

Marxism

Capitalism = generalised commodity production

Marx describes capitalist society as "a society where the commodity-form is the universal form of the product of labour, hence the dominant social relation is the relation between men as possessors of commodities". ... commodity production is generalized and becomes the typical form of production."

Taxation - gotha program

"Let us take, first of all, the words "proceeds of labor" in the sense of the product of labor; then the co-operative proceeds of labor are the total social product.

From this must now be deducted: First, cover for replacement of the means of production used up. Second, additional portion for expansion of production. Third, reserve or insurance funds to provide against accidents, dislocations caused by natural calamities, etc.

These deductions from the "undiminished" proceeds of labor are an economic necessity, and their magnitude is to be determined according to available means and forces, and partly by computation of probabilities, but they are in no way calculable by equity.

There remains the other part of the total product, intended to serve as means of consumption."

3 differences between 21 century capitalism and feudalism

1. The mode of production to Marx was the physical aspects of it the means of production back then were mainly agricultural and now they ran on factories
2. generalized commodity production so back in feudalism you would have serfs who would work on their plot and then they would go and work on the Lord's plot and they would take the the products of the the serfs labor the nobles would and then they would answer to a higher authority
3. Is generalized wage labor so what Marx meant by wage labor is basically the market that's created for the subsistence of the working class but that wasn't a thing with feudalism because in feudalism they would spin their own clothes and produce their own food and stuff like that
4. Governance of production, according to how do I put this basically where it is the most profitable so rather than hey you know our Lord has demanded of us that we produce X amount of clothes or work on a farm X amount of hours everything including the means of production is now a commodity everything is a commodity

In order to have class distinction you have to purchase means of production and labour power.

- Division of Labor Creates Alienation (Commodification)

- While it increases productivity and efficiency, it turns people into replaceable cogs; the individual cog itself is not important, but rather its benefit or role in the machine.
- A person's no longer feels pride in their work; rather than the (pure) purpose of serving a human need, it is perverted by commodification. Before, one has full autonomy over themselves, and their work is freedom in expressing their individuality.
- However, commodifying one's work implies social relations; when a person's work is for someone else, they are being dominated by that person and are doing it for the wage as a means of subsistence, as opposed to free expression. One must work, not for themselves or to fulfill a need, but to provide capital for the capitalist.
- Exploiting Labor (Profit Incentive, Surplus Value)
 - When workers seek wages from corporate masters, a portion of their labor value is taken/appropriated/stolen
 - The capitalist want to seek as much returns as possible, so the have an incentive to pay lower wages to workers.
 - Thus, in a system where labor is rewarded via a wage, workers sacrifice their time for little (not the full potential of that labor) in return. Surplus value is withheld from workers by the capitalist, who now owns the means of production.
 - This wage a worker receives in return for their time and labor keeps workers chained to it in order to live/survive.
 - Only living labour can be exploited. Therefore all surplus value and all profit comes from living labour
- Declining Rate of Profit.
 - Capitalists want to compete by selling cheaper commodities by using machinery which is very efficient at its work; produces more in the same time as hiring human workers.
 - This entails that wages have to be cut further, since capital is spent on that machinery.
 - But the value of the commodity goes down (and thus profits), as less labor is used in producing it (Marx says value comes from labor - objective notion of value).
 - This leads to a contradiction; capitalists are not profiting as much, as the difference between the price of commodity and costs of production becomes smaller, and even inverse.

Religion - <https://www.smashwords.com/books/view/706038>

Ethics - <http://www.massline.org/Philosophy/ScottH/MLM-Ethics-Ch1-2.pdf>

Proletarian morality is based on, and expresses, the class interests of the proletariat. Now of course the proletariat, like all classes, has various kinds of interests, some more basic than others, some just momentary, others long-term, etc. Naturally the most basic interests take precedence over the less important ones. For the most part the most basic class interests of the proletariat, like those of every class, are those concerned with the material well-being of its

members. The proletariat has, in short, basic interests in food, housing, clothing, health, transportation, education, and so forth.

The satisfaction of material interests such as these, and other more abstract interests as well (such as freedom, friendship, security, etc.), depends upon the socioeconomic system which exists, the nature of the prevailing class relations, and so forth. It is an objective fact that capitalism, and class society in general, cannot satisfy the material and other interests of the proletariat, and therefore the basic interests of the proletariat—and hence proletarian morality—require it to overthrow capitalism and abolish all class exploitation

Marxism:

- Division of Society into Social Classes
- Alienation of Work
- Capitalist exploitation (through Surplus Value)
- Revolution is inevitable
- Communism is the end stage of society
- Seizing means of production

Lennism:

- Dictatorship of the Proletariat
- Democratic Centralism
- Vanguard Party
- National Self Determination

Stalinism

- **Socialism in one country**
- **Collectivisation**

Maoism:

- Having a Cultural Revolution
- People's War
- New Democracy
- Mass Line
- Theory of Contradiction
- Three Worlds Theory

Juche:

- Ten Principles for the Establishment of a Monolithic Ideological System
- "Great Leader" theory
- The "masses"
- Songun

Marxian economics concerns itself variously with the analysis of crisis in capitalism, the role and distribution of the surplus product and surplus value in various types of economic systems, the nature and origin of economic value, the impact of class and class struggle on economic and political processes, and the process of economic evolution.

Richard D Wolff example of transactions not involving markets:

If at the next thanksgiving dinner your father said to you can you take out the rubbish and you said "sure father that would be 4\$" In that act of demanding 4\$ you are making the effort to introduce into the family's distribution system the market and to that the father will give you a lecture "that is disgusting in this family we love each other and we give each other as a result of the love we feel! What you just did was to negate the love by demanding payment" What your father is saying that love and markets are incompatible institutions inside the family we marxists clap and say outside too!

Money

Marx held that metallic money, such as gold, is a commodity, and its value is the labour time necessary to produce it (mine it, smelt it, etc.). Marx argued that gold and silver are conventionally used as money because they embody a large amount of labour in a small, durable, form, which is convenient. Paper money is, in this model, a representation of gold or silver, almost without value of its own but held in circulation by state decree.

