American organizations uniting to stop police brutality is futile because they dont have a mass base in the working class. Look at me everyone, I am so insightful, thank me for my clarification!

But of course, Link's blatant disrespect, trollish behavior and constant mockery warrants no quarrel with the administration. Of course, only when big bad Rafiq engages in boisterous, honest and blatant flaming is there a problem. Passive aggressiveness, mockery and trolling, *so long as they are done in a quiet and cowardly manner* are completely tolerated. *Such tolerance very much encourages respectful, engaging and well-mannered discussions, one would think*, what a

blessing swear words and name calling are prohibited

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Links desperately calls for forum moderation in a previous thread, because Rafiq is acting too harshly and discourages respectful discussion. But Links, a forum moderator, shamelessly engages in the most utterly disrespectful behavior one can engage in: Dishonest personal attacks, and mockery **where there can be none**.

Links, prince of well-mannered discussion in good will, is so concerned

with the well being of discussions that he himself is found to be a greater culprit **in avoiding meaningful discussion**. Link's tattle-tailing was done not simply to fuck me over, in a hostile attack - but because he genuinely cared for the faint hearts of those reading the thread. *Obviously*.

Though, Links might claim that this compromised a small portion of his post, and that he actually had something of substance to say in regards to mine. Though every single time I am called out for flaming, this is exactly the case: I never flamed just for the fuck of it, there was always an underlying point with regard to the actual discussion I was trying to make.

In that way, Link's post is all the more threatening to "meaningful discussion" then

my honest, straight verbal attacks. Links gives us his 'Lols' and his ' ', so it's okay when he trolls, and passive aggressively flames.

Oh, and this isn't the first time. Every mother fucking thread Links has to come, mock my post, and give his worthless two cents which are always meaningless and obnoxiously banal. I'm so fucking sick of it, and honestly, with this kind of behavior - how can my "flaming" be of surprise to anyone? I hope people can at least see where I'm coming from here.
-

Oops I did it again
Infraction deserved on my part no doubt (trust me, in all honesty it's so).
LinksRadikal
Good, maybe you can go shower the administration with your tears again about

how big bad Rafiq made an ass out of you yet again. Evidently, Links, your tattle-tailing hasn't been very effective in stopping you from losing discussions. -
meaning calls for united hearts and a single cause actually are a bit under-specified for the problem at hand.
LinksRadikal
The **point** is that a single, cohesive movement and ideology which could pose a threat to police brutality is impossible without this movement to derive from a present circumstance of class struggle. Simply unifying all of the dead carcasses of the Left, forming compromises and alliances will not do it: Communism **does** have to be a single, beating heart, and **it must be a single cause,** not a caravan of many different ones.
Oh noes I've been uncovered as a discussion-loser and am so small in all possible ways compared to you
LinksRadikal
To say that your posts are smaller than mine, is assuming that they coincide on the same field by which we can measurably compare them. No, no Links - my posts might be of average insight, they may be of average value, **but magnitude of value itself doesn't even register as far as your posts go**: They are simply empty regurgitations of that which everyone knows - they are not necessarily wrong, they are simply devoid of a unique insight. So it's not that I am personally better than you, it's that you have yet to coherently and successfully challenge my posts, which you have so tirelessly tried to do in the past.

But who knows, maybe if you continue to troll and mock me, you will be successful in such an endeavor.

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Re: **How many German woman were raped when the Soviets conquered Berlin?**

The rape of a **single** person is sufficiently demanding of merciless condemnation. The mass rape of German women reflected Communism's degeneration perfectly into the logic of national chauvinism - our nation against theirs. Only some fifteen years ago did the spirit of universalism still thrive in the Soviet Union, it is the greatest tragedy of the 20th century - Communism as a national expression. Rather than slaying the beast of capital on behalf of the German proletariat, this beast included the German proletariat itself. *The Germans as a whole*, not the class enemy or the degenerate ideologues, were to blame. The problem is not any cry for innocence, *but the very logic itself*.

Sharply in contrast to the Soviet Union's struggle for conquest shortly after the revolution, the Poles as a whole were not the enemy - the exploiters and oppressors in Poland were. The abdication of this mentality is the abdication and abandonment of the Communist universe.

Communists do not commit rape. Not even against the class enemy. The act of rape is to reinforce, and to make known the triumph sexual slavery of the old world. Communists must uphold the revolution through *the blood and terror of a universe* in which *rape does not factor in* and *can not* factor in by nature of the character, and expression of this blood and terror itself. The killing of many under a red banner is infinitely different than the massacres brought by the oppressors. We might wield the same sword and our thrust might be the same, but *it is infinitely different*. And only through the absence of things like rape **is this difference made known**, it is how we distinguish ourselves from the class enemy, the new world from the old - the guillotine and not the axe or rope.

Re: **Obama Authorizes Air Strikes on "ISIS", and Inevitably Many Civilians**

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Holy fucking shit. Is there some rule here on RevLeft where it is encouraged to set up and beat down straw men? Good lord.

The Idiot's Guide version of my post: we need to move the conversation in a direction that doesn't brickwall at "Don't support your home country's bombing activities." Fine, that's not up for debate. No one here does. Because of that, it's a non-starter. The question should be, what should the radical left community do? The questions I asked about the PKK, or Iraqi and Syrian communists were examples..not proposals. If they aren't acceptable people to support in a struggle like this, then who would be? I'd even be fine with an answer, at the end of it all, "Well, there's nothing we really can do as Western leftists" but after some sort of discussion and hashing shit out.

rednoise

There is nothing the "radical left community" can do. Our support, condemnation or even neutrality is absolutely worthless and insignificant. There is nothing the Communists can do, because there isn't a Communist movement to begin with - nay the less one that can make impactful decisions with regard to the endeavours of the state, domestic or abroad.

What can honest, committed intellectuals (who may or may not be working people) do? Fight for the revival of Communism, and for universality. Fight for a new Communism single mindedly without the baggage of previous sectarian "politics", or anything that binds you to the old. Make yourself devoted to the crusade to save our heroes and predecessors from historical damnation, and struggle for the spectres of our dead to finally find peace among the living in the next revolution.

The left has lost its heart. It is not that these people with good intentions can't find support. It is that their intentions are wrong, the foundations of their beliefs are wrong. Do you want to grow and die in a world where the October revolution will go down in history as ammunition for national chauvinists in Russia and nothing more? Do you want to watch our wretched world descend into barbarism by which Communism cannot even have an ideological or political place? There is no hand of history that will pave the way for us. Communism can rot in the dustbin of history without the will of Communists.

This isn't just about stopping genocide. Islamism will never be defeated by Liberalism. Even if they squash ISIS, the Islamists won either way. This is about a battle for universality. Bullets and bombs will not quell the notion that the war is between God's will and the infidels, the community of the faithful against the wicked, decadent and corrupt. Do you want to live in a world where the French

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revolution is remembered as a Satanic conspiracy? What the world needs to know is the infallibility of the gods of the revolution. That only

our cause is holy and true.

Only a universal war of the exploited can stop ISIS, only such a war can water the Earth with the blood of the billionaires and royalty of the gulf, the mullahs of Iran and their toadies - only a red crusade can rid the world of the Islamist filth.

But who are these countries which intend on bombing ISIS? Is it France, where the rise of neofascism poses a greater threat than the conflicts of the Near east? Is it the UK, where the problem is identical? Oh, excuse me - is it his majesty and the Arab league? Who are these "saviors" who will restore order and peace to the Levant, it would seem order and peace is needed in their own fucking countries.

This isn't 2004. We are at the most historically fatal moment in the history of human civilization. There is no functioning, uncontested world state apparatus anymore. It is on the brink of mutation. The "civilized, secular" Western world is on the brink of hell. Global multicultural liberalism is in total and utter retreat universally. You must know it. You can feel the coming storm on the tip of your fingers. The ugly head of capital is once again going to rear its head. The legitimacy of the existing political order is waning. And it is making room for a monster.

What can the Communists do? Start anew.

-

I do like the thrust of your message (see my last blog post from years ago for a similar point) and agree with your conclusions about the broader movement; but I disagree with your analysis.

Capitalism (I wouldn't call it "multicultural liberalism", as it is led basically by the USA and its closest allies) has proven incredibly corrosive at breaking down ideologies hostile to it. Marx recognized this in the context of 19th century Europe and he has been proven incredibly correct in other contexts.

Historical materialism is a powerful force. Even ideologies like Bolshevism which proved premature in the former eastern bloc could not survive the onslaught. Christianity has vanished as a meaningful social force from most of Europe as has Buddhism in east Asia, and religion is on its way out even in America.

There is no reason "Islamism" or any other pre-capitalist ideology would be exempt from this trend. Right now they are buoyed by incredible wealth borne of the west's dependence on the fossil fuels. And even independent that there will be occasional moments of reactionaries succeeding, as there are in any culture (e.g., G. W. Bush in America winning "values voters" or Japan's prime minister visiting Yasukuni). But these kinds of things are the dying gasps

of non-capitalist ideologies.

MarxSchmarx

You're right, but the point is that Islamism is not a pre-capitalist ideology. The Islamism of ISIS is an ideology of capital. What we are seeing is not those challenging the rule of capital - rather (and, similarly to 20th century Fascism) different degenerate ideologies of capital, which represent potential fundamental changes in the political order vying for power over the universal state apparatus. ISIS is not a case of indigenous barbarians versus the onslaught of capitalism. ISIS is the onslaught of capitalism itself - Islamism itself, as a matter of fact, dating from the Muslim brotherhood is a perfectly capitalist ideology.

So the point isn't that I'm confusing multicultural Liberalism with capitalism - but that the victory of Islamism does not mean the end of capitalism, but the end of multicultural Liberalism.

-

> It is still important to understand that reactionary ideologies can be as responsive to social change as progressive ideologies, but that doesn't make them any less reactionary. They arise, almost by definition, as reactions to the forces of social change. This was arguably the story of the Prussian monarchy which Marx studied so closely for decades. **MarxSchmarx**

This is a very good point. It is undeniable that the forefarthers of ISIL - salafist Islamism was born as a result of the onslaught of globalized capitalism and the cultural changes of its implications.

Having said that, the problem with Islamism, or at least the Islamism of ISIS (and Al Queda) - is that it is not actually an organic expression of conservative, even reactionary classes in the Middle East. I remember Sasha linked an article which basically details how a western convert to Islam, upon studying in Pakistan - was given the advice by a *conservative Muslim patriarch* not to bother with the Jihadi adventures organized by Islamists. Even in Afghanistan, the reactionary tribal patriarchs and landowners are not necessarily predispoed to transnational Islamism. ISIL is not grounded in any legitimate, established and socially contextual religious establishment, which is why even the most vile of of the Muslim clergy are keen on condemning them.

The point is not that ISIL directly is a meaningful social expression. It is that ISIL is an *ideological* expression of Islamism as an ideology of capital - Islamism as an ideological universe which contends for control over the world state apparatus

(much like Fascism). I great bulk of ISIL is compromised of foreign jihadis born of absolutely no social context in the region in which they operate. Even then, Islam was not nearly as much of a 'big deal' before the "Islamic revival" in the Middle East - the veil was rare in major sprawling cities (I remember reading that in Damascus, during the 1960's nay more a handful of women wore it), drinking was common and so forth - the pre-existing conservative Muslim elements either died off, or mutated into something like Salafist Islamism.

Islamism is certainly an affirmative ideological force. It may parasitically rely on the hegemony of globalized capitalism - but only up to a point. Paradoxically, this parasitic relationship becomes affirmative and no longer dependent on being a *negative* force. Certainly ISIL represents that there is ambiguity regarding the phenomena of Islamism - but it is still a result of the phenomena of Islamism which is distinctly a capitalist ideology. Islamism arose as a result of the incompetence of Liberal democracy as a viable apparatus for Near eastern capitalist society (directly as a result of the failure of 20th century Communism and the collapse of the Socialist bloc). Islamism is the paradox of the new world order, it is the ideological void that tears through the dream of the post-communist hegemony of Liberalism - it reveals the inconsistency, hypocrisy and overall falseness of claims that "Communism is dead".

The scary thing about Islamism is that it is distinctly not a pre-capitalist ideology - it is not residue of centuries old practices and customs waiting to be washed away by the social onslaught of capitalism - what is scary is that this Islamism irrevocably *is one and the same* with the social onslaught of global capitalism. It is a distinctly capitalist ideology with its own affirmative ideological universe that is capable of

residing over a new capitalist society. The same darkness that spawned the American religious revival, the same darkness that gave rise to European national chauvinsim and neofascism, the same darkness that gave us the Ukrainian conflict gave us Islamism. It is the degeneracy of capitalist politics itself - *it is the barbarism* that Luxemburg spoke of, incomparable with anything we have known in the past (besides, of course, Fascism).

But again, it is important to know that Islamism is very ambiguous - besides cosmetically there is very little Iranian Islamism (which in turn means shia

Islamism in general, as a rule, i.e. Shia Islamism being an extension of Iranian interests) has to do with Sunni Islamism (though they both resulted from very similar factors).

Re: **What about the Working Class?**

1)2) Yeah, skills is a really real thing. Like, part of me always falls back on "Well, we produce our world now, we'll produce our world after capitalism!" - except that "we" don't really. Like, fuck if any movement I've been a part of could feed, clothe, and house itself if capitalism collapsed. Which, I guess, accounts for the (capitalist) politics in point 1 - most of the (white, first world) workers I know aren't stupid, and know damn well that no capitalism means no bananas, no Nikes, no iPhones, etc. If we don't collectively have the skills to produce something at least as appealing (because all we've been trained to do is flip burgers and harvest apples) we're going to have a serious problem.

The Garbage Disposal Unit

This is a good point, though what are the implications?

We are able to have bananas, Nikes and Iphones because capitalism is now a globalized system. Logically, the Communist movement then must be a *global* movement. Communists today must not simply be internationalists - but transnationalists. We must not speak of according proletarians of different nationalities - but the condition of the *universal* proletarian. Never in the history of capitalism have conditions been more predisposed to Communism. If there is anything our Internationals have proven, it is that indeed trans-national organization, coordination and political unity is a very possible thing. Today's Late Republic is the entire planet, today's political entity is the whole Earth - no longer

do "nation-states" simply exist. Which brings us to another point:

Wasn't the failure of Communism irrevocably tied to the problem of political and ideological *legitimacy*? Populations were mass mobilized against their ruling parties not because in their isolated conditions, because their "human nature" broke with Communist ideology - rather, the legitimacy of the *world Liberal state apparatus* was stronger than that of their according Communist states. Today we not only have according national state apparatus's, we have a singular world state-apparatus by which all geopolitical legitimacy and hegemony is held. And all national-state apparatus's whose interests do not coincide with this global-liberal state apparatus are deemed illegitimate. Wars between capitalist powers today could only ever be wars for the state apparatus. It is not simply that America holds hegemony - the U.S. too is subject to this world-liberal state apparatus which goes beyond its simple national interests (though, American interests are usually in tune with this global state apparatus).

The basis for world power and world conquest for Communism is *already* in the very foundations of the global capitalist order.

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Sure - but workers produce them *as workers within capitalism*.

I'm skeptical that any self-organized autonomous community of produces would continue to produce a bullshit luxury cashcrop like bananas (or mine uranium and consequently poison themselves, etc.).

The Garbage Disposal Unit

but doesn't this force us to recognize the poverty of this form of organization (self organized autonomous communities) itself? Massive decentralization of power, is arguably a form of regression as far as human civilization goes.

One could make the argument that it was human civilization by which all that is rotten began. But I beg to differ. Human civilization was an achievement despite all of the horrors it entailed. We can ideologically look at everything following the neolithic revolution as carrying the embryo of communism today.

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Empathy with the victors thus comes to benefit the current rulers every time. This says quite enough to the historical materialist.
-Benjamin

Communism is not simply the realization of a linear progression ending in a centralized technocratic utopia (*contra* Bernstein and the white supremacist social-democratic imagination). Abandoning the circuits of capitalist

accumulation and, in the process, certain creature-comforts hardly constitutes a "regression".

But, forgive me, maybe I'm unreasonably attached to an ethical Marxism rooted in an idea of "the good life" that concerns itself more with the central question of alienation than a bucket of caviar for every worker.

The Garbage Disposal Unit

Oh, how dignified you must feel! Triumphantly, you hack to pieces and set ablaze the technocratic menace with righteous vigor. The only problem is that this menace is made of straw.

To the noble savage cos-player, to the ardent guardian of a "Marxism that primarily concerns alienation", all of the acheivments of civilization amount to

the hundred year old phenomena of capitalist consumerism - indeed, those wretched hedonists! This isn't about luxury, but undeniable and fundamental advances in the triumph of man over nature. Communists recognize and uphold the achievements of capitalism and liberalism and see them as a pre-requisite for their own victory. Petty bourgeois ideologues, conversely, recognize the various 'injustices' of capitalism, but from the perspective of previous social epochs - In other words, as reactionaries.

What is a uniquely new phenomena is a new form of ideology - the academic champions of the petty bourgeois class seem to have created the class struggle solely existent within the parameters of a class society distinguished by capitalism - as a struggle between "humanity" and capitalism - civilization against some worthless pre-cartesian notion of man. Only, they are reproducing the same wretched capitalism they claim to so adamantly despise by framing any struggle against it in some worthless, abstract infantile conceptualization of the struggle - they abandon the field of power, politics, and revoke the proletariat of its only *means* of struggle.

These postmodern "Communists", so adamant in their claim that they have looked "beyond" the limitations of Marxism and 'old school Communism' are in reality dignified conformists to postmodernism. How coincidental is it that something like primtiivsm held ground in coincidence with the rise of postmodernism as the de-facto dominant bourgeois ideological discourse? These "leftists" are nothing more than petty bourgeois intellectuals paying homage to the death and failure of 20th century Communism. With open arms they readily accept and concede to the class enemy the notion that history truly has ended.

Rather than the implications for this as being an actual, viable force capable of bringing humanity back to a pre-modern, pre-historical epoch - the implications are the righteous reproduction of ruling ideology, the celebration of the impotency of Communist ideology.

For these reason, no one but they have more in common with the ideological masturbation manifested in the notion of a technocratic utopia. Crypto-primtivist reactionaries, and technocrats are both guilty of accepting the mystifications of postmodernism and the tenets of the ruling order. Both of them detract from our present circumstances a worthless abstraction in substitute for a Communism derived from present circumstances. Both of them attempt to replace the proletarian struggle for world domination and state dictatorship as a a struggle for abstractions derived from their according alienation.

And, if I might ask, what foundational basis form a proletarian dictatorship pre-requisites decentralized, "autonomous communities"? What about the condition of the universal proletarian entails the idealization of this notion? NOTHING! the classes by which the idealization of this notion are befitting of - the petty bourgeois intelligentsia (students!). As a matter of fact, to even attempt to conceptualize a future utopia, be it technocratic or primitive, is a form of high alienation. But of course, to GDU, prince of "ethical Marxism", in all his righteous asceticism, dreams

of a world without achievements in medicine, technology, industry and science, *without social achievements or conscious, reinforced and affirmative gender equality, anti-racism, universal solidarity and egalitarianism*.

