

# Socialism for Young Folks

And everyone else...

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"Politics is not arguing with people you disagree with, but finding people you agree with, getting together, and doing things." Noel Ignatiev

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To those who will finish the Revolution!

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## SOCIALISM FOR YOUNG PEOPLE

Turn on the news and one can hear politicians, reporters and opinion makers accusing one another of socialism (or even communism)<sup>1</sup>. Though they never explain what they mean by those words. Often saying contrary and inconsistent things. Making it appear they do not even know what they are talking about.

So, if you want to learn about socialism the best way is to ask a socialist. We will begin by asking:

### **So, what is Socialism really about?**

Socialism is the name given to an economic system where the means of production (how goods are made) and distribution (how goods get into the hands of those who need them) are all socially owned in common (cooperatives, collectives, worker-run factories, etc.).

Socialization is not the same as Nationalization (where the state owns these enterprises). Rather it is when workers seize the means of production and run them themselves.

All goods & services are produced to meet the needs of the people. These are then shared based on decisions made by the working class thru their

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<sup>1</sup> Socialism and Communism are words meaning the same thing in Marx's writings. He used the words interchangeable over the years he was active politically. Often folks get confused and think they are two separate economic systems.

councils. Distribution is not through markets but by free access (money is not used to buy goods and services).

It is important to remember that wage labor, markets, and money do not exist in socialism. Any system that claims to be socialist but still has these three, is not socialist (at best its left populism).

At one time it was thought that we would have to have a transitional period between capitalism and the socialist goal. However, automation, robotics, computers, and artificial intelligence will make the need of a transitional period unnecessary.

**I heard that anything the state does, and its taxes are socialist.**

This is an incredibly old view of socialism that ended with the failure of the first modern socialists to stop World War One and the failure of the revolutions that came after it. At that time, socialism was identified as a movement to bring everything under the control of the state and the Socialist Party.

What was to be known as state-capitalism was confused with Socialism.

There were some in the USA still advocating a “sewer socialism” that is a socialism based on city reforms like sanitation, libraries, more parks etc. While such reformism made city life a bit better for folks, it failed in the bigger picture in creating socialism. While it was a failure, it was a failure from we have much to learn.

Remember it took Capitalism centuries to defeat the old economic system with many mistakes and dead ends. Therefore, it is no surprised that socialism would do the same. The important thing is to learn from mistakes and not repeat them.

### **So, is China, North Korea, Laos, Vietnam, and Cuba socialist?**

No, as the economic systems of these nations are state capitalist. All decisions are made by a political party that controls the state and then manages the economy without workers councils. Government managers take the place of the regular capitalist bosses. Wage labor, markets, and money still exist & there is no free access to needed goods and services.

Our Socialism aims at the self-liberation of the working class from its position in class-based society. In so doing, the working class abolishes itself as a class and at the same time, abolishes class society resulting in freedom for all.

### **What about the Russian Revolution?<sup>2</sup>**

In 1917 the Russian working class fed up with war (Russia participated in World War I) and a collapsing economy revolted. Resulting in the February and November episodes of the Second

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<sup>2</sup> The Russian question often comes up in discussions amongst people of the Left.

Russian revolution.

The workers first brought to power the Russian capitalist political class which set about to dismantle Russian traditional monarchist political structures. However, they continued the war and things just got worse & worse.

The workers then revolted again sweeping away the capitalist parties leading to the Bolsheviks (future Communist Party) replacing them. Workers made an honest attempt to create socialism but the material basis for it didn't exist yet in Russia. The hope was with a successful German Revolution that broke out in 1918 which ended WWI<sup>3</sup>. However, it failed to have a successful communist revolution leading to the eventual rise of Nazism.

The Bolsheviks in an attempt to save the gains of November went from disaster to disaster, leading to the creation of state capitalism and a new form of capitalist class society. We shouldn't hold them at fault as they were doing something new. Again, there is much to learn from them.

### **What is class society?**

Capitalist society, like all earlier societies since the end of hunter-gather communalism (the original way humans lived until the rise of farming), is a class-based society.

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<sup>3</sup> The German Navy mutinied which spread to the Army leading to the collapse of the government and the rise of the Councils. The revolution soon collapsed setting the stage for the rise of Nazism over the next decade.



A class is a group of people united by their common interests within the economic order. Classes are formed out of the relationships of groups of people with their ownership and control of property.

Some classes own property or control it (like the bosses), while others do not own or control anything. Those who own property or manage it have all the power within a society. While those who do not own property suffer powerlessness, economic exploitation, and poverty.

So, the creation of classes, exploitation and poverty can be seen as the direct result of the ownership and control of property (private or state).

### **What is the Working Class?**

The working class is composed of folks who must sell their labor to capitalists or to the state to be able to support themselves and their families. Of course, this can be cushioned a bit by various welfare provisions that have been won by workers struggling against the state in the past.

Some workers may own stocks and bonds in pension programs set up by their employers. This in no way makes them a member of the capitalist class (as they have no control over their “ownerships” which are overseen by whatever investment companies their employers choose to use).

Unemployed folks, disabled folks, students (as future workers) and workers who have retired are all working class, even though they no longer work.

Thus, the great multitude of folks are all members of the working class.

## **What is the Capitalist Class?**

The capitalist class is composed of those who own the means of production and distribution either privately (direct ownership) or socially (stock ownership or ownership by the state) and live off the profits of their capital.

Some may work in their business directly (managers) or indirectly like sitting on corporate boards. People who have inherited wealth and live off the interest or dividends are members of the capitalist class though they may not directly manage anything. The Occupy Wall Street movement<sup>4</sup> named these folks the 1%.<sup>5</sup>

## **How did the Working Class originate?**

One of the many histories of capitalism holds that modern capitalism had its genesis, in the expansion of farming in England at the end of the European Middle Ages using wage labor. Small farmers who relied on family labor were gradually absorbed by bigger farm operations who paid wages to its workers (who often were former farmers).

Then since even large farmers didn't own

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<sup>4</sup> A worldwide movement of park and central plaza occupations in 2011-12.

<sup>5</sup> As opposed to the rest of us the 99%.

their lands (the landed aristocrats did and lived off rents i.e., landlords), the larger farmers were eventually displaced. Their landlords threw them off the farms and replaced them with sheep (whose wool was needed to feed as raw materials into the new industrial cloth factories in the cities).

The former farmers, now workers, after being tossed from their farms migrated to the cities to become a new class of industrial workers. But not until a long class struggle in which the new industrial capitalists used the state to discipline the workers by starvation, the hangman, transportation to the colonies and enslavement.

### **Did Capitalism always exist?**

While it may look like it. The present state of capitalism is not eternal. At one time capitalism did not exist and one day hopefully soon it will disappear.

Capitalism, often confused with the acts of buying and selling of goods, appears at first glance to have been here forever. After all people have been buying and selling goods since the beginnings of recorded history (and most early recorded history has been records of folks buying and selling goods).