What even is the law of value?:

In essence, the law of value is a theory developed to explain the origin of value and it's behavior in Capitalist society. As Capitalism is a social relation, it follows that the law of value is primarily an analysis of social relations. The value by which goods exchange itself is only a social construct - if you take an object with market value into the wilderness, does it still have a market price? An exchangeable value? How could it, there's no one to sell it to. The law of value does not posit some idealized society to be realized through conventional political action like say classical liberalism or anarcho-capitalism. All Marx, and Engels for that matter, did were look at what has happened in history empirically, look at the society they live under empirically and then explain why it worked the way it did, predicting what it will lead to in the future. There is no moral concern involved, and as such when Engels looks at slave society for example from 3000 years ago, he never talks about them as a moral evil of any kind and in fact condemns those who do – he, as well as Marx, is only concerned with what brought them into being and how it lead society to serfdom. With Capitalism, the point is not that it is evil and must therefore be opposed, but that it is volatile and will collapse. So, the law of value is in essence an explanation for the workings of the Capitalist mode of production based on empirical data examined through a philosophical lens. There are however many, many aspects to it that all tie into one another in complicated ways. We will not be covering all of them, and the ones we do cover will hardly be done justice. As such, if you're serious about understanding the law of value, and by extension Marx, it's imperative you read him.

Commodities and Capital:

It's best that before we get further into things we define two commonly used terms in the theory – Commodities and Capital. A commodity is simply a good that is produced specifically to be exchanged for a profit. Capitalism as a mode of production is this kind of production – commodity production – generalized and perpetuated to the whole of society. Money is the universal commodity that is used as a medium for representing exchange values of all different commodities, going by the classic

understanding of Marx. This definition today might be expanded to accommodate the fact we're no longer on a gold standard, but as already stated we're trying to keep things simple here! Capital under the law of value is money and resources used to make more money, or more exchange values. The money invested into buying more raw material, the means of production themselves, the wages, these are all used as capital in commodity production, as they serve the purpose of creating value. Under Capitalism, the pursuit of capital accumulation is an end in itself. Like value though, capital itself isn't anything tangible, it's a social construct. Tools used to make things are always tools regardless of where they are, but it's only under specific social conditions – the relations of commodity production – that these tools fulfill the role of capital.

Value:

There are three types of value in Marx's theory – use value, exchange value and market value. These are all distinctly different but all related. The last two are most important, as they are actual quantitative values, while use value is more abstract. For Marx, something has use value if it's useful to society in some way – that's it. He isn't concerned with what society considers to be useful, or why they do, just that they do. Every commodity produced under Capitalism has, to some degree or another, a use value, because otherwise it wouldn't be produced. However, this use value does not determine the price of the commodity produced. The commodity also has an exchange value, defined as the ratio with which this one commodity exchanges with all other commodities – for instance, one ten cars to one house, three books to five grains of rice. Market value then, otherwise known as price, is this ratio expressed in the form of money, after fluctuations in supply and demand are factored in which we'll delve into later. It's obviously a lot easier to just know one price of something rather than ratios for every commodity you're interested in. So it's the exchange value that gets translated into a market price, rather than any kind of use value. This is important as it's one of Marx's main contradictions of Capitalism, however we won't be exploring its consequences here. What determines exchange value then? The labour time that goes into producing the commodity.

the exchange-value of a commodity is proportional to the socially necessary amount of labour time to produce the commodity.

Labour Time:

This point is often one that receives the most scrutiny from Marx's critics, so perhaps it's worth setting aside some time to justify labour being the source of exchange values in society. There are two lines of reasoning Marx used here – firstly, take any two commodities, say gold and wheat. Their exchange values are expressible in ratio's of each other, so maybe three bales of wheat to five bars of gold. This is really expensive wheat but bare with me. What we're then asserting from that, perhaps without realizing, is that these two quantities, in order to be equal to one another, must then be equal to some third thing independent of both. This sounds weird, but in a mathematical context it makes sense. Take two equations, $5+5 = 20/2$. These two equations are equal, but only because we know that they both individually are equal to 10. How about a geometric example – the area enclosed

by a rectangle can be expressed in a certain number of right angle triangles, but this is meaningless without first knowing how you attain the area of a right angle triangle (half the width times the height). So, returning to the commodities, it then logically follows that the value of each individual commodity, if they can be expressed as ratio's of one another, must therefore be equal to some third value. Why this third value is labour Marx explains as clearly as possible:

“As the exchange values of commodities are only social functions of those things, and have nothing at all to do with the natural qualities, we must first ask: what is the common social substance of all commodities? It is labour.”

That's not to say all labour, however. Not all labour produces exchange value – only labour that produces use value, otherwise known as social labour. The exchange value of a commodity for a society is determined by the average time it takes society to produce the commodity. As such, if you personally take fifteen minutes to produce a commodity that society can produce in ten minutes on average, the commodity you've produced does not count as having any additional value, and still sells on the market based on the exchange value attained by the average labour time. This average labour time to produce a commodity is referred to as the socially necessary labour time, and it's usually the task of private producers to try and produce under this socially necessary labour time to properly compete on the market. The higher time it takes society on average to produce something, the more valuable it becomes, as it's harder to obtain in a given quantity. If however technological advancement halves the time taken to produce a commodity, it's exchange value likewise drops as it's much easier to obtain the same number of commodities than before.

Supply and Demand:

Supply and demand are often the be all end all by a lot of people in regards to how price works, but imagine for a moment an economy where it literally is just supply and demand that give us the prices of commodities. Well, as you'd expect, when there's a higher demand than there is supply, competition among buyers is higher than it is among sellers and prices rise. Likewise in the opposite case, when supply is greater than demand, competition among sellers causes the prices of commodities to fall. But now the question is raised,. With just this information alone, how can we say what a large or small profit is? Well suppose that we now know that each commodity costs £100 to produce. The first profit is now modest, the second large and the last astronomical. Thus it becomes clear that it's the cost of production that provides the set point by which the relative magnitude of profit is based. This set point can be considered the equilibrium point of the supply and demand, the point by which supply and demand fluctuate around. This equilibrium point is the exchange value of the commodity, so the market price is the exchange value represented in money with also any fluctuations from the equilibrium point included. However, this distortion from the exchange value does not only come from supply and demand, but also things like marketing, branding, culture etc, which all too would provide meaningless alterations on price without a set point. It is in between the cost of production and the market value that all of these distortions are located, and without any of them, products would be sold at their cost of production. The question then follows, assuming an equilibrium in supply and demand, what is the origin of profit if commodities sell at the cost required to produce them? Well that's explained by wage labour.