Through the studies of groups like Radical Anthropology (which ARE much appreciated), the conclusions that hey come to is that some how, pre-civilization was "better". Where things like social egalitarianism and the absence of religion were hanging by a thread, where the discovery of new, more proficient means of survival destroyed this egalitarianism like it wasn't shit. Marx envisioned (as only a means to give substance to the movement of TODAY) universal renaissance beings, a world of self-conscious men and women. Pre-civilization and a regressive return to the dominance of nature over man, decentralized "autonomous communities" were so great that their abandonment was almost necessitated (by, for example, driving big game to near extinction). Another interesting paradox?

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These are the same radical vegans. Well, the only historical possibility of veganism came in coincidence with class society after the neolithic revolution. So that's always a hilarious paradox.

Even pre-civilized man, was a result from a radical break with nature. Our primate counterparts, in their infinite cycle of the alpha male are perfectly in harmony with nature - they cause no ecological problems and are a perfect example of what primitivists want, a return to our roots. For fuck's sake, even primitive Communism (which was, distinguished by big game hunting) posed a major ecological catastrophe by driving many species to extinction and disrupting the balance in the cosmos. The same predispositions that led to primitive Communism, led to class society. Class society, which led to petty forms of so-called transhistorical alienation which SOLELY laid the foundations for self- consciousness and the realization of the self. Without the existence of class society, Communism would be impossible, without the existence of civilization, there would be nothing.

Egalitarianism out of animalistic ignorance is worthless. It is just like how for feminism, fascination with matriarchal societies (where, EVEN IF IT WAS A POSITION OF 'POWER' women had a pre-ordained 'place') is its greatest threat.

But most of all - we concern ourselves solely with this talk of transhistorical drivel BECAUSE of the existing struggle - all of this is not a reflection of any kind of grand thesis on history, rather, our notion of history is derived from the *existing* conditions of life. We do not have the power to return to primitive communism or pre-civilization. Communism ideologically does not condemn civilization, it inherits it.

You call me, with causality as if it is a given, as if it is a notorious and well known fact, a "Bernstein social democrat". Well, GDU, have a word with other twisted ideologues like 870 and ask them how that discussion went. 'Bernstein-esque social democracy' is irrevocably a cousin of autonomous anarchism and the notion of self-organized communities. Why? Both of them have a pathetic **fear of power**. Their lineage might not be traced organizationally, or even directly theoretically -

but they are both a result of an impotent Socialism. But why do you call me a Bernstein socialist? Do you even fucking know what distinguished Bernstein from

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others from which he derived his infamy? No, you don't. You're just slurring shit at me directly out of your ass. I have no fucking idea how anyone can even draw the line from anti-primitivism to an adherence to "evolutionary socialism" and the abandonment of revolutionary theory. Primitivism is what is alien to revolutionary theory - a revolution entails a fundamental change in the social relations of life based on existing premises - there are no existing predispositions that would lead society marching to the tune of "autonomous communities" except the pipedreams and fantasies of petty bourgeois students.

Hedonism and dedication to Communism go hand in hand. Hedonism is a *weapon* that is appropriated. Communists do not spend time lolling over how worthless smart phones are. This is obvious to anyone - we all know how stupid consumerism is. We all know we don't *need* all this shit. A Communist, rather recognizes the hypocrisy and reality of this so-called enlightened hedonism: Where do these smart phones come from? They are part of the world totality of capitalism - no smart phones without death and barbarism in the Congo, no smart phones or computers without slavery, exploitation and child soldiers. No apple products without Chinese sweatshops and further - no bananas without toilers exploited to their death in Latin America.

Communism does not condemn the products themselves, but the nature of these products. Mass communication is an achievement of capitalism, but it is also its own antagonism. The question is not over "whether the proletariat gets cavier" or "whether we get bananas". The point is, dignified claims that we can't have them because we have to be in "non alienating autonomous communities" or that "we must have them because they taste good". The point is that the question itself is a distraction from the real struggle.

But to the main point at hand, self-autonomous communities will not only lack bananas, but access to healthcare (comparable to that in capitalism), relative security, education, electricity, public transportation and -fuck it, I can go on forever. This is regressive. A universal, centralized power by which universal standards can be set in place, by which the mobilization and transfer of resources on an inter-continental level is something I highly, highly doubt will not have to exist following a global proletarian dictatorship.

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A lot of people lack access to healthcare under capitalism, while the rich "convince" the working class to make Botox for them. That is part of the problem

cyu

Okay, no one argues otherwise. The point is that such advances in

medicine in general - even if they are reserved for few (which, let's be honest, this isn't completely the case. Standardized access to healthcare has never been as good as it is today) are not simply a worthless luxury.

Likewise, things today are much better than they are during feudalism. Opposition to capitalism must be grounded from capitalism, not before it.

-

Advances to technology come from labor (assuming you also consider scientists and researchers to be wage slaves) **cyu**

Even if I give you this assumption, which I find incredibly problematic if not completely wrong, what's the point? The pyramids were derived from the blood and sweat of slaves - they would not have been erected without the initial existence of slavery as a condition.

Furthermore, as GDU has pointed out, things produced by workers in capitalism would not be produced without their condition as proletarians to begin with, i.e. without the process of capital accumulation. People like Chomsky claim that "the public sector is capable of innovation too". Frankly I find this ridiculous and completely missing the point - things are not produced, products, and technologies, as a means of expressing pure creativity. Rather, they serve a real purpose in feeding the hunger of capital - profit. Accepting this does not give heed to the notion that innovation is only possible in a market-society. What we can point out, for example, is that the fact that things are produced solely for profit means they don't always coincide with the needs and even real desires of the consumer - because cyclically the desires of the consumer are defined by this process to begin with. Furthermore, they are not produced because they are useful, but because they are profitable. This leads to problems which actually pose a barrier to "innovation", like the oil industry being the sole reason why we have not moved beyond the usage of fossil fuels - or planned obsolescence.

Of course, Communism is not a struggle for permanent iphones for everyone. The struggle for Communism concerns relations of power - not the demand for luxuries

or products. I recall a Soviet film in which upon entering the wine cellar of the winter palace, which infamously contained priceless wines, were simply smashed and destroyed en masse by revolutionaries. I think this perfectly expresses a type of logic vital to Communists: That our ideological discipline is stronger than the entrancing powers of trinkets. That the revolutionary flame consumes and destroys even the current conceptualization of what is envious and what is not.

-

It amuses me how you constantly try to pontificate on things you don't know a fucking thing about. **Grenzer**

Isn't this a logical fallacy or something? Or is it this one?

The only thing amusing is how you think, somehow, this de-legitimizes me. The only thing that is amusing is that you wasted everyone's time by thinking it was worth shit to point that out. Sure, ignore the fucking point of the argument (**as if slavery never existed HISTORICALLY, as if there isn't a completely similar example I could point out and yet**

make the same point) - point out some worthless trivial bullshit.

Honestly, what the fuck is this? What are you like, someone on the internet who goes around correcting everyone's grammar? "Slavery had nothing to do with the pyramids" - well, the cultural, and common connotations for slavery is forced labor. I agree, this is wrong - but it is not **ridiculous** for someone to claim that slaves built the pyramids. As a matter of fact, in pertinence to the actual fucking argument, to point out such an error could only be a matter of dodging the actual argument - or trolling. And because you've been gone so long, I can't really tell in your case.

Here I thought good old Grenzer would actually be a worthy addition. Upon reading Ismail's thread, which he created for you, I even personally PM'd an admin to assure them that they read it - I actually was hopeful of your return to the board. If anything can de-legitimize my posts, Grenzer, it is the naive belief that I truly thought you wouldn't be such an ass. I've seen children have better argumentative ediquette than you. Like, are you fucking KIDDING me? Really? THIS is your evidence that "I don't know what the fuck I'm talking about?"

And because it's not even such a ridiculous thing to be 'ignorant' of, I have no

reason to lie: Want to know the sad part? I actually KNEW that the pyramids weren't built by slaves, but as a public project, similar to forced labor in the Soviet Union (in that, it may be forced, but it is not slave labor - even though it was not a corvee in the Soviet Union). I literally brushed off this fact because it had fuck all to do with the point at hand.

I want everyone to take a deep, hard look at Grenzer here - because in all honesty I'm almost at a loss for words (to his fortune). Really? REALLY? Do you actually think you have proven anything here? What is it you have demonstrated, Grenzer? That I didn't specify a fun fact even though it had fuck all to do with anything? So, if I were to make a grammerical mistake, which is about hte only equivilent sceneior possible, would that then de-legitimize the post?

Grenzer, your post should have been like this:

What? You didn't specify that it wasn't slavery, but a corvee? Lol, fuck you Rafiq, you don't know shit! Hey everyone look, Rafiq doesn't know anything he's talking about! He's clearly giving a deep, detailed description and trying to demonstrate his insight about ancient Egypt! That's what this discussion was about, right? The construction of the pyramids?

This isn't actually what happened at all.
Grenzer

I recall a Soviet **film**
Rafiq
http://en.wikipedia.org/wiki/October...hook_the_World

http://www.youtube.com/watch?v=k62eaN9-TLY&t=137m48s (skip to 137:48)

Oh Grenzer, I'm so fucking ignorant aren't I. Like, you sure got me! **Did I fucking say that's what *actually* happened?** No, I didn't. You create a straw man out of your own pompous ignorance and you dare fucking accuse me of "not knowing what I'm talking about"? And what is your evidence, Grenzer? That I forgot to specify that a form of uncompensated, forced labor in ancient Egypt was not in fact, 'technically' slavery (even though others, myself not included, might contest this definition of slavery)?

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You claim that this logic wasn't actually reflected in the real world - well its inclusion in the film, which ideologically represented, and reflected the attitude of Communist discipline which was very real - obviously makes your argument bullshit. I said *I think this perfectly expresses a type of logic vital to Communists*, by merit of being expressed alone, *it is a form of logic*, it **is** an attitude. According to Grenzer, only the actual events represent prevailing ideas and ideology - not their manifestation in art or representation. So, for example, when the third Rambo tried to represent the Mujahadin, according to him this doesn't reflect the prevailing ideology, or logic of American neoconservatives. Honestly, I have seen few arguments as blatantly stupid. Who the fuck are you Grenzer? Any claim that I "don't know what I'm talking about" is groundless - like what the fuck is your problem here? Obviously, there is some kind of personal animosity being that your "accusations" were complete shit.

This kind of philistine pseudo-empiricism is very akin to that of Chomsky's - that all that matters are sensual facts, not the actual implications of facts, or how these "facts" are perceived, or why these "facts" are expressed the way they are. At least his is more consistent and, on paper, is "reasonable" and is actually empiricism.

I don't know whether to laugh, or lose my shit. You actually pissed me off here. I am actually pissed off at the fact that you go on your merry way thinking you're correcting me. The fucking pomposity. You know what, I demand a fucking apology actually. If you're half as honest and committed to "facts" and "knowing your shit" as you claim you are, you'll fucking apologize.

-

For the record, I actually like Grenzer and his posts. Honest, I do. If you don't like my posting style, Grenzer, or my "pseudo poetry" (I don't even think it's poetry, but whatever), that's completely fine. Just don't manifest this opposition in groundless opposition to the posts themselves, and their substance. If you want to disagree with me, that's perfectly acceptable. Actually argue, have something to say - don't falsely and erroneously accuse me of making these groundbreaking mistakes, because the only person it embarrasses is you.

-

But the problem is that this repeats a precedent you've established already: attempting to use historical or contemporary examples to support a pre-made argument. You're bringing up the construction of the pyramids by slaves to argue that slavery was a prerequisite for their construction, while being ignorant of the now widely-

accepted notion that most of the pyramids were actually built by skilled workers receiving a salary or being made to do so as a form of taxation.

Alexios

So, Alexios, are you going to tell me there isn't a similar example I could use that could serve "as an example to support a pre-made argument"? Are you saying that never in history have slaves built iconic architectural constructs? Because if you'd like to go down that road, I'd be happy to demonstrate that you are wrong.

Secondly, you're wrong that I was ever 'ignorant' of this fact. This is something I read almost two years ago. Why didn't I let that get in the way of making the argument? Because it doesn't make a fucking difference, at all. It really, honestly is of zero consequence. The cultural connotations of the construction of the pyramids, is associated with slavery. This is evident in other places, too:

Kautsky writes

Foreign tourists in Russia stand in silent amazement before the gigantic enterprises created there, as they stand before the pyramids, for example. Only seldom does the thought occur to them what enslavement, what lowering of human self-esteem was connected with the construction of those gigantic establishments.

Trotsky refers to (Raphael?) Abramovich in Terrorism and Communism:

Wherin then, does your socialism differ from Egyptian slavery? It was just by similar methods that the Pharaohs built the pyramids, forcing the masses to labor

Nobody is actually using "historical examples" as though this is a debate about history. Nobody is elaborating on whether or not the construction of the pyramids was through slavery. I could have said "only through decree by the Pharaoh" (And then you will say that the Pharaoh didn't personally decree anything - notice a pattern?) were the pyramids built, they would not have been built without the pre-requisite of the system by which corvee work can be mandated"

Just admit this is a bullshit red herring. How the fuck could you ever even think to call me out over something so ridiculous? It is **nothing** but a red herring. I would

expect "experienced" posters not to de-legitimize my posts over such nonsense, again that's another logical fallacy. So what, I "ignorantly" brush over a small, worthless and irrelevant detail in pertinence to the discussion, and now my whole post is garbage? Only a child thinks this way.

See, this is why I flame. This is why I get pissed off. People are LITERALLY talking like this - literally, Alexios, in his mind, is actually arguing that skimming over this detail is somehow, of consequence.

This exact kind of speech comes up very often in your posts (although I shouldn't single you out, since many other people here do it as well). While it might work on newcomers, it de-legitimizes your argument to

more experienced people.

Alexios

Then give some actual examples. You claim this speech comes up very often, so care to point it out?

-

I don't understand how you can have this logic - so even if you're right, that this is a noticable trend or pattern, how does that make it any different? I already pointed out no one should give a fuck - even if I do it 100 times a day, it doesn't make my posts wrong - it doesn't signify that I "don't know what I'm talking about" no matter how many times I do it, or have done it. But really, I'm intrigued. Give me some examples of other time's I've done this.

The disgusting hypocrisy is found in the fact that **you both know what the fuck I'm talking about, you both know what I'm trying to say**. So if the argument, and the point is being conveyed clearly, why jump to a red herring?

I am inclined to think it is similar to Grenzer's "example" of how, apparently, "That's not what happened" in pertinence to me talking about a **film** depicting a **scene** where revolutionaries storming the winter palace start destroying a bunch of priceless wines.

-

Alienation is a consequence of capitalist relations, not of banana farms or smartphone production. A materially abundant communist society would still produce similar items - bananas are nutritious and smartphones are useful, so I see no reason for either to halt.

ÑóẊîöʼn

This is likely. But it's not so much the problem of an argument of efficiency or utility. It is the very idea which stresses that Communism is somehow going to fulfill the lust created by consumerism - that Communism means free iphones for

everyone. Communists must not only cast down the idols of religion - but the idols of needless want and false want - of alienation.

Re: **Objectivist 'Utopia' Falls Apart Almost Immediately**

Rand's objectivism is nonsense to anyone - the point is the fundamental implications of the ideological universe asserted by Objectivism (or libertarianism in general) - how the **existing** order is *perceived*. It is nothing more than class struggle in theory. Albeit Rand's "theory" almost shamelessly acknowledges this, and speaks the tongue of the exploiting classes.

Re: **Hungary bids farewell to "racist and classist" Marx**

Support Orban complain about racism and classism ironically from the man who wanted to destroy class itself.

Ocean Seal

Actually it is an alarmingly fascist form of logic: The "classism" derives from Marx's recognition of the existence of classes and their conflicting interests, which over-rides national identity.

Re: **Possession in Communism**

In a communist society, at which point is a line drawn between public domain and personal items? Would a person in such a society own a house/apartment? A room? At least their own bed?

What about food? Do I go to a store and just grab some food to store in my own house/apartment/room? Or would it be like college, and I just go to the cafeteria for my meals?

What about utilities, like personal hygiene items, recreational tools, and so on?

VCrakeV

The point does not concern such things - Communism is not some kind of ascetic imposition upon society. Communism derives from our current way of life.

What must be evident to the working people - what*should* be evident is that the fruits of enjoying "Man's sacred right to property" are reserved

for a rather significant minority of the population - or rather, that by merit of their condition enjoying these fruits is impossible, anyway. The *civic man* even, is therefore a property-less being in a society in which those unworthy by merit of their demographic, social and civil place as unique minorities to represent the lives of most living in our societies.

Re: **Anarcho-Communism and Conflicts**

Usually these small-scale strictly *interpersonal* issues can be sidestepped / solved by the introduction of some kind

of *technological* approach, as with this:

http://en.wikipedia.org/wiki/White_noise_machine

Sleep well. You're
welcome. **ckaihatsu**

Ridiculous. What would be needed are strong structural foundations which are predisposed to dealing with small scale conflicts.

Which is why I am skeptical of any absence of a strong centralized power.

Re: **The Case for Materialism**

What are the best arguments for the notion that reality is fundamentally composed of matter?.

Emancipated Spirit

This is metaphysical, and does not pertain to the Marxist materialism.

-

Marx's materialism is not metaphysical. Engel's metaphysical postulations served to reinforce, not define historical materialism.

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Yes the discussion is metaphysical. It is about what things are made of. Marx's materialism doesn't concern this.

Re: **Let's talk about privilege theory**

That sentence literally makes no sense. If you acknowledge that social groups have advantages (privilege) that other social groups do not, then privilege theory clearly does have something to say and clearly does correspond to your thinking.

The Feral Underclass

No, the problem isn't recognizing that "privilege" exists. It has existed since the dawn of class society. It is the fundamental implications drawn from this that are alien to any class based politics. Privilege theory is worthless because it is inconsistent. Who are you to decide where it ends? Yes, *technically* cis privilege exists *technically* thin privilege exists, yes, *technically* non-handicapped privilege exists, and I could go on. The point of Communists is to recognize this:

That racial, or sexual groups do not constitute real social groups, and that if they do - this is a result of the absence of Communist politics, not solely a system of privilege. That isn't to say feminist or anti racist struggles aren't our struggles too.

Privilege theory pacifies, and makes harmless the struggle for emancipation and the fighting spirit. Privilege theory sustains the system of racial and sexual oppression by revoking its lineage to the universal oppression of the worker. It pitifully victimizes, rather than empowers those who are "un-privileged". It is perfectly synonymous with a cry for sustainability of capitalism - it reduces oppression to a series of guilt inducing privileges by which all are culprits, somehow. It thereby reduces all class oppression to this logic, and because we are all equally culprits, exploitation doesn't even factor in. We must all be aware of our "privileges" and act in accordance.

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This is one of the most absurd things I have ever heard. You have just asked who are we to make decisions on privilege, now you, you alone, have decided that black people are mistaken in thinking they have a common identity, that gay people do not experience a shared identity etc.

Vladimir Innit Lenin

Social groups are defined by their relationship to production, not their cultural identities or their sexual orientation. Real politics - or struggles in pertinence to relation to power must be socially based - or they are not politics at all.

-

Well I reject the idea that it's alien and instead assert that it is complimentary to class based politics.

But then what are those struggles? You talk about "feminist struggle" and "racist struggle," but what are they actually? What are trans struggles and gay struggles?

