

**LESSONS  
ON  
DIALECTIC  
MATERIALISM**

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## DIALECTIC MATERIALISM

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# D I A L E C T I C A L M A T E R I A L I S M

## CHAPTER ONE

### THE PROCESS OF NATURE

Our introduction to the study of Dialectical Materialism begins with an examination of the process of nature. In nature we must look for the fundamental factors that will enable us to obtain some kind of order out of the seeming chaos. This search for order in no way implies mere dynamic regularity or statistical regularity. It is a search for the INTERNAL CONTRADICTIONARY UNITY OF MATTER IN MOTION, OF ITS CONTENT AND ITS FORM.

If we endeavor to construct a rigid unchangeable law of nature out of our investigation, as the philosophers of all ages have attempted and failed to accomplish, we too would arrive at the same impasse. Even though it is not possible to construct a static permanent law of nature it is a fact that nature has ONE CONSTANT FACTOR which expresses itself in VARIOUS FORMS -- that is CHANGEABLENESS. Changeableness and its various forms of expression IS THE ONLY CONSTANT FACTOR OF NATURE. That is one of the fundamental aspects of an understanding of nature, of society, and the thinking of mankind, and is one of the most important factors in the dialectic process of nature.

This constant factor of nature is matter in motion. "Motion is a form of the existence of matter. Never and nowhere has there been or can there be matter without motion. Matter without motion is just as unthinkable as motion without matter".

### OPPOSITES

Matter in motion presents as its most fundamental aspect: the permeation of opposites, a process of contradictions, of mutually exclusive yet harmonious parts. These mutually exclusive, yet harmonious parts represent the roots of the antagonism of each and every process in nature. The antagonistic factors must be considered in their: 1- contradictory relationship, and 2- in their development as a process, of beginning, development, and disintegration; of birth growth and decay.

In the light of the foregoing, dialectical materialism represents the specific mode of the motion (dialectic) of matter (materialism).

Let us consider a few of the outstanding examples of the permeation of opposites. Matter and motion of itself is the summary of this condition. There is positive and negative electricity, their mutually exclusive and yet harmonious action. Male and female, and countless other such opposites, that build up and tear down the countless expressions of nature's phenomena.

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To speak of opposites, of contradictions within a given process and to fail to explain its ANTAGONISTIC DEVELOPMENT is only to give part of the problem of nature's process. The development of matter in motion through the contradiction of its opposites is a PROCESS OF BIRTH, GROWTH, AND DECAY. All processes in nature proceed through this triad development.

Unity does not imply identity any more than difference implies separation of a given process, any more than development in nature implies progress.

When we speak of the development of a process we do not speak of man made notions of progress. Objectively speaking development implies either a negative or positive process, and can only imply either progress or retrogression if man cares to inject his needs and desires in relation to the condition or thing observed. But the latter concept is used must be an auxiliary to the former. The birth, growth, and decay of ones offspring, that is, living a lifespan, can be presented as a positive development, but likewise the test of diseases within the human organism can be and is presented as a positive test. The concept of positive and negative development, which has nothing in common with progressive and retrogressive, is the analysis of the direction of the cycle of the given process and not man's desires.

Let us continue with the cycle of birth, growth, and decay of the content of each process of nature. Let us consider the negation of the negation.

#### ENGELS ON NEGATION OF THE NEGATION

We present a few of the examples of dialectics in nature as presented by Engels: "let us take a grain of barley, let such a grain of barley fall on suitable soil under normal conditions; a complete individual change at once takes place in it under the influence of heat and moisture, it germinates. The grain as such disappears, is negated. In its place arises the plant, the negation of the negation. But what is the normal course of the life of the plant. It grows, blossoms, bears fruit and finally produces other grains of barley and as soon as these are ripe the stalk dies, and becomes negated in its turn. As the result of this negation of the negation, we have the original grains of barley again, not singly, however, but ten, twenty or thirty fold. Forms of grain change very slowly and so the grain of barley remains practically the same as a hundred years ago.

But let us take a cultivated ornamental plant, like the dahlia or orchid. Let us consider the seed and the plant's development from it by the skill of the gardener, and we have in testimony of this negation of the negation, no longer the same seed but a qualitatively improved seed which produces more beautiful flowers, and every repetition of this process, every new negation increases the tendency to perfection.

"A similar process is gone through by most insects, butterflies, etc. They come out of the egg by a negation of the egg, they go through a certain transformation till they reach sex maturity, they copulate and are again negated, since they die as soon as the process of copulation is completed, and the female has laid her innumerable eggs. That the matter is not so obvious in the case of other plants and animals not once but oftener, does not affect us in this case, we are now only concerned in showing that the negation of the negation actually does occur in both kingdoms of the organic world.

Besides, all geology is a series of negated negations, one layer after another following the destruction of the old and the establishment of new rock formation."

### QUANTITY-QUALITY CHANGES

When we speak of quantity-quality changes in nature we really mean that at certain stages of development of each given process a quantitative change takes on qualitative differences.

"The transformation of the form of water which at 0° C. changes from a liquid to a solid and at 100° C. from a liquid to a gas, where thus at both these points of departure a mere quantitative change in temperature produces qualitative changes in the water.

"So also the mere cooperation of large numbers, the melting of several diverse crafts into a united craft, to use Marx's expression, produces a new "industrial power" which is substantially different from the sum of the individual crafts.

"Here we have, for example, a homologous series of compounds of carbon of which many are known and each has its own algebraic formula:

- C<sub>n</sub> H<sub>2n</sub> plus 2 -- Series of normal paraffin
- C<sub>n</sub> H<sub>2n</sub> plus 20 - Series of primary alcohol
- C<sub>n</sub> H<sub>2n</sub> O<sub>2</sub> -- Series of monobasic aleic acids"

This can be repeated in all of the chemical series and each example reveals a qualitative difference produced by a single quantitative addition of the elements, or in the more complex combination several new additions which create qualitative differences.

If we say that quantity-quality changes are the result of evolution, it is a mechanical materialist view of nature. It is true that evolution is an important part. But to leave out the other aspect of the question is to ignore the most fundamental aspect of evolution. That is - revolution. Quantity-quality change is the result of the process of EVOLUTION AND REVOLUTION. There can be no evolution without revolution. Revolution is the stage of the process when the evolutionary development (quantity changes) takes on quality differences. The boiling of water is the revolutionary stage of the process. The birth of a species is a revolutionary stage of a process. The transformation of quantity changes of chemicals into a new chemical combination (quality differences) is the revolutionary stage. The same process can be witnessed in society.

## MAN MADE CONTRADICTIONS

One cannot speak of the dialectic process of nature without speaking of: 1- the permeation of opposites and the 2-development in contradiction, the negation of the negation. But to really understand 1- Contradiction and 2- development in contradiction we must know the main aspects of two fundamentally opposite contradictions. One contradiction which is real, which exists outside of our mind in nature, and the other kind of a contradiction which does not exist in nature, and only exists in the mind and fancy of man. The first is a dialectical contradiction; the latter a man made contradiction, a fiction.