The error of this conception is this: it confuses the circulation of goods with the production of goods. The methods of circulation have remained constant throughout history, especially since the introduction of money as a universal equivalent.

However, the methods of producing goods have changed repeatedly throughout history from the communal hunting-gathering economy to the ancient slave economy, from ancient slave economy to feudal economy, from feudal economy to early capitalist economy and from early capitalist economy to its two modern versions: crony-capitalism (neoliberalism)<sup>6</sup> and state-capitalism.

### **How did Capitalism overcome Feudalism?**

Capitalism developed within the feudal economy gradually and eventually it gained economic superiority over the old economic order. Feudalism birthed capitalism into existence. The main difference between the feudal and the capitalist mode of production lies in the main purpose behind the making of goods.

The rationale behind pre-capitalist production was the production of use-values, that is, goods were produced to be used. If one produced more goods than one could use, then the excess would be sold to give one the ability to buy those goods one could not produce for oneself.

Capitalism reversed the purpose of production while keeping pre-capitalist institutions like the market. Production now is for the sole purpose of sale in the marketplace; production is now to make money in and of itself, and not necessarily to satisfy any need (except for greed).

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<sup>6</sup> Occasional referred to as “Late Capitalism” in some Marxists.

While goods still had a use-value, this was no longer the primary reason behind the production of commodities (goods are those things produced for use while commodities are those things produced for sale). Thus, the usefulness of a commodity is always secondary to its ability to be exchange in the marketplace.

Feudal production depended upon a class of serfs (in the future called peasants or farmers) who were forced, by their master's (the lord of the land) monopoly of arms and the use of force, to work for their masters free of payment in return for protection against other warlords.

Capitalist production depends upon the capitalist's ability to hire "free persons" to produce commodities for a wage. In return for the wage the worker would give up all rights to whatever is produced. All the commodities that the workers produced become the property of the capitalist.

While the workers would receive back as wages only a small fraction of the value they created. Thus, the workers are exploited by the capitalist class.

Yet this process was not without its opposition. As capitalism expanded and suffered repeatedly from crises of overproduction (more on this later) and imperialism, it created the conditions that would allow itself to be abolished thru a social revolution.

The working class being at the center of the capitalist system's productive and distributive processes is in an excellent position to physically seize control of the enterprises and advance its own interests. And throughout the history of capitalist

class society the working classes (in conjunction with other oppressed groups) has actively struggled against it.

In opposition to the interests of the organized capitalist class, the workers organized themselves into unions and political parties.

The resulting conflict of interests between the exploiter and the exploited has often resulted in open revolt.<sup>7</sup> From the English Luddites of the early 1800's, the Lyons weaver revolts of 1831 and 1834, the Silesian weavers revolt of 1844, the Paris workers' revolt of June 1848, the Paris Commune of 1871, the waves of insurrectionary strikes that swept the U.S. during the late 1800's, the Russian mass strike of 1905, the social revolutions that swept across Europe in the wake of the First World War, the Spanish uprisings of the early 30's, the social revolution in Spain during 1936-39, the Barcelona uprising of 1937, the 1953 East German workers' strike against state capitalism, the Hungarian workers' revolution of 1956, the mass strike in France of May-June 1968, the waves of wild-cat strikes during the early seventies, the Polish strikes of 1970, 1976 and 1980-1, the ongoing struggle against state-capitalism in China & elsewhere, the Madison Uprising, the Occupy Movement of 2011-12, the world-wide Covid strikes & work stoppages, and so on<sup>8</sup>.

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<sup>7</sup> This list is a bit Eurocentric, but it was aimed at a readership of English readers in the West. Feel free to study workers struggles in other areas of the world. They are important too.

<sup>8</sup> If you want to learn more, you can look these event up online.

The struggle against capitalism continues until capitalism in all its forms is overthrown (which will not be an easy task as the history of the struggle shows).

Yet just as feudalism gave way to capitalism so capitalism gives way to socialism. Feudalism in its internal development created the conditions that gave rise to capitalism and so in turn, capitalism has created the conditions that will make socialism possible.

While capitalism has created these conditions that makes socialism possible, socialism will not just spring into being on its own. The overcoming of the contradictions of capitalist class society can only be achieved thru a social revolution led by an organized revolutionary class.

A good point to remember is left to itself capitalism can only evolve into an ever-increasing nightmare. So, the task now at hand is the abolition of capitalist class society and the building of Socialist community in the process.

### **So why are Workers Poor?**

So why do the capitalists get richer when they do no actual work? While the average factory worker who does work extremely hard all her life, never even come close to becoming wealthy?

The answer lies in the process of economic exploitation.

One never gets rich by working hard; one gets rich by getting others to work hard for you. The

capitalist buys the workers' labor power to produce commodities and services.

Then all the goods (commodities) and services created by the working classes become the property of the capitalist enterprise they work for. These goods and services are then sold at a price higher than the cost of production (ideally). The difference between wage cost and sale price is surplus value, otherwise known as profit.

This profit is what the capitalist enterprise pockets as its own, even though the capitalists who own the enterprise did not work to add any value to the goods and services produced.

Capitalists do not create value; they can only redistribute it from the class, which creates it (the workers) to themselves<sup>9</sup>. Getting others to do the work while you reap in rewards is nothing other than economic exploitation.

## **What is Alienation?**

Capitalist class society is a society of overwhelming alienation (separation anxiety). Within this world one often feels that they are isolated beings caught up in a deadly game beyond their control. This feeling of alienation is at the heart of the capitalist way of life and of any class-based society in general.

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<sup>9</sup> Karl Marx wrote in the Critique of the Gotha Program that both labor and nature create wealth. Often a one-sided approach gets used in this context.



Looking at capitalist class society one can recognize five main forms of alienation: the alienation of humanity from nature, the alienation of the individual from real human community, the alienation of the individual from themselves, the alienation of the individual from their activity and the alienation of the individual from the fruits of their activity.

**Humanity is alienated from nature** as many of us have come to see ourselves as other than of this world. Thus, millions embrace biblical creationism and deny evolutionary theory, because it would mean acknowledging we are really of this world arising naturally out of the natural order.

This alienation is expressed by our brutal exploitation of nature by taking more from it than we return (and what we return is often not fit for nature to recycle). The result of this exploitation is life threatening air, water, and land pollution. This environmental destruction is resulting in an ever-increasing destruction of life.

Thus, the ultimate result of our alienation from nature is the destruction of nature and perhaps all of us in the process.

**The individual is alienated from all real human community**<sup>10</sup> as all real community has been destroyed (save for the "primitive" communal hold outs like the family and intentional communities).

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<sup>10</sup> Human beings like most mammals are social beings. We need one another to thrive.

Capitalism has been the hammer that has destroyed every community it arose in. Thru its ideology of free market and unrestricted competition, capitalism has set parents against their children, children against their parents and children against each other.