If they are not the daily struggle against the engrained covert oppression that exists between social relationships then what are they? Are you denying that oppression exists on a covert level? When a straight couple can walk down the street holding hands but a gay couple cannot, what is that? What is that social dynamic? When a man sits on a bus with his legs wide apart without consideration for those around him, what does that attitude signify? Where has it come from? When a man talks over a woman in a meeting, what is that phenomenon? But more than that, how does it situate the man in relation to the woman? When a straight, white man rejects the idea that a black, gay woman is more socially disadvantaged than him, what does that reinforce? What does that symbolise? How is the power-relationship of that dynamic expressed in that moment?

The Feral Underclass

It is not that you are wrong with regard to the dynamics of oppression, or that discrimination faced by the groups associated with privilege theory is not real. The point is that this oppression *does not exist by merit of their difference (to the rest of society) alone.*

Only a universal class based struggle could ever pose a viable threat to a form of sexual relations which disallows gay couples to walk in the street holding hands, while hetero couples can (Granted, it is possible that within capitalism we could see this in the near future - but only through the bourgeois sexualization of homosexuality, i.e. assuming "passive" and "dominent" roles, you know, "So whose the women in the relationship?" kind of attitude). The same goes for all other struggles concerned by Communists. The point is that privilege theory does not simply posit that you might be better off one way, or another - it attempts to associate 'class difference' with this sea of differences. In other words, to be male and straight is privileged, and to be of the bourgeois class is privileged all in

the same language. This is innately postmodern - this obfuscates any real class based politics, by reducing the *true* cause to one cause of many.

We never argue against things simply by merit of what they identify as. We argue against things based on what they fundamentally represent, and their implications. As far as privilege theory goes - it "coincidentally" coincided with the death of Communist politics, if not as a means to reinforce this death. Privilege theory does not compliment class based struggle - it trivializes it. According to Occam's razor simpler explanations which are consistent and over-reaching are preferable to 'consistent' explanations which are complicated and so forth. In the case of privilege theory - and the modern Left, nothing could be more true. This sea of "theory" brought by the academia is a substitute for a real Communist language which wouldn't have to apologize for itself, or directly argue against prevailing ideas in such a direct manner. The relationship privilege theory has to the ruling order is parasitic - it RELIES on the absence of real Communist politics in order to survive. An over-reaching Communist ideological universe and language would not have its adherents "checking their privilege" or any other such nonsense. If you want to look at it this way: Yes the struggle would be black and white, through these barriers of obfuscation class based politics ram through, mercilessly. An ideology which accounts for the entire world does not need to have people struggling to refine, and perfect hegemonic bourgeois liberal society through use of political correctness. The sexual, and racial egalitarianism is vested in the political expression and existence of proletarian class based movements to begin with. Even the most mediocre evolution of petty trade union consciousness saw the complete opposition to racism, historically - keep in mind this is before Marxism really even

set in. Yes homosexuality was condemned - but homosexuality was not even properly understood, and had a different context back then. In Russia, for example, it was associated with pedastry, violence and Fascism.

This argument of yours is entirely a fabrication of your mind. It relates in no way to privilege theory as it is intended. **The Feral Underclass**

Well, sorry to break it to you but no concrete, real criticism of anything relates to its "theory as intended". Let me explain: When we criticize liberalism, we don't criticize abstract ideas of freedom and liberty - we criticize the fundamental implications drawn from this - what this MEANS. If everyone played the game of criticizing that which what they oppose, SIMPLY by merit of what they claim such criticism would be impossible, because everyone is right and consistent in their own world.

We don't oppose privilege "theory", we oppose privilege-theory *rhetoric*, privilege- theory *ideology* and the privilege-theory mentality.

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Alright! To start, I wanna call bullshit on "Even the most mediocre evolution of petty trade union consciousness saw the complete opposition to racism." It's just demonstrably untrue - the history of segregationism in American unions (particularly trade unions) and collaboration with management to consign black labour to the lowest paid and unskilled work was a *norm* officially into the thirties, and, in many cases, *de facto* as late as the 70s.

The Garbage Disposal Unit

Did Lenin not differentiate petty trade union consciousness with reactionary

unionism and the labor aristocracy? You're not wrong that institutionalized unions were far from immune from racism - but you should at least be able to recognize that organic expressions of trade-union consciousness were explicitly anti-racist - or, for a better word, they crossed racial boundaries. Again, the development of radical politics was not necessarily a result of the theoretical writings of intellectuals - the popularity and prevalence of these writings is directly correlated with the fact that they "worked"- that is to say, they spoke the language previously unknown, but inherent to the worker.

And no one could argue that many trade union's didn't become degenerate, or organs of class rule for the bourgeoisie. The point is that the strive for class-based organization often was able to destroy racial barriers (Obviously, without politics it is hard for this to be *reinforced*, but that does not mean it is not there)

Now more than ever falling back on "the working class"-as-universal-subject-of-capitalism without reference to the

real composition of the working class is a strategic dead end.

The Garbage Disposal Unit

Well the logic is certainly correct - it is stupid simply to fall back on vague, abstract notions of "the working class" as if the working class can exist in such a manner without being a political entity. And surely, it is not a magical remedy, sophisticated politics and ideological discipline is necessary to reinforce such ideas (which is why they become proletarian in nature - this external political mobilisation becomes irrevocably a force of class struggle).

But what you don't understand is that this isn't what I am saying. What I am saying is that the politicization of the working class alone entails the impossibility of racism. In other words, for the proletariat to act upon its interests as a social class, for the proletarian identity to exist - this directly entails the absence of racism. If a group of people act *as a class* then it is logical to deduce that sexual minorities, or other ethnicities also form a component of this class. What you fail to understand is that anti-racism is not an intellectual preference, it is integral to the politicized condition of the worker. To act as a class, *to act consciously as a class* is the *only* threat to institutionalized racism. It isn't hard to understand - real class based politics would *absolutely* render things like "privilege theory" to be an absurdity.

Re: **Valid arguments against Marxism**

I'm a Marxist. Please give me some *valid arguments* against Marxism. I don't care if this comes from tendencies such as anarchism or from non-leftists. It can also come from Marxists who know of some reasonable arguments. So far, I have been unable to find any convincing argument against Marxism or any of its of components. Thank you.

RedWorker

Marxism is omnipotent because it is true. If you want valid arguments against Marxists, there are plenty. Mechanicism, adhering to fatalism (that all events lead to Communism), mystification of dialectics (and its improper usage), blatant utopianism, and I can go on.

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the absence of naked class oppression and class contrast, as argued by the revisionists, is quite a reasonable objection. **Tim Cornelis**

It's true that that might be a reasonable explanation as for the insignificance of Communist politics today, but that is hardly an argument against Marxism. Marxism never postulated that naked class oppression exists - on the contrary, if naked class oppression existed, no class society would ever have existed.

Also, again, Marxism is "unfalsifiable" because it is true. All social, cultural theory would be impossible if it had to abide by the same method of precise trial and error that postulations about the natural world did. That would be ridiculous. But even then,

The reason why Marxism might not be unfalsifiable is because Marxism isn't itself one big hypothesis or even theory. Marxism is a result of the usage of the scientific method with regard to an understanding of the world. If Marx wasn't constantly utilizing a scientific approach, if Marx simply declared things that no one could disprove - he most likely wouldn't have changed his views the way he did from his association with the Young Hegelians up until he wrote Capital. All of Marx's theories, or his understanding of the world was built through a scientific understanding of the world.

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It means that you cannot develop a conclusive test that will demonstrate it is false. They would be correct. However, what those same people often fail to realize is that *all* social sciences (including economics, like Austrianism,

Keynesianism and the rest) suffer from that same problem. It's something everyone has to live with.

Loony Le Fist

No one has the mechanisms to create experiments that emulate historical development. We can, however form conclusions based on logical consistency.

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To be honest, this is a pretty weird thread. It's kind of backwards, in the sense that you're asking for proof *against* something rather than *supporting* evidence. Marxism is the premise, so it follows it's the conclusion. Similar to the ways theists argue for proofs against theism based on their pre-conceived premises.

Palmares

No, Marxism is not the premise. The development of Marxism is the summation of detailed and comprehensive studies, research and a scientific understanding of

their implications. I find your logic inconsistent - what thought-system or system of ideas does not have a premise that it "follows it's the conclusion"? If you are an anarchist, than certainly you do not hold anarchist theory in pertinence to the state, and so on exempt form this? Even the very basis of science and rationality, any scientific paradigm (even the scientific method) - has a "pre-conceived premise' which it follows. This is the nature of ideology itself, in a way. The question is: How can we decipher truth from the relative? Consistency and motive.

The problem is that we HAVE provided proof - the point is that because we have provided proof, because this job has been done, if you have a problem with it you have to postulate arguments against it, or whatever you like. For example, concluding that the theory of relativity is true is not "following an unsupported pre-conceived notion to its end" - the point is that its premise is supported, and is certainly grounded in truth (or at least our current best conception of it).

Again, the problem with Marxism isn't that there can be no mechanism by which it can be falsified. The development of Marxism is marked by many decades of scientific application to the history of the social (for example). Marx actively changed his ideas based on new understandings, and Marxism itself has evolved, and strengthened itself based on changes in the world to this day. Theism, or religion, conversely, isn't a theory or a postulated explanation for existence alone. It is a social mechanism - religion itself didn't come out of someone's ass, the problem with theism isn't just that it's not scientific, it's that it's predictable. We can identify the nature of god and how specifically it is a projection of the human mind relative to different social epochs. It's not what they believe, it is why they believe that is of relevance. So the question goes - Why did *Marx* believe.

If Marxism posits a premise (which, frankly, I find difficult to understand. There is not a single premise posited by Marxism by which all conclusions are deduced) - how, necessarily is this premise wrong? For Darwin, the premise is that all species possess a common ancestor, that their differences exist through hundreds of millions of years of processes of natural selection in accordance with survival - this is just as "unfalsifiable" as the premise of materialism is. Why? Because it is true.

If Marxism is simply finding patterns throughout history, or if it is simply a hypothesis which is not verifiable, then it sure is rather mystifyingly sophisticated as a hypothesis if history actively validates its "premise". At the end of the day, Marxism does not impose anything new upon the function of society. All Marxism is - is to define that which was previously undefined. Marxism gives a name to processes and and phenomena which already exist. -

Darwin's theory of evolution can be potentially disproven. For example, if we discovered rabbit fossils in pre-Cambrian strata, that would be an observation fundamentally incompatible with evolution by natural selection.

mojo.rhythm

But we didn't. That's the point. If we discover complex and sophisticated written language, the existence of the state, and so on in pre-Neolithic societies, this would have same effect.

The problem is that Marx's theories were the first of their kind: he simply defined

things we already know to have happened, and gave their conceptualization a scientific character. A scientific understanding of history simply did not exist before him. Marx's writings in the 18th brumaire, for example, cannot be disproven because they actually happened (the same goes for Capital). Engel's Peasants war in Germany was not based on archeological findings, but written texts found during that time. If a new, third party account would have contradicted everything, the book wouldn't hold up. What exactly about Marx's ideas, in your mind, are unfalsifiable in way comparable to theism? Materialism? Finding a direct connection between changes in culture, the state and ideology and changes in the fundamental basis of survival is simply adding a scientific paradigm to something no one bothered with earlier.

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Again, the notion of falsifiability deals with single facts, single testable, real

hypothesis. From one or more of these facts, we are allowed to deduce whole truths which conclude us to something like historical materialism. For example, saying "There is a God" is unfalsifiable. But historical materialism isn't a single hypothesis that Marx simply wants you to take to the end. It's the result of the realization several testable, and proven facts (which most people knew already : Poppers drivel doesn't account for allowing us to see logical patterns, or forming logical deductions from the summation of facts. That's why he took quarrel with the notion that Darwin's theory of the evolution was scientific.

The sciences as they are under present circumstances are more refined and advanced than they were at any point in history. At the same time, they are childish and incomplete. It goes without saying that the abandonment of continental philosophy marked the complete appropriation of the sciences by the state apparatus: perhaps even, the result of the death of class struggle. Or, the complete conformity of the sciences not only to the mechanisms of capital, but the specific organization of capital present. When "science" cannot account for the process of thought and the origins of the ability for such thought, it must change. When "science" cannot account for the deepest sentiments we possess, when science cannot account scientifically for our biases and our being: when it simply leaves these things intentionally to the domain of the religious because "We can't deal with that", it is no longer truly science.

The Anglo Saxon hypocrites claim so arrogantly that our thought is tainted by ideology: the nerve! The whole basis of their "method" is the blind, passive and utterly ignorant submission to ideology as natural and incontestable, Anglo Saxon empiricism itself relies on philosophical and ideological presumptions that it simply deems a given, that it sees as its own legitimization. Make no mistake this works for the discovery of single facts - but one can only vomit in disgust when they casually try to speculate where this fits in the whole, when by merit of being "experts" these men of science make claims that are wrong, which they are unqualified to make or which are blatantly assumed because the foundations of their "science" are unquestioned. It is not enough to know what is true: one has to

know the process of the perception of truth itself.

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Many try and attempt to postulate why exactly Marxism is so immune to criticism

- From accusations of unfalsifiability to totalitarianism.

They will not accept the truth - that this is so because Marxism is true.

Re: **Which Religion do you follow II**

Did I already mention that every human society that has ever existed has had a semblance of religion? I thought I did. Huh.

Chomskyan

You did, and you were called out for saying such utter bullshit.

-

So, demonstrate pre-modern societies that don't have religion. I know some anthropology, and I don't recall the existence of such societies.

Chomskyan

The utter bullshit comes from the implications - that (because of its existing in human societies)t this is a "human thing". It's logical fallacy, *religion* can be traced to real social factors, and all religions of every society reproduced the conditions of life in every society. This is a fact. If religion was a "human thing" than all variation in religion, according to you, would be a matter of the different developments of "pure thought", or - even worse, something stupid like geographic

variation. Evidently, this is not the case. Humans are not genetically predisposed toward being religious, there is no "god gene" - early forms of spirituality were not

in any way comparable to modern spirituality. If spirituality did exist before class society (something I have seen argued against, by anthropologists).

By the way, what is the evidence provided for the existence of spirituality and religion before the neolithic revolution? Ritual burials? This is hardly sufficient evidence for such a claim. But suppose you are right - that the first societies of the homo sapiens sapiens possessed some sort of identifiable spirituality - this is hardly comparable to spirituality today. All this so-called "spirituality" could ever amount to is a petty attempt to conceptualize the world around humans by manifesting their human consciousness to the natural world around them. The evolution of how we have successfully conceptualized the world around us has been a linear trend of less and less projections of human consciousness on things devoid of it.

Religion, which is something entirely different from petty-superstition, did not exist before class society. Religion was not a way for early people's to explain the world around them, but the first manifestation of *ideology*.

All in all, you claim that religion is a "human thing" and your evidence is that it has prevailed in all human societies. Yet you fail to explain *why* it has prevailed in all human societies, you ignorantly and childishly claim that "It's because it's a human thing". That isn't how science works, sorry. You don't deduce grandiose conclusions based on evidence which we can deduce is incomplete (again, why Chomsky's empiricism is worthless). If you want to claim that religion is a human thing, than you are going to have to give us a detailed biological explanation for religion, rather than a social one. No one has done this in the past, because it is impossible: Because religion is not biological, it is not innate to our "nature". It is innate to specific ways in which humans organize themselves in relation to the process of production - their basis of survival and sexual reproduction.

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Unfortunately. It doesn't mean that it's perfect, but the teachings of the Church are different than the imperfections of human beings who are part of it. Anyway, I think the "just as the Catholic Church or Protestant denominations" is not entirely true. Not in my experience, but I suppose we need to define the terms first.

Chomskyan

You cannot come to us and tell us that your affinity for Orthodox Christianity stems from some kind of rational decision based on the outwardly ways it presents itself. Rather, your reasoning, your rational explanations stem from something entirely different: Your apologia is not a cause of your religious beliefs, but a *result* of them. Reasoning for religion is not a cause of religion - but a result of religion, beliefs that are inherently irrational. It is not that this irrationality is deliberate - it is that the language of religion, to those speaking it, is stronger and more consistent than rationality itself - the paradigm of rationality does not even factor in.

Not only is Eastern Orthodox Christianity reactionary, it is *more* reactionary than Catholicism. You, who are so keen on concluding grandiose transhistorical laws about humanity based on the experience of history alone - give us examples of anything in the history of the Orthodox denomination that is in any way comparable to the rapid social changes following the protestant reformation in the west (Even

"progressive" Russian monarchs like Peter the Great did not reform, but constantly were in a state of quarrel with the Orthodox Church) - granted you have the Old Believers, but they never became anything close to becoming part of the historical identity and legacy of Orthodox Christianity. Where is your Orthodox liberation theology? Where are your Orthodox predecessors to Communism? Where are your Muntzer's? Non-existent.

The Russian Orthodox church itself is one of the most, if not the most, literally, at least within the context of the transition from Feudalism to Capitalism, reactionary institutions the world has seen. Even the reactionary Catholic church was behind Napoleon and his anti-feudal code while the Orthodox Church labelled him the anti-Christ because he was dismantling the centuries old feudal order. Any anti- capitalist expression of Christian orthodoxy is reactionary in nature. This is incontestable. -

I think at this point I haven't seen 'its' being used for weeks. Everyone uses 'it's'. I think the battle for elementary grammar skills is definitely lost.

Tim Cornelis

Who cares? There are plenty of reputable posters on this site who possess much worse 'grammar skills' than I.

I disagree. The susceptibility to spiritualism is genetic I'd say:

https://www.youtube.com/watch?v=7zGbrsMlCII

Tim Cornelis

That isn't evidence. That's a 40 minute video on youtube. If you want to provide compelling evidence, don't make us search for it in an hour long documentary- spectacle.

If you're referring to VMAT2 - while it has been 'linked' to human mystical experiences, that hardly constitutes a *genetic* predisposition to spiritualism. Firstly no one here disagrees that spirituality, or capitalism, or existing sexual relations is incompatible with human neurology. Take for example this - if one's Christian, or spiritual beliefs shape and define the expression of this neurological mechanism - that doesn't mean the neurological mechanism is Christian, or spiritual in nature, but that their adherence to Christianity socially has appropriated it. Comparatively, our labor is utilized to produce products, but that does not mean the fact that we possess arms and legs is a predisposition to produce commodities in capitalism - they are utilized for this (their character, therefore, is defined by this relative condition).

Which is why the so-called "science" that speculates the existence of a god gene, or a genetic predisposition to spirituality is ridiculous. Because those whose neurological sensations are not activated by what society calls "spirituality" are just called people without the gene - how convenient is *that*? No one is denying that humans aren't a bunch of reason-driven spectators solely driven by their notion of rationality - but saying that this amounts to having a 'god gene' or a genetic predisposition to spirituality (which can only ever be *superstition*) is ridiculous.

Our profound 'human' sensations are characterized as religious, because they are utilized and expressed *through* spirituality. But that doesn't mean they are predisposed *to* spirituality (why then, does spirituality exist? Again, besides from ignorance it is a social mechanism) . All the evidence literally stems from the experiences of the test subjects and volunteers, while taking into account their already pre-conceptualized religious beliefs - it's like saying that the Earth is perfect and that intelligent design is real, with our survival as evidence. I am very sure atheists, Communists during the October revolution had immensely profound experiences and a grand "mystical" sense of something greater than themselves (International revolution, a new world, history being fulfilled, future of civilization, and the intensified sentiments and feeling of global solidarity

associated with revolution).

