

## **Marxism and its economical, societal and ideological constituents. Founding principles of socially oriented systems**

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It is well over one and a half century when Communism, as a future of humankind, and Marxism as a particular version of it, or, more precisely, as a more detailed prescription of it, originated as a powerful and appealing to many people idea. Every time, when the humankind moves towards its next economic and social crisis, inevitable in capitalistic societies, people, with a revived hope, begin questioning this doctrine in search for answers for the troubles of the day. Despite such a long questioning period, Marxism still did not provide convincing answers to many eternal questions, it was hoped for. There are certainly subjective reasons that a teaching, which aims at destruction of capitalism, meets a very well armed and strong, especially in terms of resources, opposition from capitalists and their capitalistic governments (which today are overwhelmingly owned by the major capitalistic powers of the day - by transnational corporations). This is why Marxism and communism were so much discredited in the perception of the general public - much of this situation is due to well organized and insidious campaign of capitalists against Marxism and communism. In the states, where the government's anticommunist propaganda is engraved into internal and international politics for many decades, it's already several generations grew up with a strong anticommunism bias, in many instances set at a subconscious level from the early childhood. However, is this strong and fierce opposition the only reason that Marxism today, in the view of many, has a status of an odious political and ideological theory these days? Or, maybe Marxism's inherent flaws, or its practical "implementations" contributed to forming such an opinion as well? In other words, maybe Marxism itself has internal problems and inconsistencies, which made it impossible to put at work for a better fate of humankind? And, if so, should some adjustments to Marxism be made, or maybe different socialistic theories should be developed in order to address the humankind problems, which Marx proposed his solutions for? This article provides some thoughts regarding these questions.

To those proficient in Russian, the author would recommend the article by B. Tsvetkov at <http://www.shestopaloff.ca/archive/087BorisMarxismBasis.pdf>, where, besides other references, he also quotes a very thoughtful and measured article <http://maxpark.com/user/istinam/content/5110624> about Marxism's promises and the actual deliverables, and what issues to be explored in order to avoid similar and other traps when building future socially oriented societies.

Despite the defeat of societies, built on Marxism's principles, by capitalistic states, Marxism and Communism, even as theories, are still alive. Why? This question will be considered too, and, to some extent (differently convincing for different people), will be answered in this article. However, most of the attention will be paid to (a) analysis of Marxism, with the goal understanding its strong and weak sides, and (b) considering the concepts of a societal arrangement, which, in the author's opinion, could form a more realistic basis for a progressive and balanced societal development. In the author's opinion, Marxism has certain inherent flaws, which make it unsuitable as a basis for creating a sustainable and progressing society of happy people for most populations on the Earth, due to many reasons. At the same time, the author considers Marx's economical analysis of capitalistic societies, and of associated with these economical relationships societal structures as a valuable beginning study for understanding inner economical forces shaping humans' societies.

### **Marxism's constituents**

It is generally agreed that Marxism itself is based on three previous theories: the first one is represented by the earlier utopic socialistic teachings; the second input was provided by economic theories of the day (like the A. Smith's economic theory); the third source was classical German philosophy (of which representatives Hegel was probably the most influential one, who developed dialectics as a cognition philosophical method). In turn, Marx (a) created economical part of his teaching; (b) did societal studies and proclaimed inevitability of incoming of communism; (c) tried to develop philosophical theories. Let us take a look at each of the constituents in more detail.

### ***Economical analysis***

This part of Marxism, indeed, it the most comprehensive and adequate one in his teachings. It exposes how, what and how much different participants of economic processes gain, with relationship to ownership of productions means, material resources and waged labor. The analysis convincingly showed that capitalistic system creates conditions when the produced wealth is distributed in a such way that the waged labor force receives bare minimum for its basic reproduction, while the capital owners, due to their privileged ownership position in this arrangement - can and do take the bulk of created wealth. In a capitalistic system, the profit is the main driver of economic activity, and so the labor force is just one more expense, which, as all other expenses, must be minimized. And so it is always minimized, to the threshold when the labor force becomes so much deprived that it cannot live in such conditions anymore, and begins to fight for the wage increase. This threshold, when life

becomes intolerable for the mass of labor force, is an approximate point of equilibrium, the relationships between the waged labor force and capitalists are revolving around. Needless to say that in this arrangement the labor force is doomed to be exploited to the limits. The resultant situation is the segregation of the society into a small in numbers wealthy group, with ever-increasing concentration of wealth on this societal pole, and the numerous mass of waged workers, which accordingly become progressively poorer. Once the concentration of wealth has begun, the process becomes self propelling, since more wealth means more opportunities and abilities to create more wealth, and it also means more power - of all kinds - over the hired people: administrative, judicial, social, financial, etc, since in capitalistic societies money buy pretty much every earthy thing (and the first thing for purchase is usually governmental institutions and political power, as the most efficient ways of imposing somebody's will and rules onto the rest).

Marx considered exploitation at factories, which were the most obvious means of wealth production in his time. Today, this exploitation of the waged labor force at factories directly involved into wealth production remains; at the core, nothing has been changed with regard to the wealth distribution since 19-th century. However, new more elaborate, sometimes not so obvious, forms of exploitation were added, and continue to be added all the time since then. In fact, introduction of such new forms of exploitation led to appearance of *qualitatively* new exploitation mechanisms and systems, which created the need in further development of wealth production and labor related economic theory, on one hand, and analyzing consequences of these new developments on the societal side, on the other hand. However, let us repeat and emphasize one more time that these new developments *do not change* the core "exploitation to the limits" nature of capitalistic societies.

Although intuitively the notion of "exploitation" is more or less understandable by everybody, as well as "wealth inequality", for the following, we need to discuss these notions. In a nutshell, 'exploitation' means that somebody receives lesser remuneration (in the form of wage and other direct and indirect payments and compensations) than his share of labor and other resources spent in the wealth production process is. This formulation significantly differs from how Marx understood exploitation. He based his notion of exploitation on unequal distribution of a produced surplus value between capitalists and waged laborers. In fact, this is rather a simplistic way of accounting for the share of efforts and resources put into the production process by all participants. For instance, oil extraction probably should assume that every occupant of this land has a share in natural oil deposits. However, oil deposits are claimed to be owned by a small group of people only, who somehow managed to declare these oil deposits as their property. State, using taxes, imposed on population,

often supports infrastructure used by businesses in production; supports businesses directly in one way or another, provides civil services, like education, which is also paid off, in part or in full, by taxed money, etc. In other words, many other resources used in production are also paid by waged employees indirectly through the taxation and other mechanisms. On the other hand, businesses also pay taxes and also could do some charity (which in this case is widely advertised and presented on the first pages of mass media. However, the fact of life is that such philanthropy, if any, constitutes a miniscule fraction of gains capitalists are receiving from the society on a regular basis.) However, since capitalists by and large own their states (and in many instances not only theirs, but they often could control other countries too), they have lots of means to make such distribution of paid taxes and received remunerations to their advantage; and this is what they do all the time.

On the other hand, some could make production means, like machines, himself and then hire waged workers. According to Marx, such a person should not have advantages in redistribution of received profit, which is obviously and unfair and oversimplistic approach.

Thus, although accounting for the actual distribution of created wealth versus the spent by all participants resources, in all forms, is difficult, we still can make valid judgments regarding which side is in disadvantage. Still, it is possible to get an overall picture in terms of income and material wealth distribution, social funds distribution, etc., and then apply subjective ideas of which distribution is fair and which is not. Such an evaluation, in turn, will be influenced by used assessment methods, cultural values, traditions, propaganda and many other factors. Societal consensus is not of much help either, since it can be manipulated and significantly biased. The good thing is that in the present state of substantial inequality, it is easy to make such a valuation. There are countries, having populations of the order of hundred of millions, in which several hundred people own as much wealth as twenty percent of low income population, or one percent owns as much as 50-90 % of an entire population. Overwhelming majority of people would rather agree that such a distribution is unfair. Unfortunately, in modern societies, namely such a distribution is rather a norm.