Wage labour:

A fundamental aspect of Capitalism is that there is a class which must sell their labour power on the market in order to sustain themselves, as they have no means of production themselves. Under pre-capitalist economic formations, even while there could still be classes, most people would own their own means of production with which they could directly produce for themselves their means of subsistence. The means of production under Capitalism however are owned by a minority in society, the Capitalists. This new arrangement, historically specific to Capitalism, was established through what's referred to as primitive accumulation – essentially the forceful appropriation of tools and land from the peasants to the ruling classes of the time, which have then over the centuries been exchanged around between different Capitalists. As the working class now has no means of production for themselves, in order to sustain themselves they must become employed by someone who does own means of production and receive a wage for their labour. However, labour itself is not something tangible, and cannot be sold, so instead workers sell their ability to labour, referred to as their labour power. Here, labour power is treated as a commodity – a good to be sold. Like any commodity then, it has a cost of production, and this is just the cost of subsistence for the worker providing the labour. However, labour power is a very unique commodity, as it directly involves human interests and therefore is subjected to attempts to raise the value through acts of class struggle, like for example strikes. At its most basic, wages cover food, rent and transport, however in first world countries where there have been many decades of class struggle, this baseline cost of subsistence has been risen to include more and more luxuries, which is why Capitalists have been forced to start purchasing labour power in third world countries where this dynamic of class struggle for higher wages has not yet played out. As we've established, workers sell their labour power, and they do so in measurements of time. For instance, they may exchange twelve hours of labour power for a wage that covers their subsistence. The Capitalist then has this full twelve hours to extract as much value from the worker's labour power as possible. From the point of view of the Capitalist, they invest the capital of raw materials, wages and tools, ie all the money that will go towards creating more money. In order to make a profit, they must first recover all the invested value in production, and then all value created by labour after this point of breaking even is considered a surplus. As such, enough commodities may have been produced to cover the cost of investment at only eight hours of labouring, however the worker has sold their labour power for twelve hours, making these last four hours dedicated to creating surplus value that is retained by the Capitalist. As such, the worker produces more than what they are paid in wages, and are exploited. So, to summarize, the origin or profits are the surplus labour extracted by workers after they have paid off their own wages.

“Markets supply what people afford not demand”

Minimum wage increases overall wages and purchasing power which increases revenue for businesses allowing them to higher more workers

Marx again in Critique of the Gotha Program “within a society based on common ownership of the means of production, the producers do not exchange their products; just as little does the labour employed on the products appear here as the value of these products, as a material quality possessed by them, as in contrast to Capitalist society, individual labour no longer exists in an indirect fashion but directly as a component part of the total labour”

This extract from a great little Japanese essay called 'The Law of Value and Socialism' explains what I'm getting at here:

"In a socialist society, the labor-power of individuals is placed under the management of society, in some manner or another, so the labor that is the expenditure of this labor-power is directly social labor, having a social character from the outset. Therefore, needless to say, there is no need, as in the case of the commodity producer, for a product to assume the material mediating form of value in order to become social."

"The law of value can only arise in a society where the linkage of social labor is carried out through the private exchange of the products of private labor." In the case of socialism, however, there is no such exchange of products. No individual has things of equivalent value. This is because already "no one can give anything except his labor"

For example, no individual possesses anything akin to a product of individual labor. The products are directly social products, and no individual has a product for exchange. What can be given is only their own labor, and what they can possess is merely the given individual means of consumption distributed by society. 'workers should own the fruits of their own labour', rather society owns the fruit of societies labour. Because of this, it is impossible for products to be exchanged, and if it is impossible for products to be exchanged, it is impossible for the law of value to exist in that society. Products do not need to take on the social attribute of labour in order to be social and relate to society anymore, so value loses all purpose.

In summary, lower-phase Communist society is a classless, stateless society where labour is directly social and goods are not exchanged, but rather produced directly for the needs of society. The real difference between lower-phase and higher-phase communist society is essentially only the distribution of goods themselves. Under lower-phase Communism, labour vouchers are used to distribute based on labour contributed to society, while in the higher-phase goods are distributed based on need alone. The mode of production has not changed in either society, just the way that individuals access societies common stocks, bought about of course by resource abundance.

There seem to be some people that think the abolition of private property of individuals itself is the abolition of Capitalism, and that if the means of production are owned collectively by a workers state then that constitutes some form of Socialism on it's own, even if commodity

production and wage labour still take place – the USSR is a prime example of this. Marx, however, doesn't think this at all. In fact, he explains how Capital itself can eliminate individual private ownership, and form what he called 'Capitalist collectives', where the Capitalists are not as much owners as they are functionaries of capital. Eventually under Capitalism, the accumulation of capital can reach such a point that it takes the form of a single capital in the hands of a single capitalist, however this single capitalist can very much take the form of a state, or as a collective of associated Capitalists, leading capital to be freed from individual private property, creating directly social capital that retains all of its contradictions. I bring this up because a talking point about the USSR not being state capitalism is often that the USSR had no private, only state, property, but this is not in contradiction with Capitalism at all – as I already explained, the private property of individuals has historically been how Capitalism has emerged out of Feudalism, but this is not the only property relation that can take place under a Capitalist mode of production. When Marx speaks of private property, he is speaking of class property – any property used to expand capital and produce commodities, under Capitalism at least. In 'The Civil War in France', Marx writes

"The Commune, they exclaim, intends to abolish property, the basis of all civilisation! Yes, gentlemen, the Commune intends to abolish class property, which makes the labour of the many the wealth of the few!"

The USSR had currency, wage labour and most importantly commodity production, as admitted by Stalin in 'Economic Problems of the USSR'. Focusing on commodity production for a moment, Stalin believed that the route the USSR should take to abolish commodity production would be to move to essentially a barter economy. Here's a quote from the book to show what I mean:

"But it must be introduced unswervingly and unhesitatingly, step by step contracting the sphere of operation of commodity circulation and widening the sphere of operation of products-exchange. Such a system, by contracting the sphere of operation of commodity circulation, will facilitate the transition from socialism to communism."