Re: **It Can't Be Refuted: ISIS Was Born Of U.S. Intervention In Iraq & Covert In Syria**

But yeah, it's a bit suspicious that you would bother to correct people on this - and link people who dislike Obama with Fox News, rural cretinism ("terrist") and so on - just as many people on RevLeft are wringing their hands trying not to explicitly support the latest imperialist adventure of American capital but not condemn it either.

870

While it is arguable that US intervention causes instability and could make things worse, this isn't an "adventure of American capital" in the same way WWI was. The US already had its adventure in 2004 - why would the US want to go back to Iraq if not for ISIS? It's not some direct conspiracy. I am sure the US is going back grudgingly - ISIS is a pest to them, not an obstacle. The only obstacle is the Syria- Iran axis.

Also, why is Arab league, Turkish intervention (countries like Saudi Arabia are eons worse than the US in terms of regional instability) better than US intervention? Are the "natives" better at dealing with "their own" problems? What a stupid and ignorant mentality. If you stay silent when the Arab league attacks ISIS, but start sloganeering as soon as the US shows it's head, you're just an insecure, western guilt archetype.

Don't be fooled by 870's attempts at Left nobility. His opposition is not genuine, and certainly is not grounded in the opposition that defined Zimmerwald, and later Comintern anti imperialism. It is petty bourgeois. I'm sure Ron Paul opposes intervention too. it's not the same as OUR opposition.

-

I'm against Turkish (and Arab League) intervention. The reason that the discussion tends towards American intervention is that a large number of people on these boards are America, including some supporting intervention.

Devrim

Yes but I wasn't referring to you, but 870 among others like him. You live in Turkey, no? - you know how this all works. You know the fierce hypocritical nature of these saviors, you know that in the process of stopping ISIS the standards for Islamism get worse, the strength of reactionary Arab states are reinforced. While people get executed for apostasy, while women remain slaves king Abdullah makes himself look so good fighting them. While Turkey comes to save the day, it is forgotten that a reactionary even by Turkish right nationalist standards is in power slowly threatening the countries secular tradition - while countries Bahrain laments in their victory as a friend to world peace and human rights their bloodthirsty record of suppression of protesters is rendered trivial. And thats nothing to say of European countries like France and the UK of which far right parties are winning in the poles.

We know ISIS is nothing. They are a passing storm. We know they are temporal. What we should primarily concern ourselves with are the legitimate, recognized states that are here to stay.

(To 870:)

Don't put me on ignore if you're going to try and respond to me. Don't be a coward. Frankly, if the Arab league alone decided to attack I'm sure you'd think nothing of it at all - even if it meant people on this board supporting them actively.

No wonder so many neoconservatives were Trotskyists: 870 tries so hard to resist embracing the hegemonic liberal order, it seriously is too obvious. It's not a question of righteous positions for him. Like the Islamic State fighters, he isn't fighting to exalt his beliefs. He's opposing and fighting his own temptations, he's insecure. Your position is lazy and while the conclusions sounds just about correct, it is simplistic and wrong. Yes you claim to oppose intervention, but why? Not for our reasons.

-

870s honesty : I am a third worldist. Look at this garbage everyone. Really? Then get me restricted, 870. Make a case, see how many won't laugh at you. I'm a harmless clown, AND dangerous madman... Make up your mind, am I a western chauvinist social democrat, a pro state apologist for the west, an apologist for

colonialism or a third worldist? I cannot be both, surely.

How does he still post? What goes through his head that compels him to think "No, no, I can totally say this. I know what I'm talking about"? Why is he still here? We all know he's a dishonest troll. What can he even say in his defense here. No really, what the fuck can he even say?

Re: **Cultural Marxism**

What is it exactly? I've seen it used among right-wingers a lot to paint Marxism as some kind of threat to their traditional worldview, but is it actually a thing? I haven't really seen it used outside of the right-winger context so I'm wondering if maybe it's just some slander term they invented.

LOLseph Stalin

Apparently it existed long before Marx, seeing that liberal egalitarianism originated in the enlightenment.

I suppose there is some truth to it, however. Things like feminism and civil rights for racial minorities were a result of intensified class struggle, of which was led partially by Marxists and the contradictions of capitalism. The point is that these things were conceded, and then utilized to reinforce the hegemony of capital (the sexual revolution). But that doesn't mean, in retrospect to the old nuclear family or segregation, they are opposable or condemnable.

Re: **Hong Kong Protests**

I think it's interesting that western media (like the BBC) is all over this like a rash, as they often are with 'pro- democracy' protests, especially in countries that are 'undemocratic' or have a 'poor human rights record' but they don't report the massive waves of actual workers' strikes that have been sweeping China recently (for instance the strikes reported here - http://en.internationalism.org/iccon...struggle-china).

Blake's Baby

And why? Because such strikes threaten the very balance of bourgeois politics in the west, which as far as labor is concerned - is based on the false premise that more labor rights, better pay and better working conditions will drive manufacturing jobs to places like China. What the fuck do they have to say for themselves when the Chinese demand the same thing? Nothing.

-

China's ideological and political interests are reactionary and have been reactionary since the cold war. This is inarguable. China is a global force of reactionary capitalism.

On the other hand, pro democracy protest movements led by petty bourgeois scum a la Venezuela are viciously reactionary, hypocritical and politically detestable. Since the collapse of the socialist bloc, "pro democratic reform" has become a caravan of worthless liberal ideas like "economic freedom". The call for human rights are hypocritical at their core. I do not know the situation in Hong Kong, but it sounds all too familiar. The word democracy has become rather meaningless in this context: Not that their aims are worse, or on paper more reactionary than the rule of the Chinese state - but their opposition, as it is in Venezuela is opposable and reactionary in NATURE.

Needless there is an element in these kinds of protests which genuinely represents the economic frustrations of the common worker, it is simply wrongfully associated (ideologically) with notions of "economic freedom" and a "big bad over reaching state". Lenin knew this well even in his time - false consciousness is the utilization of the proletarian frustrated, fighting spirit for aims dependent on those of another class. The revocation of "social justice", or other petty worker based sentiments from democratic movements has led to a vile bastard of history - "color" revolutions.

But make no mistake, it is important not to be on the wrong side. The immediate

frustrations are genuine - their expression is viciously reactionary. Recall that after the color revolutions in the Eastern Bloc, many of its usurping participants were immensely disappointed and felt manipulated into thinking the liberal dream was a real solution to their problems. Evidently, calls for "human rights" and "democracy" without challenging the conditions by which they are not granted is a futile cause. It would be ideal for these kinds of movements to be hijacked by taking their logic and making them applicable to social issues to expose class lines. Turn the logic of the liberal scum against the authors themselves! We oppose liberalism, but not from the palaces of kings.

So long as reactionary class elements persist in these kinds of protests, they cannot be blindly backed - people are protesting against what? In the name of what? What are the implications? That's the question. Today you either have blind economic struggles, or groundless political struggles. Only their absolute merger into a whole will pose a threat to our enemies.

-

I don't understand how anyone can be undecided about the class character of the PRC, it is indisputably bourgeois. And I don't think anyone is under the illusion that these protests have a proletarian class character. Nevertheless, rallying behind the struggle for liberal democracy when socialism is out of reach can be beneficial. By guaranteeing a degree of civil liberties, socialists are accorded the freedom to organise.

Tim Cornelis

I don't think anyone truthfully, personally believes that the PRC is actually a worker's state. They espouse this kind of rhetoric, because there are

still Trotskyist organizations that officially categorize China as a (deformed) worker's state. Take the Sparts for example.

Re: **the rise of data and the death of politics**

http://www.theguardian.com/technology/2014/jul/20/rise-of-data-death-of-politics-evgeny-morozov-algorithmic-regulation

bcbm

This doesn't represent any serious, historical future. What this represents is the sheer nativity and arrogance of the ruling classes - in the words of Eric Hobsbawm,

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the rich have forgotten to be afraid of the poor - the ruling classes have forgotten to be afraid of the ragged, angry plebs. They may have perfected the process of suppressing politicization of angry sentiments, but it will not last - their demise is vested in the core of their rule.

-

The point is that the looming potential is always there. The contradiction of social interests will always be here to shake the foundations of technocracy .

Re: **Violent Revolution: A Contradiction in Terms?**

From this month's Socialist Standard...

http://www.worldsocialism.org/spgb/s...adiction-terms

Nonviolent Revolution: A Contradiction in Terms?

Many assume that bringing capitalism to an end will require violence. But workers can paralyze the capitalist class without firing a shot.

Revolution is often equated with violence. William Morris addressed this misconception nicely in ‘How We Live, and How We Might Live’, where he explained that:

‘The word Revolution, which we Socialists are so often forced to use, has a terrible sound in most people's ears, even when we

have explained to them that it does not necessarily mean a change accompanied by riot and all kinds of violence, and cannot mean a change made mechanically and in the teeth of opinion by a group of men who have

somehow managed to seize on the executive power for the moment'.

And 130 years later most still assume that revolution necessarily is accompanied by violence, and that a 'nonviolent revolution' is a contradiction in terms.

The Ted offensive

In an article published last year, the radial political cartoonist Ted Rall puts forth the basic argument so often used to defend violent revolution:

'The privileged classes won't relinquish their privileges, power or wealth voluntarily. They will use their control over the police and the military . . . in order to crush any meaningful opposition. They are violent. Their system is violence. Defeating them requires greater violence. Nothing less results in revolution' ('Not a Revolution, Just an Old-fashioned Coup').

Rall insists that nonviolence is ineffective for a revolutionary movement and historically unprecedented, as he notes in his criticism of the Occupy movement in the same article:

'At the height of the Occupy movement during the fall of 2011, many knee-jerk pacifists, besotted with the post- 1960s religion of militant nonviolence (in spite of its repeatedly proven ineffectiveness), agreed that radical transformation — revolution — was necessary in the United States. Yet these liberals also argued that (even though there was no historical precedent) the triumph of the mass of ordinary American workers over the corrupt bankers and their pet politicians could result from purely nonviolent protest'.

Rall actually makes a number of good points in his article, arguing against 'Western analysts, liberals and even leftists' who have 'cheapened the word "revolution", attaching it to developments that . . . are nothing of the kind'; whereas a true revolution is 'a vast set of radical transformations in the way that ordinary people live'. 'You can't make a revolution without revolutionizing society', he writes, 'which requires the complete violent overthrow of the ruling class'.

But is it necessary for him to insist so strongly on the violent nature of this transformation? Is it true that violence is an essential aspect of revolution? Is the use of nonviolent tactics among revolutionaries ineffective and historically unprecedented?

The power of nonviolence?

Nonviolent tactics would seem particularly ill-suited for any movement facing an authoritarian regime armed to the teeth. Here, at least, the arguments in favour of violent revolution would seem persuasive. But an article published in the July/August issue of Foreign Affairs, titled 'Drop Your Weapons: When and Why Civil Resistance Works', argues that even in such situations collective nonviolent resistance can be very effective.

The authors of the article, Erica Chenoweth and Maria Stephan,are hardly revolutionaries: Chenoweth is an academic and Stephan a 'strategic planner' for the State Department. And the magazine is pure 'establishment'; published by the Council on Foreign Relations, an organization that seeks to 'promote understanding of foreign policy and America's role in the world'.

Not surprisingly, then, many of the examples of violent and nonviolent movements that the authors examine concern 'regimes' that the US government has sought to topple. Far from objecting to this meddling foreign policy, Chenoweth and Stephan simply think that supporting nonviolent movements can be more effective in many cases than backing armed conflict.

In any case, their article begins with some statistics about how 'campaigns of nonviolent resistance' have been much more successful against authoritarian regimes than violent movements. They examined '323 campaigns' in the period from 1919 to 2006 – covering 'all known nonviolent and violent campaigns (each featuring at least 1,000 observed participants) for self-determination, the removal of an incumbent leader, or the expulsion of a foreign occupation'.

The authors found that the 'campaigns of nonviolent resistance against authoritarian regimes were twice as likely to succeed as violent movements'; and that 'almost half' of the nonviolent campaigns examined succeeded in achieving their goals, compared to just 20 percent of the violent ones.

These statistics, as you can see, are vague and the category 'campaign' includes every sort of social movement, whether its participants saw themselves as revolutionaries or reformists. But the interesting point to note is that authoritarian regimes often found it difficult to stamp out movements of mass nonviolent resistance despite the

armed power of the state.

'Contrary to conventional wisdom, no social, economic, or political structures have systematically prevented nonviolent campaigns from emerging or succeeding', the authors argue, adding that, 'movements that opt for violence often unleash terrible destruction and bloodshed . . . usually without realizing the goals they set out to achieve'.

Disarming a police state

The effectiveness of nonviolence, in the view of the authors, has nothing to do with moral suasion:

‘Civil resistance does not succeed because it melts the hearts of dictators and secret police. It succeeds because it is more likely than armed struggle to attract a large and more diverse base of participants and impose unsustainable costs on a regime’.

Chenoweth and Stephan list a number of reasons why nonviolent tactics can be so effective.

First of all, nonviolence is a tactic that allows a movement to mobilize a greater number of participants and supporters. In other words, there are fewer ‘barriers to participation’ than in an armed conflict, so a wider stratum of society is more likely to take part. And, needless to say, the larger the movement, the more difficult it is for a government to violently suppress it.

Another factor cited by the authors in favour of nonviolent movements is that they can employ a wider variety of tactics than is possible in an armed movement; not only demonstrations and strikes but other forms of noncooperation that make it clear that the legitimacy of the rulers has dissolved.

The authors point to the example of the Shah of Iran, who ‘had little difficulty neutralizing the Islamist and Marxist- inspired [sic!] guerilla groups’ but when ‘large numbers of oil workers, bazaar merchants, and students engaged in acts of collective nonviolent resistance . . .the regime’s repressive apparatus became overstretched’ and soon thereafter the Shah fled the country.

In other words, what was necessary to defeat a police state is not ‘greater violence’, as Rall seems to think, but the mass power of workers to effectively disarm that apparatus of violence: overwhelming it with numbers, dissolving its legitimacy, and winning over fellow workers ordered to pull the trigger.

Even the most repressive regime relies upon a degree of cooperation and consent from the population. When that legitimacy among the citizenry has dissolved, the state’s use of violence becomes increasingly difficult or even counterproductive. There are numerous examples in recent history alone of seemingly powerful regimes that have collapsed suddenly in the face of mass protest.

This essential point was made by Erica Chenoweth in the 21 August interview with the two authors on National Public Radio: ‘When very large and diverse sectors of society withdraw their cooperation from the opponent government, it's extremely difficult for that government to maintain its hold on control. And the reason is because every power holder is 100 percent reliant on the cooperation, obedience and help of people that reside in its pillars of support - the security forces, the state media, religious authorities, educational elites, business and economic elites and civilian bureaucrats’.

Clearly, Chenoweth is imagining a conflict within the ruling class, where the outcome depends on which side the bulk of the elites decide to back. But a similar dynamic would be at play in a socialist revolution as well. That is, when the majority of the working class withdraws its cooperation from the capitalist class, it would be extremely difficult for that class to maintain its hold on power and its pillars of support will begin to crumble.

The problem for the capitalist class in such a situation would hardly be a lack of military firepower; they would always outgun the workers. But unleashing that force against a rebellious working class could backfire, adding fuel to the fire; or the police and soldiers (workers themselves) might refuse to carry out the orders or turn their guns against the rulers.

Tactics are secondary

As advocates of nonviolence, Chenoweth and Stephan may be nothing more than useful idiots in the eyes of the military-industrial complex that actually runs US foreign policy out of the Pentagon, but they do make some good points about how nonviolent tactics can work against authoritarian regimes as a sort of ‘asymmetric’ conflict.

But, to return to the question of revolution, the debate over violence versus nonviolence, however interesting, is not the primary issue for socialists. We are convinced that the success of a revolution depends on a majority of the

working class coming to have an understanding of and desire for socialism. This is the key issue; much more important than the specific tactics socialists employ to surmount this or that obstacle along the way.

Ted Rall seems to suggest that the Occupy movement fell apart as a result of sticking religiously to ineffective nonviolent tactics. But the central problem of that movement had less to do with its nonviolent tactics (which were actually remarkably effective), than its lack of a clear vision of what could replace the unequal capitalist society against which they were protesting. It is hard to see how the use of violent tactics would have compensated for that lack of strategy.

Or, perhaps Rall was trying to say that the Occupy movement failed because it did not set itself the goal of sweeping aside the ruling class (which he says requires violence). But even if that is his argument, it only reveals that Rall is focused exclusively on the ‘negative’ or destructive side of revolution, rather than the new society that replaces the old. In other words, like the Occupy movement he criticizes, Rall doesn’t really have a basic goal or strategy for what is to replace capitalism. It is that absence of a goal that accounts for why movements like Occupy fall apart, not their preference for nonviolence.

Our own goal is clearly the creation of a new classless, borderless, moneyless society of common ownership; a society we call ‘socialism’. And our strategy for achieving this goal is for more and more of our fellow workers to understand and consciously aim for this new form of society, until the point of critical mass is reached where replacing capitalism with socialism is a real, concrete task for the working class. At that point, the question becomes how best to take that final step. And we believe that, once socialism has majority backing, a nonviolent, democratic transformation is possible and preferable.

Violence is an effective means for a minority to hold on to power, or for another minority group to topple them and become the new rulers. But the workers make up the vast majority of society– if not ‘the 99%’, pretty close to it. When the majority of workers are moving steadfastly toward socialism, the violence of the

minority ruling class would be unable to stem the tide, at least not for long.

MICHAEL
SCHAUERTE
robbo203

Violence isn't necessarily armed struggle. It is much worse for you - I understand people do not want to see the very fabric of their reality being torn apart, I understand people do not want to see their abstract fantasies come to life, I understand that people fear power. What I also understand is that those people are cowards who have no place in the future of any revolution besides being pressed against the wall.

The new order is sanctified in the blood of the old. The old world must burn. Decades upon decades of their wretched rule will be accounted for. When the ruling order is de-legitimized the disgust and anger towards their rotten barbarism is known. Everything, to the riled worker, becomes clear - I was being fucked over this whole time, I was jailed, beaten and without work for what? I lived a shit life, thinks the worker, for what?

Because when it comes down to it, deep down the wretched of the Earth think that somehow, this order is just and that all that happens must have purpose. Revoke

this, de legitimize and set fire to the veil of lies and all that remains is the wrath of divine violence, account the oppressors for their sins long unpunished, long overdue for the fires of hell.

Re: **Fear and the Struggle**

The struggle is not a product of fear, rather it is the opposite - most revolutionary epochs were characterized by not so much the absence, but conquest of fear. Fear is taken - once you risk everything, once you show that you have nothing to lose (including your own life), you invoke fear. The terror is a reversal of the terror the oppressed had been living under for hundreds of years.

Re: **Tactics/Strategies/Arguments for Fighting ISLAMOPHOBIA??**

I begin to wonder if people in this thread actually have real experience engaging Muslims.

A prevailing problem I notice is that many harbor wildly reactionary anti Semitic views, and are obnoxiously religious in the sense of that obnoxiously religious Christian person. Sure many Muslims tout complete and utter drivel but I haven't met one that hates "unbelievers" and so forth. Most Muslim backwardness stems from their class background from their respective countries. Wealthy Muslims, conversely, are exactly like wealthy Christian religious people.

And then a lot of them, I would say a great bulk of the youth aren't religious. And when they are, it's a means for them to identify with each other, it's more of a nationalistic kind of thing - much how Latinos do the same.

