

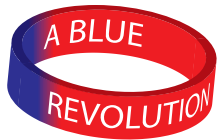
@ablurev



@BlueRevoluti0n



www.abluerevolution.org



ISBN: 978-1-914601-99-6



9 781914 601996

A BLUE REVOLUTION



**WHAT NEXT
FOR THE WEST?**

In Memory of Stephen Gilbert

Born 1963 in Chelmsford Essex



Died 2020 in Gorleston Norfolk

‘Leadership without power is called cooperation’

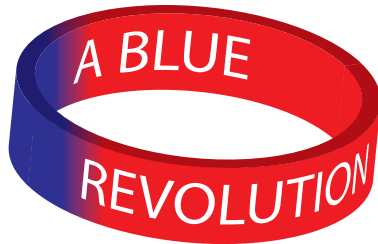
No part of this book may be reproduced by any mechanical, photographic or electronic process, or in the form of a phonographic recording; nor may it be stored in a retrieval system, transmitted or otherwise be copied for public or private use, other than for ‘fair use’ as brief quotations embodied in articles and reviews, without prior written permission of the publisher.

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, resold, hired out or otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

Blue Revolution
What next for the west?

Published by Blue Revolution
Copyright © 2021 Blue Revolution
All rights reserved.

ISBN: 978-1-914601-99-6



CONTENTS

Introduction	6
Chapter One - In the beginning.....	8
Chapter Two - Labour Power and the growth of Western confidence	12
Chapter Three - When capitalism fails	17
Chapter Four - A knock to Western confidence.....	21
Chapter Five - The people's challenge: becoming a class, conscious of itself.....	25
Chapter Six - The West and the Rest of the World	30
Chapter Seven - Getting the basics right ..	32
Chapter Eight - The economics of greater equality	35
Chapter Nine - The politics of equality- creating a new Western confidence.....	39
Conclusion	41
Postscript	44
Bibliography	45
Glossary	46

INTRODUCTION

For the purposes of understanding this booklet it is important to become familiar with some strange terminology. The relevant terms are highlighted in bold and italicised. These terms are explained in the glossary at the back.

What are Western values and why should we understand them? If Western societies are different from other societies, what are those differences and where do they come from? Are the differences between Western societies and other societies good or bad?

Western culture is linked to the birth of **capitalism** but continues to have too many traces of **feudalism** and other even earlier political systems. These systems, like capitalism, promoted status and greed.

In the wider world, political ideas have not been about saving or reforming capitalism. Outside much of the West, the ideas of the rest of the world are often more traditional. For example, they could be driven by anger, (totally unaccountable) authority, submission, control, coercion,

and compulsion. These characteristics are responsible for influencing the '**consciousness**' of the people living in areas like Saudi Arabia, China or Iran, as well as some countries in Africa.

In this booklet I will argue that the Western voter has absorbed the best of capitalism's eighteenth century '**bourgeois**' values. We do, however, need to see our Western voters and Western governments double down on inequality, unfairness, and elitism. The continued acceptance of inequality, unfairness, and elitism as somehow normal is putting Western values at risk and exposing Western freedom, to the threat of autocratic ideas. The challenge of all societies is to move beyond these absurd principles. But how can the West help?



CHAPTER ONE **In the Beginning**

Our Western culture began life as a set of legal principles. These created rules and state institutions which promoted **Contract, Choice and Consent**. These principles gained acceptance due to economics; it was more efficient getting people to work with consent than through force. Capitalism therefore began to abandon the practice of slavery in the early nineteenth century. Capitalism allowed previously unparalleled freedoms, such as freedom of employment, movement, conscience, and speech, but it encouraged indifference to the consequences of those freedoms on people at the bottom of society, the **working class**. The most significant consequence of this so-called capitalist 'freedom' is poverty*.