"Motion is itself a contradiction since simple mechanical movement from place to place can be accomplished itself by a body being at once and the same moment in one place and simultaneously in another place, by being in one place and yet not there. And motion is just a continuous establishment and dissolving of contradictions"

"Life itself then is likewise a contradiction contained in things and events, always establishing and dissolving itself, and as soon as the contradiction ceases life also ceases, death comes on the scene.

Positive and negative electricity is a real dialectical contradiction existing in nature just like male and female, or chattel master and slave, or capitalist and proletarian. But man made contradictions such as God and Devil; God and nature; a stone wall between man and the rest of the animals; heaven and a flat earth; in fact the struggle of every sphere of science against the dark age of mankind still exists in many fields of research. These are all artificial, man made, non-dialectical and mechanical contradictions which have nothing in common with objective reality and dialectic contradictions.

The dialectic process of nature is found in all spheres of inorganic and organic development. In short, dialectic materialism is THE PROCESS OF NATURE. It is the process of matter in motion, in change, through contradictions of opposite forces, that develop through quantity-quality change of birth, growth and decay, of establishing equilibriums, now destroying equilibriums, only to reestablish a new equilibrium of a process on a new and "higher" base. This change in form and content proceeds through a process of evolution and revolution.

# D I A L E C T I C A L M A T E R I A L I S M

## CHAPTER TWO

### THE DIALECTIC IN SOCIETY

We have shown in the study of nature that the process by which all of its material combinations develop proceeds dialectically. Is this also true in social development? Although materials under consideration are of a more complex nature in social development than in inorganic and organic evolution the same dialectical process can be found. As Marx and Engels correctly stated in the Communist Manifesto, "The history of all hitherto existing society is the history of class struggles." (5) This class struggle under social systems of the exploitation of man by man is merely the expression of the contradictions and antagonistic forces making up this society.

The dialectical process in social development has been analyzed and its "laws" defined, as Historical Materialism. Or one could say that Historical Materialism is the application of the dialectical materialist method of reasoning to social development. The latter is merely the reflection of the former, the process of social development.

### MATERIALIST CONCEPT OF HISTORY

"The materialist conception of history starts from the proposition that production of the means to support human life, and next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders is dependent on what is produced, how it is produced and how the products are exchanged. From this point of view the final causes of all social changes and political revolutions are to be sought not in the philosophy, but in the economics of each particular epoch. The growing perception that existing social institutions are unreasonable and unjust, that reason has become unreason and right wrong, is only proof that in the modes of production and exchange changes have silently taken place, with which the social order, adapted to earlier economic conditions, is no longer in keeping. From this it also follows that the means of getting rid of the incongruities that have been brought to light, must also be present, in a more or less developed condition, within the changed modes of production themselves. These means are not to be invented by deduction from fundamental principles, but are to be discovered in the stubborn facts of the existing system of production." (6)

### ECONOMIC DETERMINISM

Historical Materialism must not be confused with the theory presented under the name of Economic Determinism. The warped concept of historical materialism presents economic factors as the only factors, ignoring other factors and in no way presents the proper interrelation of the economic base and its super-structure in analysis.

Historical Materialism presents the mode of production as the determining factor of the development and decay of that social system. But Historical Materialism, unlike economic determinism takes into proper consideration the other inner-dependent forces such as environment, super-structure and the role of man, the human factor.

Whereas the Economic Determinist position is in reality mechanical materialism, the Historical Materialist concept is dialectical materialism. For example, in the decay stage of capitalism, who can deny the importance of the capitalist state (a part of the super-structure) in relation to the capitalist mode of production, when considering the question of the transformation of capitalism to socialism? Who does not understand the role of a revolutionary political party, its program and its leadership in relation to the question of overthrow? Historical Materialism presents all of these factors in their proper relationship, while the ultra-lefts, the anarchists, and the reformists etc., who in one form or the other reject Historical Materialism (Dialectical Materialism) are unable to present a scientific program and carry through correct action.

A rough line of demarcation can be drawn between these material factors and the mode of production presented in its true light as the determining factor by the following: That the mode of production in relation to the social development and decay, in its historical aspects is the determining factor for the super-structure and the acts of man. The most important aspects of the super-structure are the State, Education, Law Ideology, Art, Science, Philosophy, Custom, Political Parties, etc. But at each given moment, or at certain stages of the process the inter-play of other material factors and forces play momentarily the most important role, within that given FRAMEWORK already defined by the mode of production. This alters such important factors as the time element, forms, making patterns of uneven and combined development, bringing prosperity on the one hand and social revolution on the other hand at the most peculiar junctures and parts of the world capitalist chain, etc.

### ROLE OF MAN

The Great Man Theory that great men arrive and remould society to their own liking, that great men are the determining factor in social development, that great men make history, etc. is the idealist concept applied to the sphere of social development. Man plays an important role in social development. Marxists have said more than once, that man does not make history out of the whole cloth, that Marxists not only explain the world, they REMAKE THE WORLD. But this role of man and great men, Historical Materialism does not deny; on the contrary it places in its proper historical setting in relation to the other factors and above all to the mode of production.

Historical Materialism deals with the entire span of social development of mankind even though in the main it has been applied far more extensively to the system of capitalism. Here too, if there is such a thing as a dialectical process we must present the contradictory forces, the process of development and the main outlines of the social cycle, as have been presented in the field of nature. To begin with, let us present the entire cycle of social development and with

in this frame-work and background explore in great detail one of its systems -- capitalism.

### PRIMITIVE COMMUNISM

In the evolutionary development of the animal "kingdom", and especially the animal known as man, we can find the first forms of society in the gens and clans, where primitive man banded together and started the struggle against nature on an entirely new plane of action. This dividing line began the separation of man from the rest of the animals and was marked by mans' actions to produce his own means of subsistence. It was the first struggle of man to conquer nature, rather than to allow nature to set the pace for man as it does with the other species.

This early period, which lasted for a period of tens of thousands of years with its peculiar economic and social development, recorded in considerable research material, can be presented as a period of PRIMITIVE COMMUNISM.

Through social development of mans' slow victory over nature the first stage gave way to what is called the lower stage of barbarism and then to the higher stage of barbarism.

### CIVILIZATION

This gave way to the monopoly of land and the use of man by man as slaves. A new stage of social development had been reached. It represented the systems of Chattel Slavery, Feudalism and Capitalism. These were the three systems that are now known as Civilization and can be presented as the period of mans' development of the exploitation of man by man.

Today we have reached the first stage of transition to another social system, it will be represented by the three main stages of Transition Economy, Socialism and Scientific Communism, and will again replace the main struggle of the exploitation of man by man with the struggle of man against nature. This will be the negation of the negation and a "return to the first stage", on a higher plane.

### THE SOCIAL CYCLE

The social cycle, as a dialectical process of the Seed, Plant, Seed; or the Egg, Fish, Egg' etc., represents the following:

Primitive Communism	Man vs. nature	Condition
Civilization	Man vs. man (include former)	Negation
Scientific Communism	Man vs. nature	Negation of the negation.

## DIALECTIC PROCESS OF CAPITALISM

The birth, growth and decay of capitalism presents this dialectic process: -

"The capitalist method of production and method of appropriation, that is to say capitalistic private property, is the first negation of the individual private property founded on labor of individuals; the negations of the capitalistic production will be self-produced with the necessity of a natural process." (7). The negation of the negation takes place when the expropriators are expropriated. The "individual private property" is restored on a higher scale as social property, which lays the base for the elimination of the exploitation of man by man.