So, even in his economical part of studies, Marx apparently oversimplified analysis of exploitation of labor force, from which he made all his *societal* inferences. The fact that he could show existence of exploitation *quantitatively*, although based on a restricted measure - surplus value, deserves a credit. However, by and large, he did this only for workers at factories (even though societies of his time were mostly agrarian), while the actual economic system, in any society, is much more diverse and complicated, and, which is also very important, all economic system's constituents interrelate and are interdependent (even more so when we add political, ideological and other

components inherent to *all* societies). Also, he considered only *one form* of exploitation, of the waged labor, while exploitation, in fact, takes many more forms, often indirectly interrelated, like exploitation of populations by governments of all levels, which in many instances are influenced by capitalists and so represent capitalists' interests. Furthermore, in our days, we should talk not only about wealth creation, but also about ownership (formalized or by de-facto, does not matter) of wealth distribution bodies, systems and of different institutions. Inclusion of these aspects of societal life, of which many existed in Marx's time too, but were not taken by him into consideration, makes the actual picture - and so the analysis - much more complicated, and very far from the unilateral approach taken by Marx. Thus, by and large, Marx analyzed only *one* economical aspect of a fundamentally *multifaceted, multidimensional* entity - society. Such an approach imposed a principal limitation on the applicability of his economic analysis to societal structure and societal institutions, which are even more difficult to analyze, not to say creating them from scratch. Fig. 1 represents this consideration in a graphical form, where the lower rectangular denotes the restricted segment of the economical structure analyzed by Marx (the waged labor force versus capitalists, while many other important economical segments and their interrelationships were largely ignored as non-essential for societal transformations, although they definitely are).

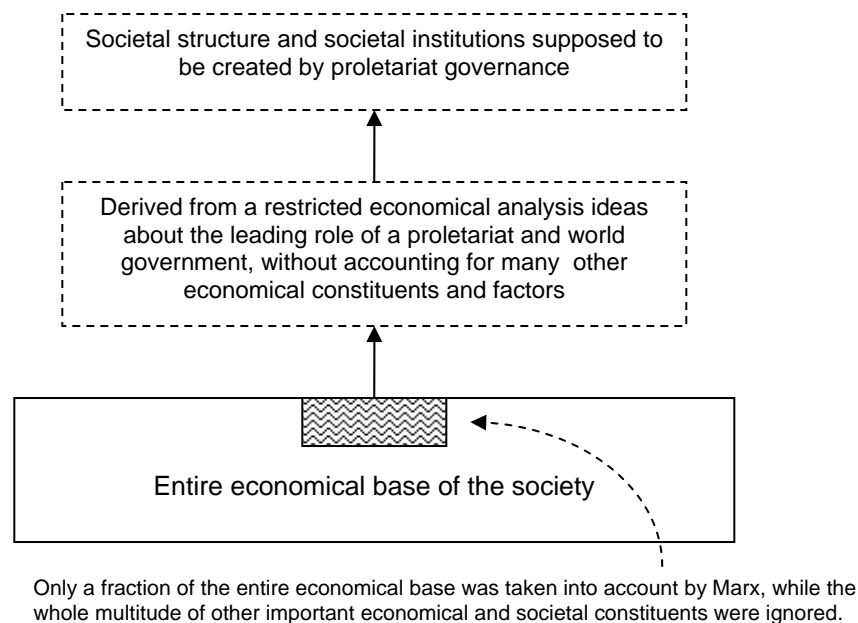


Fig. 1. Schematic representation of Marx's analysis, largely restricted to relationships between the labor force and capital, from which he derived support for his ideas about the leading role of proletariat in world governance and proletariat dictatorship in transitional period, while ignoring many other aspects of economical and political life.

### ***Dialectical method and its application by Marx***

Here we come to a very important but often neglected part of Marx's vision and Marxism in general, which is the analytical method used by Marx and his followers - materialistic dialectics. The reason for such negligence on the side of observers, who wrote about Marx, is almost surely the lack of familiarity and understanding of this philosophical teaching. However, this teaching, when it comes to Marxism, is of paramount importance for understanding the origin of Marxism and its following developments, since all important societal inferences made by Marx on the basis of his economical analysis are done by application of materialistic dialectics, but as we will see, that was an inadequate application. (Sometimes, this philosophical teaching is also called dialectical materialism. However, dialectical part of the teaching is of the most importance in this combination, so that probably the term 'materialistic dialectics' better reflects on the priority of dialectics compared to materialism, although, yes, both exist in combination.)

Marx studied Hegelian philosophy, whose basis is *idealistic* dialectics, that is the eventual convergence of forces, moving and changing human life and nature, to an Absolute Idea, which is rather a universal supernatural and omnipresent Being guiding everything in Hegel's philosophy.

Essentially, what Marx did, he applied dialectical method to his economical findings, in order to make inferences and justify *his* visions about the ways humankind should develop in the future. It is understandable that in order to be adequate, such analysis, at the least, (a) has to be based on objective, comprehensive and verifiable data and other information; (b) the method has to be right and validated for the problem at hands; (c) the analyst has to be skillful and unbiased in application of this method to the studied problems.

The question is, were these conditions met in case of Marx's analysis? The first answer we already know (see Fig. 1) - his economical analysis was restricted to only industrial production in human societies, and only to one from many economical constituents, namely to the relationships between the waged labor and owners of production means. However, making inferences about societal developments should be based on analysis of *all* aspects of societal life and their numerous, often intertwined, relationships, of which economic relationships, however important they are, constitute only a fraction. So, the input data for Marx's societal analysis and creation of new social doctrines, using statistical and mathematical terminology, was too restrictive, non-adequate for the task.

What about the maturity of the method itself, the materialistic dialectics? As a matter of fact, at that time it was a new originating teaching, understandably far from maturation; rather, it was in its early childhood. It was only after almost a century of intensive and extensive developments and

substantial progress that materialistic dialectics reached the level (and in socialistic countries even the status) of a comprehensive and structured philosophical teaching suitable for application to real life problems. Unfortunately, the ruling elite, especially in the latest phases of socialistic countries, did not understand this teaching and obviously ignored it, of which the demise and destruction of states led by them is one of the proofs. At the same time, Lenin, without doubt one of the best tactical practitioners of materialistic dialectics, used it very successfully for achieving his goals. Stalin used dialectical approaches too, but rather as an addition to his practical mind. His understanding of this teaching was consistent, but not deep. After the socialistic countries were destroyed by capitalism, not many qualified pupils of this important (note, for the entire humankind!) teaching remain these days, while the teaching itself, since it was associated with hated by capitalists socialist movements, understandably was degraded to the status of an unremarkable, odious "one more" philosophical teaching.

So, using analogy, if we view the present state of materialistic dialectics as a regular axe from a steel, then the analytical tool used by Marx resembled rather an axe of a stone age. It would be extremely difficult doing such a fine job as predicting future developments of an entire humankind using such a rough for the task instrument (especially when applied to a very limited input information).