Backwardness and reactionary ideas are a massive problem on every Muslim community. But that doesn't mean they're dangerous.

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What I find interesting is that most Islamic fundamentalists are western converts and western born Muslims feeling excluded from society.

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I don't think that this is true at all. It is true that there are some Westerners fighting with ISIS. The media makes a big thing about it.

However, they are a tiny minority. I'd suspect that there are more people from our city fighting for them than from the whole of the West.

Devrim

Well, I meant as far as western immigrants are concerned. It's also kind of an interesting phenomena - Is Turkey not the most westernized, modernized country in the Middle East? I have always been under the impression that Islamic fundamentalism as such usually does not derive from local rural Muslim populations (meaning that, for example, it's not actually representative of the social ills of the Muslims).

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And this is an argument why it can't be anti-semitic? Here in Germany, you see neonazis demonstrating with Muslims and even leftists for the Palestinian cause, using the exactly same rhetoric. You see Arabs with nazi/Third Reich tattoos and Pali scarfs. Just because something doesn't fit together at first glance,

doesn't mean it can't coexist. To them, those orthodox Jews are just a means to an end, don't get fooled.
Rosa Partizan
It's also important to understand that anti semitism doesn't concern Jews on an individual level, it's perfectly possible for an anti-semite to have Jewish friends, or for there to be Jewish sympathizers (There are Jewish holocaust deniers).

Anti semitism concerns the Ideological archetype of "the jew" - you could, for example, exhibit anti-Semitic tendencies without ever even mentioning Jews. The problem with anti-semitism isn't simply that it propagates hatred toward the Jewish people as such - but that it is a form of *logic* which is fundamentally reactionary.
-
Are Chinese seen as nationally baseless conspirators? Do Indonesians feel they need to beat the Chinese out of them?

Having ethnic groups which are discriminated against does not constitute anti semitism. In Lebanon decades ago, and Saudi Arabia today the rural Shia population is discriminates against, but it isn't an archetype of the Jew of anti semitism.

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Re: **Reza Aslan responds to Bill Maher on CNN**

Aslan was on CNN responding to Bill Maher's comments on radicalism in Muslim nations. He argues Maher cites outliers, such Saudi Arabia, Iran, Maldives, Pakistan, Afghanistan, Sudan, Yemen, Northern Nigeria and Somalia **greenforest**
Well, let's examine some of the countries mentioned:

Saudi Arabia, and its ideological influence in the region has always been encouraged, supported and backed by the human rights touting western bloc since its inception. Saudi Arabia is one of the two patrons of Islamism in the Middle East - almost all forms of Islamist politics are somehow connected, were influenced, or representative of Saudi Arabia's regional influence. The middle east underwent its own series of national bourgeois revolutions - it's a very old story, namely the new "progressive" national bourgeoisie trying to destroy the vestiges of backwardness, represented by the gulf monarchies and other reactionary states.

Iran - do I need to say anything? I'm sure we're all aware of the fact that Iran has always had quite a history of secular politics, actually it was U.S. imperialism that directly made Iranian islamism possible with the coup that ousted Mohommad Mossadegh (who was secular). It thereby created the dichotomy between Western imperialist secularism and islam as an expression of the Iranian national character, because the Iranian monarch happened to be in favor of modernization.

I'm unaware of the political history of the Maldives, or the character of Islamism in the country - but I would be very surprised if British imperialism was not a factor.

Pakistan - Who remembers East Pakistan and the reactionary coup that led to its dissolution, which had the full backing of the "civilized" world?

Afghanistan - I don't think I need to say anything here.

Sudan - The Sudanese Communist party was the largest party in the country, aside from the ruling party (ies) during the cold war.

Yemen - I'm sure most of us are familiar with South Yemen and the secular character of North Yemen.

Nigeria - While religious based conflicts in Nigeria have existed for most of the 20th century, "radicalism" as described by Maher didn't exist before the past few decades there.

Finally Somalia, where political dichotomy based on Islam is also very recent.

Not to say that Western imperialism is directly a result of Islamism - but that Islamism is a result of the international degeneration of bourgeois ideology, and did not develop simply by merit of having originated in "Muslim countries". These are politically and economically unstable third world countries - so the vicious degeneration is obviously going to have a greater toll on people than in the west - which received its own reactionary religious revival around the same time.

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Do you have examples of the 'Western bloc' encouraging Saudi Arabia's ideological influence? And what nations have been receptive of Saudi influence that they've adopted her laws and form of governance?

Why would the 'Western bloc' encourage Saudi Arabia to spread its influence in the region?

What is the earliest documented example you can cite?

And which nations comprised the 'Western bloc' to spread Saudi influence? **greenforest**

Are you trolling? Is this a fucking joke? If this is somehow news to you, you don't know shit about anything with regard to the Middle East and it's history. The political dicthomony in the cold war rested on the struggle between Islamists/conservative arabism against secular Left Wing politics. Every idiot knows this.

And every idiot knows that the western bloc (The Untied States, the UK, West Germany - need I go on?) was both militarily, and politically supportive of conservative Arab states like Saudi Arabia.

I can give you a hundred examples off the top of my head -Yemen is one of them

Strange characterization. Are people so limited in choice their only options were the Shah and head-choppers? If the Shah and his relatively long reigning government and military apparatus were overthrown, how could the people not manage to overthrow the new guys beheading and hand chopping

who were undoubtedly weaker than the Shah when the revolt against him began?

greenforest

Because this was a time which was characterized by the utter growth in political

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degeneracy and the waning of the legitimacy of the Left. There *were* incredibly prevalent Left wing parties which overthrew the Shah too - the point is that they *failed* to beat the Islamists afterwards, and I wouldn't be surprised at all if their failure was encouraged by liberal imperialist powers. Frankly I find your ignorance disgusting - the Iranians were not stupid - they were some of the most politically conscious national groups in the entire middle east. This new Islamism was not perceived in such a way - the Islamists didn't start beheading and so on until after they took power (And, in case you didn't know, a massive bulk of those executed, tortured, and imprisoned were Communists). There are several factors which led to the overall triumph of the Iranian Islamists - under the advisory of the Soviet Union, the Tudeh party among others openly collaborated them in the down bringing of the Shah. Most legitimate historians recognize that the Islamist victory was a power-grab and not necessarily an expression of popular will. But then, even if it was - this represented the utter bankruptcy and in proficiency of the Iranian Left and nothing more.

Iran was not Afghanistan. Iranians were incredibly politically conscious - the Islamists were nothing short of an expression of the interests of the Iranian national bourgeoisie, and the petty bourgeois rural classes against the likely alternative - Left Wing secularism. If Islamists simply took power because of the stupid brown people, the raging masses of angry Muslims - how the fuck do you explain the overwhelming prevalence of non Islamist factions?

Your ignorance is a joke. You literally don't know shit about Iranian islamism other than its outwardly barbarism - you are utterly ignorant about the character of iranian Islamist ideology (which is distinct from others) or its rise and prevalence. People saw it as an expression of national revival, people saw it as a new Islamic golden age that was lurking in the shadows this whole time - an answer to Communist universalism and the barbarism of liberalism. It was incredibly reactionary - but saying that it's just because they were "Muslim" makes me think that you shouldn't be posting at this site at all.

You have to understand that these were incredibly unstable regions by which no real national state apparatus was fully functional, or in place - For example, before the Islamist beheadings you had the Shah's brutality - brutality and so on was not

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new to them. That's not to say the Islamists were any better.

According to your worthless logic, the absence of prevailing Islamist politics before the 1970's is in-explainable. It took the Iranian Muslims

maybe a century (modernism), according to you, to discover that the Koran was a horribly reactionary book that commanded them to do all of these horrible things - right? Every religious book is reactionary, the Bible is reactionary - and if people were actually compelled to do the things the Bible told them to do - they would be just as bad.

The question has nothing to do with an irrelevant and worthless book like the Koran which alone is meaningless - the question is *why* it was taken seriously at the time that it was. Why was there Islamist politics, why was it successful, *why* was Islam given a political character when it had none for so many decades?

> This has what to do with 80% of a population supporting execution for adulterers? **greenforest**

Oh, look at you, you're so insightful! Damn, I didn't know Pakistan was such a backward fucking place. Looks like there's no explanation for it, lololol. Pakistan is backward + Pakistanis are Muslim = conclusion that it is because they are Muslim.

Nay mind the fact that this overwhelmingly rural country, which was arguably on the path to modernization during the times of East Pakistan in which politics was not based on the dichotomy of religious beliefs, nay mind that the western-backed "unification" actually encouraged, and helped reinforced such backward sentiments - according to the historical philistine and reactionary Chauvinist who literally came out of nowhere (just another one of those Revleft creeps who only posts to expose their reactionary colors, I guess).

Why do 80% of Pakistanis believe this?

> "The Taliban's program of public beheading didn't throw the public off to their hold on power because..." **greenforest**

Because the country had just experienced years and years of civil war and the Taliban, despite everything represented order. Nay mind the fact that places like Kabul were modernized and secular, nay mind the fact that a Communist party took power independent of the Soviet Union's military assistance (though its holding on to power was different), nay mind the fact that the remnants of Afghan's

modernization was utterly destroyed in the several years of war and barbarism which prompted the non-rural inhabitants to either die, or leave the country. No, no, it's the Afghan people's fault for tolerating the Taliban - after all, everyone has free will given by the almighty lord himself, right? All historical circumstances are a matter of free will - Damn those Afghans! Shame on those illiterate, uneducated peasants for being manipulated by reactionary forces directly backed by the United States through Saudi Arabia and Pakistan.

You want to argue against this too, philistine? I'll take you up on it. I want you to fucking look for one source that would suggest that United States didn't back the Mujahadeen. You're a clown - I can't even conceive that you would deny that the United States and its allies encouraged Saudi Arabia's regional ideological influence - for fuck's sake, you realize that the propaganda machines, the madrassas from Saudi Arabia exist in the United States and Britain to this day, and that they are vital to the conversion of Muslims into

Jihadis, right? Tell me there is no correlation between Jihadism and Saudi Arabia's ideological mechanisms of reinforcement, go on, try to fucking tell me that. Even in the long secularized central asian republics of the Soviet Union the first thing the Saudis did after their independence was pump money into them to finance Islamist indoctrination. Stop making an ass out of yourself. And don't try to tell me that the alliance between Saudi Arabia and the United States is solely characterized by exchange between money and oil.

> So? What does the vintage of radicalism in Nigeria matter to the fact it's there now? **greenforest**

Because it didn't exist before - it coincided with the rise of global Islamism in general. Or are you going to deny that the Islamic revival isn't real, and that Islamism as such has always been just as prevalent and relevant. Before 'radicalism', religious sectarian violence was just like religious sectarian violence during the Lebanese civil wars - it was nationally based violence, it had fuck all to do with their actual religious beliefs. It was between different ethnic groups which had fundamentally different identities and ways of life, different familial lineages and arguably different class backwards. You don't know shit about what you're talking about.

> What does this impenetrable prose mean? You're dropping assertions as facts. Can you provide an evidence-based falsifiable argument?
> **greenforest**

It's impenetrable because it is true. Don't you dare try to convey a sense of pompous superiority with your garbage Popper-esque drivel. You can't address this argument, because it is true. If you do not see a correlation between Islamism, the rise of Ultra-nationalism, the rise of reactionary religious politics in the United States, and the utter overall political and ideological degeneration that followed the collapse of the Left - you're dishonest. It is a fact that the rise of Islamism is a result of the international degeneration of bourgeois ideology, it is incontestable. Fuck your notions of falsifiability, if this statement is not scientific in your mind, then YOU need to re-evaluate your standards of science. Any other narrative is completely inconsistent, and impossible. You're going to sit here and tell me that the billionaires, the capitalists of Arabia (the gulf as well) are not instrumental in the rise of Islamism? you're going to tell me that the Muslim brotherhood's islamism is not capitalist and business oriented in nature? No one argues that ISIS is a manifestation of Saudi Arabia's regional interests - **the point is that it arose out of a political dichotomy, a sea of political standards which were fundamentally defined and characterized by the global capitalist totality**.The truth is that you're just a chauvinist. And if any member of the administration is taking notice to this - I would recommend them to keep an eye on greenforest, he's going to expose his utterly racist colors soon enough.

You, greenforest, you are part of the axis that strengthens Islamist ideology. Islamism is directly strengthened by world hegemonic ideology and the ideology of the world state apparatus. You give Islam meaning, you believe in its mystical qualities albeit your conclusion is negative - it is still part of the dichotomy by which negative and positive conclusions can

be drawn. You are a part of a narrative that keeps the Islamists alive.

I don't care if you talk about how much you hate Mordor and those wretched orcs - you are still reinforcing Tolkein's narrative. Likewise, you are reinforcing the reactionary narrative that makes this struggle a cultural one, and not a social one.

I think this assertion is easily falsifiable with thought experiments.

How about:
1) Why is radicalism existing and flourishing in many Western nations?

2) Why are Muslim converts particularly known for their radicalism?

3) Why are Sunni radical groups, as opposed to Shia radical groups, globalist and seeking to establish the caliphate?

4) Why is religious fundamentalism of non-Muslims in Muslim majority nations qualitatively and quantitatively significantly lower or non-existent?

5) Which non-Muslim nations of the third world can you cite experiencing similar levels of fundamentalism and globalized religious militancy?

greenforest

Frankly, I find your dishonest attempts at appearing "reasonable" as sickening. I know you for what you are, greenforest. You're guising your utterly chauvinistic and reactionary views with "simple, reasonable questions". Like a racist would claim "Okay, why is crime prevalent among blacks, compared to whites. Why do blacks score less on IQ tests?" yeah, fuck this little game of yours. You know how I would respond to such a question? I'd bash the guy's fucking head in - because under the guise of this so called "reasonable" logic - raging reactionary violence lurks. And this violence can only be met with honest, physical violence.

But let me go ahead and answer your stupid fucking questions, anyway.

Why is "radicalism" flourishing in western nations? Why are political monstrosities flourishing? Because hegemonic liberalism's legitimacy is waning as a result of the financial and dare I say political crises - and in the absence of radical left politics, other alternatives are pursued - which can only ever be monstrosities. When people do not have work, and when people are struggling to get by - it is hard to reinforce ideologically the notion that the system they are living in is 'good'.

Why are Muslim converts particularly known for their radicalism? Because in a sense, sometimes converting to Islam means being recruited in the cause of international Islamism as such - Islamism is viciously incompatible with liberalism, like Fascism. But what the fuck are you missing here? Why are born again CHRISTIANS particularly known for their radicalism, greenforest? You don't know shit about Christian fundamentalism in the U.S., do you. Put it this way: I'd rather be in a hamas training camp than in an evangelical christian summer camp - at least I'll fucking die and not have to live my life indoctrinated with such garbage. And i'm completely serious, the shit they teach you - yes they are militant, yes they justify religious violence. There's a good documentary on this

called Jesus Camp. Watch it. And by the way, the majority of American domestic terrorist attacks were all Christian fundamentalists or degenerate rightists (Libertarians). So go on, keep telling me about how Muslims are especially prone to radicalism.

(third argument) This relates to the ideological nature of Sunni Islam and not Shia Islam. Shia Islam is *familial*, like Jewish nationalism. It concerns the 'delicate' descendants of the house of Mohammad and the preservation of their cultural and religious identity. Islam is psychoanalytically characterized by the absence of a fatherly god - it is a religion of Mohommad the orphan. Shia Islam, conversely, adds a familial element - for Shia Islam it's all about your roots in your community, it is nationalist. For Sunni Islam, it's about cutting off your roots for the global Muslim vision. That's why.

(four) Because of the unique, specific political and social history of the Middle East's development into the era of modernization, characterized by political and social turmoil ending with the ultimate defeat of the Soviet Union. Because unlike other places in the world, modernization in the Middle East represented the Interests of the Soviet bloc - creating a geopolitical dichotomy that would prove to be unfavorable to its development. The legitimacy of western liberalism would never be accepted - which lead, in the end, to the filling of a power vacuum that was just as viciously reactionary as Fascism.

(five) None, because the Middle East is particularly unique in that Islamism, ideologically is able to pose an ideological threat to world hegemonic liberalism that is not simply limited to the national circumstances of the countries from which they are derived. You could recognize that, for example, western conversions to Islam are over-inflated. it is a matter of orientalism - Buddhism and Hinduism, remember, are nearly just as popular in the West. I would expect Islam to have slightly more of an appeal, being that it is an "abrahamic" religion that pre-supposes many of the outwardly tenets of Christianity. Another problem is that Muslim countries share a seemingly similar identity irrespective of their geographic location - namely, that most of them feel nationally displaced in their identity. What, in my mind, is primarily the biggest factor? The concentrations of wealth in Saudi Arabia and the gulf states are not simply spent on personal

luxuries. They are, arguably primarily spent on the global exportation of Islamist ideology. What separates religion from any other cult is this: Power. And behind global Islamism are billions upon billions of dollars. As far as Islamism goes, arguably, everything traces back to the same reactionary despots that are received with backing by the "civilized" world. So there's your fucking paradox, greenforest. No Islamism without secular Liberalism.

The mere existence of Saudi Arabia is the most grandiose absurdity of global liberalism - how can the human rights touting nations of the world justify their alliance and support for them? Again, this is part of

the illegitimacy of global liberalism that leads to monstrosities.

There is nothing unique about religiosity here - it is all *political*. The Islamic revival is *political*.

Oh, and if we're going to have this discussion, cut the bullshit. I hate arguing with dishonest people - we all know you're a chauvinist, so admit it. Stop cowering behind the veil of faux "science" and "reason". We know what raging irrational reactionary views lurk behind.

-

Greenforest arguably is shielding Islamism from any meaningful attack by us Communists - by reducing it to simply "Muslim people" any potential programme we might have is utterly weakened. We must fight the Islamist scoundrels by setting fire to their basis of ideological belief - Only Communist politics could ever pose a threat to Islamism - those hypocritical cowards ran to the "western infidels" they today despise for support *because* of the strength of Communist politics. Frankly, we all know how much I despise philistinism. I hate simplistic, anti- political and "easy" answers to fundamentally complex questions. I hate people who think from their ass. I hate people who have predispositions simply by aesthetic conveniences.

Most of all, this rise of acceptance of Islamophobia following IS reveals the cowardly nature of many "Leftists" who would have before not been so keen in supporting Islamophobia. Frankly, these "Leftists" will not take their politics to the end - as soon as a new development occurs which inspires shock and intensified emotions, I guess Communist politics might well be thrown down the drain. It is

disgustingly cowardly and reflects the sentiments of weak hearts.

Islamophobia and Islamism are two sides of the same coin. Should our politics return to the Earth we will fight the Islamists and we will fight the Euronationalist trash all the same. All the reactionary ideological degenerates are equally enemies of the cause of the working people - a Communist must see beyond their garbage rhetoric and see them for the depraved, weak cowards that they are - only a Communist universality will tear a void in the ideological universe of the Islamist, of the Nationalist, of the American Libertarian.

-

Before we set those fires though we should make sure we haven't used our dictionaries as kindling otherwise we run the risk of using words incorrectly and making our statements sound ridiculous.
Skinz

If someone were to find such a statement ridiculous simply by the improper usage of a word - even though they know exactly the intent of its use, then they don't deserve to engage in any meaningful discussion anyway. Thank you, Skinz, but I don't need an editor. If you have a problem with what I'm saying, then it would be constructive not to resort to red herrings.