However, this shows a very basic lack of understanding for Marxist theory. Marx talks about about how barter exchange, what Stalin is advocating a move towards, is only the early form of commodity production and exchange, before currency has become wide spread. In A Contribution to the Critique of Political Economy, Marx clearly states this.

"Direct barter, the spontaneous form of exchange, signifies the beginning of the transformation of use-values into commodities rather than the transformation of commodities into money."

And I think what Stalin is doing is summed up beautifully in that Japanese essay I referred to earlier:

"The death of the law of value is the elimination of all commodity circulation, including the products-exchange system. Stalin intends to speak of the death of the law of value but in fact is speaking of its life."

So, not only did the USSR have commodity production, but even without the revisionism, it would had taken no steps towards abolishing the law of value, the prime requisite for the establishment of Socialism!

Furthermore, the USSR had no form of labour voucher system. They still had a currency, which Marx explicitly says would not exist in a Socialist society in Capital vol 2:

"The producers may, for all it matters, receive paper vouchers entitling them to withdraw from the social supplies of consumer goods a quantity corresponding to their labour-time. These vouchers are not money. They do not circulate."

Labour vouchers "proof that labour has been done"

"they don't circulate they are destroyed on use so therefore they don't accumulate"

For example "Let's say you take 1 hour to produce 10 chairs and it also takes 30 minutes to produce 1 table so in exchange for that 1 hour of producing 10 chairs you can take out two tables"

Reductions for the work place:

Replace Raw materials and used up means of production

Save for future expansion

Save for covering potential unforeseen accidents

Administration not directly related to production

"The worth of any proceed of labour is not 'determined' but rather calculated for it's objective value. This is based on the labour time that has gone into it. Socially necessary labour times (the average time taken for society to produce something) are compared, like in the example with chairs and tables, to determine the ratio at which you can exchange your produce for other goods.

These calculations are not done by a 'state' as such, as socialism is a stateless society in the Marxist sense (as it has no class), but rather a body of sorts, essentially the remnants of central planning from the transitional phase towards Socialism. This body, like the central planning, is under strict democratic control from society. "

Karl Marx as a way of dealing with immediate and temporary shortages upon the establishment of socialism. Marx explained that this would be necessary since socialism emerges from capitalism and would be "stamped with its birthmarks". In Marx's proposal, an early socialist society would reward its citizens according to the amount of labour they contribute to society. In the Critique of the Gotha Programme, Marx said:

"The individual producer receives back from society—after the deductions have been made—exactly what he gives to it. What he has given to it is his individual quantum of labour. For example, the social working day consists of the sum of the individual hours of work; the individual labour time of the individual producer is the part of the social working day contributed by him, his share in it. He receives a certificate from society that he has furnished such-and-such an amount of labour (after deducting his labour for the common funds); and with this certificate, he draws from the social stock of means of consumption as much as the same amount of labour cost. The same amount of labor which he has given to society in one form, he receives back in another."

Anarcho capitalism:

"If you cannot afford private security you are open to having any crime of any sort inflicted on you with the persecutor getting away from you"

"Without a state or any way of people to make decisions as a collective everyone will be at the feet of corporations"

"Why would corporations not exploit vulnerable workers by making them work extreme long hours at the threat of losing their job"

Hey we are a new private security company that would love your business
oh can you offer more protection than my current service?
well seeing as we are small no,
because its about my private property I would not risk it for the future that you might be more beneficial"

"The ability of google to influence elections all over the world is that harmful?"

"Freedom includes a select group of people who can do whatever they want, freedom ends when it limits other people's freedom and it prevents it for the majority of people"

"What happens in a market crash and how will you deal with inflation?"

"Markets are unpredictable"

"Yeah lets leave this assuming that it will get better has been proven to not work compared to intervene"

"Who would run border control?"

"how there wouldn't be markets for human trafficking / child-molestation in a totally unregulated market."

"Do you think that wellbeing is important in a society?"

"the market is the most efficient way of allocating resources"

https://www.reddit.com/r/communism/comments/94bffx/refuting_capitalism_works_and_communism_doesnt/

<http://www.poverty.com>

<http://www.unwater.org>

<https://www.who.int/en/news-room/fact-sheets/detail/immunization-coverage>

<http://www.chop.edu>

<https://www.nytimes.com/2000/11/23/world/price-of-safe-water-for-all-10-billion-and-the-will-to-provide-it.html>

<http://news.bbc.co.uk/1/hi/health/7828901.stm>

1. it's a leftist cliché that poor countries don't have business regulations. If you map economic freedom to wealth you'll find that highly controlled economies are poor and freer countries are wealthier.
 2. With regard to regulations, the same externalities are caused by the state, so less government is still the answer. On pollution, one example is the US government being the worst polluter in the world.
 3. On the labor movement and state intervention being responsible for safer conditions, the 8 hour shift, end of child labor etc, the argument is that the 8 hour work week came about because of an increase in productivity. They could pass laws all day long but if people weren't productive enough to do all the work in 8 hours it doesn't matter.
 4. Any concern for working conditions can be dismissed because if you find you're working for Dr. Evil you can just get a different job. When the marketplace isn't the property of the state that's not an issue.
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1. If we look at what's happening globally, we can watch multi-national corporations extracting resources (including labor) abroad for a fraction of what they're worth. Once the local economy has risen, they pull out into the next area decimating the work-force. These populations are kept in poverty - in part by the private sector.
 2. Pollution is an issue that all anarchists must face. Global warming is a world-wide disaster that in order to be solved must be coordinated by a global movement. The easiest way would be a form of centralization. I feel as though both anarcho-capitalism and anarcho-syndicalism are poorly equipped to combat the issue. Yes - government needs to stop polluting if it is, but a free market-system is too decentralized and quite frankly slow to make the change fast enough.
 3. This is bullshit. I would ask them why the average work-week as extended (now to 48 hours) over recent years even though our productivity has sky-rocketed. I would point out that pre-agrarian societies had/have work-weeks that can sometimes halve ours. I would ask them to show evidence supporting their claim. I would ask them how even if that were true - why it wouldn't matter if we passed and enforced laws. It seems like a hit in productivity is warranted. I would ask them where their "productivity magic-line" is. I would ask them what it affords people and why. I would ask them why slavery does not have the same line (is it because slaves cannot find new jobs with those benefits, and so cannot pressure capitalists to change? If it's up to the proletariat then what is this nonsense about productivity?) I can go on and on and on.