Was Marx a diligent disciple of materialistic dialectics? The facts show that he rather was not. For instance, one of the main categories of dialectics, both of idealistic and materialistic ones, is *measure*, which in our routine life can be illustrated by notions of moderation, balance, although it has a profound and very deep meaning in a philosophical sense and importance in life in general. In this regard, Marx's studies and inferences demonstrate rather extreme approaches, ignoring measure entirely. Furthermore. Although materialistic dialectics considers different aspects of the studied phenomenon using reductionistic approach (same as other sciences do), it does not ignore relationships of the phenomenon with the environment and other contributing factors - which is a *principal* dialectical concept. In Marx's analysis, this cornerstone principle is located on the fringe, and even in these rare cases the scope of considered factors and influencing entities is far from complete. Today, using materialistic dialectics is still much more of an art, than a science. Even more so this was true at its rebirth in 19-th century (materialistic dialectics has ancient origin and tradition, whose foundations were laid by Ionic philosophers, of which Anaximander is probably the most reknown one). So, it is not a sin to be a little bit skeptical, when one hears that Marx did *scientific* analysis of society. To some extent, in economical studies, yes, but not more than that. And don't forget that economy itself,

even today, could be called 'a science' with many reservations, given its obvious political and ideological bias, especially when it comes to macroeconomic theories openly justifying the rule of elites and capitalism.

So, it seems that overall Marx was not a truly dialectical thinker, neither he wanted to be. His primary *physiological* motivation, given the facts of his life, was expressing his rebellious and disturbing character, which found the possibility in realizing such aspirations in changing society in certain ways. If we want to understand Marxism, we have to understand Marx first. At a first place, he was a rebel. If not for capitalism, he would rebel against something else. Such his aptitudes, the politico-economical disturbances of his time, all this led him to participate in social uprisings. However, for that, he used not a cobblestone ("a weapon of proletariat"), but his education and analytical abilities to create a suitable to his likings *ideological* doctrine, although on the basis of restricted economical analysis. In this arrangement, materialistic dialectics was a secondary thing to him. If it did not work for his rebellious and destructive goals, he would almost surely abandon it right away. And, so, he used it for justification of his initial, rather subconscious destructive intentions. As long as its concepts and approaches served his purpose, it was useful, and if not, those dialectical concepts and categories could be combined, selected, maybe a little bit mangled, in a needed way. So, although materialistic dialectics *is* a scientific philosophical teaching, its application may not necessarily be a scientific one, which, as we could clearly see, took place in Marx's social studies.

### ***Societal structure and its transformations***

Prepared, we begin an important section in this article - about social provisions allegedly followed from Marx's economical analysis. In the coming of Industrial Age of 19-th century, Marx rightly located two antagonistic forces - the waged labor and the owners of production means. Antagonism was expressed in different aspects. For instance, in the sense that the first wanted to get the highest wages, while the former wanted to give the lowest ones, in order to increase owners' profit. Furthermore, the labor force owned nothing, while the owners, accordingly, owned production means and, often, other sources of power. So, Marx applied the law of dialectics about *unity* and *struggle* of the opposites, from which he inferred the inevitable change of the entire arrangement, which should lead to the birth of a new *quality*, a new societal arrangement. Until this point, that was a correct deduction (for these two opposites, while many other societal constituents were not taken into account), although Marx did few short cuts and used too straightforward interpretation of dialectical laws. First, the dialectical law about the unity and struggle of the opposites more precisely should be



formulated as a law about unity and *interaction* of the opposites, of which 'struggle' is only *one of the possible* forms. Second, the changes could be *quantitative* and *qualitative*, and their transformation is defined by a dialectical law about transformation of quantitative changes into qualitative. Third, transformations can be both evolutionary and revolutionary, while Marx considered only revolutionary ones. Forth, Marx ignored existence of other numerous groups in society and their complex interrelationships, that is he did not consider the phenomenon in question in its entirety. Fifth, he did not account neither for cultural, ethnical traditions and specifics, which are also important in human relationships, at all levels. No doubt, economical relationships form the core of the society, but the richness and multiplicity of societal life cannot be reduced to economical relationships alone. However, this is exactly what Marx and his followers did.

Overall, given the aforementioned considerations, the more correct dialectical analysis would reveal many possible ways of development and resolution of such an antagonistic situation, including numerous balanced solutions. However, from many possible ways Marx chose the appealing to his nature rebellion and destructive way, when the waged labor, proletariat, destroys the existing capitalistic societal arrangement, and the owners class altogether, and become a dominant power, creating a world government for the united humankind and society of equals. Although such a society is an obvious utopia, given our largely irrational human nature and lots of wired physiologically and by inheritance subconscious instincts, which people have difficulties to control, Marx's ideas became very appealing to people inclined to rebellious and destructive actions. From the perspective of materialistic dialectics, it was a utopia too, since it in contradiction with all dialectical laws. His ideas of the worldwide brotherhood were also appealing to people naturally inclined to fairness and those having healthy social instincts. Aggravated by the real hardships of life of waged labor, caused by industrial revolution and exploitation, all these factors taken together created an atmosphere, in which such ideas could find some reception, mostly on the side of adventurers looking for good excuses to realize their revolutionary and destructive ambitions, or - not rarely - psychological pathology.

Capitalism, indeed, in many instances created inhuman, even by standards of that time, life for waged labor, and continues to recreate the increasing inequality today, in all aspects. At Marx's time, the disparity and inequality were so crying that even some people from the upper strata of society expressed concerns, and so some solution was needed to resolve the issue. Marxism offered an extreme and rather unrealistic one, but, as it often happens with humans, to whose nature simple and extreme solutions appeal, it was not rejected upfront, but was given sort of public license for existence and attention. The most extreme ideas attract the most extreme people, whose destructive energy,

supported by unscrupulous morale and irresponsible demagogy, accordingly have more chances to overwhelm moderate and reasonable ideas and their supporters, even if the last ones are more numerous. Therefore, it happened that Marx's ideology, indeed, was implemented in reality, in a country that even did not satisfy Marx's criteria for a socialistic revolution. Of course, the power was very soon concentrated in the hands of few, who organized a terror to suppress the resistance to their revolutionary dictatorship and violence. Nothing new in this regard; humankind stocked many such examples. And, nonetheless, even implemented in such mangled manner, the idea of fairness, promoted by new rulers, found support among many people, so powerful and popular it was, and still is. Gradually, however, the dictatorial character of socialistic states changed for the better, and, if allowed to develop evolutionary, that would be prosperous and happy states for the overwhelming majority of their populations. However, that did not happen, for several reasons, of which the natural degradation of absolute powers in the absence of competition, and fierce efforts of capitalism to destroy the mortal enemy were among the main causes.

Besides the idea of proletariat dominance in the future society, there is another important but almost universally overlooked idea in Marxism, which is the creation of world proletariat government. Well, in a real life, power always belongs to particular people, usually to a small group of them, which becomes theirs the only occupation, and so they automatically seize to become proletariat, even if they originally belonged to this class. As a matter of fact, in the experience of socialistic countries, the actual power almost universally belonged to anybody but former waged laborers. Of course, such powers, in principle, could represent interest of proletariat, but the thing is that the governance, as well as other occupations, change people's mentality, their visions, principles; in other words, entire personality. So, talking about governance of proletariat is unrealistic proposition. However, this proposition, despite its obvious flaws, is less harmful than the second aspect of his ideology - *world governance*, which at a close look turns into an absurd, sinister and inhuman idea. It is interesting that today some ideologists of capitalism wholeheartedly embrace this idea, substituting proletariat for financial organizations, so seducing the idea of world dominance through universal ideology became; in part, thanks to Marx. This Marx's idea is in full opposition with dialectical laws; in fact, it confronts with every known law of dialectics and category, whose working would be needed for a progressive development.