To avoid business failures and to pursue bigger profits, capitalists sold their businesses to other capitalists. This led to the consolidation of wealth and power in the hands of a smaller and smaller group of capitalists. These people were able to exercise great influence over their capitalist or bourgeois state and were therefore able to

protect their business interests. This was not good news for the workers and the situation worsened as **industrialisation** became established. People began to recognise the drawbacks of freedom: inequality, elitism, and unfairness. With this collective recognition, people began to demand better treatment.

Industrialisation the result of combining science and technology with the drive for business survival, created an insatiable hunger for profits. The wealth of capitalism's winners became phenomenal. With increasing wealth came more political power. Whilst the economic '**anarchy**' of early capitalism would have given rise to personal failure, capitalism later created economic and political failure on a national and then global scale. This affected working people too. It created an army of workers who became increasingly aware of their dependence on capitalism, their **exploitation** by capitalists, and their vulnerability as a class.

*An excellent introduction to the absurdity of inequality, unfairness and elitism can be found in J.B. Priestley's 'An Inspector Calls' (1)



With the consolidation of wealth and power, the capitalist system began to resemble feudalism. It adopted a **hierarchy** to manage industry and government and to

control the ownership and inheritance of wealth. These state institutions reflected the growing **structural** unfairness, inequality, and elitism which (more than contract, choice, and consent) defined the character of nineteenth and twentieth century capitalism. The state mirrored the elitism of capitalism and had its own hierarchy based not on profit but salary and status.

Unfairness, inequality, and elitism has always defined the rest of the world too, even though only advanced Western nations had these characteristics within a capitalist system. Whilst capitalism, unlike feudalism, might have created freedom, it was of little use to the exploited masses, for whom the reality of unfairness, inequality, and elitism continued.

Bourgeois values in the middle to late period of capitalism therefore consisted of capitalism's revolutionary principles of contract, choice, and consent, plus the absurd principles of unfairness inequality, and elitism. Collectively these six principles defined the reality of Western culture for two hundred years.

CHAPTER TWO Labour Power and the growth of Western confidence.

It was Karl Marx and Frederick Engels who observed that whilst cultures are different, they all have one thing in common. They all reflect humanity's '*species essence*', within which *labour power* is used to create '*value*' within our environment, so we as a species can survive.

All sorts of things determine what cultures look like, most notably the physical environment. Ideology is created, by the way the elite exercise power over the people in that environment, using the wealth generated by working people. Capitalist economics, or as it eventually became known, 'bourgeois' economics became established in the eighteenth century. Labour power was given a financial value upon which the value of all things could be calculated.

Karl Marx developed the idea further. He said the more Labour Power that went into something, the higher the value it had, and the more profit the item could generate, so long as wages were kept low. Examples of

this include the extraction of gold from ore, and the mass production of household items.

Historically, using labour power is a class activity. Depending upon the historical era, these classes are known as, slaves, serfs, workers, or employees. The differences between these groups is determined by how their labour power is used by powerful elites within the economic system. The process of using the labour power of other people for personal gain is called exploitation. The nature of capitalist exploitation is critical to understanding the West and more importantly why the West is different from the rest of the world. In the West you contract your labour power away freely, within a system that denies you economic and political equality.

When Comparing the West with almost any other society, it becomes clear that the West is quite different. From the United States to the United Kingdom, Europe, New Zealand, Australia, and Canada, we have things in common which few others fully share. We have similar values and a similar modern heritage. Our strengths and weaknesses



are also similar. However, whilst the West is generally different from other cultures, there are some startling similarities between the West and, for example, countries within the ***Islamic world***, or the world of ***authoritarian regimes***, such as China and North Korea. These are countries with which we flatter ourselves we have little in common.

The similarities we have with non-Western nations relate to the way in which power is exercised. In the West, power is exercised from the top down. Within this arrangement of top-down power, there are different ranks, status, social position, or classes. These

differences reflect societies' conditioned belief in both the existence and legitimacy of elitism, unfairness, and inequality.

Whilst there are similarities between the West and other societies, the differences are nonetheless significant. The secret of the West's past economic success, which underpins its differences to the rest of the world, is the way the capitalist class gave freedom to working people yet exercised power over them in ways never previously attempted. By doing this, capitalists were able to extract Labour Power from people who were freely exercising choice and consent to their economic exploitation.