"Looking out for number one" is the gospel of the modern age. We have become a society of isolated individuals living only for ourselves entering human relationships solely for selfish purposes. We may all live near one another, but we may as well live on different planets. We are alone with others.

**The individual is alienated from themselves.** So many individuals are so caught up in the religion of consumerism that they no longer know who they really are anymore.

And when they do look at themselves it is thru the eyes of the consumerist system ("I'm too fat," so I better go down to the health club to work out or take the latest fad diet; "I do not look like those women in the fashion magazines," so I better go and buy more clothes and cosmetics; "I'm too pale," so I better go to the tanning salon, etc.).

Thru the eyes of the consumerist system the individual sees only false and manufactured appearances.

**The individual is alienated from their activities of leisure and work.** Capitalist class society has separated the individual from everything it possibly can so that it can sell these things back.

We work not for ourselves, but for the capitalists who hire us.

Leisure activities are commodities to be sold and consumed. Sports have become an activity that we do not do ourselves. Professionals we pay to watch perform it. Even sex is a commodity and an inducement towards the purchase of other goods (advertising).

**The final alienation is the alienation of the product of activity from the individual who produced it.** We produce things not for ourselves, but for the capitalists who hired us. They take the product of our activity to sell them back to us or to use them to maintain this system of poverty and injustice.

### **What is the division of Labor?**

Under the pre-capitalist modes of production goods were often produced in a more natural & artistic manner. The craftsperson created the whole good from start to finish; goods could be really a work of art.

Capitalism destroyed this unity by dividing the production process into separate stages with different workers working on each different stage. This enabled the capitalists to increase the quantity of commodities produced, but at a cost in quality (and in raising the level of alienation experienced by the workers).

A socialist economic system would use our

advanced level of technology to abolish this division of labor by unleashing the process of full automation, robotics, artificial intelligence and 3D & 4D printing.<sup>11</sup>

Capitalism has inherited the patriarchal sexual division of labor and has made it even more oppressive. Over half of all humankind suffers from this system of double oppression: first as domestic slaves and secondly as wage slaves.

Domestic labor is slavery as it is never paid for by the system, while its use is necessary for the reproduction of the family's labor power (so that the capitalist enterprise has workers who can work). Furthermore, women are ghettoized into certain labor sectors, which pay considerably less than male dominated sectors.

Socialism would see a reduction in necessary domestic labor thru a consolidation of many households into communes and urban communities. All members of a social unit would share all domestic labor equally. And all labor sectors would be required to maintain as close as possible a 1-to-1 female-to-male ratio local demographics permitting.

The division of labor can also be found in the economic relationships between nations. Some nations focus on commodity export production, others concentrate supplying the raw materials for commodity production and others as sources of luxury agricultural commodities.

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<sup>11</sup> 3D refers to the three dimensions height, width, and depth. 4D is 3D with the added dimension of time.

This result in the exploitation of many nations by other nations, more specifically the Northern industrial nations exploit the Southern "developing" nations. Also, a state of dependency develops that is counterproductive to world peace.

The Northern industrial nations have become increasingly dependent upon raw materials found outside of their borders. The economic chaos, which followed the oil shortages of 1974 and 1979, are prime examples of this state of dependency.

Socialism would look to end this dependency by organizing each region to be as self-sufficient as possible (especially in food production). This would be conducted thru a simplification of the economic system by use of appropriate technologies and thru the abolition of socially wasteful production.

### **What is Economic Crisis?**

The economic exploitation of the working-class results in a continuous cycle of crisis and recovery within all forms of capitalist economy. Economic crisis is not the result of any state interference with the tax and wage structures as the Conservatives or Libertarians so loudly proclaim. Rather crisis is inherent to the very nature of capitalism since the beginning of capitalism crisis has existed.

Crisis is the direct result of the capitalist system's drive for profit and its need to accumulate ever increasing amounts of capital to do so. Both drives of capitalism are satisfied by the system's

exploitation of the working class thru the seizure of surplus value that was created by the workers' labor.

Each enterprise, thru buying the labor power of its workers, creates more value than it pays out in wages. The difference between value and wages is surplus value (capital costs are really labor costs, i.e., they stand for “dead labor”). This surplus value is only the enterprises' potential profit because it can only become a real profit only after it has been exchanged for money. Since its own work force cannot buy back all the commodities or services it has produced, it must seek its exchange elsewhere.

The problem with this is that other enterprises are also trying to turn over their surplus values. And because all enterprises pay out wages that are less than the values created, not all enterprises can turn over their surplus values into profit.

An enterprise can only turn a profit at the expense of the workers of that enterprise (who are always the first to suffer from crisis). The enterprise can gain a temporary advantage over competing enterprises by lowering its costs of using labor by relocating to low wage areas, by lowering wage rates, by speeding up the production process, by using new labor-saving technologies and by reorganizing the productive process. This causes the price of the commodities to fall since the amount of necessary value creating labor falls. This allows the enterprise to sell off its commodities at a lower price, thus

realizing its surplus value as profit, which gives it an advantage over its competitors.

But this advantage is always only temporary, soon other enterprises will follow its example or they would soon go out of business. And yet overall, this process creates an even greater problem for the system as a whole, in that, it creates even more values without a corresponding increase in demand (the total value of wages always lags behind increases in productivity).<sup>12</sup>

Crisis occurs when the enterprise is unable to turn over its surplus values into profit. This takes the form of a crisis of overproduction. The enterprise is unable to sell the commodities it has produced.

The classic capitalist response is to cut back on production and lay-off a part or its entire workforce. Thus, workers are made unemployed, not for being unproductive, but for being too productive. They simply produced more commodities or services than the market could handle now. By slowing down or stopping production the enterprise can create a shortage, which can act to its advantage (this allows demand to reach an equilibrium with supply).

The crisis continues until the commodities that have been stockpiled have been exchanged. Then the enterprise calls back its laid-off workforce (unless they have been made redundant by recent technology) and then steams full speed into its next

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<sup>12</sup> The creation of the consumer credit system does allow the capitalist to exploit future income now which can ease the loop of exchange a bit but it only delays crisis.

crisis.

Exporting its surplus commodities to be exchanged in overseas markets can temporarily ease a crisis that is industry-wide or national. Thus, a nation's prosperity can be bought by forcing an economic crisis upon another nation (remember all other nations must also try to export its surplus commodities to realize profits and that all nations cannot be successful in this). This can clearly be seen in the relationship of the Northern industrial nations with the Southern "developing" nations. These nations are made and kept poor because the system has exported crisis to them.

Historically, the major problem with this "solution" lies in the fact that other major capitalist nations are also trying to capture the same finite foreign markets. The struggle to gain markets and then to keep them has in the past resulted in world war.

The First and Second World Wars can best be seen as a struggle between the various capitalist blocs over the division of the world market. In the present period war is most often the result of a colonized or neo-colonized nation trying to free itself from its state of exploitation and forced economic crisis.

So, we can see that the problem of crisis cannot be solved in the long run by exporting it and that the continued use of this "solution" can only lead to war.