In addition to the main postulate about destruction of capitalism by proletariat, the idea of world government also produced bloody harvest through improvised delirious theories and implementations,

such as "theory of permanent revolution" by L. Trotsky, "world revolution", "liberation of exploited", and so on.

Another Marx's invention, the brotherhood of an entire world is an idea which not simple to digest, since it has pros and cons. We won't consider it in detail. Some help to others sometimes needed. However, it could be quickly transformed to parasitism - the edge is very subtle. The other issue is, where the resources for help come from. In case of USSR, these were the resources taken from own population, which in many instances needed those resources even more, than to those whom the help was given. The main principle should be that nothing to anybody should come for free, but should be earned by efforts - the principle, which is in contradiction with this maxima of Marxism.

So, this is what Marxism offered, and how it gained such a disproportional to its real value influence - because of the normal people's desire for fairness, balance and societal well being. However, this is not what the real Marxism, in fact, was standing for.

### ***Socialism lessons***

It was said already that the main propeller of Marx's ideas was *fairness*, declared by his teaching, in all respects - material, political, social, etc. This is what attracted people the most. There were many forms of socialism since then, and still there are some, so that we can make some summary of this extremely valuable for a humankind historical and on-going experience. We will consider particular features of socialistic systems in the next section. Here, we would like to make a general comparison of what socialism provides versus capitalism in the *overall quality* of life. The most distinguishing and appalling feature of capitalism versus socialism is a horrendous inequality in the distribution of produced wealth, when one person can own as much wealth as tens of millions of working people. What could be so special about any human being that could justify such "distribution" in the view of other people? There are no such justifications.

This is what socialist countries eliminated - the possibility of such insanely unfair distribution. This action alone, in my view, moved the population of socialistic countries overall into a better position than the population of capitalistic countries ever had and have, even if we take the most prosperous for ordinary people time in capitalist countries. (Which happened solely due to the existence of socialistic countries, by the way, as the means of buying the loyalty of populations in capitalistic countries. Once socialistic countries disappeared, the middle class, originated in those prosperous time, began rapidly melting everywhere, quicker than an iceberg in tropical waters.) People should understand that this relatively prosperous time was brought by capitalism not because of kind

capitalists, but because of the existence of socialistic countries they feared, and so had to do something in order their fellow citizens won't go for socialism too disembarking them from the boat. This is not only the author's opinion; many other people also think in the same way. Such, in the article "The Communist Manifesto" by Yanis Varoufakis (a former Financial Minister in Greece), we read: "After the Russian revolution and then the second world war, the fear of communism forced capitalist regimes to embrace pension schemes, national health services, even the idea of making the rich pay for poor and petit bourgeois students to attend purpose-built liberal universities." (<https://www.theguardian.com/news/2018/apr/20/yanis-varoufakis-marx-crisis-communist-manifesto>). The numerous proofs of truthfulness of his words come presently with the speed of the train express. With the demise of socialistic countries, we see the destruction of social institutions on a weekly basis, somehow previously balancing the economic situation for ordinary people in the Western world. And why not? There is nothing to fear anymore, capitalists think, "we are invincible!" And so they increase pressure on everybody in order to squeeze from ordinary folks more profit for capitalists.

For clarity, below, let us define socialistic countries in general as the ones, whose core policy directed towards the societal well being of *all* people. Particular realizations of this core principle could be many. (There are also many political regimes, which use socialistic ideas just for masquerading, while their real goals have nothing to do the prosperity of majority of the population. However, we do not consider such regimes here.)

Quality of human life is valued not by material possessions alone. One of the personages in the movie "Sinbad the Sailor" said, "With nothing to seek, possessions become dreary". Here, he mentions only *one* dimension of human life, from many others. Instead of the Universe of truly human interests and aspirations, social and societal interrelationships and numerous ties with Nature - which is the mandatory human habitat, if one wants to remain human - Capitalism offers material wealth as the only measure of human well being and the only worthy spiritual endeavor and goal, while socialism provides multidimensional life. Among those possessions the most important is a truly belonging to a society, when everybody is part of "us", but without losing personality. How much one would value guaranteed right to have a decently paid work? Can you imagine a society where one is guaranteed to find a reasonably good job in every corner of the country in few days? A guaranteed and free quality education, both at schools and higher institutions (there, with a decent scholarship)? Guaranteed and free good health care for everybody? Guaranteed child care for a symbolic payment, but often also free? How much one would value societal stability, confidence in the good future for themselves and children, provided one will apply reasonable efforts? How much the guaranteed possibility of

realization of yours human potential would cost on the scale of human values? And so on and so forth. All this was available in socialistic countries, was considered by population as *a norm*, an integral, inalienable part of their lives. One cannot measure such absolutely indispensable human values, but without them life, indeed, becomes dreary. I grew up in the USSR, which had far from perfect implementation of socialism. Personally, I think that all those sacrifices of first decades on the part of population, inspired by Marx's teaching, did not justify the so called soviet socialism even for a one billionth fraction of percent. However, it already happened, and nothing can be rewritten. However, that society, which already I saw, could move forward; it really had a potential.

I can speak of my personal impressions about the *overall* quality of life - how I see and saw it - in one socialistic country with a fairly rough and extreme version of socialism, closely built in accordance with Marx's teaching. The period I witnessed is from the end of fifties till the end of the country in 1991. Now, I know how people lived in the Western capitalist countries at the same time (and that was the best time ever in those countries!), so that comparison could be more or less objective. On my subjective scale of priorities belonging to the society, and sharing sort of brotherhood mindset with fellow citizens, as well as being a useful and needed member of it, are important. (In other words, when myself and everybody else could say that this is *our* country, or *my* country, unlike in capitalistic societies, where the overwhelming feeling is that "we just allowed to live here".) Given this, I would say that the quality of my life in sixties and seventies was about 60 points, from the ideal hypothetical 100. Transferring myself into Western capitalist countries, like Canada (which was actually a half-socialistic state by that time, to be fair) at their best time ever, and assuming that I would be an entirely local well settled guy with several generations of ancestors living in the same country, would yield 25-30 points, I think. If I project myself, in the same young age, into the present year 2018, and into a good by worldwide standards capitalistic country, I would value the quality of my life at about 5 points. If in doubt of my estimation, ask Millennials - how do they feel about their lives? They are the first generation who landed into capitalism without social safety cushions, which their parents had, due to existence of socialistic states, which capitalism had to compete with and match somehow that time. And, that turned out to be a very harsh landing, as yesterday's article in Guardian acknowledged. Let me remind that I am comparing a country with a very rough version of socialism, built very much based on inhuman Marx's recipes. This country suffered tens of millions casualties in wars and other fatalities, and close to total economic and infrastructure destructions in the span of thirty years, while we compare it to peaceful and the best Western countries, which did not have wars on their territories, and lost by orders of magnitude less

people in military actions. And, nonetheless, without a minor hesitation, I would prefer living in a socialistic country. I agree, not everybody will do. However, based on my knowledge, today, that would be a rather typical decision on the part of people who earlier lived in socialistic countries, like Russia, Ukraine, Belorussia, Serbia, Bulgaria, Hungary, Romania, Czech Republic... You name it. And, this is all despite the fact that the implemented version of socialism was very far from the optimal one.