The three stages of capitalism can be classified as the stage of manufacturing, of Industrial Capitalism and Financial Capitalism or Imperialism. The manufacturing stage was at the same time the birth stage of capitalism. This was the period that the capitalist mode of production was replacing the handicraft production of the individual workshop and when the bourgeois revolutions were laying low the Feudal barons. Likewise, the stage of Imperialism is at the same time the stage of decay capitalism, and is represented primarily by the struggle between capitalism and the proletarian revolution, by the struggle which will lead to the victorious proletarian revolutions in the decisive sections of the earth, and then the gradual transformation of the whole under a socialist mode of production.

Later, we will present this dialectical process of capitalism with all of its contradictions and negations of development.

# D I A L E C T I C A L M A T E R I A L I S M

## CHAPTER III

### MIND AND MATTER

The dialectic process in nature and in society can be found in the thinking of man as a reflection of objective reality. "The great basic question of all, and especially recent, philosophy is the question of the relation between thought and existence, between spirit and nature. Which is prior to the other, spirit or nature? Philosophers are divided into two great camps, according to the way they answer this question. Those who declare spirit existed before nature, and who in the last analysis, therefore, assume in one way or the other that the world was created--have formed the idealist camp. The others, who regard nature as primary, belong to the various schools of materialism." (8)

"If we inquire what thought and consciousness are, whence they come, we find that they are products of the human brain, and that man himself is a product of nature developing in and along with his environment. Obviously, therefore, the product of the human brain, being in the last analysis likewise a product of nature, does not contradict the rest of nature, but corresponds to it." (9)

### THE RELATION OF BEING TO THOUGHT

To the schools of Idealism the mind is the center of the universe and thereby, they explain the world through the Ego, the self, the subjective individual. The Materialists explain the self through, and by, explaining the world. For the Idealist the faculty of thought depends upon reasoning. The mechanical Materialist says that the faculty of thought depends upon sense perception. The Dialectician states the question differently. "It is not thought which determines being, but being which determines thought." Materialism recognizes the unity of subject and object but not their identity. "By acting on nature outside himself and changing it, man simultaneously changes his own nature." (10)

It is a fact well established by a great number of branches of science that inorganic matter existed before organic matter, and that inorganic matter can exist without organic matter, but that organic matter cannot exist without inorganic matter. Likewise, nature existed before man. Man is merely a late product of nature, and not such a good product that nature can brag about it yet. Of course, man has bragged about what nature gave him, but nature cannot compliment man for the way he has used the resources up to the present.

The mind of man itself is a slow evolutionary process. Matter exists without mind (mental process); but the mind cannot exist without matter, any more than motion can exist without matter; be-

cause the mental process of the mind is nothing more than a higher form, and special phenomenon of the motion of matter.

Thinking is a process of the interaction of the conscious mind and of things outside of us. Eliminate this two-fold relation and there can be no thought process. (This has nothing to do with picture images that are already stored up in the mind.) The result of this two-fold relation is that inside the mind there is a reflection of outside reality. The exactness or crudeness of the reflection of outside reality in no way alters the above problem; rather it is a question of methods of investigation to obtain a more perfect image.

### OBJECTIVE REALITY OUTSIDE OF MIND

The determining factor in the process, in the question of mind and matter, and which is the key to the difference between the schools of Idealism and Materialism is - not the forms of matter that exist, but does OBJECTIVE REALITY exist outside of our mind, independent of the individual? The Materialists answer yes.

The Dialectician rejects the mechanical materialist approach to the question of mind and matter, which relegates man to a mere automaton, blindly shifted about by material conditions which he is bound to the same as are the wind, the hills, and the river. Man is not a mere automaton, man is a part of the process of nature, and through social development has already reached a stage where he helps remake history, but not out of the whole cloth. Before social organization, man, like the other animals, was subject to nature to the fullest extent. With society and its development, man slowly gained in the struggle against nature. Now this has been negated to a large extent by man's struggle against, and exploitation of man (Chattel, Feudal and Wage slavery). Man must reorganize social conditions, that is, the economic mode of production, to again place the struggle on its proper plane of man's united energies against nature. This is the dialectical approach to mind and matter and the relation of man to society.

### MATERIAL BOUNDARIES OF THE MIND

The faculty of thought which is determined by being is the material framework of the boundaries of the mind. The material boundaries of the mind are twofold. First the material brain as the base and second, objective reality outside of us. This two-fold material base of the faculty of thought gives rise to the dialectical contradiction of the mind; the idealist revamping of this concept results in a contradiction of reality.

It is a dialectical contradiction for the faculty of thought to have this two-fold material framework and yet have the mind store ideas, assort them, and project images of material conditions miles away, and of the past, present and, to an extent, the future. But this is no more spiritual, nor contradictory, than radio and

its material base. Whereas radio represents a dialectic contradiction of the special forms of motion and matter of a combination of mechanical and human materials, the mind as a higher product of the organic has its own peculiar "laws".

### ASSOCIATION OF IDEAS

When a number of ideas are accumulated, the mental process carries with it the association of ideas, that is, two or more ideas are united, thereby creating the base for a new idea, a new concept. This association of ideas is the dialectic function of the mental process and has nothing to do with ideas descending from heaven or super-human menas. Furthermore, to the degree that man analyzes correctly a given process or stage of history, it will be possible to point out the road ahead. This function of the mind, and its ability to project accurate concepts of future trends, in turn are merely reflection of the accuracy of the analysis of the material conditions under observation. Professor Pavlov, studying conditioned reflex, presents a whole series of experiments that reveal the mental process of inhibitions, and inhibitions of the inhibition. This is another name for the dialectic process of negation and the negation of the negation.

"As individuals express their life, so they are. What they are, therefore, coincides with their production - what they produce, as well as how they produce. What individuals are, therefore, depends on the material conditions of their production. This production first makes its appearance with the increase of population, it in turn itself presupposes intercourse of the individuals among themselves. The form of this intercourse is again determined by production...

"The fact is, therefore, that definite individuals who are productively active in a definite way, enter into these definite social and political relations. In every single instance empirical observation must show the connection of the social and political structure with production - empirically and without any mystification and speculation. The social structure and the state always arise from the life-process of definite individuals, not as they may appear in their own or other people's ideas, but as they really are, that is, as they act, produce in a material way; therefore as they produce under definite limitations, presuppositions and conditions which are material and independent of their will.