Over time, the combination of freedom and exploitation changed the consciousness of Western people. Their exposure to the basic freedoms of capitalism e.g., freedom of belief, movement, speech, and conscience, all based on personal choice and consent, started a slowly evolving change in the perspective of Western people. They began to embrace capitalism.

Western people eventually came to expect freedom based on choice and consent. They

trusted it to deliver, if not vast wealth for all, at least material comfort. When Marx spoke about working people developing '**raised consciousness**' I believe he meant the ability to embrace consent and choice as social as well as economic principles and to see the illegitimacy of elitism and unfairness as well. This forms the basis of Marx and Engel's claim that social justice can only be delivered by the '**dictatorship of the proletariat**' (2). **Lenin's** elitist single party autocracy and **Stalin** and **Mao's** fascism all ignored the principle that mass raised consciousness must underpin the dictatorship of the proletariat. This is not simply the ordinary person operating with consent-based choice but both having and demonstrating proper democratic control of the state. This is still to be achieved.

Elsewhere in the world, however people remain subject to comprehensive compulsion and control. This sets themselves, their cultures, and their ideologies apart from the Western world. The result has been Islam and Chinese 'Communism' becoming the major competitors of the West.

CHAPTER THREE

When capitalism fails.

Capitalism was successful in the West because it delivered wealth, personal comfort, and national pride. This resulted in working people's willingness to overlook the exploitation going on just below the surface of their contract with their employer and the state.

However, things can go wrong. As **Horst Kruger** says in his autobiography 'Growing up under Hitler' (3) it was the middle-class Germans, the ordinary people who enabled **Adolf Hitler** to destroy German bourgeois civilisation. In Germany in the 1930's capitalism failed. In the early to mid-twentieth century the reality of top-down power, inequality, and elitism, combined with economic decline, led Germany back to pre-capitalist realities of control, compulsion, and cruel violence. This fed anger and the persecution of Jewish people and other minorities. However, even the **Nazi regime** could not permanently change the German people's consciousness. They were able to return wholeheartedly to a belief in contract,

choice, and consent. Therefore, after the war when German economic growth excelled, inequality, and elitism were again overlooked as capitalism delivered material comfort and national pride.

Western values owe their existence to capitalism, a fact grasped by **Marx** and Engels. However, when capitalism fails, it can potentially degenerate into brutality and force, as proven by pre-war Germany. This situation could happen again.

Whilst it is now almost impossible to imagine destroying the global '**free market**', it does appear to some that Western capitalist values are being challenged or overturned, including freedom of speech and belief. Many have misunderstood the nature of eighteenth-century capitalism, seeing freedom as just another 'bourgeois principle' which needs reform or, under certain conditions even abolition.

The abolition of freedom happens when the capitalist economy fails and the state refuses to increase the power of the people, as happened in 1930s Germany. Under such circumstances voting for a **populist**

is the only option voters have. Freedom is not, however, the culprit. The culprit is denying people real political influence. In circumstances such as this, politicians, like Adolf Hitler can get power which they exercise within a top-down, elitist political system that excludes absolutely, the on-going influence of the people.

The decline of Western Capitalism therefore could have all too obvious consequences. Less dramatically the effects of Western decline cannot be better summed up than by Wilbur W. Caldwell. Caldwell says in his book 'Cynicism and the Evolution of the American Dream' (4) that the Western person is becoming **cynical** about capitalism and its legacy in the twenty first century West. He points out that the United States is no longer in the hands of hard working '**yeoman**' farmers. Britain, likewise, is no longer under the sway of a property owning and labour exploiting 'middle -class'. Both would have been perceived as creating jobs and prosperity whilst providing the moral values of the state and the political class. Both, now extinct, once enshrined the values



of the **protestant** bourgeoisie. In America the consequence of this cynicism according to Caldwell, threatens to destabilise the political, social, and economic machinery that made America great. The same could be said about the West in general.