So, where did such a big difference, as of 65 points versus 5, come from? In short, the answer is "Humanity", which is the core property, the essence of socially oriented systems. It certainly can be subdued and masked by bureaucratic structures, commanding styles, corruption, incompetence, etc. However, even so, I could feel this true core value of the societal foundation, the same as everybody else around me. The core nature of capitalistic society is the opposite, which is, without any exaggeration, "Inhumanity". This unappealing core is masked and decorated by more attractive additions and improvements, made mostly due to demands of working people and the "warming" of social climates around the world by that time, which capitalists had to reluctantly accept, sharing some profits with labor force, in the wake of danger to lose everything if socialism comes to their home turf. This trend was mostly stimulated by the existence of social countries, of which the present quick wrapping up of all social achievements of the past is a clear evidence. Capitalism explores (or maybe to more correctly say 'sucks in') all resources of the society and nature in favor of *few* riches. Socialism uses societal and nature resources in favor of *all* members of the society. *That's* the principal difference between capitalism and socialism. The present technological advances and globalization much facilitate concentration of wealth in the hand of few. In this regard, the situation is very favorable to capitalists now, but that also mean the faster pace of building up the contradictions between interests of miniscule number of riches, and the rapidly increasing mass of becoming poorer.

The essence of differences between socialism and capitalism could be well described by the verse (Lebedev-Kumal, Holy War). In Russian it sounds as

Как два различных полюса,  
Во всем враждебны мы:  
За свет и мир мы боремся,  
Они - за царство тьмы.

The translation is approximately as follows.

As two opposing poles,  
We are enemies in all:

For light and peace we struggle,

For reign of darkness - they.

I don't think that I am an exceptionally naïve person, easily buying this kind of declarations. And, nonetheless, this time I agree with the poet without my usual reservations, since, in my view, his words rightly and precisely describe the nature of fundamental differences between socialism and capitalism, even though the verse is not exactly about this subject.

I understand that my subjective opinion in favor of socialism in general is by no means convincing for everybody, and the numbers and detailed quantitative analysis are needed to support it. One way is looking through reports on inequality of wealth distribution published by international bodies and national agencies, like Credit Suisse Global Wealth Reports. Such data show that the richest become only richer, with a miniscule percentage of people concentrating evermore wealth in their hands, with accordingly progressively smaller share of wealth going to the rest. It is difficult doing such studies these days though, when so much human, material and other resources and enormous efforts, including the ones on behalf of official and governmental bodies, are allocated exactly for the opposite task - discreditation, libeling and all kinds of slandering about socialism and socialistic countries. Who would write these days that today in capitalistic Russia over twenty percent of population live in miserable poverty (defined by sly official standards - the real poverty is higher), compared to a miniscule fraction of a percent in the USSR? Yes, Russia, in compensation for that, could boost having several hundred billionaires. Was such a change a worthy thing to do? I don't think so. Actually, only insane people, with some mental and moral pathology would approve such a change. Who would write about drastic decrease of population, actually genocide, and especially of local ethnical population, which happened with the demise of socialism in Russia? From the start of capitalism, country's population decreased more than ten millions officially, and this is the slyest statistics possible, since millions and millions of Russians fled from the former Soviet republics to Russia, adding big numbers. Moreover, millions of migrants from the former USSR republics, ethnically other than Russians, entered Russia too, two million of Crimea population was added to the count, and this is only what I know, without doing any studies. Degraded and indifferent to everything population, unemployment, miserable salaries outside few big cities, in which the average salary is higher mostly due to enormous remunerations paid in capital cities to a small fraction of population, like government officials, managers of state owned corporations and big businesses, and alike "lucky-ones", while the rest are mostly working poor, the same as outside big cities. Add the degraded education, science, industry, colonial type economy, an eye popping corruption, at all levels, fallen

morale, and so on and so forth, from the same long list. Many apartment buildings are entirely fenced now; metal doors with a safe-like locks are the norm, because of robberies and theft. One of the most numerous occupations presently is a guard. *Nothing* of this was before! This is what capitalism brought to Russia, this is what owners of Western countries wanted capitalistic Russia to be. And they succeeded. Congratulations! You won't hear these things from the media, do you? And you definitely won't, because capitalists rule the world. For now.

Anything on the good side? Lots of merchandise from China and other Asian countries, as well as from Western countries. If one has money, he could buy now many things. But the problem is that the overwhelming majority of people do not have money and do not have jobs to earn money. So, as in other capitalistic countries, many have no choice, but doomed to get into a trap - loans. Capitalism, what else would you expect?

What else?.. Well, people can go abroad. However, less than ten percent of population ever been abroad. Construction is booming in few big cities, because this is where big money are. (Well, unlike in socialistic countries, people had to get into a mortgage yoke for life to get a flat, or pay a hefty rent, but that fact hardly could be attributed to the positive side.) Nonetheless, apartments for sale are available, and that is a plus. These are the only beneficial things from capitalism, which I could find for ordinary folks, even though I honestly tried to find more to be fair. Recently, there was an article in Guardian about very tough life of low qualified labor force in Czech Republic, which is probably the most successful country from the former socialistic states, with a booming economy. The truth is that it does not matter, which country, once capitalism is their, more and more people are becoming working poor - capitalists need profit, by all means. That's the main law of capitalism - everything one can puts his hands on must be sacrificed and crucified in the name of the Mighty Divinity - the Money.

Was it difficult for socialistic governments to fix such problems, as providing merchandise or living space? Technically, that could be solved easily, all prerequisites were there - qualified labor, technology, materials, energy, etc. The actual obstacle was dogmatic Marxism's ideology. Eventually, namely *Marx's ideology* became one of the main culprits of demise of socialistic countries, in combination with the fierce war, on all fronts, waged by capitalism against social countries. In fact, what Marx did, he *profaned* socialism by his extremistic ideological teaching. In my view, he did a bad service to humankind with his theories, helping capitalists to prolong their epoch, which otherwise could be significantly shorten. Eventually, his teaching worked for capitalism against socialism, and continues to do so. That had to be expected from the very beginning, by the way; it had to happen, according to dialectical law of negation by negation. In other words, for our subject, this law can be



interpreted as follows: the more extremistic action is, the sooner and the greater it produces the opposite result. By and large, Marx was an extremist in his teaching, unfortunately for the humankind, which is often credulous when it should not, and unbelieving and suspicious when it definitely should believe - for its own good. Psychologically, Marx was not a scientist, but a *believer* in his ideas. Descendent of several generations of religious clans, rabbis, he could unlikely having a natural scientific mindset, neither by upbringing, nor by inheritance, and so he was much predestined to be a *Believer*, and he was. The teaching he created was also a sort of religion, just of a different kind - it was an *Ideological Belief*.

I am pretty sure that an objective study comparing quality of life in socialistic and capitalistic countries would give preference to socialistic countries, and with a big margin. The subject worth time and resources to spend on. It just that it should not focus on material things only. However important the material well being criterion is, "man does not live by bread alone". For instance, what happened to Russia with regard to such human values standing besides the "bread", is a glooming and pity thing, of which not much will be known, if ever, since the new owners of the country eagerly destroy such memories and evidence.

So, we are not talking about viability of socialism as such. Despite its demise in many countries, it proved its high potential and attractiveness to people; proved that it could provide a substantially better *overall* quality of life than capitalism, and so, indeed, this is a higher level of humankind societal development, a more progressive humankind phase.

### **The main characteristic features of capitalism**

Before considering possible societal systems, let us briefly list the main features of capitalistic system, which constitute its foundation:

1. Private wealth acquisition, by all imaginable means, as the only worthy thing in life, to which everything else has to be subjected and sacrificed.
2. Perpetual insatiable expansion in all directions and dimensions (markets, territories, control of foreign governments, populations, introduction of new taxes, new forms of exploitation, organizing and provoking wars, etc) in order to gain more control and power for the sake of more profits.
3. Utter individualism ("Homo homini lupus est" is the main principle). This could not be otherwise in a capitalistic system - *in principle*. Capitalism is an *irrational* system stimulated by low instincts (see more on that in item 7) of reptilian and low mammalian brains, while more optimal societal

organization and cooperation requires higher intelligence and rational thinking, which is supported by high mammalian brain.