4. This is my largest problem with laissez-faire. This is not the case. A communist would harp on about the reserve army of free labor. Furthermore, when the market-place isn't owned by the state then natural monopolies spring up. There quite literally IS nowhere else to move to. That's in micro econ 101. This does ring true when looking at legislation like NAFTA, though. The U.S. has kept the U.S.-Mexico border semi-porous in order to select when labor may come over, and has resulted in hamstringing the Mexican economy.

Market based prices:

<http://www.independent.co.uk/news/hea...>

<https://www.economist.com/blogs/econo...>

<https://www.theguardian.com/business/...>

<http://www.cnbc.com/2014/05/28/costs-...>

<http://www.reuters.com/article/us-pha...>

<http://www.huffingtonpost.com.au/entr...>

Definitions:

Socialism:

lower-phase Communist society is a classless, stateless society where labour is directly social and goods are not exchanged, but rather produced directly for the needs of society. The real difference between lower-phase and higher-phase communist society is essentially only the distribution of goods themselves. Under lower-phase Communism, labour vouchers are used to distribute based on labour contributed to society, while in the higher-phase goods are distributed based on need alone. The mode of production has not changed in either society, just the way that individuals access societies common stocks, bought about of course by resource abundance.

Marx in Critique of the Gotha Program "within a society based on common ownership of the means of production, the producers do not exchange their products; just as little does the labour employed on the products appear here as the value of these products, as a material quality possessed by them, as in contrast to Capitalist society, individual labour no longer exists in an indirect fashion but directly as a component part of the total labour"

Marx: **"Between capitalist and communist society there lies the period of the revolutionary transformation of the one into the other. Corresponding to this is also a political transition period in which the state can be nothing but the revolutionary dictatorship of the proletariat."**

Capitalism: A fundamental aspect of Capitalism is that there is a class which must sell their labour power on the market in order to sustain themselves, as they have no means of production themselves

Communism:

The real difference between lower-phase and higher-phase communist society is essentially only the distribution of goods themselves. Under lower-phase Communism, labour vouchers are used to distribute based on labour contributed to society, while in the higher-phase goods are distributed based on need alone. The mode of production has not changed in either society, just the way that individuals access societies common stocks, bought about of course by resource abundance.

Commodity A commodity is simply a good that is produced specifically to be exchanged for a profit.
Capital

Money is the universal commodity that is used as a medium for representing exchange values of all different commodities,

Capital is money and resources used to make more money

Monopoly the exclusive possession or control of the supply of or trade in a commodity or service.

Louis Charles Delescluze/Paris Commune

György Lukács/Hungarian Soviet Republic

Rosa Luxemburg/Free Socialist Republic of Germany

Nestor Makhno/Free Territory

Kim Chwa-chin/Shinmin Autonomous Region

Buenaventura Durruti/Revolutionary Catalonia

Josip Broz Tito/Socialist Federal Republic of Yugoslavia

Imre Nagy/Hungarian Revolution

E.M.S. Namboodiripad/Kerala

Alexander Dubček/Prague Spring

Salvador Allende/Chile

France-Albert René/Seychelles

Heng Samrin/People's Republic of Kampuchea

Maurice Bishop/People's Revolutionary Government of Grenada

Thomas Sankara/Burkina Faso

Subcomandante Marcos/Rebel Zapatista Autonomous Municipalities

Salih Muslim Muhammad/Rojava

Links and sources for: "Anarcho-Capitalism Still Debunked"

Ford Pinto: <https://philosophia.uncg.edu/phi361-m...>

De Beers legal problems: https://en.wikipedia.org/wiki/De_Beer...

Examples of Planned Obsolescence:

<http://www.independent.co.uk/life-sty...>

<https://www.digitaltrends.com/computi...>

<https://www.theinquirer.net/inquirer/...>

<http://gizmodo.com/your-new-galaxy-s6...>

<https://arstechnica.com/apple/2011/01...>

<http://www.dailymail.co.uk/news/artic...>

Restoration of Capitalism: <http://www.marx2mao.com/Other/RCSU75....>

<https://www.youtube.com/watch?v=5KpS2...>

<https://chinese posters.net/themes/cr...>

LTV:

But capitalism is a system of generalized commodity production = a system where the economy centers around producing commodities for sale/exchange value.

All prior systems, and socialism, are systems of "small commodity production" (petite-commodity production) meaning that commodities exist but they are not the driving force of the society. Hence, they don't regulate production. In socialism it's an economic plan that regulates production.

So the law of value exists only in a limited form in all non-capitalist systems.

It makes no sense to try to base economic planning on value of products. The Law of Value literally determines market price in capitalism, not plans in socialism(edited)

Marxism-Leninism:

- Division of Society into Social Classes
- Alienation of Work
- Capitalist exploitation (through Surplus Value)
- Revolution is inevitable
- Communism is the end stage of society
- Seizing means of production
- Dictatorship of the Proletariat
- National Self Determination
- Historical Materialism
- Dialectical Materialism.

- Democratic Centralism
- Vanguard Party

Marxian economics concerns itself variously with the analysis of crisis in capitalism, the role and distribution of the surplus product and surplus value in various types of economic systems, the nature and origin of economic value, the impact of class and class struggle on economic and political processes, and the process of economic evolution.

<https://docs.google.com/document/d/1Gxwhh-vdeB--47HM-20cEVRC9eAMhrapbNf0Sk8VS/Os/edit#>

“Capitalism is voluntary not exploitation”

Humans are limited by their material conditions. Realistically in many third world countries unemployment means total destitution or even death. This is hardly a voluntary choice but rather one dictated by circumstances. These circumstances are created and maintained by the capitalist system itself.

In the West the situation is not as extreme but people who don't own the means to employ themselves still must seek employment from a capitalist if they wish to live reasonably well. Even in the west losing one's job can mean homelessness or going hungry, losing access to healthcare, being unable to pay for education etc.