Since the origin of crisis lies with the difference between wages and the surplus value created by



labor. It has been suggested increasing wages could prevent that crisis.

This is a most improbable solution to the problem of crisis because it would result in a decrease of surplus value (profit) the enterprise would receive. The state may at times be willing to allow the working classes the right to increase its consumption (thru raising minimum wages, increased social spending or thru the creation of non-value producing jobs) to keep or return to social stability. As long as, some surplus value remains for the capitalists to accumulate and turn into a profit.

Though the state may be willing to try this route to save the system as a whole, the individual capitalist enterprise can be expected to fight this tooth and nail (short run profits are more important than long range survival). But even this "solution" cannot succeed in the long run.

If, the law of value prevails, crisis prevails. And if wages were increased to the full value produced, then surplus value would cease to exist. The disappearance of surplus value means that capitalism would cease to exist as an economic system (however, the mere absence of capitalism does not mean the existence of socialist economy; socialism is much more than the absence of capitalist exploitation).

Also, it is extremely unlikely that capitalism would abolish itself just to resolve its crisis periods; after all it has been willing to put up with the cycles of boom and crash for centuries. To really solve the

problem of crisis, capitalism must be abolished, and it can be abolished only thru a social revolution that ends economic chaos by planning thru the workers councils.

### **What is the domination of workers by the capitalist class?**

Ever since the birth of class society there has been unceasing class struggle: slaves against the slave owners, serfs against the aristocracy, capitalists against the aristocracy, workers against the capitalists and today all the oppressed against all the oppressors.

To prevent their rule of exploitation from being overthrown, the various ruling classes of history have always used its armed might, as well as its ideological weapons against the lower classes. The ruling classes have never shown a lack of will to commit mass murder to protect its interests. It is only thru the threat of force, state terrorism and ideology that has so far preserved class rule.

Thru the growth of the class struggle the oppressed organize themselves politically (and sometimes militarily) to overthrow capitalist class rule. They then dismantle the capitalist state (by reorganizing it into workers and community councils) and seize control over the economy (thru planning by the councils). Socialism is a break with capitalist dictatorship; it is the unleashing of the powers of democracy.

Most of the base evils of capitalist class society

arise out of the private appropriation, ownership and control over property. By property I mean land, natural resources, and capital (and not one's personal possessions).

When individuals possess private property, it is only natural that they would use it to advance their own private interests, even if their interest conflict with the general interests of society.

A good example of this would be that of a town in which there is just one major employing enterprise. Quite naturally the whole town would be economically dependent upon this enterprise. Then suddenly the enterprise announces that they are going to move to Indonesia to take advantage of the lower wage rates there. The enterprise then shuts down and in the process a town is destroyed.

Clearly the interests of the people of that town and the stockholders of that enterprise are in conflict. A conflict that the right to the private ownership and control over property decides in favor of the stockholders.

Socialism is a reversal of values; it seeks to put the interests of the community first (which is the first step towards the rebuilding of true community), and this can only be done by the abolition of the private appropriation of property.

However, when we speak of the abolition of the private ownership and control over property, we do not mean that we seek its nationalization. State ownership and control would be and most clearly is, just as bad as private ownership and control. This can be seen by studying the effects of nationalization

in the state capitalist nations and in the mixed economies of late capitalism.

Fortunately, the choice is not just between private and state ownership and control. Instead of either of these unpleasant options, we advocate the socialization of all property. By socialization we mean that all property is no longer owned, rather it is held and used in trust. The use of property is to be administered by those most affected by its use.

### **What would a socialist society look like?**

Socialism is a return to community, but not to the community of the past. Socialist community is a worldwide community. Capitalism in its quest for a world market has destroyed for all time the barriers of time and space that has in the past made world community impossible. All regions of the world are now linked together by numerous inseparable ties. A world community is now possible and is necessary for the further development of humanity.

Since Marx the socialist movement has been very leery of all attempts to put forward the utopian element latent within any socialism. So critical has the movement been that utopia, the goal of socialism, has been completely ignored.

While Marx may have been right to denounce those in his time who were creating exact blueprints of the future world, this does not mean we cannot envision today what socialism would be like and plan for it. If we do not know what we want rest assured, we will never get it.

So, we can think about the future and plan for it, but we must never forget that it is the movement itself, thru its struggles, which create the new world.

Historically socialism has been associated with the drive for the unlimited expansion of the forces of production. The rationale behind this lies in the assumption that society could be progressively improved only by the growth of the industrial system and the way of life necessary for its functioning. But today all who wishes too can see the error of this industrial-based socialism; the problems of industrialism have become all too known.

Today technology seems to have escaped from all rational human control, it is now dictating to us, and we are obeying its very whim. Runaway technology is pulling us along the path of increasing ecological disaster and towards the possibility of human extinction.

It is also obvious that the oppressed peoples of the world today can no more take over the productive forces of capitalism and use them for social ends, than they can take over the capitalist state and use it for revolutionary ends. Socialism today stands for a complete break with the industrial system and its way of life (and death).

The basis for this transition can be found in the following minimum measures for a socialist society to be enacted during and at once after the social revolution. This would not be complete socialism, rather it would be the basis for the building of a new

way of life. The creation of utopia is an infinite process that each of the future generations can contribute too.

Self-management<sup>13</sup> is the bedrock upon which all authentic socialism is built and without it, socialism would not exist. It is the extension of direct democracy into all areas of social life especially within the area of productive activity.

This means we must set up workers' councils within every workplace whose delegates are workers elected to their positions by a general assembly of their co-workers. These councils would then be able to introduce various ecological and work reforms that would lead to an increasingly humanized work environment.

The main goal of socialist production would be to produce goods that are needed, that would be safe to use, that would be safe to produce and in the shortest amount of time (so that the necessary workweek could be progressively reduced).

Instead of minority control by the capitalist class, a federation of workers' and community councils would democratically control the economy. Interactions between these councils would be the means of resolving the decisions about what is to be produced, how it is to be produced and how the goods are to be distributed.

Socialist economy is not the capitalist economy made democratic, rather it is a complete break from

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<sup>13</sup> Self-management under capitalism is just self-exploitation and is not what socialists mean by the term..

its logic concerning production and distribution. The aim of production under capitalism is to make a profit, while the aim of socialist production is to satisfy human needs (necessary needs as well as those of pleasure and adventure). Overall, this means a shift away from a militaristic economy to a social economy, a shift away from the manufacture of needs to the satisfaction of needs.

Society is not just a collection of individuals who make it entirely upon their own efforts, rather it is an organism made up of all its members. All individuals within society contribute to the functioning of that society and in its reproduction no matter what they do or not do. Therefore, all members of society should have their needs met regardless of the relative merits or demerits of their contribution or lack thereof.

Socialism would see the introduction of right technologies for appropriate problems. The capitalist drive for accumulation for the sake of accumulation would not exist within a socialist economy.