"The production of ideas, concepts, and consciousness, is at first directly interwoven with the material activity and the material intercourse of men, the language of actual life. Conception, thought, the mental intercourse of men, then still appear as the direct efflux of their material relations. The same is true of laws, morality, religion and metaphysics of a people. Men are the producers of their concepts, ideas, etc., -but real, producing men as they are conditioned by a definite development of their produc-

tive forces and the intercourse, up to its most far reaching forms which corresponds to these. Consciousness can never be anything else than conscious existence, and the existence of men their actual life process. If in all ideology, men and their relations appear upside down, as in a camera obscura, this phenomenon arises just as much from their historical life process as the reversal of objects on the retina does from their directly physical life-process." (11)

"Thus...ideas...categories, are as little eternal as the relations they express. They are historical and transitory products. There is a continual movement of growth in productive forces, of destruction of social relations, of formation in ideas; the only immutable thing is the abstraction of movement - mors immortalis." (12)

# D I A L E C T I C A L M A T E R I A L I S M

## CHAPTER IV

### DIALECTICAL MATERIALISM AND PHILOSOPHY

We have already dealt with the two main schools of the theory of knowledge, the idealist and the materialist. Let us now consider the agnostic and the mechanical materialist in this set-up. The agnostic philosophers are those who present the materialist viewpoint in words but the idealist position in content - or as Engels said, "shamefaced materialists." The materialists who reject the basic premises of the idealists and present the materialist concepts, but who do not understand the dialectic process, present a warped and mechanical position on the whole question. When we are in dispute with idealists we emphasize Dialectical MATERIALISM, and when we are in dispute with mechanical materialists, we emphasize DIALECTICAL Materialism, but this in no way implies a one-sided presentation of our position.

We will not attempt to present the different schools of thought, nor their main ideas. This would take a large book. We will present a brief historical sketch of some of the main aspects and then present the view of Dialectical Materialism on a few outstanding problems that philosophy tried to answer and failed.

### FEUDALISM AND THE CATHOLIC CHURCH

The death grip of religion upon mankind, and especially the Catholic Church in the middle ages as the real stronghold of idealism stood in the way of every scientific advancement mankind has made. The great international center of Western European Feudalism was the Catholic Church. It was the spiritual leader and largest landowner. To overthrow Feudalism, the stranglehold of the Roman Catholic Church had to be broken; to release the energies of mankind in further scientific achievement this octopus had to be destroyed.

In this struggle the rising bourgeoisie played a progressive role. The long fight of the new exploiters against the feudal lords took on the form of a struggle against religion, only with a new form of religion to replace the old.

The first big struggle against Feudalism represented the Protestant Reformation in Germany led by Luther against the Church. The defeat of the insurrections that followed (1523 and 1525) gave way to Calvinism. The second Bourgeois struggle against Feudalism found ready-made the Calvinist ideological weapons which they used to good advantage in the struggles that followed. The third big upheaval, ushered in on the heels of the American Revolution which was its prelude, was the Great French Revolution.

In this whole period the struggle of rising capitalism against the handicraft masters and the Feudal lords carried with it a mixed pattern of religious struggles and new materialist schools. They supplemented each other for the new exploiters' needs.

### PROTESTANTISM AND NEW SCHOOLS OF MATERIALISM

The rise of new forms of Christianity under the cloak of Protestantism versus the Catholic Church, which meant new forms of idealism, and the rise of the new schools of materialism is a contradictory condition of the material process of the transformation from Feudalism and the handicraft system to Capitalism. But this contradictory development served the contradictory needs of the rising capitalist class. On the one hand they needed that ideological lever for mass action against the powerful Catholic Church and Feudal owner. At the same time the new ideological weapons had to be suitable to hold in check these very same masses when they were transformed into wage slaves. Protestantism fulfilled the role for the new exploiters, for the masses, and for their own needs later. When it was safe, the Catholic Church made peace and took its place along side of the Protestant Church.

But this struggle against the Catholic Church and Feudalism by new forms of idealist ideology left great breaches, and shattered the all-powerful single authority that formerly held sway. Into these breaches jumped the more daring, the more revolutionary: the materialists. But this materialism in scientific development and in philosophy had its base in the historically limited and transitory conditions as part of the bourgeois revolution. The transformation to capitalism and the needs of capitalism gave birth to these new schools of materialism and their scientific development. Once the new mode of production got under way, replacing closed-in economy with a constant revolutionizing of the means of production, the growth of science and materialism was assured as long as capitalism was in development - but it was not assured in its decay.

The religious forms of the struggle of Capitalism against Feudalism were only warped forms of the class struggle due to the material conditions. Materialism began to seriously challenge idealism, Bacon and Hobbes, Hume, Locke presented their contributions, only to have materialism rejected by the British ruling class; it then crossed the channel and helped pave the way for the French Revolution. Although first monopolized by the ruling class, materialism and its revolutionary character soon seeped down to the lower ranks, and extended to all spheres of knowledge through the work of the Encyclopedists.

### DEVELOPMENT OF DIALECTICS

The school of dialectics also went through a slow and painful development, dating back from the Greek philosophers, the same as the materialist school. Aristotle was the outstanding dialectician who presented the different forms of dialectic thought. The Germ-

an school of philosophers culminating with Hegel, developed the dialectical method, although in the idealist shell, in its highest forms. Descartes and Spinoza were also very capable dialecticians.

Philosophers tell us they are in search of pure reason just as the artists tell us they are artists for art's sake. "But during this long period from Descartes to Hegel and from Hobbs to Feuerbach, the philosophers were by no means impelled, as they thought they were, solely by force of pure reason. On the contrary, what really pushed them forward was the powerful and ever more rapid onward rushing progress of natural science and industry." (13) The materialists of the last century were unable "to comprehend the universe as a process--as matter developing in a historical process. This was in accordance with the level of natural science at that time, and with the metaphysical, i.e., anti-dialectical manner of philosophizing connected with it. Nature, it was known, was in constant motion. But according to the ideas of that time, this motion turned eternally in a circle and therefore never moved from the spot; it produced the same results over and over again." (14)

### FREEDOM AND NECESSITY

From a dialectical point of view freedom can only mean freedom within the framework and understanding of the natural laws. The ability to make decisions on the basis of real knowledge and not to be left to unknown forces is the relative condition of freedom. "Freedom therefore consists in the control over ourselves and over external nature which is founded on knowledge of natural necessity; it is therefore necessarily a product of historical development." (15)

If we speak of freedom and democracy we again find this unscientific approach. Democracy escludes freedom. Democracy is a form of rule under a system of classes. As long as there is a State there can be no freedom; but there can be democracy, that is, democracy for the ruling class. The state is an instrument to hold in check contending and exploited classes; the state is not needed for freedom. Freedom will be established when the state has withered away. Bourgeois democracy will be replaced by proletarian democracy and only with the further development of society can we speak of freedom. Even this concept of freedom is relative, although its material base will be broader than anything so far known. Freedom under capitalism means free selling and buying, which includes the commodity, labor power.

### EQUALITY

The concept and condition of equality cannot be separated from the material conditions and the mode of production any more than freedom or any other condition that the philosophers prattle about. Today we can say that equality has its bourgeois and proletarian forms, and is a historical product. As Engels pointed out, "Christianity knew only one point in which all men were equal; that all

were equally born in original sin--which corresponds perfectly with its character as the religion of slaves and the oppressed". (16) Equality under capitalism, as a historical conditioning factor, with new inequalities means equal chance in competition and in exploitation of labor power, which developed into great inequalities. Equality from a proletarian standpoint under capitalism "is the demand for the abolition of classes."