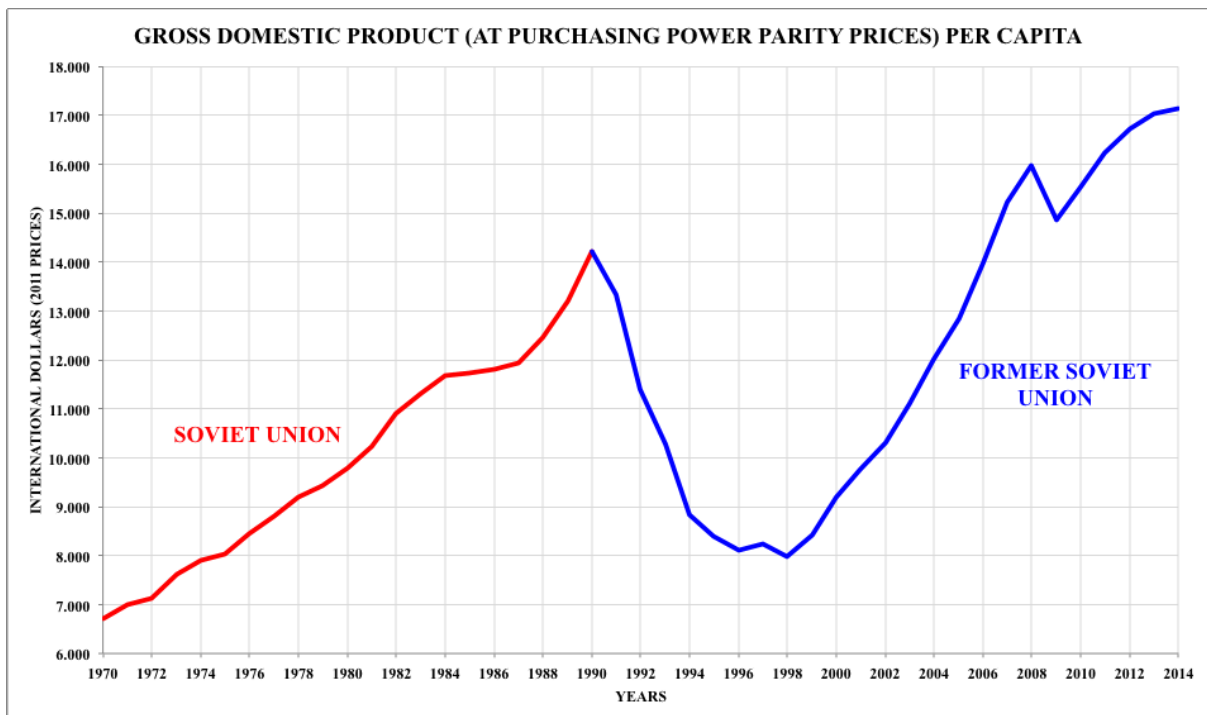
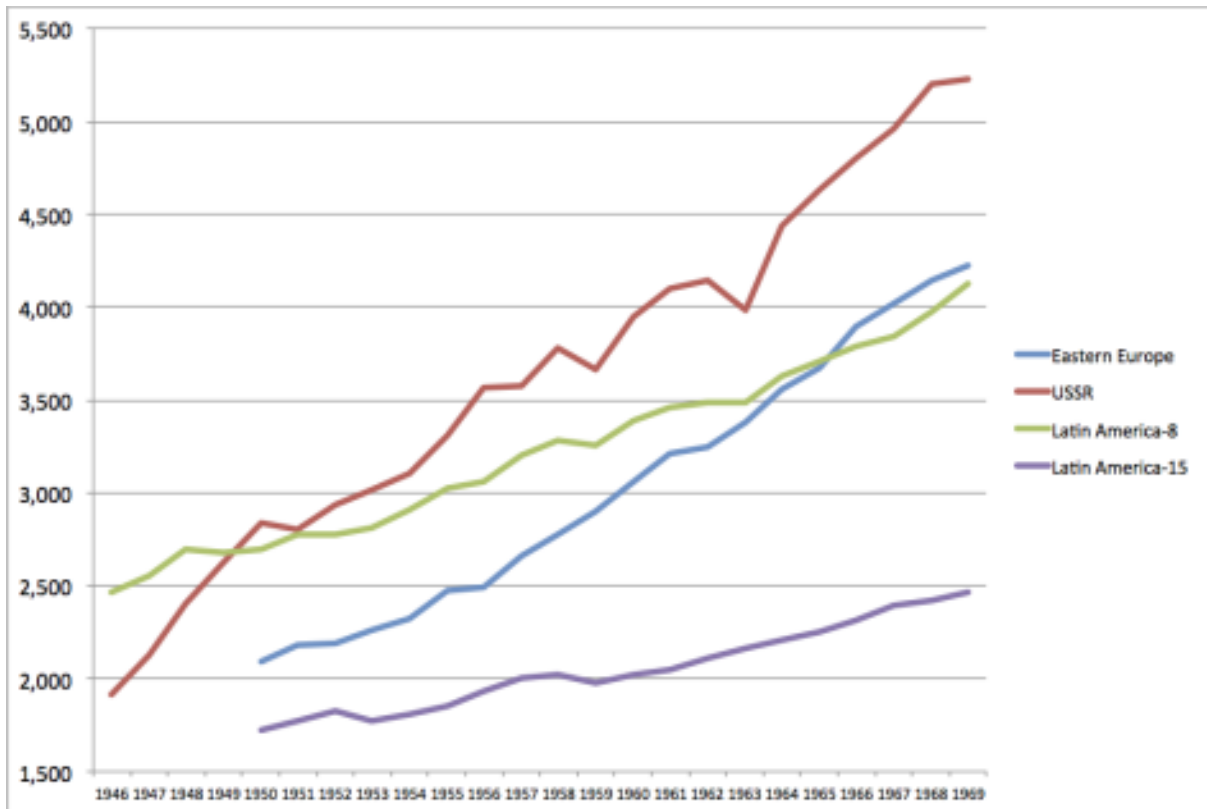
“Socialist economies don't work”

This is blatantly false. The Soviet Union, a socialist country, was the world's second biggest economy and kept growing for the entirety of its existence. Most socialist countries were far wealthier than most capitalist countries. Most people in socialism had better access to healthcare, necessities of life, education and culture than in most capitalist countries. 10 million starve annually in capitalism and 3.6 billion live on less than \$2/day.