So, the drive for bigger or newer technologies for its own sake and profit's sake is ended. From now on technology would be geared towards doing the job and in doing it in the safest way possible. And of course, all communities would have the right to reject the use of a technology if they so desire.

The progress of capitalism has been thru ever increasing the rate of centralization of production and power into fewer and fewer hands (the state capitalist systems are the logical outcome of this process). Socialism reverses this process to return

control over production and power to the level of regions, communities and councils.

Socialist society would always be on guard against the dangers of bureaucracy. All administration must be the administration of things and never of people; nor of people being treated as if they were things.

All council positions would be revocable at will by those who delegated them, and delegates would be rotated frequently on principle. Strict limits would be set on a person's eligibility for continued public service and would be strictly enforced.

The principle of sortation<sup>14</sup> should be considered for some levels of administration to prevent cliques.

### **What needs to be done?**

The most important task of the groups of revolutionaries is to win the battle for class-consciousness and class composition<sup>15</sup>. This means we must respond politically to the conditions that would enable workers to become conscious of their oppression as oppression and for them to empower themselves to struggle against it.

Basically, at this time, this is a task of education aimed at the individual so that they can

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<sup>14</sup> Picking people for positions based on luck and randomness. This prevents people from being always elected based on charisma and popularity.

<sup>15</sup> Class composition is how workers turn themselves into a political force.



begin to see the world as it really is, a dispelling of the illusions of capitalist ideologies from the minds of the oppressed. They then form organizations and groups to help this process along.

Revolutionaries are those members of the oppressed that have awoken to the realities of capitalist oppression and therefore see it as their duty to awaken others to build class power.

### **What about elections?**

Socialists have historically spent a lot of time running in elections and supporting left candidates but have little to show for it. In fact, social movements go into elections to die. Black Lives Matter was a growing movement in 2020 but ended up disappearing after support the Democrats in the 2020 elections. So too did the pro-choice movement disappear from the streets with the 2022 election.

It is best to organize outside of electoral parties and not get caught up in the election process. At this point and time making new socialists is more important and educating ourselves.

This doesn't mean that socialists do not vote, we just don't vote for political parties in elections. Feel free to vote on propositions, constitutional amendments, tax issues, etc.

### **What about unions?**

Some folks think unions are good places for socialists to promote and support. And historically

socialists have done so. However, most unions have now been integrated into the capitalist system.

They are no longer revolutionary and just like elections can be a waste of time. That being said, if you're in a union go ahead and participate but don't have illusions you making it revolutionary.

### **What about war and peace?**

Socialists do not support their countries military activities, nor cheerlead for other nations who are at war. The classic position of socialists has been and continues to be: No War But The Class War!

### **What about national liberation movements?**

Socialist don't support national liberation movements or cheerlead for left populists. The leadership of these movements have created nothing more than new national capitalist classes. We aim to abolish capitalism and not just transform it into its state capitalist form.

### **What about the other social issues like racism, women's oppression, homophobia, transphobia, ableism, antisemitism, police & prison abolition?**

Contrary to socialist tradition, the struggle against capitalism is not just a struggle of the working class. For as capitalism diversified its modes

of oppression, the numbers of oppressed groups who feel alienated and know that they are oppressed grows. Leading to a point of direct resistance across the entire spectrum of oppressed groups. Each group having different and conflicting interests, yet still being able to unite in the realization that to end their own special oppression: the abolition of the capitalist economy and state is needed. Thus, each group would undertake the path towards its own liberation, in union or coalition with other oppressed groups, to bring about the liberation of all.

## **The Road Yet Traveled:**

### **The Road to Anti-State, Anti-market Socialism**

Throughout history, we see the rise and fall of numerous class-based societies. As society moves from the depths of hunter-gather communalism<sup>16</sup> to the present system of neo-liberal & crony capitalism<sup>17</sup>, social forces within society continually bring change.

New classes arise to overthrow and abolishes the older ruling classes; one tribe invades and conquers the lands of another tribe, setting itself up as a new ruling class. Always keep in mind that no type of class-based society has ever lasted long before collapsing from the weight of the class struggle within, or from an invasion without. Never forget that just as the empires of history have fallen, so too will the present Empire of Capital.

One huge problem is that capitalism, unlike previous class societies, has produced the means to kill every human being on the planet. The real question now is: can we survive as a species in the shadow of the continued rule of Capital?

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<sup>16</sup> This is not to be confused with contemporary hunting-gather societies as they have been influenced by surrounding civilizations or are themselves what's left from a prior advanced society which has collapsed in the past.

<sup>17</sup> Some folks use "Late Capitalism" to describe modern capitalism. However, its not dead yet and has changed since the 1970's when this phrase came into use.

There only two roads open to humanity, one leads through social revolution to socialism, and the other one is continuous world war and ever-expanding ecological devastation, maybe even human extinction.

The way to extinction is clear; we do not have to do anything, as its threat is a growing part of our everyday lives. The way forward towards socialism is not so clear, but this is due to the weight of dead ideologies of capitalism which obscure the path.

Capitalist ideology has perverted everything is touched, so that socialism in its hands becomes state control over the economy or taxation. This is false. Socialism is a complete break with the past, and the present. Socialism is a new way of life, and only through a socialist revolution can that new hope materializes.

Our goal of a Socialist society can only come into existence by the abolition of the capitalist class society in which we live, and through the construction of a classless society. The building of socialism is a series of abolitions, and constructions. These abolitions and constructions are:

### **The abolition of the capitalist state and the rise to power of the councils.**

During the revolution, the capitalist state as an instrument of class rule is abolished. As the forces of the Revolution dissolve the power of the state

politically and militarily<sup>18i</sup>; it dismantles the institutions of state oppression that fall into its hands. It abolishes the police forces, the prisons and the court systems, and all other means of state repression.

As capitalist state terrorism is overthrown, councils of all types would spring up forged by the working class enacting direct democracy, and socialist principles. All councils would operate according to the principles of socialist democracy (consensus and sortation could be used). All delegates to the councils would be subject to immediate recall, for any reason and at any time by those who delegated them. Work in the councils is not considered a labor in and of itself; all delegates must also engage in other productive and creative labor.

### **The abolition of private property through the socialization of land, workplaces, and natural resources.**

All private property will become social property belonging to all<sup>19</sup>. Socialization is not the same as nationalization. When the capitalist nation-state is abolished (and it must be) then nationalization is impossible. Socialization means

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<sup>18</sup> This is usually called the Dictatorship of the Proletariat, but I dislike the phrase due to actual dictator activity of the 20<sup>th</sup> century. So, I will leave it to those revolutionaries in the actual revolution to name their political organization in revolt.

<sup>19</sup> “world in common”

workers' control over the economy by those who participate in its operation. Thus, a particular workplace would not be owned by anyone; rather the workers who work there would operate it. Decisions on the use of social property would be made democratically by the various councils that are directly involved.