### TRUTH

"Truth and error, like all concepts which are expressed in polar opposites, have absolute validity only in an extremely limited field" (17) Again we must state that the question of truth and error cannot be separated from the mode of production and the given material framework in which its relative relation exists. Truth must be expressed in the concrete, but that does not mean that there are no absolute truths. Absolute truths are made up of relative truths. "Truth and error, like all mutually antagonistic concepts, have only an absolute reality under very limited conditions." (18) This is the dialectical concept of the absolute, in the realm of truth and error. "The question whether human thought can arrive at objective truth is not a question of theory, but a practical question. In practice man must prove the truth, i.e., reality, power and this-sidedness (diesseitigkeit) of thought. The dispute as to the reality or unreality of thoughts which is separated from practice is purely a scholastic question." (18a)

### MORALITY

"We...reject every attempt to impose on us any moral dogma whatsoever as an eternal, ultimate and forever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations. We maintain on the contrary that all former moral theories are the products, in the last analysis, of the economic stages which society has reached at that particular epoch. And society has hitherto moved in class antagonisms, morality was always a class morality; it has either justified the domination of the interests of the ruling class, or, as soon as the oppressed became powerful enough, it has represented the revolt against this domination and the future interest of the oppressed." (19) Only with the elimination of classes can morality transcend class morality.

### THE FAMILY

The different systems of philosophy have placed a halo around the family and have presented the most confused picture of this social unit, possible. We will therefore briefly present the position of dialectical materialism as expressed in the historical development of the family. "...Accordingly we have three principal forms of marriage, which in the main correspond to the three principal stages of human development. For the period of savagery, the group marriage; for Barbarism, the pairing marriage; for civilization,

monogamy supplemented by adultery and prostitution. Between the pairing marriage and monogamy there intervened, at the highest stage of barbarism, the right of men to female slaves, and polygamy... We are now approaching a social revolution in which the former economic foundation of monogamy will just as surely disappear as those of its complement, prostitution...

"And finally, have we not seen in the modern world monogamy and prostitution are, it is true, contradictions, but inseparable contradictions, poles of the same social condition? Can prostitution disappear, without dragging monogamy down with it into the abyss? Here a new factor comes into play, a factor which, at the time monogamy developed was at most in germ: individual sex love."

"Full freedom of marriage can therefore only become generally established when the abolition of capitalist production and the property relation created by it has done away with all the economic considerations which still exert such powerful influence on the choice of the spouse. For then no motive other than mutual affection will be left." (20)

### THE STATE

All systems of philosophy have spoken of the State, and in the main have defended the particular state under which the individual philosopher found himself. Let us present our position on the State:

"As the state arose out of the need to hold class antagonisms in check, but as it, at the same time, arose in the midst of the conflict of these classes, it is, as a rule, the State of the most powerful economically dominant class, which by virtue thereof becomes also the dominant class politically, and thus acquires new means of holding down and exploiting the oppressed class. Thus the ancient State was above all the slaveowners' State for holding down the slaves, as a Feudal State was the organ of the nobles for holding down the peasantry, bondsmen and serfs, and the modern representative State is the instrument of the exploitation of wage labor by capital.

"The State, therefore, has not existed from all eternity. There have been societies which managed without it, which had no conception of the state and state power. At a certain stage of economic development, which was necessarily bound up with the cleavage of society into classes, the state becomes a necessity owing to this cleavage.

"We are now rapidly approaching a stage in the development of production at which the existence of these classes has not only ceased to be a necessity, but is becoming a positive hindrance to production. They will disappear as inevitably as they arose at an earlier stage.

"The society that organizes production must on the basis of a free

and equal association of the producers will put the whole state machine where it will belong: in the museum on antiquity, side by side with the spinning wheel and the bronze axe."

### GOOD AND EVIL

The concepts of Good and Evil, of Love and Hate, are polar concepts that are relative and transitory depending upon the relation of men to the mode of production. These concepts change with the change in the mode of production. What is good for one class is bad for another class, and what one class loves, another class may hate. Beyond good and evil, or for that matter beyond any of the polar opposite concepts of ideologies, morals, laws, etc. of the system of exploitation, can only mean, when speaking of objective reality and the actual process of social development -- a struggle to establish the socialist mode of production, with the gradual elimination of classes and the withering away of the State; whereby, a whole new material base is created for a new relation of all conditions, conduct, and actions of the social animal in relation to his fellowmen. "By acting upon the external world and changing it, man changes his own nature." "All history is the progressive modification of human nature."

### DIALECTICAL MATERIALISM AND PHILOSOPHY

In a classless society there will no longer be philosophy that takes up the questions of ethics, law, etc., but instead there will be the science of the different divisions now coming under the head of the philosophy of the exploiters. Contrary to belief the proletariat does not institute its philosophy against the other philosophies. We counterpose DIALECTICAL MATERIALISM to ALL philosophy. If one uses the term loosely, to mean dialectical materialism it would be permissible, but those who are not satisfied with dialectical materialism as replacing all philosophy always use this term as a means of revising dialectical materialism. The new "recruits" to Marxism and dialectical materialism, the liberals and philosophers of the bourgeois schools, without exception are of the latter variety.

Today the proletariat uses dialectics for class ends; tomorrow, when classes have disappeared and communism reigns, dialectical materialism will be used by man against nature instead of the struggle of man against man in exploitation. This reveals a further development of dialectical materialism and its use. The proletariat as the last of the classes, holds this unique position, using the scientific theory of knowledge to replace all false schemas (philosophies).

## DIALECTIC MATERIALISM AND SCIENCE

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We have presented Dialectic Materialism as THE process of nature. In no matter what sphere of matter in motion one may investigate, he will find the dialectic process. Dialectic Materialism is more than a process in nature. It is also THE scientific method of investigation. AS a method of investigation it is a reflection of the dialectic process.

Every sphere of science that has made important progress in presenting objective reality in its given sphere of investigation has unearthed more or less the dialectic aspects and the dialectic process. To discover aspects of the process and not to understand this process is one thing. But to unearth the dialectic process by slow and painstaking investigation and to USE DIALECTIC MATERIALISM AS A METHOD OF INVESTIGATION is entirely different.

When science will reach the stage of development where conscious use of the dialectic method will replace the present method, and when it applies this method in the sphere of research, mankind will be able to make far greater and more rapid strides forward. Does this mean to throw in the waste basket what exists? No; it means to reorganize the present research materials under the guiding hand of the dialectic method.

We have already explained that the development of economics, society, its arts, morals, philosophies, ideologies, laws, etc., are subject to the material conditions, to the mode of production. We must also state that science falls into the same category. Scientists, like philosophers and ministers, will resent this "vulgar" materialist approach, this degrading of the mind and pure thought; but it is a very easy task to prove our point. In fact this relation of science to "vulgar" material conditions is part of the question of dialectic materialism, and such an important part that, once this view is rejected, is denied, the dialectic materialist position is rejected.

Let us select two important branches of science: Astronomy and Political Economy. Astronomy is a very old science and is highly developed, while Political Economy is a young and very low developed science. Is this an accident of history or is there a reason for this? Historical materialism gives a clear explanation of this discrepancy. Under the systems of exploitation, from chattel slavery to wage slavery those fields of investigation which were the farthest or in the least touched upon the vital question of the exploitation of man by man were "allowed" to develop. That is they confronted the least amount of opposition no matter how great this opposition was. While the investigations, which were later branches of science that moved near or touched the heart of the question, were pushed in the background and when they were "developed", because nothing more than an apology for the ruling classes.