-

Oh, and maybe this is probable evidence for greenforest's racism:

All of his posts are about Islam and Muslims, but there are some exceptions. They're about the correlation between "Intelligence and

Genetics" (Guess which side he implies he is on?

Oh, my bad, there's another exception. Some iffy stances in this thread http://www.revleft.com/vb/race-reall...090/index.html. So is there an identifiable pattern here? I'll leave that for you to decide.

-

You usually can't address an argument that isn't falsifiable; it isn't evidenced

based. Try presenting evidence or some line of logic to form your argument.

Good luck convincing anyone outside your
echo-chamber. **greenforest**

Truth is truth, no matter agrees with it. Fact is, Popper's notion of falsifiability is utter horse shit.

Now it seems you need to qualify your statement that Muslim militancy is growing because of a financial crisis (ignores Muslim militancy was growing before the financial crisis) and never questions why there isn't Buddhist or Ahmadi militancy in the West.
greenforest

More dishonesty, how surprising. This isn't what I fucking said. I said that the recent growth in Islamic fundamentalism has correlated with the financial crises - **but mainly** because of the ideological illegitimacy of Liberalism, which, correct, did precede the global financial crises. If you do not think that it bolstered domestic Islamist parties in the west - you're a moron. The financial crises increased the overall political and ideological illegitimacy of hegemonic liberalism. That does not mean it was the first cause of it.

Here's what I said: *None, because the Middle East is particularly unique in that Islamism, ideologically is able to pose an ideological threat to world hegemonic liberalism that is not simply limited to the national circumstances of the countries from which they are derived. You could recognize that, for example, western conversions to Islam are over-inflated. it is a matter of orientalism - Buddhism and Hinduism, remember, are nearly just as popular in the West. I would expect Islam to have slightly more of an appeal, being that it is an "abrahamic" religion that pre-supposes many of the outwardly tenets of Christianity. Another problem is that Muslim countries share a seemingly similar identity irrespective of their geographic location - namely, that most of them feel nationally displaced in their identity. What, in my mind, is primarily the biggest factor? The concentrations of wealth in Saudi Arabia and the gulf states are not simply spent on personal luxuries. They are, arguably primarily spent on the global exportation of Islamist ideology. What separates religion from any other cult is this: Power. And behind global Islamism are billions upon billions of dollars. As far as Islamism goes, arguably, everything traces back to the same reactionary despots that are received with backing by the "civilized" world. So there's your fucking paradox, greenforest. No Islamism without secular Liberalism.*

I already said converting to Islam is a political act in most cases. I did not say that conversion to Buddhism or Hinduism carried the same political connotations. I said that western fascination with orientalism accounted for the prevalence of Islamic, Buddhist and Hindu conversions - and likewise, converting to Islam would have

political implications for people that converting to Buddhism does not. This is

what I claimed. Nobody converts to Islam because they want to go on Jihadi crusades at inception. The point is that these are a result of the political implications of Islamism, of which Muslim converts are more prone to than non- Muslims - a pretty obvious statement.

You don't fucking understand logic. You're a dishonest reactionary troll who managed to respond to next to nothing from my post. I've seen people hack away and mold straw man out of my posts, but this is really astonishing.

-

Radicalism and fundamentalism are separate things. Born again Christians are known for fundamentalism because, I believe, Evangelical Christianity, the sect to which born-again Christians convert, has an ideology more prone to fundamentalist interpretations than, say, Catholicism.

If you want to make an argument that born-again Christians are indeed radicalized, I'll have to ask the question: who are these born-again types going off to Uganda or Congo and joining the LRA?

greenforest

Fuck you, you don't get to define what "radicalism" is. As far as I'm concerned, calling any form of Islamic fundamentalism "radicalism" is dishonest and wrong. Radicalism isn't defined as being "extreme" and even then, if you oppose things because they are "Extreme" alone, you're a weak hearted liberal coward. The point is this - why is the extreme magnitude of such an ideology taking this character? That's the question.

Born again Christians aren't prone to foreign endeavors in Uganda because the LRA is not some universalist Christian cause - it formed uniquely and specifically as a result of the Ugandan condition - it is more nationalist than really religious. Born again Christians are radicalized - many of them see US intervention in Muslim countries as a religious mission, actually - making the necessity of starting one a rather absurd thing.

False. Here are the facts:

http://www.fbi.gov/stats-services/pu...ism-2002-2005/

A plurality of terrorism in the US is carried out by 'Latino' terrorists at 42% and Left-wing groups at 24%.

Once again, facts over fiction **greenforest**

My fucking ass those are "facts", that's utter bullshit. The FBI's little pie chart of domestic terrorism is utterly dishonest. A pie chart which, by the way, I couldn't

even find in your little link - it's something I've encountered before.

How well you do at pissing me off, dismissing obviously neatly phrased data as inarguable "fact". I'll give you one thing: I should have rephrased my self. I

wasn't referring to the entire history of domestic terrorism, but US domestic terrorism since the 1990's.
http://thinkprogress.org/security/20...oklahoma-city/

Either way, even if you're right, you don't help your argument: Not even close to an overwhelming percentage were Muslim terrorist attacks. So really, what the fuck are you trying to get at here? **Most religious based violence in the United States is overwhelmingly Christian in nature**. Fuck your garbage facts.

-

How does this address my question why religious minorities in Muslim majority nations aren't similarly radicalized as the Muslim majority?
greenforest

If that was your question, it was an incredibly stupid one. Why would they be radicalized? This isn't a mechanical equation here - you will not find one. You're a hypocrite, too. You want to answer this by saying "Muslim people are prone to violence". Okay, well I live in Michigan - why are Muslim people not prone to violence here in Michigan, or are way less prone to violence than other groups? Why, greenforest? There's your inconsistency.

The point is that these religious minorities could never actually constitute a real political or ideological force in these countries simply by merit of being a part of an identity which - is a MINORITY in those countries. You're making it seem like I'm arguing that these specific conditions simply warrant the notion of religious fundamentalism alone - as though it's a big party in which all religions in the region can join in. You're wrong. What country in the Middle East (besides Iran) projects an ideological influence that is prone towards religious fundamentalism of ANY minority? We all know that Islamist politics have their origin from Saudi Arabia and other wealthy gulf states, most of the time.

Sounds like we
agree? **greenforest**

Everyone knows this. The point is: What are the implications? What conclusion do we draw from this fact?

Many nations experience civil wars. That doesn't really answer the
question. **greenforest**

Oh my fucking god. Oh my fucking, fucking god.

Here's my original statement everyone, and here's what this dishonest little fucking gremlin took out of it:

Because the country had just experienced years and years of civil war and the Taliban, despite everything represented order. Nay mind the fact that places like Kabul were modernized and secular, nay mind the fact that a Communist party took power independent of the Soviet Union's military assistance (though its holding on to power was different), nay mind the fact that the remnants of Afghan's modernization was utterly destroyed in the several years of war and barbarism which prompted the non-rural inhabitants to either die, or leave the country. No, no, it's the Afghan people's fault for tolerating the Taliban - after all, everyone has free

will given by the almighty lord himself, right? All historical circumstances are a matter of free will - Damn those Afghans! Shame on those illiterate, uneducated peasants for being manipulated by reactionary forces directly backed by the United States through Saudi Arabia and Pakistan.

Sure, let's ignore context, let's ignore all of these factors: Let's come to the conclusion that Rafiq makes the mechanical statement that - All countries that have civil wars will have Islamic fundementalist groups rise to power. What utter bullshit! Like, this BOILS my fucking blood. You don't understand logic, you think like a fucking child.

Nay mind the fact

> Aren't there other people with guns who could take over a nation? **greenforest**

Not Afghanistan, in which various western backed tribes and clans, the Mujahadeen came out victorious against a war with the Soviet Union and the Afghan state. You're explicitly ignoring the causes, character of this civil war unique to Afghanistan's specific circumstances and history - you want me to draw some kind of conclusion which would be applicable to every country - NO, there

couldn't have been a Taliban in Guatemala. You're so smart, greenforest!

Yes Afghan's feudal backwardness was Muslim in nature. Big fucking deal.

> How is it head-choppers managed to crop-up in yet another Muslim majority nation? **greenforest**

Frankly, we all know how much I despise philistinism. I hate simplistic, anti- political and "easy" answers to fundamentally complex questions. I hate people who think from their ass. I hate people who have predispositions simply by aesthetic conveniences.

Why don't you get the fuck out. You think like a child. Instead of recognizing specific circumstances, specific factors which lead to this - you draw quasi- supersitious conclusions because of, again, it's simplistic and easy. So much for your scientific thinking. I know what you are, greenforest. I know exactly what the fuck you are.

Where are the head choppers in Dearborn, Michigan? Where are the head choppers in the Los Angelas Muslim community? Where were the head choppers during the Soviet times in the central asian republics?

I explicitly fucking explained how - you simply ignored everything and decided to address little snips taken out of context. Go fuck yourself. I don't even care if I get into trouble for flaming. You're a racist troll and frankly, you should be banned.

There should be zero-tolerance for this kind of implied racism, this kind of guised, cowardly racism.

Thanks. I'll look for facts that Saudi Arabia spread its ideology in neighboring Yemen during this time - and with the help of the Western bloc.
greenforest

How the fuck can you dare profess any understanding of the Middle East's history without recognizing the ideological influences and presence of Saudi Arabia? You literally don't know SHIT - if this was truly news to you, stop talking about shit you have no idea about.

Literally, you make it as though Yemen can be single, isolated exception or case - Yeah, totally, the Muslim brotherhood in Syria, the Muslim Brotherhood in Egypt, the Afghan Mujahadeen, the conservative coup in Afghanistan, the Dhofar rebellion in Oman - I can go on forever, and ever. You're a moron if you don't understand this.
'nuff said.

Why do you think Iranians choosing Islamists could imply they're stupid?

Perhaps they, as intelligent citizens, found Islamism more attractive than any alternative? **greenforest**

Because this was a time which was characterized by the utter growth in political degeneracy and the waning of the legitimacy of the Left. There were incredibly prevalent Left wing parties which overthrew the Shah too - the point is that they failed to beat the Islamists afterwards, and I wouldn't be surprised at all if their failure was encouraged by liberal imperialist powers. Frankly I find your ignorance disgusting - the Iranians were not stupid - they were some of the most politically conscious national groups in the entire middle east. This new Islamism was not perceived in such a way - the Islamists didn't start beheading and so on until after they took power (And, in case you didn't know, a massive bulk of those executed, tortured, and imprisoned were Communists). There are several factors which led to the overall triumph of the Iranian Islamists - under the advisory of the Soviet Union, the Tudeh party among others openly collaborated them in the down bringing of the Shah. ***Most legitimate historians recognize that the Islamist victory was a power-grab and not necessarily an expression of popular will. But then, even if it was - this represented the utter bankruptcy and in proficiency of the Iranian Left and nothing more.***

Because a power grab entails an expression of overwhelming popular will. You're right, greenforest. You totally know what you're talking about. Even then, a huge bulk of Iranians, who WERE politically conscious supported the Islamists - because again, to them *People saw it as an expression of national revival, people saw it as a new Islamic golden age that was lurking in the shadows this whole time - an answer to Communist universalism and the barbarism of liberalism. It was incredibly reactionary - but saying that it's just because they were "Muslim" makes me think that you shouldn't be posting at this site at all.*

You're nothing short of a racist, a hypocritical liberal who is so shocked at the head chopping, barbarian "others" - as if such barbarity is utterly alien to the very foundations of your own basis of life, to the very world totality which you are a part of. "Oh those Muslims, I can't believe they're chopping people's heads off!" Like fuck you! It's you scum liberals who were supporting Islamists throughout the pasty century with the same disgusting logic - Oh, let's help the Mujahadeen fight for their liberty! Let's repel the totalitarian threat!

The Islamists see themselves as a force that will make the west pay for its sins. Well there is a certain truth to it - The liberal ideologues and the western military-intelligence apparatus are paying for their sins - they were instrumental in the suppression and destruction of secularism (through their support of Islamists) and now they're paying the price for the collapse of the Left.

And these fuckers, these "intellectuals" like Bill Maher have the audacity to come out and claim, as though the past six decades never even existed, that this is somehow an age old "other" and that this is because of what the Koran sais alone? This is beyond infuriating. *Such insight I have,* they think.

I'm so sick of repeating myself. There is nothing you have brought forth I didn't already address.

-

By greenforest's logic, he can make applicable the same kind of logic to forming a racist explanation to the prevalence of Black crime rates in the United States and the "low IQ scores" of blacks. "well, the pattern's there! How come in almost every black community, poverty and crime rates are higher!"

I bet this fucker actually has this logic, to be honest. I bet he actually reserves this kind of racism.

-

With the above in mind, I wonder if he's the same greenforest quoted in this thread? (If you're wondering what the censored website is, try to think about the worst place on the internet that doesn't have a "chan" in the url.)

Skinz

No doubt. In case anyone is interested, he changed his name to Nordicwarrior94.

-

Seriously, stop doing that.

Skinz

That was an accident - I didn't even say anything afterwards. I must have erroneously copied and pasted something and then deleted only some of it.

-

Listen you dishonest fuck, if you don't respond to my whole post, or at least the majority of the points I'm making, don't respond. You literally say shit that I've already addressed - stop. Stop hacking my posts up and responding with worthless phrases and sentences which as a rule will have a question mark at the end of them - read the fucking post and

address the whole thing, otherwise don't respond and shut the fuck up.

Curiously, your graph is missing terror attacks by Left-wing and Marxist groups which accounted for 29% of incidents from the pie chart you've acknowledged seeing before. Why is that?
greenforest

Aside from the pie chart being groundless bullshit I found on a white supremacist site, my data concerns domestic terrorism after the 1990's, which received the most radical and intensified growth in Islamic fundamentalism.

Your source doesn't say that. Brings the facts before making conclusions. **greenforest**

Are you suggesting otherwise, greenforest? Because it's common knowledge. A quick google search will yield you your results.

So you do? **greenforest**

Yes, I do - because I have a comprehensive understanding of what the word radicalism means - which is exclusively a word used to describe Leftists. The word radical derives from the French word radica, which means root. A radical is one who grasps problems by their roots - radicals have, and always have been self- identified. I am a radical, and this website is made for radicals to discuss radical politics.

Perhaps you could have expanded this thought experiment to ponder why Born-Again Christians aren't going to any hotspot involving Christians?

I'm not buying what you're selling. There's more Islamists from Britain joining foreign conflicts than economically depressed Spain.
greenforest

The financial crises is a crises of global capitalism, not unique, isolated instances of economic depression or recession. You're a philistine - capitalism exists as a totality, as a whole - your understanding is mechanical and ridiculous. Lenin was right when he said formalists are unable to understand processes of movement, the

actual process by which one thing becomes another.

There are many factors here - we live in a very ideologically, politically and socially complex global system. Has the financial crises strengthened Islamism? Yes, indeed it has. Would you like me to provide data for you as far is this is concerned, as well? Barbarism as defined by many Marxists is not simply barbarism as such - rampant, uncontrolled violence. It involves the absolute disintegration of the philosophical and civic values of the enlightenment - which is what we see here. You are deducing conclusions as far as this situation goes which are thoughtless and ignorant, it is called philistinism. You are a barbarian, greenforest.

Now let's get something straight - no one at all denies that Islamism is more able to break "national barriers" (Even though it is nationalist in nature, being that it characterizes all Muslims as being a part of a single nation) than Christian fundamentalism, and nobody denies that Islamists are more likely to engage in foreign endeavors and adventures than fundamentalist Christians. No one denies that Islamism in Middle Eastern countries is viciously and uniquely backward, reactionary.

What exactly is the significance in the fact that Islamism specifically compels people to join in on these foreign jihadi crusades. Are we saying that Islamism doesn't have a unique character, or that mechanically, Islamism's flavoring has nothing to do with the existence of Islam and a variety of other cultural factors in the region? No, the point is that these factors are not primarily accountable for the prevalence of Islamism - being that Islamism as such is *new*.

European neofascism is not better than Islamism, and neither is American Libertarianism. The global degeneracy of bourgeois ideology doesn't equate to intensified religious sentiments everywhere - because Islamism is political, religion here is not primarily significant. This degeneration takes the form of the lowering of standards in European politics, the rise of neoFascism, and in the United States the reactionary militia movements, rise in libertarian thought and Christian fundementalism.

Part of the barbarism of capitalism means politics on ethnic, or religious lines. And

because you are playing into the dichotomy that makes Islam special by making it a real political category (which is what Islamists want), you are a barbarian too. It's this kind of ignorance that lead people marching to the tune of anti-semitism - it was so easy to cast the rise of radical politics in Russia as some kind of Jewish plot to defile the innocent Russian lands - because many Bolsheviks were Jews. Don't be a coward, respond to this - I know you don't respond to 9/10ths of my actual post, but respond to this: Is Communism a Jewish conspiracy, in your mind? Seems off topic - but I'm curious as to what you think. Also, are blacks genetically prone to violence and crime? Tell me, now. Don't fucking ignore me coward.

Why are you passing your hypotheses off as fact, again?

Also, why aren't we seeing Ahmadi Islamism and radicalism? **greenforest**

I'm really sick of the usage of Islamism here, as it's too ambiguous. You have soft Muslim brotherhood Islamism, you have Shia Islamism, and you have Islamic fundamentalist Islamism and so forth.

The overwhelming majority of "Islamism" that you're referring to, stems from the ideological influence of Saudi Arabia and the gulf states - which create a political standard which makes inclusive Islamic fundamentalism. I can link you evidence if you want of international madrassa's and so forth. Like I said, it's political. Quite a tiny percentage of the world's population actually are the kind of Islamists which you are describing.

Which leads me to the conclusion - besides places rampant with rural backwardness, by the way, let me explain to you something: "Jihadism" as such, and Muslim fundementalism of the Taliban, or of conservative Muslims in places like Pakistan have nothing to do with each other.

Anyway, my conclusion is that "Islamist globalism" is so insignificant that it is demographically unable to allow us to draw these kinds of cultural conclusions. A handful of people who are capable of making a lot of noise are only significant - because they are making noise. That doesn't mean they are a reflection of any

kind of mass popular sentiment. How many people is IS composed of? How many fighters serve IS? A demographically insignificant number of people. Sure they are definitely militarily relevant - even politically relevant. But only because they

have, as I said, made noise. And we all know how overblown Western converts to Islam are.

The Truth is for fundamentalists. **greenforest**

At least I'm honest. You deep your ideology natural and a given - you don't recognize it as ideology. You are therefore more embedded in it than I could ever be in mine.

Islam and Muslims are not monolithic. There may be as many Islams as there are Muslims. I also haven't said or implied Muslims are more prone to violence than non-Muslims. **greenforest**

The stereotype for Muslims during the early 20th century was that Muslims were a passive people. Why, in your mind, has this changed? How do YOU explain the RISE of fundamentalist Islam? Because it hasn't existed before the 1970's, and historical instances of Islamic extremism were completely different in character. How do you explain the fact that in Syria, for example, only a handful of the female population wore the veil in the 1960's?

No one argues against the fact that Islam is deeply reactionary. Why has it gotten so popular, greenforest? Why? What the FUCK can you even say?

So don't minorities who have little influence often time become insular and radicalized? **greenforest**

No, but they can become more militant. Kurdish militancy is something that has existed for quite some time, there are several political and armed wings of different ethnic and religious minorities in the Middle East.