**The abolition of the nuclear family through the rebuilding of true community, extended families, and communes.**

Socialism will reconstitute real human community, which was destroyed by the dominion of the capitalist mode of production and distribution over society. The atomization of humanity into isolated individuals will give way to unity through the commune<sup>20</sup>. Society will reorganize along communal lines, both rural and urban. Freedom to form, as well as withdraw from a commune is a fundamental right.

**The abolition of sexism, racism, ageism, transphobia, and homophobia by education, and socialist community pressure.**

No one is to suffer discrimination upon the basis of these old prejudices. Religions that promote hatred will have to change or face gradual extinction. A society of free peoples will have no need for religions which spread hate. Religions would not be

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<sup>20</sup> The commune is the new family.

allowed to force their beliefs upon others. Such religions would not be forcibly suppressed; they will die on their own in a society of free peoples who no longer need them.

**The abolition of wage labor, and of the money form through the distribution of social product upon the basis of need.**

All members of the commune would distribute work as equally as possible, according to formulas they create, and all would in return take from the commons those items and services they need.

**The abolition of consumer society through production to meet radical needs.**

All products produced will be to meet the real human needs for food, shelter, clothing, creativity, etc., and not for the needs of profit. Such an economy is a planned economy, planned through a federation of councils.

**The abolition of the nation-state through a world federation of regional councils.**

Socialism is by its very nature a world system, just as capitalism was a world system. If, only one capitalist nation state remains the threat of war remains. Our revolution must be a world revolution, sweeping the world clean of all the injustices of the past and the



present.

## **The abolition of all standing armies through a general arming of the people.**

Capitalist class society can only maintain its power through monopolizing arms and using them against the lower classes. Thus, the revolution will see a general arming of the people<sup>21</sup> during the general insurrection, breaking free of the capitalist monopoly on arms, and using them to destroy capitalist class rule & its capitalist state.

### **Misconceptions concerning socialism:**

There are many misconceptions concerning socialism and some of these are:

#### **That socialism means nationalization.**

This is false, because the aim of socialism is the destruction of the capitalist state, and the act of nationalization only strengthens the state. Socialism is workers control over the economy, and this would not occur under a state-controlled economy. Nationalization is the basis for state capitalism once considered the highest form of capitalism. Worker self-management through the councils is the only way to real socialism. Self-management under

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<sup>21</sup> By people I mean the working class and their allies.

capitalism however is nothing more than self-exploitation.

### **That socialism means a dictatorship.**

This is false, because socialism is the unleashing of pure democracy, the democracy that all the capitalists and their ideologues fear. Our democracy is the stage for the presenting of ideas and actions and never for the conquest of power by some group or individual. Our democracy is the democracy of the councils with delegates chosen by sortation<sup>22</sup>, with the right of immediate recall, and limits to the time one can spend serving on any council.

### **That socialism means equality in poverty.**

This is false, because poverty is a symptom of class society and socialism is a classless society. We can only speak of poverty, when one compares the wealth of one class with that of another. If the social product is distributed upon the basis of radical needs, then the needs of life are being satisfied. And if one's needs are being met, then one cannot in any way be in poverty. Poverty exists because one class takes, through its control over the means of production, the wealth generated by the working

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<sup>22</sup> Delegates at the lowest level may be chosen by consensus but if that fails then by sortation. We must strive to avoid political cliques while being fair to all.

classes. Socialist equality is not an absolute quality, rather it is the equality of needs satisfied. We recognize that needs differ from individual to individual.

### **That socialism means radical atheism.**

This is false, as one can be religious and still be a socialist (as more and more people are realizing every day). The tradition of radical atheism amongst revolutionaries is an unfortunate holdover from the capitalist ideological struggle against feudalism. Since the feudal system based itself upon the divine order and was supported by the church. The ascending capitalist class had to undermine the power of the church to undermine the power of the feudal aristocracy.

As it is all too often, modern revolutionaries in the search for models (instead of making your own) choose the capitalist model for revolution. So, the social revolution is seen as the French Revolution of 1789-94 with only a minor change in the cast. These would-be revolutionaries' error, as this revolution will be different, as our goals are different from any revolution of the past.

Capitalism does not rule by divine right except in the imaginations of fundamentalists who wants to return to the dark ages. It rules through the force of its ideology and appeals to "human nature." Radical atheism is of no use in dispelling capitalist ideology, in fact, most of the New Atheists supports capitalism. Our task is to combat capitalist ideology

and not the religious heritage of the people.

### **Paths that will not lead to socialism:**

There's only one road to socialism, and that road is the road of revolution. Not just an ordinary revolution for this revolution will not just replace the old ruling class with another. It is to abolish the very notion of a ruling class. Thus, this revolution will be a democratic revolution made by the establishment of power through the councils.

However, they are those who claim to be socialist who advocate different paths. These paths through test of time and practice have always led to the continuation of class rule. And even worse, some have resulted in the formation of a new type of class rule: state capitalism.

### **These are the dead ends to socialism.**

The path of elections is a dead end, because it means that you must fight the capitalist politicians on the terrain of their own choosing, and there they will defeat you (as they control the press, electronic media, as well as having the cash to buy any election). In the USA it is impossible for any third party successfully challenge the two main capitalist parties nationally or even statewide.

And then there's the likelihood by some chance they would succeed in winning a national election, it would probably end in a military coup.

One of many counter-revolutionary tactics of that the US military has been practicing abroad for decades. Facing up to the realities of US military power is a major prerequisite to undertaking the path toward social revolution.

Socialism will overcome capitalism only by using methods are anti-capitalists to its core. Elections in the capitalist system are not anti-capitalist, and thereby useless in the class struggle. However, voting on taxes, propositions and direct laws can be useful in making our lives a little better in the meanwhile.

The path of “professional” unionism is a dead end, because unions are now fully integrated within the capitalist social order. So would be revolutionaries advocate trying to take over the unions to make it revolutionary. This is impossible as the union is the capitalist state's method of labor control. Unions cannot be revolutionary as revolution is totally beyond its current function, and purpose. Workers will have to organize outside of unions creating strike committees and councils.

The path of armed struggle now is a dead end because it is an elitist concept, and it is utterly foolhardy at the present time. It is elitist because it advocates that the armed group substitute itself for the oppressed class. This is dangerous as this group, if it becomes successful by some accident of history, would install itself as a new ruling class over the masses who were only passive spectators.

Revolution is not guerrilla war. Rather it is the seizure of power by a class when the old ruling class

is too paralyzed to resist. Civil War can occur, but usually months after the initial seizure of power from bases outside of the region. This is why the socialist revolution must be a worldwide revolution, to prevent civil war from destroying it. So, the task now is not an armed struggle, it is in accelerating the revolutionary paralysis of capitalist society.

The path of third worldism is a dead end, because it is a totally failed theory which has consistently failed the test of practice since the end of the last world war (1945). It is a theory that the anti-capitalist revolution breaks out first on the weakest link of world imperialism, the former colonial world. Through the successful struggles of these nations for national liberation and the capitalist system is weakened, thereby eventually causing revolution to break out in the imperialist homelands.