At the same time, where the developed spheres of investigations transgressed or touched upon, directly or indirectly, the question of

the exploitation of man by man in no matter what form it took, these were tabooed. We can safely say that the future will list the bourgeois schools of Political Economy that are passed off as science in the category of astrology etc.

The exploiting rulers opposed least those spheres of investigation which investigated the heavens and not the monopolized earth, which investigated anything, so long as it did not come too close to home.

#### NEWTON'S PLACE IN HISTORY, FROM THE STANDPOINT OF DIALECTIC MATERIALISM

One of the most important examples that we can present of a great man who lived and presented his contributions to mankind at a critical turning point of social development is the study of Newton.

Pope, in a couplet says, "Nature and nature's laws lay hid in night  
God Said, 'Let Newton be', and all was light".  
To continue this idealist view, Professor Whitehead, British mathematician said, in the book, "Science and Civilization", "Science and civilization owes its development to the fact that Newton was born the very year Galileo died. Only think what the history of the development of humanity would have been if these two men had not appeared in the world." Great men play their role, but not as stated above: They are part of and subordinated to the objective conditions that surround them and reflect to the highest degree (great men) this environment.

Newtons' ability to contribute so much to science is due to the fact that he came at a turning point in historical development and was able to point out the road ahead.

First of all, let us consider the economics, physics and technology of Newtons period:

In Industry - the following problems and solutions were presented by the conditions of the period:

The need to raise ore and the equipment needed demanded an arrangement of windlasses and blocks.

Ventilations of the mines demanded the study of draughts and aerostatics.

The pumping of water out of the mines demanded an investigation into aero-and hydro-statics.

Blast furnace production demanded waterwheels, bellows, rolling machines and heavy hammers.

At this period water transportation, which was by far the cheapest, demanded and brought forth new problems to be solved:

To increase the tonnage of vessels it was necessary to understand the laws governing floating liquids, a problem of hydro-statics.

To improve the floating quality of ships the laws governing the movement of bodies in liquids, of hydro-dynamics must be understood.

To determine position at sea the determining factors of longitude and latitude must be known, the development of the chronometer, etc.

Water transportation and the construction of canals and locks again brought to the fore the need of the understanding of hydro-statics.

The development of the art of war and its industry brought forth new needs of the exploiters:

The processes which occur in firearms brought to the surface the need of understanding the compression and extension of gases. This was studied by Leonardo da Vinci (end of 16th century); Ubaldi (1577); Galileo (1580-1609); Cardan (middle of 16th century); and Stevin (1587).

The stability of firearms aroused the problem of the resistance of materials and their durability:

The problem of the balls trajectory through a vacuum--and its solution in resolving the task of the free fall of a body under the influence of gravity. This was studied by: Tartaglia (30's of 16th century); Benedetti (1587); Piocolomini (1589); Galileo (1589-1609); Riccioli (1652); The Academy del Cimento (1649).

The flight of a ball through the air which is part of the problem of the body traveling through the air and the resistant medium.

The movement of bodies through resistant mediums was studied by: Stevin at the end of the 16th century, by Galileo, Torricelli, Pascal, Herique, Robert Boyle, etc.

The deviation of a ball from the estimated trajectory can occur in consequence of the change in the initial speed of the ball, the density of the atmosphere, and the influence of the rotation of the earth, etc. These were studied. Accurate tables governing aim were worked out.

It must be kept in mind that all of these problems raised by rising capitalism were rejected by the "official science study" of the Feudal regime in their universities. Opposition to this new science was carried on in the medieval schools of learning. The rising bourgeoisie and their science had to develop their theory and practice outside of the official circles just as the proletariat have to do the same thing with Dialect materialism, and political economy, etc today, against decay capitalism. The universities of the 15th and 17th centuries were the centers of decadent feudalism just as the universities of today are the schools of decaying capitalism.

Under feudalism, science has been the humble servant of the church and was kept in this idealistic cloak. Under capitalism it took great strides forward when capitalism was PROGRESSIVE; but now in the decay stage of capitalism it reverts back to forms of decay feudalism. The rising capitalists brought science into the service of developing the productive forces to increase profits. Newtons' "Principia" in spite of its abstract mathematical language, is organically connected with the earthly needs of capitalism of that period.

In considering the laws of motion Newton presented the theoretical and methodological basis of mechanics. Newtons' laws provided a general method for solving the majority of mechanical tasks. Newton accepted the existence of an absolute, immovable space. To him inertia is possible also as absolute inertia, and thus the existence of absolute, immovable matter is possible.

Engels' contribution clearly states the inseparability of movement from matter, the correct dialectic relations as reflected in the mind by objective reality. Newton did not understand the laws of the conservation of energy. Engel's concept of this question reflected the dialectic process. Newton worked with only one form of movement, namely, mechanical, and put in the forefront, not the conversion of one form into another, but only the transformation and modification of one and the same form of motion--mechanical transportation.

But as soon as the thermal form of motion appeared, and appeared bound up with its conversion into mechanical motion, the problem of energy came to the forefront. The steam-engine connected the problems of the conversion of one form of motion into another.

Watt studied the thermo-dynamic qualities of steam in detail, and laid the basis for thermo-dynamics as a division of physics. The historical study of the forms of motion are directly connected with the mode of production, its development and change. Newton did not understand the question of the conservation of energy, not because he was not a great man, but because he too, like all others, was limited by the historical development of productive forces and relationships of production.

In Newtons' day we had the machine-wreckers. In the present decay stage we have the capitalists and their State (Fascism, etc.) wrecking the productive forces.

## EINSTEIN

Today, Einstein's contributions, based upon the further development of the mode of production and its needs, present a position over and above the Newton contributions; but by no means, can we say that the Einstein structure is complete. Rather it leaves unanswered many of the basic questions of the phenomena of matter in motion. Its "scientific" neutral approach has enabled the whole school of idealists to take over Einstein's theories and warp them into indeterminism, and the general decay reflected by this school today.

Science, with its material base in the productive conditions and the stage of social development, reflects to the highest degree the decay of capitalism, the disintegration and contraction of productive forces. The laws of the accumulation of capital as presented by Marx, and its relative and absolute decline in decay capitalism, have their direct bearing upon all fields of science.

It is up to the proletarian revolution to overthrow capitalism and establish a new, more productive mode of production based upon socialist economic principles that will lay the basis for a revival and further development of science. Capitalism is a brake upon further development of society and upon science.

## DIALECTIC MATERIALISM

We have dealt with the dialectic process in nature, in society and in the thoughts of mankind, and now we must retrace our steps and establish the concept of what is Dialectic Materialism, clearly in our minds. First, and above all, Dialectics IS THE PROCESS OF NATURE. Second, and as a reflection of the dialectic process in nature, we arrive at the scientific method of investigation, i.e.; Dialectic Materialism. To Marxists, theory is the summing up of the material process, of the past in order to guide us in ACTION today, and to throw light ahead for tomorrow.