“Socialism collapsed”

The reason why the Western capitalist countries were able to defeat the Socialist countries is complex, but the fact that Socialism was destroyed doesn't prove that it is not a superior system when it comes to serving people's needs.

Some basic Soviet GDP statistics:



Idpol

Depends what they mean by idpol. Some people think equality is idpol.

But in reality, any identity movements are idpol.

Marxism is based on economic class etc. which is an objective fact. Not just an identity. In fact its often not an identity at all.

Fascism, Christian conservatism, black nationalism etc. are identity movements.

However, Marxism supports progressive national movements, movements for equality etc which can sometimes be centered around identity, though marxism itself is not an identity movement.

Also to clarify: nations are not simply based on identity either, but 'national identity' is one aspect of a nation, which arises from objective conditions.

Bureaucracy

The real meaning of bureaucracy is this: the ussr needed managers and bureaucrats because the population was not educated enough to manage some aspects of society.

By the late 30s the bureaucracy had become less needed and stalin began efforts to reform the system. These succeeded only partially but he tried again after wwii. The situation actually became worse during the war. Stalin's efforts were outmaneuvered by the khrushchev sites

The bureaucracy was absolutely necessary in the 20s and even 30s. But Stalin took radical actions to oust them by the early 50s

1) Russia was uneducated and relied on experts, managers, bureaucrats for survival. Stalin tried to attack that group but failed. It went back and forth. Power should've been handed directly to lower social orders because the experts had served their purpose in the 20s & 30s already and were no longer needed.

2) tons of the best communists & workers died in ww2 and were replaced by less suitable people. In 1930 Stalin had proletarianized the party and it was 65% manual workers. In 1956 it was the least proletarian ever with only 30% manual workers. Khrushchev was the head of the white collars.

"why do you think the USSR's leadership drifted rightward?"

"I dont claim to be that original, but basically there's several factors why the leadership became right-wing:

1. The poor conditions in the country created a necessity for pretty strict division of labor. There was a big difference between the illiterate masses and the engineers, managers, economists and scientists. Stalin era political line said that over time this difference could be overcome by improving education of the average population and lessening economic inequality.

2. The Soviet Union felt the need to use some level of "economic incentives" along side "moral incentives". Economic incentive meant paying higher salaries for skilled work then

unskilled work. This encouraged people to study and modernize the country but also contributed to corruption. Over time this should have been diminished.

3. Centralization of power in the hands of the state and party were necessary for the Revolution's survival. But it also carried risks. This was pointed out by Mao who said that the Stalin government in many ways already became somewhat separated from the masses, although it still represented the interests of the masses, unlike Stalin's successors.

4. Stalin and the genuine Marxist-Leninists became a minority in party leadership. This is why the above mentioned dangers were not dealt with correctly. That is also why the policy of proletarianizing the party was abandoned after Stalin. This was also a mistake of Stalin's, because he failed to combat revisionism and bureaucracy despite all his efforts.

5. The reasons why Stalin's position became a minority are many, but people usually point to the massive amount of communist cadres who died in WWII. These had to be replaced with people of lesser quality. The party started to have a lot of economists and managers who were good at administering the state but didn't understand Marxism. This became the prominent feature of the post-Stalin CPSU.

That said, nobody should think that the revisionist take over of the party & state was easy. The party leadership actually voted Khrushchev out of power originally but he managed to stay in power through various schemes and by threatening military intervention. People call it the Khrushchevite coup."

Dictatorship of the Proletariat

Dictatorship of the proletariat is a form of state. Socialism is a mode of production. Linking those two is irrelevant to this discussion because you can have a Dotp and still not have a socialist mode of production. NEP Russia being a perfect example.

Besides, several countries have reformed into Socialism. This is unlikely, but it has happened. Hungary, Czechoslovakia etc.

The reverse is even more true. The USSR was not violently overthrown. It was gradually taken over by the bourgeoisie who wormed their way into the state machine. Sure, this was a political rupture but it was still gradual in its nature. Deng's power grab was also a political rupture with wideranging effects. Do I need to point out how Deng dealt with the remaining Maoists and how Khrushchev carried out de-stalinization? Are these not political ruptures? China may have a dotp. Or it may not. But it's certainly right-wing revisionist and its economic mode of production is state-capitalist.

State capitalism

1. Deng was accused of being a "capitalist roader" (supporter of a political line that restores capitalism). When he got in power he privatized most of the collective farms, ending the healthcare services and schools associated with them, allowed private capitalism and opened China for foreign markets.

= He restored capitalism. He was a capitalist roader.

2. NEP was necessary for rebuilding from the civil war and moving from feudalism to socialism. China already had a similar period, known as "New Democracy". Return to capitalism was not necessary in any way.

3. NEP was state-capitalism, preparation for Socialism. As Lenin said:

"...let state capitalism develop" (Report on the Tax in Kind)

"State capitalism would be a step forward as compared with the present state of affairs..." (Tax in Kind)

"State-monopoly capitalism is a complete material preparation for socialism..." (Impending Catastrophe and How to Combat it)

"This is not yet the building of socialist society but it is all that is necessary and sufficient for this building." (On Co-Operation)

"we shall ... in the course of several years... fulfil it ... so that NEP Russia will become socialist Russia" (Speech At A Plenary Session Of The Moscow Soviet Nov. 20, 1922)

"...create ... prerequisites... by the expulsion of the landowners and the Russian capitalists, and then start moving toward socialism..." (Our Revolution)

4. Marxist-Leninists believe in Socialism in One Country which argues that any country, no matter how poor can "start moving towards socialism" as Lenin put it. The idea that a country has to be wealthy and industrialized in order to build socialism is nothing but Menshevism and semi-Trotskyism.

5. Deng's economic policy is nothing new but a cheap re-branding of Bukharinite Right-wing opportunism. Ask yourself this. Are you Marxist-Leninists, or Bukharinite/Gorbachevite/Titoite/Dengists?