This simply never happened as the struggle for national liberation never were anti-capitalist in the first place. The results of these struggles were merely a change in the faces of the exploiting class of these nations.

After decades of such revolutions not one of them has ever even come close to socialism (tho a few have improved the lives of their people). And they never will until the revolution breaks out in one of the strongest links i.e., the USA, Europe, China, or Russia. So, cheerleading for national liberation struggles will not, in any way, bring about the revolution at home where it would count the most.

The path of pacifism is a dead end because

the revolutionary class cannot give up the right to use violence especially when the ruling class shows no qualms about using it against the working class and other oppressed sectors. When faced against a state that can wipe off the face of the earth all life, and has used these weapons before, it would be utterly stupid to renounce the use of violence. We see revolutionary violence as a form of self-defense against a social system in its death throes.

### **The Tasks at hand**

During the many years of struggle between the oppressed and their oppressors, there arises individuals who have more than just an instinctive understanding of the events unfolding and of the directions those events may lead. And in the process, they form revolutionary groups to aid in the generalization of the social revolution and to struggle against the ideological enemies of the revolution.

The revolutionary group is not a group made up of professional leaders. This revolution, if it is to be called a social revolution at all, is to be a self-organized revolution, organized by the oppressed themselves. It has no need for professional leaderships nor does it ever lust after them. For the interests of the leaders are often not the interests of the people they lead. To paraphrase Eugene Debs, if one leader can lead you into the new world, they could have just as well as brought you into slavery.

The oppressed must liberate themselves through a democratic struggle against all oppression.

Thus, the revolutionary group is not a leadership group, nor does it aspire to become one.

The revolutionary group is not a mass organization, though it can exist within other progressive mass organizations. It does not exist to recruit as many members as possible, rather it exists to provide the necessary reflection upon the struggles of the oppressed and to aid in the generalization of the struggle. So, then the revolutionary group needs only those individuals who are able to participate in its work as equals and not as professional leaders.

The revolutionary group is not a part of any armed struggle before the social revolution and outside of civil war. Armed struggle is elitist by its very nature and is in direct opposition to the interests of the oppressed engaged in their struggle. It assumes that a small group can on its own achieve liberation on the behalf of the oppressed masses (who are then reduced to play the role of passive spectators).

Also, the question can legitimately be raised about the real motives of the armed group and whether the armed group is in the service of the State (or is in itself a secret branch of the State's secret services as has been alleged to have happen in Italy in the late 70's). So, the revolutionary group is not an armed group, nor does it ever support them. This does not mean that they are against the use of violence against the capitalist order, far from it. What they are against is any violence not arising out of real class struggle and against violence being used



by groups substituting themselves for the oppressed democratic organizations of self-defense.

The revolutionary group does not issue a call for revolt to a certain class, to a certain oppressed group, at a certain time or to a certain land. For no one can ever really call a revolution into being, except to utter failure. Revolutions are spontaneous events arising naturally out of conflicts spawned by oppression and cannot be artificially called into existence. While revolutionary groups never issue a call for immediate revolt, they always advocate the necessity of a democratic revolution against capitalism to abolish the oppression generated by capitalist class society.

The revolutionary group is a group of oppression conscious individuals who theorize, analyze, and distribute information concerning the various struggles of the oppressed. The revolutionary group is to act a communication center in the exchange of information between the various actions of the oppressed and other revolutionary groups. They would provide information useful to the oppressed in their day-to-day struggle and not just to other revolutionaries.

Most of all, the revolutionary group is a temporary project as it dissolves itself as a group when and wherever the councils have risen to power. Thus, they serve the growth of the democratic revolutionary process, but never control's it. As ever the liberation of the oppressed must be done by the oppressed themselves!

As the conditions and contradictions of everyday life provokes resistance amongst the growing numbers of the oppressed, the reality of the social revolution comes into being. This is a moment from individual to mass resistance; from riot to insurrection; from the collapse of local authority to the smashing of the state; and the rise of the councils.

This is the general outline of our struggle:

**From individual anger to the wildcat strike:** the wildcat is a strike, which is done outside of Union control. It is a direct response to the collaboration of the capitalists and the union bureaucracy. Thus, free to act, the wildcatters are not restrained in the choice of their tactics. It is behind these strikes and no other, that the spirit of revolution resides.

**From union control to self-direction through the strike committees:** no more will the worker's struggle be controlled by outsiders or professionals of any stripe. During the wildcat strike the workers form strike committees outside of official Union control to direct the strike. These committees are worker's councils in embryo. The workers would elect a committee of strikers, all subject to recall, to coordinate the strike actions, to obtain support, and most importantly: to spread the strike. All actions undertaken by the committee would first be ratified in the general assembly of all striking workers.

**From picketing to the occupation strikes:** this is the best form of the strike as it leaves the means of production safely in the hands of the workers. The workers cannot then be easily replaced, and to remove them would create a battle with the risk of sabotage. Yet the strike could fail if the strike does not spread.

**From local strikes to the mass strike:** the mass strike is where other workers show their support for the wildcat strikers. Workers across their regions occupy workplaces and seize state property. This leads to a confrontation with the state and the rise to power of the workers' councils.

**From confrontation to the destruction of the state:** the worker's councils are formed out of strike committees as well as other community organizations. A mass strike turns into an insurrection; the councils begin to assume economic and political control over the liberated regions. The councils distribute arms it has seized and coordinates the destruction of state power.

Is this the end of history? No, rather it is the beginning of the building of a new life for all. The answer to the historical question: Socialism or Dystopia?

## **World in Common<sup>23</sup>: Core Statement WHERE WE STAND**

Our purpose is to help inspire a vision for an alternative way of living where the technological and material resources for creating wealth (factories, farms, land, telecommunications etc.) are owned in common and democratically controlled by the community on an ecologically sustainable and socially harmonious basis.

Individuals will voluntarily co-operate to produce goods and services and will freely take these from the stores and other such shops, according to their needs. Buying and selling, money exchanges, profits and employment for a wage or salary etc., will cease altogether, along with the very idea of property itself (except for individual possessions for one's own use).

Individuals will be able to freely develop their creative potential and to make meaningful decisions that will allow them, at last, to take real control of their own lives.

Such a society requires two things.

Firstly, the technological capacity to produce enough to satisfy everyone's reasonable needs. This is something we have had for a long time now.

Poverty persists, not because we lack the

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<sup>23</sup> World in Common is no long in existence but I felt this statement still for the most part rings true today. Perhaps it was before its time, but as Michael Foucault taught subjugated knowledges can resurrect (insurrection) themselves when the time is right.

productive potential to eliminate it but, rather, because present-day society only meets human needs if they are backed up by money and because more and more of that productive potential is being wasted on socially useless activities whose only function is to keep our money-economy going.

Secondly, the achievement of this future society requires that large numbers of people clearly understand what it will involve and support its establishment.