### THE PROCESS AND THE METHOD

As we have pointed out before, the dialectic process in nature has existed, does exist and can exist without the dialectic method of reasoning; but the method can no more exist without the process, without nature than man can exist without nature. The method is based upon the fundamental aspects of the process in nature, and each given research problem must take into consideration all of the conditions. Once the method has been grasped, it is a shortcut and scientific method of investigation for each and every process of nature. In this respect again the two-fold aspect must be considered. 1- a factual understanding of the condition under observation, 2- a correct use of the dialectic method of investigation. This is one problem and not two. Without a correct use of the dialectic method, a factual understanding of the condition in all of its aspects will be lacking.

Every field of research, no matter what method has been used in the search for facts, has to one degree or the other unearthed the dialectic process. But with these methods of research the dialectic process was discovered accidentally and often even when seen it was not understood. But to apply the dialectic method consciously in research is to advance far beyond the slow hit and miss proposition of the science of the exploiters.

### MARX AND ENGELS

It was Marx and Engels who applied the dialectic method to social development (Historical Materialism) and to the class struggle (Marxism) enabling them to present a full rounded theoretical presentation of the social cycle from primitive communism to scientific communism and the birth, growth and decay of capitalism as one system of exploitation. We are not making a mechanical separation between the above-mentioned concepts. In reality Marxism is the application of Dialectic Materialism to the sphere of social development and the class struggle. The axis and fundamental law in this sphere of development is Historical Materialism -- or another way of saying Dialectic Materialism applied to the given problem.

### THE METHOD

The method takes into consideration each and every aspect of the

problem to be considered. To accomplish this, the investigation must be many-sided. Briefly, it presents the following basic considerations of the dialectic process:

- 1- The condition or object under analysis (matter in motion).
- 2- The action and reaction; its contradictions at the given moment.
- 3- The birth, growth and decay of the process, of its contradiction.
- 4- The relation of simple change (evolution) to the complex change (revolution) of the process. The "quantity-quality" change.
- 5- The centralization and diversification of forces, which is a further elaboration of the basic contradictions of the process.
- 6- The form and content of the process.
- 7- The relation of the part of the whole.
- 8- The relative and absolute aspects of the decisive factors of the given conditions under investigation.
- 9- Its variable and constant factors.

In short, matter in motion, reflecting contradictions, in a process of birth, growth and decay.

Nature reveals a monistic materialism: within this framework the above two-fold relations represent a dialectic schema. But if one starts wrong and considers the world as two fundamental different aspects of matter and spirit (idealist) or an absolute "good and bad", "black and white" (the mechanical separation of contradictions) in the material field (agnostic) one only has a mechanical scheme of nature, a one-sided presentation of the problem.

This concept of monistic materialism with its contradictions in no way implies the lack of definite categories and definite "yes and no" answers. On the contrary only by understanding the dialectic process and its contradictions can correct positive and negative aspects be explained.

#### APPLICATION OF DIALECTIC MATERIALISM TO POLITICAL ECONOMY

It was Marx and Engels, especially in their work, "Capital", who present a scientific explanation of the capitalist mode of production. This was possible, first of all because they unearthed the dialectic process of the capitalist mode of production. To accomplish this end they used the method of Dialectic Materialism.

Marx presents a single commodity, explains its contradictions, and traces this contradiction throughout the whole system of production and distribution.

We have already dealt with the capitalist mode of production when we spoke of Dialectics and Society. Let us briefly present in outline form the main dialectic aspects of the Capitalist mode of production:

"The contradiction between socialized production and capitalist appropriation manifests itself as: the antagonism of the working class and the capitalist class."

"As an antagonism between the organization of production in the individual workshop and the anarchy of production in society in general".

The antagonisms between production and markets.

The antagonisms between production and national boundaries. Accumulation of wealth at one pole, and overpopulation, the accumulation of misery, slavery, exploitation and subjection and degradation at the other pole. In crisis, the contradiction between socialized production and capitalist appropriation ends in a violent explosion."

## FOUNDATION OF SOCIETY

The foundation of every social system is labor. There can be no social system without the value created by labor. However, each social system has a different relationship of labor to the means of production. The determining factor in the labor process under capitalism is the control of capital, the means of production. That is the reason the products become the property of the capitalists and not of the workers who produce these products.

What is essential to understand is how labor in its historical development transformed to wage labor. You recall that a portion of the serf's labor is a tribute to the lord, and in this sense the serf stands half way between the slave as a commodity and the labor power of the wage worker as a commodity. But this does not give us the key to the process of transformation. This key we can find in the process of individual production that preceded capitalist production.

The transformation of individual production to social production carried with it the transformation and development of labor to wage labor. Under individual production, "the ownership of the instruments of labor had himself appropriated the products, because as a rule they were his own products and the assistance of others was an exception." The crowding out of individual production by social production enabled "the owner of the instruments of labor to appropriate always to himself the product, although it was no longer HIS product, but exclusively the product of the LABOR OF OTHERS."

Thus the wage worker becomes the individual whose exclusive labor produces the products for the owner of the instruments of labor. The transformation from individual production to social production laid the basis for the creation of the wage worker. This process is what we call the decomposition of the union between the laboring man and his instruments of labor, which turned the laborer into a wage worker.

## THE TWO FOLD CHARACTER OF LABOR

The understanding of the relation of labor power to labor is essential. But if one stops here, as did the early bourgeois economists the determining factor of labor will be unknown. The discovery of the twofold character of labor by Karl Marx is his addition to the classical political economists' understanding of labor and value. This reveals the basic contradiction of the capitalist mode of production and class antagonisms. This two-fold character of labor is:

use value and exchange value. It is a useful kind of labor, has a social division of labor, satisfies wants of individuals, and is exchangeable with other social labor.

### THE TWO-FOLD CHARACTER OF COMMODITIES

The two-fold character of commodities are use value and exchange value. All values must have use value but all use values do not necessarily have value, such as air, etc. On the other hand, exchange value is the outward form of value. It is the phenomenal form. Under capitalism these values are exchanged through the price form, but here too, there can be price without value, such as objects of art, collections, prostitution, etc. The use value is the material depository of exchange value and is the subsistence of all wealth.

### CAPITAL

Capital is that part of value used in production for the production of surplus value. Capital is value which produces surplus value. "Capital is a social relation of production. It is a bourgeois relation of production. It is not only a social relation, it is a historically limited transitional social relation."

### THE MARXIAN THEORY OF VALUE

The kernel of the Marxian theory of value and surplus value revolves around the understanding of the differentiation between labor power and labor, and between the value of labor power and the use value of labor power (LABOR).

### THE VALUE OF COMMODITIES

The value of a commodity is determined by the labor time socially necessary for its reproduction. This must not be confused with the price of commodities. Prices of commodities will fluctuate according to the supply and demand, but the level around which those prices ebb and flow cannot be explained by considering what is behind the question of price and supply and demand, the problem of labor embodied in commodities, the common denominator of all commodities. At the basis of the price of all commodities lies its exchange value.

### MARX'S DISCOVERY

Within the division of capital into constant and variable capital lies the discovery by Marx evaded by the bourgeois economists, that exposes the secrets of the exploitation of the wage worker by capital and the creation of surplus value.