4. Inequality beyond any rational explanation, in every aspect of life, is a fundamental feature of capitalism.

5. Creation of two antagonistic and hostile worlds, of rich and poor. Robbing people, capitalists deprive them any chance to realize themselves, to develop their personalities and their societies. It is enough not to help people to develop, and they will degrade - intellectually, morally, physically and otherwise. And, accordingly, degraded and degenerated will be their society and societal institutions. Capitalists do not understand, that if the whole society is well developed, they, as people, would also benefit, and a lot, because the more people could participate in meaningful societal life, the more they will create good things. Leaving them to misery deprives capitalists truly meaningful human life too.

6. Capitalism is driven largely by subconscious low physiological instincts, which in some humans transformed into pathological quality and can be realized due to specifics of societal organization and opportunities offered by the present humankind development. No predator, say a wolf, will and could simultaneously kill ten thousand deers and consume them, or store. A human being with wealth acquisition pathology can do this, using other humans, and then can sell or exchange the killed deers, and consume the acquired wealth on a market for riches. Obviously, since riches own much of the world, they present such pathology as a norm and even honor, thus directing other people to the same illusive road, but the fact is that chances to become rich statistically are extremely low. Rooted into instincts, although not the best ones, to say the least, because of that, capitalism self-originate every time, finding a suitable medium, in the same way as deadly microbes could multiply from spores, once they get into a suitable environment.

7. With regard to the use of natural, human and societal resources, and the purpose, capitalism is an *irrational* system. The problem is that it is built on animal instincts. Instincts work well for animals, being commensurate with the animals' means and potential, and the environment. Evolutionary development went in such a way that the balance of an entire food chain always has been dynamically preserved (either by adaptation or - in extreme cases - through elimination), so that on average no species could exploit resources beyond the point when it begins affecting the integrity of the entire

food chain. Unlike animals, people possess means far exceeding their potential as bipedal animals only. Thus, when capitalists, whose actions are based on animal instincts, do this in the human environment with powerful technological means, organization and different institutions of power capable to subdue and / or mobilize at once huge number of people, the checks and balances, which work for animals keeping them in line within the entire food chain, stop working in human societies. As a result, capitalism creates wealth for *few* by depleting resources of the rest and of the whole society, as well as natural resources of all kinds, and, as a bulldozer, pushing wealth created by *all* humankind to one side - to ever increasing wealth of riches. This consideration finds support in what Yanis Varoufakis says about irrationality of capitalism, in the article "The Communist Manifesto": (<https://www.theguardian.com/news/2018/apr/20/yanis-varoufakis-marx-crisis-communist-manifesto>). "The manifesto argues that the problem with capitalism is not that it produces too much technology, or that it is unfair. Capitalism's problem is that it is irrational. Capital's success at spreading its reach via accumulation for accumulation's sake is causing human workers to work like machines for a pittance, while the robots are programmed to produce stuff that the workers can no longer afford and the robots do not need. Capital fails to make rational use of the brilliant machines it engenders, condemning whole generations to deprivation, a decrepit environment, underemployment and zero real leisure from the pursuit of employment and general survival. Even capitalists are turned into angst-ridden automatons. They live in permanent fear that unless they commodify their fellow humans, they will cease to be capitalists - joining the desolate ranks of the expanding precariat-proletariat. If capitalism appears unjust it is because it enslaves everyone, rich and poor, wasting human and natural resources. The same "production line" that pumps out untold wealth also produces deep unhappiness and discontent on an industrial scale. So, our first task - according to the manifesto - is to recognise the tendency of this all-conquering "energy" to undermine itself."

From the perspective of dialectics, the demise of capitalism is not so obvious as it was simplistically pictured by Marx. Its nature is very much like that of fast reproducing microbial colonies, which go between bursts of explosive reproduction to almost extinction (qualitative description of such phenomena can be found in my research article, Shestopaloff Yu. K. (2013). A general method for modeling population dynamics and its applications. *Acta Biotheoretica*, **61**(4), 499-519. DOI 10.1007/s10441-013-9202-8.) This way, capitalism could sustain for a long time, provided the environment remains the same, first of all the level of human development. Transition to socialism needs a critical mass of humans, who will see this alike microbial colony situation as an abnormal and below the human dignity and self-respect thing, below the moral, intellectual, technological, scientific

and *rational* capacity of human beings, which have prerequisites to build their societies in a much better *rational* way. It does not mean that until this happens, nothing could be changed. People could realize their real potential gradually, and so gradually gain more and more rights and control of their lives, thus changing their societies evolutionary, which is by far preferable and optimal way of changing complex systems, especially such delicate and vulnerable ones as societal systems.

Of course, capitalists will fiercely fight for their microbial way of life, by all means, make no mistake about it. Their motivations are strong and largely subconscious animal *instincts*, which are deeply rooted into the reptilian and low mammalian brains (as it was mentioned already, a man has three distinct brains, developed evolutionary - those two, and also the brain of high mammals). So, by and large, life in capitalistic societies is overwhelmingly managed by reptilian and low mammalian brains. The third brain, which is the one responsible for the rational thinking, in case of capitalistic societies, is submitted to the first two, and faithfully serves the commands they generate, inventing prepositions for justifications of these commands. This is why lies, perversions and falsifications become a norm of everyday capitalistic life, while rational thinking is very aggressively persecuted and punished. On the whole, capitalism and rational thinking are incompatible, they are antagonistic entities.

Those low instincts are the causes why capitalism - *in principle(!)* - cannot give humankind a purpose worthy its high intellectual, moral and societal potential, and will do everything possible to not allow people to develop their full potential, since until people are confused, disoriented, depressed, until they are dull, dumb and indifferent, capitalism could sustain. Once people begin thinking more rationally, unite, socialize and think about their lives, capitalism is in jeopardy. However, making people dull, dumb and silly is easy - just don't help to become clever, do not give them broad education and do not allow them *to think*.

Indeed, "Man does not live by bread alone", but this is exactly what capitalism is trying to accomplish - to reduce the multidimensional and potentially aspiring to heights world of humans to excessive material gains for few, and submissive and hated by many work for the piece of bread for the rest. (Which are and have to be in capitalistic systems the overwhelming majority - otherwise, how could few be so ridiculously rich?)

Note that I did not mention the "material production" as a specifically capitalistic feature. Capitalism is eager for profit, by all means. If finance gives better margin, it will be financial capitalism. If they could reduce production costs moving production overseas, they do this regardless of the country

ideology, say, will go into Communist China, giving all technologies to a supposed to be enemy, so irresistible the possibility of enormous profits is for capitalists.

### **Societal arrangements alternative to capitalism**

Considering drawbacks of Marxism is probably not a difficult thing to do, since presently we know much about its influence in different parts of the world, and results of application of certain flavors of Marxism. What is difficult, is proposing viable alternatives to capitalism. Today, the difficulties in developing such theories, not to say about attracting attention to them, are much exacerbated by dominance of capitalistic system and its relatively recent victory over socialism. However, despite the horrendous efforts on the part of capitalists, because of the piling problems created by capitalistic systems and their governments (which capitalists, as a rule of thumb, de facto own) locally and globally, people are still looking for solutions beyond the prescribed by capitalists scope, studying also experience of socialistic systems.

It could be a long narration if I try to expose in detail my views on how to organize better societal systems. So, I have to restrict myself with main ideas, many of which were previously discussed in the previous publications.