This, however, is still far from being the case today and is one of the reasons why we have come into existence as a conscious and democratic organization without leaders – to help this to happen.

To bring about this alternative way of living we must recognize the nature of present-day society as one in which a tiny minority – either through private corporations or the state – effectively own and control the means of producing and distributing wealth, leaving the rest of us relatively powerless and compelled to sell our working abilities to this owning class, usually in return for a wage or salary.

Putting our trust in politicians or leaders to solve the many social problems we face today is ultimately futile since we currently live in a global society that is essentially organized to serve the interests of this minority only, rather than the population as a whole.

Despite the courageous efforts of ordinary people, the world over to resist the powerful political and economic forces that work against them, we are

still faced with much the same kind of social problems that we had over a century ago.

To get rid of this society requires that the majority of people – without distinction of gender, sexuality, ethnic/cultural identity or religion – unite for this purpose and, at the same time, oppose those poisonous beliefs that strive to divide, distract and take our power from us.

It requires that we organize consciously and democratically to establish an alternative society ourselves from the bottom up, without the intervention of leaders or politicians and that we critically support practical attempts in the present to empower ordinary people and strengthen their resistance to the global market and state.

To that end, we call upon anyone sympathetic to this broad objective to join with us – irrespective of differences of opinion on matters of secondary importance – to help build a strong, inclusive, but principled, movement for radical change in a spirit of cooperation, friendship and solidarity.

(Revised for this book)

## On Rightwing Libertarianism

Currently, a lot of kids are being bombarded by parents and relatives with rightwing books expressing rightwing libertarian ideas like the Tuttle Twin books and even Ayn Rand Novels. Here I explore their ideas briefly.

Recently, I noticed a pile of Matt Tibbe's<sup>24</sup> books entitled "Don't Hurt People: A Libertarian Manifesto" at a local Dollar General store all signed by the author and discounted to a dollar. It was very out of place as most books sold there are romance and horror novels. Now I wonder if this was an attempt to bring right-wing libertarianism to the discount loving masses. Picking up a copy, I read the list of the "rules of liberty" on the back of the book and instantly decided I needed to respond.

"1. Don't hurt people."

The Right-wing Libertarians (from now on will be referred to as RL to save space) place this principle first, since it helps protect the loot, they have extracted from the working class by enforcing the other so-called rules of liberty. Hoarding the wealth to themselves they create the conditions of poverty which kills the poor in so many ways. And when the poor rise against their oppression, to redistribute the

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<sup>24</sup> An US Rightwing Libertarian author who in this book was trying to popularize his ideas to a mass readership.

wealth stolen from their labor, there will be the intellectuals of the RL telling them that they can't hurt anyone. So, they can only politely ask for equality. And when the upper classes say NO, then to meekly return to one's home. Hell NO! Poverty kills and we will not go quietly.

“2. Don't take people's stuff.”

Really? The very foundations of capitalism were in taking other peoples stuff (the gold of the new world, the labor of African slaves and the labor of newly 'freed' peasants) by sword or gunpoint. The very people who possess the wealth of the poor now says we cannot take it back.

“3. Take responsibility.”

RL's believe that your responsible for everything that happens to you and no one else. If the factory in your small town suddenly closes and moves to China. It is your fault. You should have taken less pay, you should have voted for more tax breaks for the factory, maybe you should have quit and moved before you got canned. See its always your fault and never the corporations which own the factories and workplaces. It's never their responsibility. However, we shall make it our responsibility to take away their power over us by seizing the means of production and running things ourselves.

“4. Work for it.”



This is rich coming from folks who never did hard labor +50 hours a week. Folks who live off the labor of the working class and others, should not say “work for it.” And one day soon we will take back the stolen loot of our labor from the 1% and make them labor equally with us til full automation liberates us all.

“5. Mind your own business.”

It is our business to stop you from oppressing our class. It is my business to end oppression and share the wealth taken by the 1% over the centuries. It is our business if you oppress others based on sex, gender, race, caste, creed or sexuality. It is our business to help stop the wars of the Empire and to establish peace thru social revolution.

“6. Fight the power.”

We will fight the power. Taking a stand against capitalism, its beliefs and you! But first we thank you for giving us the power. For bringing us together and socializing us to work together building better and better machines, robots, and AI. All of which will cause the rate of profit to collapse destroying capitalism in the process. At that point we will seize the means of production and share its goods & services amongst all peoples upon the basis of radical equality and self-determination.

Libertarianism in its American form (elsewhere folks use the term to mean anarchism of the non-capitalist variety) is a political justification for keeping things just as they are economically. While throwing the masses, a few crumbs (I mean social freedoms concerning drugs and privacy). They use the principle of private property to hide the fact that wealth is stolen from workers every day and that the origin of capitalist property is in the theft of the wealth of the New World and of the labor (and bodies) of African slaves.

## **Definitions:**

**Alienation:** the activity of separating oneself from a certain object.

**Capitalism:** the current world economic system based on the production and distribution of commodities.

**Capitalist:** a member of the capitalist class who owns the means of production either directly or collectively like through stocks.

**Class consciousness:** is the understanding and awareness that one has of their social and economic class and its relationship to other classes in society. It involves recognizing the ways in which one's class position shapes their experiences, opportunities, and access to resources. It also often involves recognizing the ways in which different classes may have conflicting interests and may be in a position of power or oppression in relation to one another. In Marxist theory, class consciousness is seen as a necessary step towards achieving class struggle and ultimately a classless society.

**Commodities:** these are goods that were produced for the market to be sold for money.

**Consumerism:** the belief that society should be based on creating and meeting new needs through the market.

Direct-action: the idea that doing it directly is more successful and powerful, than voting for someone else to do it.

Exploitation: refers to the act of using or manipulating a situation or resources for one's own gain, often at the expense of others. Workers are exploited by the capitalist class.

Insurrection: is a brief rebellion triggered by local conditions.

Left Populism: a form of politics performed by a leader or part which advocates many left-wing ideas but usually in the context of actually not being able to fulfill them due to lack of material conditions.

Nationalization: the idea that the state should own and control the means of production and distribution.

Recall: In the council democracy delegates once elected or chosen by sortation are subject to being removed from positions by a vote (though replacements will continue to need to be chosen by chance).

Revolution: this is the whole process of change brought on by the material conditions of the time leading to a new political or economic system. It can be peaceful or violent or a mixture of both.

Socialization: the process of transferring private property into social property without state ownership.

Sortation: to chose leaders by a random element perhaps pulling names out of a hat or by lottery.

Unions: organizations that protect workers interests against their employers. At one time they were radical but today mostly another form of business, though they do provide workers with some level of protection.

Wild cat strikes: Often unions fail to support their workers and workers have to use the strike weapon against their employees and unions (bound by laws).

Working class: this is everyone who had worked, worked or could work for a wage under capitalism (as well as the people who depend upon them).

Workers' Councils: the basic form of workers' democracy under socialism.

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