Accumulation: "The greater the social wealth, the functioning capital, the extent and energy of its growth, therefore, also the absolute mass of the proletariat and the productiveness of its labor, the greater is the industrial reserve army. The same causes which develop the expansive power of capital, develop also the labor power at its disposal. The relative mass of the industrial reserve army increases, therefore, with the potential energy of wealth. But the gr-

eatier this reserve army in proportion to the active labor army, the greater the mass of consolidated surplus population, whose misery is in inverse ratio to its torment of labor. The more extensive finally, the lazarus layers of working class, and industrial reserve army, the greater is official pauperism. This is the absolute general law of capitalist accumulation."

### THE ECONOMIC CYCLE

"The three diagrams may be formulated in the following manner, using sign Tc for the "total process of circulation".

1-M-C...P...C' -M' 2- P...Tc...P 3- Tc...P...(C')

"The creating of more value as the compelling motive of all three cycles. This cycle expresses the 'unity' of the process of production and circulation".

1. Expresses this (motive) by its form. 2. Begins with process of creating SV. 3. Begins with the cycle of utilized values and closes with renewed utilized values.

These three modes of capital, rotate continuously side by side."

"Entire volume of capital acts as:

1. Money capital. 2. Productive capital. 3. Commodity capital.

### THE DEPRESSION CYCLE

The economic cycle of capitalist production, which presents the turnover of capital in the individual factory or industry is expressed in the capitalist nation as a whole over a longer period, with accumulation and increased antagonisms as the cycle of Depression, Prosperity and Depression. The whole history of any and every capitalist nation is a continued changing cycle.

The three stages of the cycle represent the following:

Depression; Reorganization; Revival; Prosperity; overproduction; Crisis; and again a Depression.

The industrial cycle is of such a character, that the same cycle must periodically reproduce itself, once that the first impulse has been given. In the condition of lassitude production sinks below the level, which it had reached in the preceding cycle, and for which the technical basis has now been laid. During prosperity, the middle period, it continues to develop on this basis. In the period of overproduction and swindle it exerts the productive forces to the utmost, even beyond the capitalist limits of the process of production. (574, vol.3.) Here Marx presents the recurring negative cycle of capitalist production, from depression to prosperity and back to depression. After prosperity a period of over-production develops and this is logically followed by a crisis.

The crisis is a violent attempt to readjust the equilibrium of the capitalist mode of production. Crisis occurs at all times within the framework of the cycle of capitalist development, i.e., depression-prosperity-depression. This cycle of capitalist development is in turn the development of the cycle of capitalist production which we presented in three forms under the title "Capital".

Further, the consideration of the economic cycles and crisis must be analyzed within the background of the stage of capitalist development, i.e., the development of capitalism or the decay of capitalism. In the developing stage of capitalism the crisis was overcome within an upward spiral of expansion. In the present epoch these crisis occur in the period of decline, the reverse order takes place. Contracted, spasmodic periods of revival or prosperity and prolonged and more violent periods of depression and crisis, are the general rule in the decay stage. In turn, when we consider the process of capitalist production as a whole and its basic contradictions, of a socialized production and capitalist appropriations we must remember that crisis is only its surface manifestation. Therefore, when considering crisis it must be considered within the framework of 1- the cycle of capitalist development 2- the stage of capitalist development or decline, and 3- as a surface manifestation of the accumulation of capital and created by the basic contradiction of capitalism, i.e., socialized production and capitalist appropriation.

To reveal the transformation of the turnover of capitalist production and its transformation in periods of depression is by no means the end of the dialectic process unearthed by Marx and Engels, and further elaborated by Lenin, and to some extent by Trotsky, before he again reverted back to centrism and liquidated his organization into the Second International, etc., etc.

The further development of this cycle and its transformation is in the sphere of society and the nation's military actions.

#### THE APPLICATION OF DIALECTICS TO SOCIAL DEVELOPMENT

The basic contradictions which causes the anarchy of capitalist production in its capital turnover, and which develops to the economic cycle of: depression, prosperity, and depression, cannot always find its "solution" on this level. If the given capitalist nation is a developing exploiter's nation, if the internal contradictions can still find room for "peaceful" expansion, the economic cycle starts all over again on the basis of a further REVOLUTION of the mode of production, an expanded cycle of capital accumulation.

But, if the internal contradictions cannot find a solution through the "normal" economic expansion (at the expense of other weaker nations) then the first two phases of the cycle develop to a higher level---TO MILITARY ACTIVITY.

For example: The world-wide (though uneven) economic crisis of 1848 could not be solved on the "peaceful" plane. It developed to the Revolutions of 1848 in Europe; and it developed in the United States to the Mexican War in the Americas. The violent contradictions could only be solved on this military plane. In 1870 another world wide crisis (not to speak of the ones in between 1848 and 1870) took place. Again this economic crisis rent asunder the normal capitalist relations. In Europe the Franco-Prussian War was the result. Out of this developed the PARIS COMMUNE.

In each case the economic contradictions were transferred to a political crisis which in turn resulted in **WARS AND REVOLUTIONS**.

At the turn of the century again, we witness an outstanding similar phenomenon. The economic crisis resulted in the Spanish-American war in and between a European declining power and a rising American power. In Europe and Asia it developed into the Russo-Japanese War. This in turn was **TRANSFORMED** into the **RUSSIAN REVOLUTION** of 1905.

The great economic crisis of 1912, developed into the world war and later the Russian February and October Revolutions --followed by a whole series of **REVOLUTIONS**.

A dialectic understanding of the relation of: 1-Economic Crisis to war--and to the Proletarian Revolution from 1848 to 1917 and after, reveals the ebbs and flows within the **GREAT CYCLE OF THE BIRTH, GROWTH AND DECAY OF CAPITALISM**.

We have now entered the period of Decay capitalism--of wars and revolutions; and with it there is a **CHANGE** in the relation of the; 1-Capitalist turnover (accumulation), 2- the economic cycle, and 3- the Decay stage of capitalism. The decay stage of capitalism has a far greater number of wars and revolutions than the developing stage of capitalism. Between the first world war of 1914-1917 and the October Revolution and the coming second world war there have already occurred over two dozen important revolutions and a whole series of wars between the imperialists and colonial invasions.

The above presents the most important aspects of the political (military) developments of the dialectic process, starting with its economic base. We must not forget that this contradiction (within capitalism) in turn is a part of the cyclic development of the span from primitive communism, through the systems of exploitation, to scientific communism. This is the process of historical materialism as presented in a previous chapter.

Likewise we must not forget, even though we do not present details, the relation of the **ECONOMIC FOUNDATION** of society to its **SUPERSTRUCTURE** - and the antagonisms created by the basic contradictions of capitalism in the field of politics, state, science, ideology, education, in short, the different aspects of the **CLASS STRUGGLE**.

Capitalism has proven to be a brake upon the further development of social development upon mankind. It hinders science and progress. It is a system of exploitation in decay. The proletariat must overthrow this system of slavery to release the productive forces, in order to make possible the further development of mankind to a higher social system. The proletariat and its vanguard party represent the key to the **TRANSFORMATION**. Under the clarion call of Marxism, they have started the struggle. Under this call, under the science of dialectic materialism they will finish the job. A new Communist classless society is in the making. The proletariat, a class, will be the last class--and with their disappearance will disappear the **STATE**--and Communism will be on hand. From each according to his ability, to each according to his needs.

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