What you don't understand is that as far as identity is concerned in the Middle East, religion and ethnicity are not very much different. It is a question of your community, your family, and your cultural roots.

Interesting your version of events wasn't witnessed in Syria where the small amounts of Western foreign aid rebels received is inversely proportional to their religious radicalism. **greenforest**

Are you trolling? This is only the case **now**. This wasn't the case a year ago. That's just as relevant as saying the US invaded Afghanistan in 2001, after they gave the Mujahadeen little less than a decade before.

But to play the devil's advocate, even if you're right - what's the relavence? There is no communist politics today in the Middle East - there is barely a substantial

form of secular politics in these countries. Why is it interesting my "version of events" wasn't witnessed in Syria? I don't even know what the fuck is

going through your head that could prompt you to post this way - what are you even thinking? I don't understand how anyone could possess this kind of ass covering, literally openly stupid logic. So, devil's advocate - Because the US didn't fund religious radicals in Syria, all of a sudden this erases their past of backing them during the cold war? What am I missing here, greenforest?

It is a distinct phenomenon. There is no critical mass for the religious equivalent of implementing hand chopping and lashings throughout other societies of the world.
greenforest
It's distinct in *character* - barbarism and violence, however are not unique to the Muslim world. And certainly it is distinct even by the standards of the middle east- seeing that the character of violence wasn't like this at all before. How do you even explain this? How do you explain the RISE of Islamic fundamentalism which was directly correlated with the waning power of the international Left?

What is interesting, however, is your failure to question why these teachings have remained stagnant regardless of civil wars, etc.
greenforest
What? Literally, *what*? Are you implying that civil wars should, somehow not make this stagnant? What the FUCK are you talking about?

What question have I failed to address? "Why have these practices remained stagnant, even though this country experienced civil war?". I literally don't understand. Why would civil war in an unstable, neo feudal and overwhelmingly rural country that did not undergo the same modernization as the Western world did, and whose predisposition to it was hindered and suppressed by international politics - why would a civil war make these teachings anything but stagnant? Why wouldn't they be reinforced? We are talking about full blown barbarism - why wouldn't such barbaric practices be a logical result? no doubt they are unique to afghanistan, but what's the relevance here? Why was the specific form of Tibetan serfdom and backwardness acceptable, but not the specific form of backwardness in Afghanistan? Why was the backwardness of Russian feudalism and the practices, teachings of the orthodox Church O.K? What really, is ***significantly*** unique about Islam? Nothing.

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I was "addressing," not "correcting" (come on, the word is right there in your own post) points that emerged in the thread, not the "opening post."

You've fail to even respond to the facts, and at quite a lot else besides.
Turinbaar
I think we can conclude he is trolling with statements like this:

You mean like the Bahai and Christians who want to set up their own little theocracies in the region?

and

Your arguments seem quite incoherent. At one point it's Saudi

petro-dollars and another it's the financial crisis and capitalism spreading Islamism. More grasping- at-straws type explanations.

It was a simple question: Why don't we see any sort of radicalism from the Ahmadi community, anywhere? ***Do they not believe in the same system of Islamic finance*** *as Islamists that believes Islamic finance is superior to the West and any other system?*

Among several others. I think every child has a higher sense of reading comprehension. He *has* to be trolling.

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But it is curious we're not seeing Ahmadi radicalism. They read the same holy book, follow the same prophet and believe in the same financial systems as other Muslims.

I'm curious then how any current confrontation is something structural in the West when you fail to explain a lack of Ahmadi religious militancy.

greenforest

Firstly, I said the TALIBAN rose to power because they represented order after years of chaos of the civil war following the Soviet Unions withdrawal. I never said that traditional feudal Islamic practices arose out of the civil war. I also went on to say that attempts at modernization and the attempts to put an end to such practices were curtailed with heavy foreign intervention. This is inarguable. The point isn't that these practices aren't Muslim. The point is why - why do they persist?

I don't know what the fuck the relevancy of the adherence to Muslim financial systems are, they certainly are not a foundation for receiving finance from wealthy reactionary Arab states - what the fuck are you talking about? This branch of Islam carries specific geographic, and cultural connotations that simply have nothing to do with the political connotations of modern Islamism. A rise on religiosity may be a result of encouragement from the aroma of the Islamic revival, but that doesn't mean much. If one were to convert to this form of Islam, it would most likely not carry the same political implications -because again, Islamism is political and therefore is connected to it's political origins and not just about Islam. If anything, your so called point is only an argument in my favor. Why would I have to account for the lack of Ahmadi, or even Sufi religious militancy? Why would this be expected, by merit of my logic? This is what YOU have yet to explain. I think you're talking out of your ass.

I didn't respond to your snip-fix because I thought it would be a waste of time seeing that you're only responding to snips taken out of context. But now that everyone knows what a troll, and potential white supremacist you are, I think some may find use in using my arguments against others like you. Hacking away at text and responding bit by bit, line by line is a textbook example of intellectual insecurity. You're not making any points by doing that - you're not winning any argument, you're just fulfilling your own infantile ego.

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Perhaps you could explain why, then, much modernization in Islamic interpretative-tradition occurred in India during British occupation?
greenforest

Because the social basis for Islam's modernization did not exist before its introduction by colonial powers. No one contests this fact. No one denies that Islam is inherently backward and reactionary - the point is why it persists and why these practices have been reinforced. I have already explained why, and yet you keep demanding answers.

What examples of 'foreign intervention' do you have in mind preventing the ulema from reinterpreting fiqh and sharia? **greenforest**

Under Daoud Khan, as well as under Communist party rule, Afghanistan was on the road to modernization and these backward practices were being done away with. The point isn't that the ulema needed to reinterperate Sharia to make it better.

The point is that the legitimacy and basis of power of the Ulema in the first place was being done away with. No one is surprised that reactionary clerics and Afghan landowners didn't "reinterperate" these traditions. The point is that the traditions themselves were being dismantled and opposed.

Yes; why don't you provide a coherent answer to that? **greenforest**

There's no way to win, you have the ultimate insurance policy. When I say something that is true - you are insistent on Popper rearing his ugly, discredited head. In other words, I can't provide a coherent answer - because so long as you don't like the implications of my answer, so long as the facts aren't in favor of your Islamophobic fantasies - they are rendered "incoherent". Which is why responding to you is a waste of time - it's not that I'm giving up - it's that I don't play games.

Re: **The Ends and the Means**

-Personally I feel reluctant to participate even in a thought play of organizing a violent or military attack on someone. Who takes up the sword, falls by the sword.
GanzEgal

All those willing to take up the sword must be ready to meet the same fate as their enemies. That is unquestionable - a revolution is not a luxury, it is not a consensual affair. A revolution is the destruction and replacement of our basis and foundations of survival - a revolution is the catastrophic disruption of the fundamental relations of power. A revolution happens when all are ready to die - when all are ready to suffer. When nothing of the old war binds them to their servility - there is just nothing, nothing at all to lose. All revolutionary action has begun with sacrifice. If this prospect is too scary even to accept on an *intellectual* level do not profess yourself to be a socialist. The overthrow of the class enemy is scary, a revolution is a terrible process. When many are already being killed, in a world of servility and exploitation, in a world where all are deprived of life - who are you to say this process can be "consensual"? Socialism is not about an intellectual disagreement - because when it comes down to it, those in power know what they want, and so do we. On that basis there can be no disagreement. The point of the Communists is to make this condition known to the masses. If the injustices of this world are not an infinitely more violent and revolting reality to you than even the most bloody imaginable revolution - you are not a socialist. -

I think the real problem is that the means often condition the ends. In both the French and Russian revolutions, the centralised waging of terror against the officially defined "enemies of the revolution" contributed to undermining the aims of the revolution.
Hit The North

Was this really the case? Was the centralization of terror alone the cause of the "undermining of the aims of the revolution". No. There were more important and significant factors.

The problem with the Great Terror is not the mere existence of terror. It was what this terror was being utilized **for**, the desperate attempts for a paranoid state to sustain itself in a world that was completely hostile towards it. If anything, the centralization of terror was positive - local, unorganized terror is like a carnival - it

has no internalized standards consistent with the ideals of the revolution, it is not disciplined and often times it amounts to reactionary violence (rape, and so on). The Cheka, and I say this controversially, was one of the greatest achievements of the October revolution.

If anything, and in both circumstances, the terror greatly prolonged any potential hope for the revolution. Thermidor didn't happen, contrary to what historians claim, because the logic of revolutionary terror was turned on Robespierre himself. It was the result of corrupt officials and cowards trying to save their own asses from the terror. If anything, the Jacobins of

Robespierre didn't do enough - Robespierre could have orchestrated a coup knowing full well of the coming treachery, but did not.

I can understand how one could come to this conclusion - It's just an incredibly lazy analysis. It is without doubt that the pattern - the influence of the red terror, the so-called "logic" was present in Stalinist terror - but the problem wasn't the logic itself, but it's inappropriate (to the October Revolution's ideas) application.

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http://en.wikipedia.org/wiki/Correlation_does_not_imply_causation

Re: **Can someone tell me what my tendency is?**

I am not trolling. I don't think real Socialism can work. It's impossible to me. There needs to be a government. I believe Stalin had it right.
Average Joe

The probable necessity of a strong centralized government in a hypothetical future society is likely and necessary only as a transnational force - which is why I find your position concerning, as it's logical conclusion is apparently "civic nationalism".

Nationalism is reactionary in ESSENCE, even the forces of global capital have begun to trample upon the "sovereignty of the nation". To oppose this is to identify with Marine Le Penn, Ron Paul and Farage, no questions. The final and highest expression of the development of the nation, the highest manifestation of all the national histories of all people's is Internationalism - no, transnationalism. The history of nations has been shaped by class struggle.

Communism isn't about the "absence of government". It is a movement of the commons - without the pre requisite of the historical capitalist totality it is impossible, just as real freedom cannot exist without the

pre-emergence of formal freedom. Not that the conclusion is that we must consciously emulate capitalism - but that capitalism is Here, and has been here, and that from it Communism has risen.

Its true that a fight for decentralized (therefore isolated) autonomous communities would be quite the step back as far as the achievements of history go - despite what they claim these communities will be like, the mentality is completely petty bourgeois. A universal social, and political standard must exist, before and after the struggle.

Re: **Good books on radical Islam?**

The Koran is only useful in understanding the aroma of Islam - even then, it is immensely vague and alone may not be of great use.

In the end, Muslim identity, Muslim beliefs and Muslim practices will always be rooted in the complexity of Muslim communities. Understand them, and you will understand Islam (and perhaps radical Islam).

Re: **Does Gorbachev get too much flack?**

But such a position is only to be expected - trying to redeem failed struggles of the past is precisely all Leninism could be today. Attempting to fit these historic-

catastrophic events within the paradigm of a belief system which was fundamentally de-legitimized and utterly destroyed as a result of these events, is a natural response for the role-playing socialist.

Leninism, in the end, was completely and parasitically dependent on the endevours of 20th century Communist states, and the failure of the October revolution. And today this failure remains uncontested and the whole of the world's left had to pay the price.

But it isn't simply a matter of repeating past mistakes - the October revolution wasn't a mistake. It's a matter of deriving positions from dogmas of the past, it is a matter of deriving your politics from struggles which no longer have any context today, struggles which have long been over. But because everything, including the insignificant left fits in the political, ideological totality of our capitalist order - in the process of deriving their positions from struggles of the past, they are actively shaping and adopting positions which are fundamentally petite bourgeois in the present.

While there are noticeable achievements from "real-existing Socialism", ultimately, it was a catastrophic failure. The point is not that we should contest whether it was a failure, where we should concern ourselves is the argument that posits **why**.

I think any Communist should absolutely regard Gorbachev for a piece of shit - sure he was not himself responsible for this failure, but he was - a kind of a historical agent which manifested this failure. Symbolically, he represents our defeat. Gorbachev actively participated in the de-legitimization of the Left, and the legacy of the Communist struggle even as far back as the Paris Commune. We will bury the Gorbachev's of the previous era solely in the revival of the proletarian movement as such - and the revival of modern revolutionary politics.

Re: **Problem of Tendency.**

I don't understand all the drama. Who cares? Are you all truly threatened intellectually by a self proclaimed sympathizer of Juche?

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Having genuine discussions about the legitimacy of the DPRK and whether it is worth support emits a disturbing degeneration of the political standards of this website.

North Korea is reactionary in the global totality of capitalism. This is a given.

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But your statement is more or less just a passive-aggressive jab at people who disagree with you, meaning you're partly responsible for the low bar.

Cºиsťяuкт

Well, let's be clear. I agree that there is something deeply ridiculous about the existence of so-called "tendencies" - but I also think that calls for their unification is even more ridiculous. Mere disagreement is not a basis for political difference. It is about where you stand, and *why* you posses the views that you do. Ultimately, if they are deprived of a social basis and social context, they are not really political anyway. A Communism that does not derive from present circumstances can only ever be reactionary.

For a self-proclaimed "student organizer" to think himself superior in dedication simply by merit of doing "things" in real life - I would assume this would be rather off-putting to others. I don't care if your'e doing "things", if those "things" are worthless, insignificant and of no consequence, the only thing being fulfilled is your own personal relief of guilt - rather than our cause being satisfied, all that is being satisfied is your self righteousness and your contentedness. It's better to be a keyboard warrior than someone who thinks "doing his due" and then having a beer is better than in-depth theoretical discussion. This is the logic of charity, not of Communist politics. Ultimately, the revolution takes more than self-pride and proving to yourself that you are willing to engage in activity. As Lukacs said, with regard to Lenin's views on the subject - *The, highest lofty feelings and most self-sacrificing devotion become an empty phrase if the theoretical essence of the situation does not render it possible to carry into effect true revolutionary practice*. But I don't personally blame you. There are plenty of people who have this kind of stupid mentality.

It is good for people to have the kind of vitality which allows them to "walk the walk" - in the end, however, this doesn't amount to much if you don't know what

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you're doing. It is more important to serve the revolution than to serve the internalized reputation of being "dedicated" - often times the latter impedes the former. Which is why Lenin was able to brilliantly overlook and get over his own confused revolutionary ego, his own personal struggles and political temptations by disagreeing with *both* the Revolutionary ascetics and the "legal" Marxists. What this signified is that the hysterical insecurity of being illegal, and bringing about the destruction of the social order of things with all the odds against you is erased - he "got over it", signifying the affirmative development of revolutionary politics - no longer is revolutionary ideology dependent and bound upon its constant state of opposition to the ruling order, it is its own embryo and its own standard now. Dedication to the cause of Communism is impossible if you do not know what Communism actually means, and its implications. Dedication is very important, everyone knows what I think on this matter. But it is only one of the two necessary components - the other being theoretical sophistication.

Proclaiming support for Juche doesn't "hinder" your actions, but it defines them. It characterizes them. What are the implications of supporting Juche? What exactly *are* you fighting for? "Socialism"? Why? Who cares about "socialism"? What does this *mean*. Socialism did not develop in North Korea because people thought it was a good idea. It was the product of a failed social revolution - the aims of this revolution primarily was the consolidation of political power by one class over another - not "socialism" - socialism is merely the logical consequence.

The problem with Juche is not that the core ideas or tenets are outwardly opposable. Who could oppose the "self-determination of the North Korean people"? Who, even, could oppose the demand for a "free market society which entails pure economic liberty". The point is context - what this actually means. Politically, it means the desperate attempt for the North Korean state to survive the failure of Communism by mutating into something more appropriate as far as the developments of global capitalism go.

Well, if they banned all the actual revolutionary socialists, then the people who remained would be more willing to listen to their nonsense about the Zapatistas and about SYRIZA etc

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I would fully support the banning of "revolutionary socialists" in place of Stalinists any day. It is not that their politics are the main problem - but their dishonest and trollish ediquette as an internet clique. At least "Stalinists" tend to be somewhat

resourceful - what do people like you offer to the forum? Nothing. Apparently everything that is beyond Trotskyism is the same - Zapatistas and Syriza are the same - so called "Kautskyists" are the same as the anarchists. What identifiable trend among "Kautskyists" entails support for the bombings of the Near East? This is why you should be banned, 870. You're a troll, and nearly all of your posts are worthless drivel. And this is besides your politically reactionary views - namely that China is a workers state, or closet sympathy for the Donetsk People's Republic. Want to know the joke, everyone? **The organization that 870 sympathizes with - regards North Korea is a deformed worker's state, even to this day**. Like a mindless drone, he adopts this inexcusable, laughable position because his

Re: **Do you support US bombing in Syria?**

Maybe if the Chinese deformed workers state pursued IS, the Sparts wouldn't have a problem with a campaign against them.

Opposing this out of anti-imperialism alone reflects a deep misunderstanding of what imperialism is. It certainly isn't "big powers invading little ones". That has existed long before imperialism. When Marxists speak of imperialism, we speak of a complicated global social relation of power, and a phrase in capitalist development. Imperialism is always present, the US, by merit of its own existence is always engaging in imperialism - so are countries like Assads Syria and Iran. It is a global phenomena that doesn't amount to intervening in smaller countries.

So US intervention is not a case of imperialism. What does the US have to gain?

Why do they want to go back? Why is it better to have troops on the ground occupying a foreign country than have a government which will do what you want for you? IS is a pest to them - not an excuse.

So why should we oppose US intervention? Because a) it dilutes the notion of domestic struggle, and trivializes it. For fucks sake, after Ferguson, and our barbaric institutionally backed prisons of rape and brutality (many of which privatized) - after European politics are slowly degenerating, with the path we're on, who the fuck are we to act like the gleaming mantle of civilization? We might as well be having our own IS in the west too - in the form of the militia movement and European neoFascism.

And b) the glorious saviors and guardians of peace and order there are who? The slave owning Gulf states and pig fucker monarchs like King Abdullah? These are some of the most reactionary and backward places on Earth. I even heard of Iranian intervention too. So who are these guardians? If these are the ones to be savinng the day, IS wins either way. Because the implications are the degeneration and further islamicization of politics in the near east - the caliphate has changed the standards of extremism so now salafi clerics are moderates. Fucking hypocrites here in the US talk about swooping in to save the day with the help of legitimate, recognized states who aren't that much better than IS, just less choppy and more clean with how much blood gets on the street. These are the fuckers who created

the fucked up political standard that LED to the emergence of IS!

Trust me, if we were in 1960 and the Eastern Bloc (who would establish some kind of secular left standard of politics) wanted to invade the near east and squash IS, I really wouldn't give a shit. Anti imperialism should not be grounds for opposition here, as if intervention will yield good results but we can't support it because of our anti imperialism. NO, the point is that intervention will NOT yield good results to begin with, anyway.

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I have a question for people talking about imperialism: in your mind, was the Mongol empire, or the Ottoman empire (around it's inception) imperialist? Were European crusaders imperialists?

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Suffice to say the PKK has allied themselves with islamists in both the past and present, and it will continue to do

so, so in a sense, Kurdish nationalism is also dependent on "bullshit religious excuses."

Not to mention the fact the PKK has a history of internal rape - officers have raped female soldiers, and the de facto leader of this organization has raped a great many women and is pretty open about this. How anarcha-feminist, right? Or racism towards other ethnic minorities, deeming them Kurdish; or should we mention the plans to expel Arabs and non Kurds from an independent Kurdistan?