1. First of all, let us remind that this is the idea of *fairness*, which allowed to survive socialistic states organized even by Marx's ruthless principles. This is an invaluable historic experience, which must be imbedded into any viable socialistic system, declaring that its purpose is to create a *fair* society. The notion of fairness, although, is a subjective thing. What one thinks as fair, is not fair for another person. So, society has to *develop, maintain and permanently update* understanding of fairness, as well as to teach people to be fair, understand what is fair and what is not, and be able to compromise and negotiate for fairness.

Fairness depends on the given circumstances and given category of people, so that there is no notion of fairness suitable for all people and all groups. Thus, mechanisms allowing to reach a societal consensus about norms of fairness have to be developed too. Also, fairness concerns different aspects of life, which also should be taken into account, like fairness in opportunities, in material remuneration, in judicial proceedings, in family life, and so on. Fairness is a subtle, but a very powerful humans' internal engine and stimulator, a very sensitive indicator judging the person himself and the surrounding world.

The reader may be surprised and disappointed to see that my suggestions about better society begin from such an illusive and rather non-traditional postulate about fairness, which today is left to religious institutions and moralizing literature. Indeed, people used to think about organization of societies usually in terms of laws, constitutions, courts, punishments, fines, monitoring, fiscal and execution organs, organizations, special investigation bureaus, restrictive covenants and alike. Such thinking is a clear sign of repressive nature of most modern states, which people unfortunately used to. In our case, the societal institutions, or, using the dialectical category, *forms*, then will be derived from the defined by notions of fairness *content*. However, neither one should be fixed forever, as in Marx's teaching, but perpetually adjusted to inevitably and ever changing objective reality.

It is a great temptation using force, when it's available. However, as Professor K. W. Harl said in his lectures about Western civilizations, "The best way to exercise power is not to exercise power". In other words, use *shadow* of power. Using actual power should be the last resort in any endeavor. (Note that Marx's theories are very much based on compulsion, even more remarkable is that such actions should be done by a minority societal group, proletariat, over the entire society.) Unlike in Marx's theory, much more efficient way of creating socialistic societies would be the way of social consensus through negotiations, as much as possible. On the other hand, that does not mean only peaceful societal transformations. It is obvious that many capitalists would rather prefer to mortify their fellow citizens than sharing their wealth with these people, whom they consider and treat as dirt. Still, even so, that will be a dictate of the overwhelming majority over few concrete people, but not the dictate of minority over entire social classes and groups, as in Marx's extremist theory.

2. Another lesson of socialistic systems is this. People are not born equal, neither biologically, nor socially, nor otherwise. People are different in their likings, aspirations, goals, social communicability, way of life they prefer to live, and so on. However, all people have to have right for a *human* life, an *opportunity* and the *need* to realize their human potential, and this is the second principle and the goal in organizing a socialistic society. Presently, all states can be divided into three groups: (a) states that suppress people; (b) states where people are so much liberated in all respects, and the laws and habits are so liberal, that nobody cares about the needs of society, which is eventually falling apart; (c) The needs of individuals and society are balanced - they are *in measure*.

The optimum is the variant (c), which preserves both the integrity of the whole society, while giving enough room for the overwhelming majority of population (there always will be number of marginal people, willing to act against collective and state interests, for different reasons, like

psychological abnormalities or extreme individualism). In this regard, different forms of ownership and entrepreneurship should be allowed, as long as this does not conflict with the core interests of the society. And, of course, all mineral and natural resources, if any, belong to people, while their exploration is done under control of state's and people's representatives. Similar principle is applied to defense and other core industries, while particular forms of ownership can be many and flexible.

3. As we discussed already, the inherent feature of capitalistic systems, which much contributes to miserable life and poverty, is staggering material and other inequalities, which go far beyond any sound reasoning. In socialistic societies, inequality above certain levels, commensurate with real possible differences in talents, energy, skills, etc should be tabooed. A societal consensus should be achieved on such thresholds. However, that should not be a dogma. If the society is wrong, it will feel it by reduced entrepreneurship activity, reduced production, reduced quality of life, by the overall societal mood or sentiment, and so on - there will be always a feedback both on adequate and inadequate limits, which should be used for adjustment.

4. Humans are inherently collective, social creatures ("social animals", as Aristotle put it). Humans developed solely because of their social nature, which allowed them to survive, accumulate and share knowledge and experience and tackle bigger tasks. So, it would make much sense to continue this way, because there is no alternative to a collective development of human beings. Capitalism, instead, introduces fierce and ruthless individualism, thus destroying societal organization, especially fine societal institutions. In this sense, capitalism parasites on societal institutions, exploiting their strengths for some time for profit taking, but once the resource is depleted, capitalism does not reproduce or replace it. Thus, strong societal institutions is the priority of socialistic systems, which will guarantee people society's safety, stability and development. Among such institutions are the ability of citizen's to really influence theirs and societal life directly and through their representatives, the active and efficient institutions of citizens' rights and duties and mechanisms supporting such institutions, fair judicial system, efficient education, different societal organizations, clubs, working collectives, self-governance, and others. Nobody should fall apart from the society, lose ties with it, left without means for existence, but nobody either can parasite on the society, unless he is incapable contributing to his own and societal well being.

5. Socialism should not promise heaven. Good life should be earned by the whole society and by everybody individually, and good life won't mean leisure, as in capitalist countries, when the typical idea of a good life is sitting on a sandy beach somewhere in Caribbean and doing nothing. Absolutely nothing. This is what happiness for working people in capitalistic countries assumes, and exposes their real attitude to work for hire in capitalistic societies. The best rest is the change of activity, and this is what socialism is really good for. If our bodies and brains do not work, they degrade. It's just that socialism will allow to easily find and actually do work, occupation or hobby one likes, for which the societal institutions will provide means and organizational structures. Work is a human blessing, ultimate source of happiness, but for that people should like their work, see a meaning in it, a constructive idea behind, usefulness of work for them and their society. No society but only the socialistic one could create such a favorable environment for that.

6. Capitalism without substantial checks inevitably and *always* goes to crisis (however, capitalism with checks is not exactly capitalism then, since capitalism aims to remove any restriction, which could potentially reduce profit). Socialistic states, as we know, also can experience crises, although different ones. The main reason was over-centralized governments, which, on one hand, could not control everything, while not allowing local initiative, on the other hand.

My view is that the most sustainable systems are those, which are substantially decentralized, on one hand, while preserving such a unity with the rest of components that if one component fails, the rest won't be much affected and could function as before. An example of such a system is Oxford University, where each college is largely independent, especially financially, while there are some common bodies for the whole University. I should not mention that this system was validated for survivability for several centuries.

One important feature of socialistic societies was planning, which showed its efficiency. (In fact, large corporations use very successfully the same planning, like GM, for instance, which greatly improves their efficiency.) It just that the planning should be done right - not too general, not excessively detailed, and at each level independently, derived from the general parameters set at higher level by advisory bodies representing largely independent territorial constituents.

Such a concept of optimal combination of independent components (regional, industrial, educational, etc) and certain centralized services is worth considering for organization of socialistic states. This is the clear case when the dialectical category measure could be of great service for the optimal functioning of socialistic states, as well as the law of unity and interaction of the opposites.