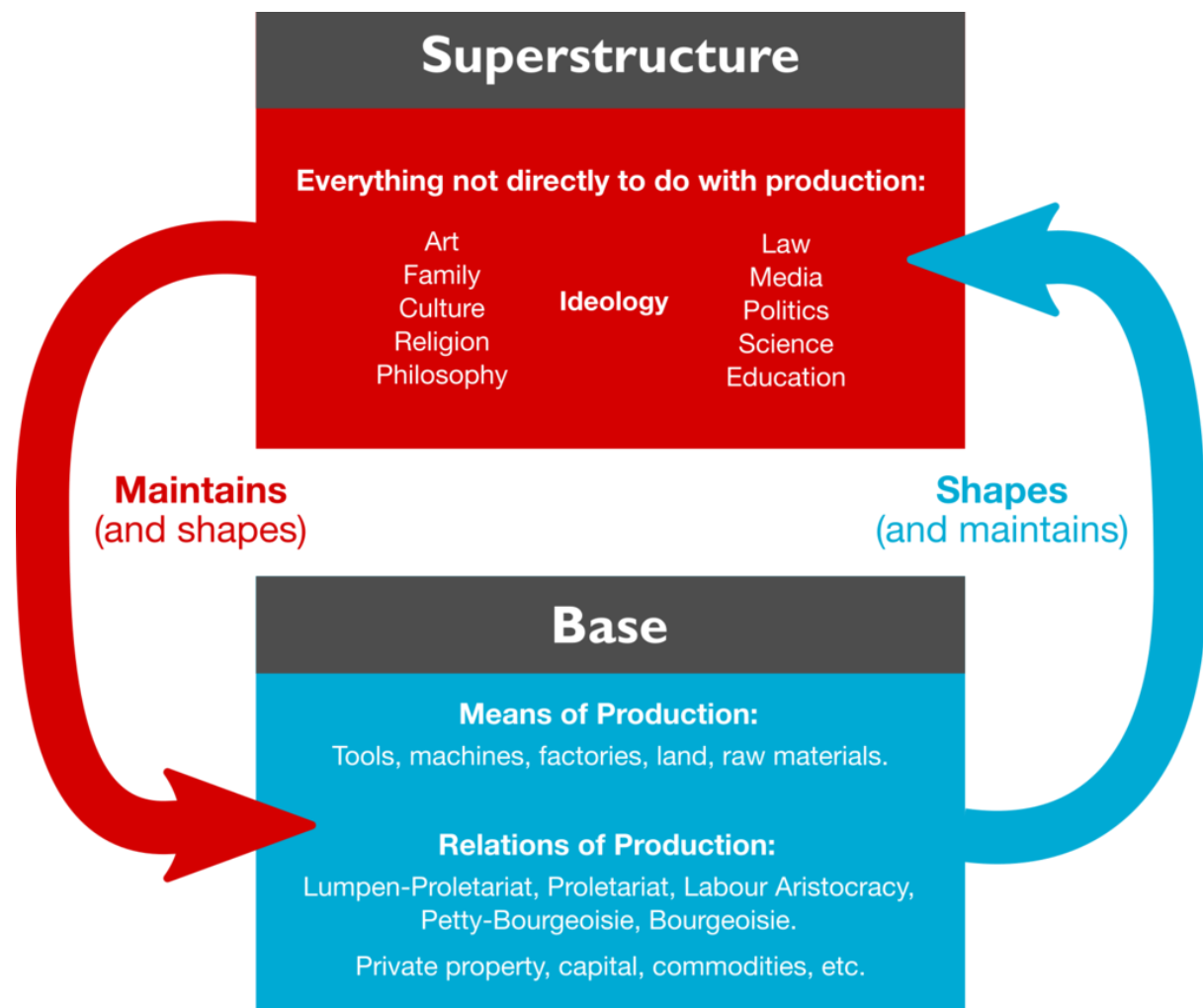
If you're a "materialist", then you'll generally be inclined to believe that your mind will disappear completely once your body ("brain") disintegrates. Thus any conception of life or reality after death is suspicious or irrelevant at best, compared with material life on this earth which is of primary importance. Since matter is constantly in flux, everything we hold dear in life will eventually disappear, our deeds will be forgotten, what we work towards will disintegrate or become obsolete. Thus the past and the future are of secondary importance, compared with the present moment. There's no point to making sacrifices in the name of principles or virtue, since those things are just arbitrary and illusory ideas, while human suffering is real and a tragedy. Thus the only value of ideas and principles is the immediate pleasure and satisfaction they can bring us - the real meaning of life is to extract as much enjoyment out of it as possible, while avoiding danger and discomfort. All these ideas will sooner or later germinate in the minds of people who think in terms of "materialism".

A typical communist party is organized like this:

- Cities or localities have party chapters (typically minimum 3-5 members)

- There are district or regional organizations which unite and coordinate the chapters. This is useful if any given region has very many chapters.

- The party is lead by the Central Committee and Politburo/Executive Committee.
- Politburo is top leadership and meets very often. Every month probably or even twice a month. They run things. Politburo members are all C. C. members too.
- The C. C. is bigger, maybe 20-30 people and meets less often. The C. C. plans things more long term and is in touch with the membership. The politburo reports to the C. C. and is under the C. C.'s authority.
- A party congress elects a C. C. every few years. Chapters send delegates to the congress.
- Parties often have other committees like women committees, youth committee, media committee etc which report to the politburo, C. C. or both.



**This moves in a spiral pattern.
The base is generally dominant.**

Market Socialism:

Core relevant sectors of socialist economy, that is to say

- 1) energy sector
- 2) housing sector
- 3) defense sector
- 4) health/medical sector
- 5) educational sector
- 6) much of infrastructure sector
- 7) vital R&D sector

should be subjected to non-market public ownership, preferably through a Sovnarkhoz type system. What is left to the markets, though, is whatever the worker-cooperatives would go on to do. Socialist markets, then, would become the nexus for worker-cooperative agency and forum for exchanges between cooperative property. In my way of thinking about 30% of the whole economy would probably be in Sovnarkhoz-type state planned management, while about 70% would be in the purview of the worker-cooperative federation.

You are right that Yugoslavia had problems and made many mistakes. I tend to view SFR Yugoslavia as a proof of concept, a starting point, rather than as a model to identically reproduce. It had a whole host of problems, yes.