You're misunderstanding of what exactly imperialism is (which you facetiously call "spreading democracy" - don't worry I understand you don't think this is "real democracy" (tm)) though is the biggest problem with you're post. US imperialism is more extensive than simply sending out big guns to fuck shit up, it's about having control in that region, to have it serve as a proxy state (see US funding of Israel). Imperialism will result in bloodshed always but it need not be so outright. If the US were to merely fund the Kurds, this would mean to ensure they are powerful enough that the US doesn't need to bomb, because Kurdish forces do so for them (is this the case? Well it all depends on what the US sees in its best, realpolitik, interests).

Incidentally I think Rafiq is on to something but he's wrong. The fact this is imperialism matters, because of the fact you have to view this situation in its entirety. If it was merely a complete and utter backward ISIS that really wanted to recreate the Caliphate and emulate the Umayyad or Abbasid (and I've no idea if they do or not. ISIS is a weird and complex buncha thugs who attract actual dedicated islamists as well as child rapists as well as ordinary sunni muslims in the region as well as teenage thugs who just want to do donuts with tanks) then arguably the success of the nationalists would lead to a better and more superior outcome. This does not mean support for the nationalists, however.

Why does such mean that? Precisely because it is not the 1960s. Lenin's "Imperialism: The Latest Stage of Capitalism" was and is a fantastic and invariant work, but contrary to what Bordiga said, Camatte was right. It was only ever an introduction, it was incomplete (no matter how correct it was - and like the younger Camatte, I do think Lenin was almost 100% correct, just that it was incomplete). In ww2 the Germans supported the anti colonial revolts, not out of any humanitarian or racialist reasons, but liberating those colonies from British rule would open up new centers of trade and would hurt the British. Later, after the failures of Nazism led to the end of Fascism there stood two great, and usually opposing, powers: the USA and the USSR. Interestingly enough, both supported nationalist movements, and both quickly rushed to recognize these new States whenever possible. Take the Suez Crisis: both the USA and USSR supported Nasser over Israel, France, and England. Why? Because French and English colonial control was inhibiting the trade power of the USA and the USSR. Imperialism destroyed the colonial divisions, but also created new divisions (similar to how capitalism dissolves class and stratification, if only to replace it with a new class system, with new stratification). It just so happened such liberation from colonial power led to the dissolution of the old mode of productions (historically and erroroneously referred to as "semi feudalism") and the improvement of the capacity of production. Such is irrelevant as to why the various groups all supported nationalism/anti-colonialism, what mattered to them was their own imperialist motivations. To the extent that these anti-colonial revolutions performed the actions of colonialism and performed the bourgeois revolution, they should be supported - not by communists because they love the nationalists and capitalists, but because communists are likewise opposed to the bonds of precapitalist despotism, such a notion is self evident in the either the third or second chapter of the Communists Manifesto. Communists cease support for the Capitalist forces whenever a reactionary anti capitalism is destroyed, whenever the Capitalist forces inhibit the development of capitalism, and whenever such forces attack the proletarian.

(an example: in the 20s the Communists in China worked with the Nationalists against the colonists and precapitalist social order (which was supported by the colonialists), in return the nationalists slaughtered the workers. Capitalism always attacks the

counterrevolution (or conversely, the success of the Russian bourgeois revolution) the possibility for a double revolution in China was in effect, nihil (workers rebelling against the nationalists (which the CP had also become) was also to be supported as well). The lesson from this was something already known: colonialism has injected capitalism into various regions, but kept precapitalist barriers in place, thus resulting in a situation where the nationalists are to be supported as a force that will aid the proletarian revolutions ascendance as it destroys past barriers and allows for an increases the capacity of production - the failure of the nationalists and communists to do this was a result of dependence on the peasantry and making a sort of "compromise" with them. However, the nationalists also proved a threat to the working class as it meant the strengthening of their power, thus national liberation which limited itself to a purely national (later, an imperialist) event and did not reach out to the workers internationally would mean that such Revolutions no longer had the possibility of being proletarian double revolutions, that would transform the bourgeois revolution to a proletarian one. In China, this was shown by not international cooperation of the proletarian but of the national cooperation with the bourgeoisie. Europe's first bourgeois revolutions could only be bourgeoisie revolutions, which were to be supported for reasons I've already stated. In the undeveloped world, bourgeois revolutions were to be supported, for the same reasons, but because of the possibility for a communist revolution, what was to be supported contra the booj rev was the prole one. Unfortunately though, the proletarian revolution failed, and all we were left with were the Romantic Revolutions - which were simultaneously revolutionary and counterrevolutionary.)

Today, American and Russian imperialism are still of the exact same nature, and that explains US adventurism in the middle east well enough. However, the difference between the 60s and Today is that imperialism has done away with the colonial world. The battle between x nationalism versus y nationalism is now like the difference between the Allies and the Axis, one side's victory is obviously better than the others, but both sides of the conflict are such that it would result in supporting the oppression of the working class, contribute to the forgetting of class politics, and the continuation of Capital - and for what, exactly? For the destructing of previous modes of production, that is already accomplished; for protection of human life? Such idealism of practical politics ignores that lives will be lost either way, and aren't really a concern for us (though factor into communist rhetoric). In the end, support for the PKK means support for US domination in the middle east, which just means continued support for the status quo, a call for nationalism, wage-labor, islamism. Does it mean anything else? Destruction of precapitalist bonds? No, it does not in the slightest mean that, it means support for US imperialism for the sake of supporting US imperialism. Why support for isis is unacceptably is self evident. Even if the victory of one of these sides would result in a better overall condition still does not mean that either side is supportable.

Tomorrow, it may be possible (however unlikely) that some interest of capitalism can result in a new redivision of the world, one that would basically be Kautsky's super imperialism, which would result in an equal amount of Capitalist oppression worldwide - if this was possible, I do think it would be supportable by communists as it leads to the equalization of the capacity of production and would resolve many current day problems and would end imperialism (ending yet another barrier to communism). However, this shouldn't be considered a likely phase Capitalism will go through. Neither US, Russian, or Chinese interests have anything to gain from this, and have so much to keep if modern day imperialism stays intact. And this modern day imperialism is so extensive that many countries recognize they have more to gain from just selling out to one of these imperialists than to seriously attempt to become a world power on there own. Old Man Kautsky, the revisionist, was not wrong in saying "supra imperialism" is possible. It's just no real force exists that would make this a reality. There exists only imperialism which can only keep imperialism intact, which communists oppose as surely as they oppose a state which solely keeps the rule of capital about and no longer has pre Capitalist enemies.

So it's kinda like the situation in Venezuela. Chavismo is largely a long term economic failure that is unsupportable today for various reasons, but the american backed opposition is worse.

Today, when it comes to imperialism, principled communists can only support proletarian interests, therefore, today, communists have no sides. This is why I oppose American bombing in Syria.
Remus Bleys

Yes but how is intervention UNIQUELY an act of imperialism? Imperialism is a global order, not a form of behavior as far as a country's foreign policy goes. Active American imperialism was there before IS - American intervention is

not "more imperialist" than American imperialism in the region before intervention. It would be stupid to claim Imperialism had nothing to do with the emergence of Islamic fundamentalism in general - but opposing intervention simply by merit of "anti imperialism" is lazy and wrong. IS is not an opportunity for American capital - it is a pest. What the US wants is what it had before IS, a government which will not contradict its interests. Having ground troops and military occupation does no one good - not for politicians at home, and not for the pacification of the people's of which they are occupying.

Re: **How to avoid a dictatorship**

The problem was primarily political. The working class was an overwhelming demographic minority. It doesn't matter if there were 100 million workers - if the country constituted 2 billion peasants, there is a problem. Because politically, claims were not made to an independent Petograd or whatever (which would be impossible), but to all of Russia. This is ignoring the fact that most of the industrial workers died in the civil war.

And pre war production levels were achieved in 1928, so Blake, obviously there was major improvement. Russia being the 8th largest economy reflected the emergence of other economies - one thing is certain, Soviet Russia was not a step back as far as development go. And what constitutes having a large economy anyway?

3. Correspondence

The Vegan Marxist

How are you doing comrade..

-

Hello comrade. Doing quite fine. Yourself?

-

I'm good too... So what is your view on Trotskyists?

-

I don't tend to like many of them, due to their idealist views, rather than materialist views. From as much as they like to clarify them being against a bureaucracy, they, themselves, tend to embrace a bureaucratic dogmatism. I see a failure of dialectical materialism within their politics. So initially they're going to fail. Pretty much a given why

we've never seen a Trotskyist revolution, let alone a successful one.

-

Yeah I view them the same way... All they do is complain and whine rather than contributing or at least vocally supporting the Marxist cause.

-

What do you think of a centrally planned economy?

-

I think it should be embraced under Socialism. Of course, there are elements of decentralization that could work if operated properly, like in Venezuela where they're forming the decentralized, collective communes.

mykittyhasaboner

Hello, My Kitty Has a Boner

-

Hello

Adil3tr

Whats the vegan's problem?

-

I think he was talking about that Majakovskij guy on this forum

Red Commissar

You are a disgrace to the left. Stop harassing the Muslim community and get a life. Leave us a lone, we respect your Atheist views but stop trying to enforce it on us.

-

Erm what are you referring to?

-

Seriously what? You might be mixing me up with another Red ____ user but I don't recall harassing a Muslim community.

-

Sorry, perhaps I mistaken your name for another user.... My apologies.

-

Yeah, I was wondering, because what you said doesn't really describe me...

-

Also as a word of warning, I don't report people for these things but others might. Don't leave things like this unless you want to get infarctions.

Die Neue Zeit

To sum up very short, what is Caesarism?

-

It's Maoism plus independent working-class political organization minus collaboration with the "national" petit- bourgeoisie and comprador petit-bourgeoisie.

-

Why does Kaustky mention the Communism as something he opposed? I read somewhere he reffered to them as Communists, and to real Marxists as Social Democrats. By the way, what did it mean to be a Social democrat for kautsky?

-

Revolutionary Social Democracy was the merger of socialism and the worker movement. Both Kautsky and Lenin asserted this.

-
Feel free to post new ******* discussions.
-
Thanks, but What is *******?
-

Oh, never mind, the group
-
Thanks for the rep, and yes, that is what I meant. I was going to say "We oppose this type of class collaborationism where it isn't a necessity, and would not be in the interest of the proletariat as a class" but I was running short on time, as I was typing it in class
-
Cool down, comrade. He's not worth over-the-top reactions like those given to me by former board members.

Also, you might be interested in joining this group: http://www.revleft.com/vb/group.php?groupid=205
The materials there pertain to one of the e-mail attachments I sent you.
-
Yeah I know.... But comrade, I think you misunderstood my usage of the term "petite bourgeois socolialism". I was reffering to market socialism and rule by cooperatives in the first world, I was in no way saying the petite bourgeois socialism you mention for the third world was obscure or bizzare.
-
I wasn't referring to that at all, comrade. I was referring to the definition of what exactly are the petit-bourgeoisie.
Rhetorically, to what extent is the entirety of "capital property" the "means of production"?
-
Moving further away from councils? That's a good sign, comrade!
Yes, it's been quite a while since I've dumped the council fetishism
-
Calm down, comrade. You need to learn to combine scathing critiques with diplomacy in dealing with tendencies you disagree with. Take my instances with left-coms as a constructive example.
-
What are you referring to?
-
What's your opinion of Amadeo Bordiga? (And, note, if you oppose his tactics, what of his style of writing and his overall take on Marxist thought?)
-
Did you read my CSR commentary critiquing Bordiga? It's in Chapter 5 of that pamphlet:
""Social-Abolitionist" Enemy of Proletarian Democracy."
-
I can't find it... Link?
-
Nvm, found it.
-

Care to join the single-party state discussion in Politics, comrade?

-

Feel free to join this group for more discussion: http://www.revleft.com/vb/group.php?groupid=948

-

After all this time, comrade, you're still puzzled about the "revolutionary" (non-)strategy of the non-Bordigists on the "communist left"?

-

I've always been one to think they were weak and lost in correspondence with the 21st century, but I don't read their newspapers or whatever

-

1) TWCS doesn't just scrap bourgeois class rule, it liquidates the bourgeoisie as a class altogether. State-capitalist development doesn't need bourgeois parasitism at any level.

2) Lukacs is to be avoided big time regarding strategy. His attribution of "orthodox Marxism" to Lenin and the Comintern, and excessive "criticisms" of Second International Marxism, is ridiculous.

3) I certainly agree with you regarding the "upheavals" in Eastern Europe.

-

State Capitalist development in non industrialized countries, or otherwise, would be of necessity. Of this, I can fully concur.

-

Comrade Ghost, the Bolsheviks did have an alternative, a policy in between NEP and Stalinist development that would have cast the remaining "national" bourgeoisie aside, real "state-capitalist monopoly" (by this, I imply my meaning of operating with market prices and indicative planning).

Could it be said, perhaps, that the People's Democracies were more economically advanced than NEP Russia?

-

What's your take on dialectics, and to what extent does it make a considerable impact on the several theoretical progresses you've put forward?

-

I'm not a dialectician or a histomat guy. Dynamic materialism isn't really well developed as a philosophy, but I go by that one.

-

That strikes me as somewhat odd, though. Were the early revolutionaries of the 20th century (Namely Kautsky) not some of the most firm of materialists among the Marxist crowd?

-

Kautsky's "dialectic" was called superior by Lenin, but he didn't use it as much as the unholy trinity of Gramsci, Korsch, and Lukacs.

-

I don't know. For me, I'm largely a Dialectic in the metaphysical sense. I do agree that it can't be used too heavily in regards to strategy but using Dialectics to analyse several historical phenomena is a key tenet of Marxism. Of course the nonsense of using it intentionally (Basing one's strategy on it) is contradictory to Materialism, after all, the point is that dialectics exists excluded of will, no? Anyway, your views don't really conflict with either Materialism or Dialectics, Anyway.

-

You know, DNZ, I've been thinking. Remember when we had that disagreement over whether the proletariat needs volunteers to organize? The more I've been reading on the subject, (Via Kautsky, And Lenin) I've been

inclined to come to the conclusion that you were right. Kautsky recognized that the Proletariat requires members of the Bourgeois intelligentsia to reach it's fullest stage of class consciousnesses. Not because they are "Dumb", but because the Bourgeois Intelligentsia is the heart of the sciences in capitalism, and naturally, many would be inclined to be Marxists for scientific reasons. It's this scientific understanding that the proletariat requires, as most are not connected with the Intelligentsia and the sciences.

-

Um, you're misinterpreting Kautsky. The working class needs volunteers from its own ranks, not bourgeois intellectuals. Here's the Kautsky quote again:

The vehicle of science is not the proletariat, but the bourgeois intelligentsia; modern socialism arises among individual members of this stratum and ***then is communicated by them to proletarians who stand out due to their intellectual development****, and these then bring it into the class struggle of the proletariat where conditions allow.*

In other words, the key role here is played by educated workers.

-

"So yes, a proletarian revolution is inevitable, in times of crises."

No, they are not, comrade! You're staking too much betting money on crisis theory. Other alternatives are accumulation by dispossession and more barbaric alternatives.

-

But what of the likes of Lenin, or even Kautsky himself? (none of which are proletarians). And in regards to my stance on inevitable proletarian revolution: It doesn't mean that we sit back and watch. It means that our own engagement in itself, signifies people like us are inevitable. Saying this definitely has no impacy on revolutionary strategy, it's more of doing away with the saying that all

communists must be such for ethical reasons.

-

Also Marx, Engels, etc. ? Were these fellows all not members of the Bourgeois intelligentisa? (Note: Despite how confusing this sounds, the Bourgeois intelligentsia doesn't necessarily have to adhere to Bourgeois thought, and isn't usually a component of the Bourgeois class).

-

This is what I was reffering to (partially)
http://www.marxists.org/archive/kautsky/1903/xx/int-work.htm

-

The answer to your RSDLP point lies in the contrast between the mainly non-worker exiles and the overwhelming working-class domestic underground. The latter brought socialism into the class struggle of the Russian proletariat.

As for Marx and Engels: http://books.google.ca/books?id=8AVUvEUsdCgC&pg=PA86&lpg=PA86&dq=%22begins+and+ends+with+marx%22+lars+lih&source=bl&ots=5j4o9suKZk&sig=FMP8j_tV-_r5uqCoxvzn9jcECoc&hl=en&sa=X&ei=2CznT6rRJ-mQ2AWxkNzZCQ&redir_esc=y

-

Well yes, *of course* only the proletariat can introduce class struggle, ideologies like communism, etc. My point was that in regards to the several sciences that may be necessary, the Bourgeois intelligentisa may be very necessary (Marx, Engels, Kautsky, Lenin, etc.). After all, was it not Kautsky who aimed for the merger of Marxism and the Worker's movement, which had previously been divorced? Did this not account for, when the proletariat received a massive blow in the 1990's, the fact that Marxism also took a blow in the universities, etc.?

-

In that case, you've got the wrong class background. "Non-worker intellectuals" would be more accurately, since Marx, Kautsky, Lenin weren't bourgeois. Only Lassalle and Engels might qualify. Today's "non-worker intellectuals" can be of the coordinator or petit-bourgeois varieties.

-

Oh.. Yes, that's what I meant. Bourgeois intelligentisa, in the context that I was using, aren't necessarily Bourgeois, but culturally can be. My mistake.

-

What do you make of democratic centralism

-

I could refer you to my earlier pamphlet, since I wrote extensively of DC there.

-

Comrade, I don't know how "nihilist communism" and Nihilists ended up in your group membership profile, but I'm

not sure you belong in either group.

-

Ah. You see, more than a year back I was interested in Nihilism (Keep in mind I had just renounced my religious views) so I joined the group. I consider Nihilism, politically, exceedingly immature. Nihilism itself is an ethical framework, to an extent, in that it's incompatable with a Marxian conception of Ethics and Morality. For Nihilists, they exist as a form of "oppression", but this conception of "oppression" is already an Ethical conviction. To us Marxists, morality exists in accordance iwth different material conditiosn, as a reflection of the interest of different classes. So it's important that we recognize that a proletarian morality exists, though, we should still,

-

as strict Marxists, recognize that this existing morality is superstructural, interchangeable, and, furthermore, unquestionably subjective. We must not drown ourselves in morality, but we should understand the dynamics of it's material origins, and therefore, when we speak of Revolutionary strategy, and partake in propaganda campaigns, etc. To an extent it is necessary (Again, though we should understand it's origin, it's rhetorical nature, etc.).

-

Put up or shut up, indeed, comrade. [Not aimed at you, but kudos for this, which I think was the gist of your post.]

-

You to BMH: "Laugh if you will, we do exist and sooner or later this return to it's foundations will have to be realized or Marxism will perish."

BMH to you, perhaps: "Let it. Marxism: the last refuge of the bourgeoisie."

Don't be surprised, since ironically he's so into crisis theory. I know you're sympathetic with it, but it's overrated, and if emphasized enough it can very well be "Marxism for the bourgeoisie."

-

Although I am far from surprised by Black Magick Hustla's opposition to Orthodox Marxism, he has brought up several allegations against you which I can only hope are nothing short of slanderous distortions of what your actual position constitute as. According to BMH you have demonstrated theoretical support for collaboration with the police against Anarchists, and labor cuts on behalf of the bourgeois state. And while I will do nothing but ignore his allegations on your support for forced labor for counter revolutionaries (something which I am indifferent towards), these allegations are of quite a serious nature.