We can also think about the words by General Robert Lee, who said that strong central government is always despotic at home and aggressive abroad. In general, it seems that the greater the governed base is, the more its centralized government tends to abuse people it governs. It seems that the only remedy to counteract such a tendency is composing a structure from decentralized, largely independent but interacting units. Such units could perform some needed common functions, introduced on on-going basis, but only the ones, which are necessary. Once there is no need in a particular function, the association is dissolved. Such organization could be used at each level, thus exercising and balancing control of smaller units with the units of the next higher level. Such a structure will create a balanced state, on one hand, while giving enough degrees of freedom at a local level for dynamic and efficient handling of local issues and optimal development. Of course, creating and maintaining such a delicate balance of different powers is not a simple thing to do; it certainly requires rational thinking and ability to compromise, to which level not all societies would fit at once, but iteratively and incrementally (as all good things are done), they could move towards such an organization of their societies.

Everything is changing. It is impossible to enter the same river twice, as Heraclitus formulated probably the most important dialectical property - eternal motion of matter. Socialistic states, however successfully they were organized at the beginning, will inevitably change. And, so, the states have to change too in order to remain sustainable. As it was said, socialism is a *rational* system, this is very important to remember. In this regard, it is the exact opposite of capitalism, which is by its nature is an *irrational* system. Thus, socialism needs rational people to be successful. Good intention is not a substitution for the well developed reasoning and understanding of mechanisms moving people and societies. This is why capitalism, accordingly, is so much interested in having dull, dumb and indifferent people, fitting like nuts and bolts to their purposes; capitalists need only narrowly educated specialists, knowing nothing outside their special education and unwilling to know anything else, uninterested in societal affairs and social activity, locked into their small selfish interests. This is a capitalistic ideal of a human being. Socialism, on the contrary, needs well and broadly educated and - which is very important - *thinking, active* and *social* people, willing to learn, aspire, highly interested in and participating in societal life and social activities.

Rational thinking is a prerequisite for sustainability of socialistic societies, while the physiological motive, the desire of fairness, is built into humans at a subconscious level. In order to create a sustainable socialistic society, a balance of these two factors - the desire of fairness and rational thinking - has to exist. Not all members of the society could think rationally. It is sufficient to have a

critical mass of such people, so that they could find optimal solutions of societal problems and help to define and implement societal policies and perspectives. Humans are very much irrational creatures, always combining rationality and irrationality in their personal and social life. However, if the rationality defines most of their decisions, and especially strategic ones, then, on average, their development will be progressive, both at individual and societal levels.

7. Socialistic systems should correspond to quantities and qualities of specific populations, such as ethnical, cultural, regional specifics, etc. There is no a single universal societal arrangement fit to any group of people, to any nation, as it was the case with Marx's prescriptions, or as it now happens with a forceful and violent compulsion to "democracy", whatever that means. People are different, their organizations are different, and so different has to be the optimal *for them* societal organization. Period.

8. Will socialistic states remain? Will states remain at all, or are we moving towards global central government? Materialistic dialectics answers such questions. Any matter, and human societies in particular, develop through unity and interaction of opposites. Removing previous opposites, like states, means only that new opposites will appear, which immediately begin to interact and change the environment in a different way, often unpredictable. So, creating global government for the whole humankind will immediately create lots of and lots of other presently unforeseeable problems. Besides, global government is utopia for many other dialectical and common sense reasons. Today's utopical idea of financial capitalists about worldwide financial government, or global "democracy", or no less utopical idea of worldwide proletariat government in Marx theory, it's all the same absolutely unrealistic either dreams, or provocations, or intentional lies for reaching selfish goals.

So, states or other very much self-contained formations, created on different than territorial principles, will remain. Borders will change, as it presently happens, populations will change, economies will change, the Earth will change - everything will change. Principles of organization of human societies will change too. However, in the same way as natural phenomenon are guided by fundamental laws of nature, human societies, in order to be optimal, in order to make people's life happy and meaningful, have to be organized on certain *core principles*, until the present human biological nature won't significantly change. We discussed some of these principles. I think that fairness is one of them. Remove fairness, introducing lies as a norm, as it now happens in big and

small politics, and humankind will step on a very different way, which will drastically transform the human nature, and not in a good way, maybe even perilous one.

9. In time of existence of socialistic states some philosophers suggested that socialism and capitalism will eventually converge. We see now that it did not happen. What is actually happening, after demise of socialistic countries, whose existence put breaks on capitalism for some time, capitalism reverts on its track to extreme exploitation of waged labor and actually entire populations, as well as natural resources of the planet. A perilous way it is, but that is an inherent nature of capitalism, self-propelled by rather primordial animal instincts. So, capitalism will fiercely fight any threat to its existence, and with socialistic teachings and countries in particular, using any means. I repeat - *any*, as it happened before. Thus, socialistic countries have to be able to defend themselves, and be ready for this rather inevitable fight from the very first moments of their existence. The historical experience showed this more than convincingly - there was not a single hour during existence of socialistic countries when capitalism did not offend them somehow, on different directions and different grounds, mostly unfounded ones. That will be again rather a struggle for survival, on everyday basis, but the alternative is a capitalistic misery. So, make your choice.

10. Economically, such a socialistic society, as it was mentioned already, will have all possible forms of ownership, including production means. In other words, the present capitalistic *forms* will continue exist in such societies. However, these forms will acquire new *content*. By and large, the only difference will be in scale of different economical components and organizational forms. However, that will provide *qualitative* changes to the society, making it, in essence, a socialistic one. The scales, supported by systems of check and balances, should be such to be such that no group, no individual could gain disproportionally high influence on the society due to any factor, being this a material wealth, or ideological, spiritual or political leadership. Everything is always under control of *the people*.

## **Conclusion**

Dialectical laws clearly show that matter goes as it goes. There is no predefined destiny for anybody and for anything. (Some clever people came to such a *dialectical* conclusion without knowing dialectics, which confirms my earlier written thoughts that dialectics is a scientific generalization of a common sense.) People make their lives as they make theirs every day. You turn a little - almost

unnoticeably (!) - today, a little tomorrow, and in a couple weeks you go in the opposite direction. Same with our lives. Too bad that decisions and actions of few people, who grabbed the power, so prominently influence our lives. From my point of view, that should not be for the presently *possible* state of human development, both intellectual and economical. Nonetheless, this is what we have in so many countries today. It is easy to make people dull and indifferent - I saw this. Several years of miserable environment created by government could reprogram the active and optimistic population to a dull and indifferent human mass entirely; I saw this by my eyes, and I am making no mistake about *what* I saw.

Humankind, with a reasonable probability, should come to socialism due to its intellectual, technological and societal development. Practical "implementation" of ruthless Marx's theories, in my opinion, delayed and spoiled its coming. The considerations were presented here, why I think so.

As long as the self-recognition increases, which comes with increased general intelligence, growth, with more respect people have for themselves, the better life they *should* want to have. However, this natural process can be deterred and forcefully changed; people can be circumvented, cheated, misinformed, reprogrammed, etc, and this is what presently those in actual power do, in order to delay or even reverse (as they hope) the tide of human social evolution. Could they succeed? Probably not. But how long it could take, to get a normal and really human life? In "Iron heel" Jack London showed his vision, and even predicted the timeframe - three hundred years. Over century is now over. I do not rely on his predictions, of course, but I think that I can recreate his thinking, and understand why he gave this number. He was apparently thinking in terms of for how long the bloodshed cruelty could deter the evolution assuming that determination of revolutionaries remained the same, fuelled by oppression. Situation changed from his days though, and interestingly it did, opening new roads to socialism. Personally, I don't want two hundred years more. I want it faster. And, it might come faster, as dialectics and common sense are whispering me.

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### **About references**

Few references were given, since of necessity I decided to write an article without interruptions in a matter of few days. Hopefully, one day I will elaborate this theme, and, at that time, will include references. Hopefully.