CHAPTER FOUR

A knock to Western confidence:

Capitalism is now failing to reward the freely contracting worker with a good wage and prospects, whilst a growing immorality replaces bourgeois personal responsibility and **religious propriety**. The West is therefore viewed as failing. It is perceived as unstable and immoral. Western governments seem unwilling to stand up for Western values because they fear offending the new global order, which is based on the idea that all cultures are somehow equal. This view is promoted regardless of how brutal, or undemocratic these cultures are.

Only Western values, however, promote freedom based on choice and consent. The West's critics continue to practice repression, control, religious indoctrination, brutality, abuse, cruelty, and discrimination. This goes on sanctioned by gods and governments everywhere except in the West, which has historically relied on capitalism, science, and the rationality of the **enlightenment**.

Today we can see things are changing for the worst in the Western world. Our industries

are declining, and large sections of our workforce are less employable within a global labour market. Our lifestyle is financed by debt, whilst claims of moral illegitimacy are levelled at once respected institutions such as legislatures, Local Government, and the law. This is happening because the eighteenth-century apparatus of the state cannot address the problem of people's declining opportunities, family breakdown, and general twenty first century malaise, Caldwell's cynicism. However, the failing apparatus of the Western state goes on



costing money, bloated by bureaucracy. It becomes the symbol of the systemic failure of the West.

Each new generation of ordinary people from the West, particularly the United States have moved from wealth to poverty, from economic security to economic uncertainty, whilst the global elite sit on a stockpile of wealth generated by debt.

This scenario is all very scary. It explains why Horst Kruger's middle and working-class Germans closed their eyes and ears and felt compelled to vote for the 'saviour of Germany' Adolf Hitler, when confronted by economic crisis in the 1930s.

Today, given the Western world's reliance on party based, top-down power politics, voters are once again only able to solve their nations' problems by voting for various populists. This phenomenon causes concern, particularly on the **political Left** but it is inevitable when people are denied real power in politics. Power that with the West in crisis, they must get. The existing political settlement no longer works and is dangerous.

To avoid history repeating itself, it is essential for people to grasp what the West stands for globally and what the West and the world is going through now. Freedom based on Western values and principles is being challenged as the West declines. The ensuing shift of power to the East is helping to fuel a clash of values. It is essential that people grasp what they need to do, or not do, to preserve Western values for themselves, their children and for the benefit of oppressed societies everywhere. In short, some Western values must survive, and their application should be extended to nations that still abuse their people.

To achieve this, we need to recognise that western people have (to a far greater extent than people of other cultures) achieved levels of political maturity that should enable them to navigate their way towards greater and safer political control, when their political systems allow it. We must therefore put our own political house in order first and stop indulging the global passion for elitism and inequality both at home and abroad.

CHAPTER FIVE

The people's challenge: becoming a class, conscious of itself.

According to Marx, someone would need to have a raised consciousness to qualify as a politically mature worker. As **politically mature** workers they would be aware of bourgeois double standards, which, promise one thing (such as equality and freedom) but deliver another (unfairness and elitism).

To believe that inequality, unfairness and elitism is acceptable and 'just' is called having a 'false consciousness'. **False consciousness** became widespread by the 1950's and 1960s when the term '**meritocracy**' was popularised by the sociologist Michael Young in his book 'The Rise of the Meritocracy' (1958)(5).

The idea of '**merit**' is a classic bourgeois or **petty bourgeois** idea. It implies merit is 'fair' and 'just' when it is in fact explicitly class based and therefore elitist. The elite can therefore flatter themselves they are at the top, based solely on talent. The promotion of merit (outside of sport) is morally untenable

and will eventually lead to **social unrest** unless the political system changes. This is because merit assumes the people who lead, must be accepted as leaders in every situation instead of being perceived as having taken advantage of selection systems, for example within political parties, which reward certain types of people and disadvantage others. This process of disadvantage is called **structural discrimination**. It is almost invisible, but it explains why in the United Kingdom senior figures in politics, the public sector or judiciary remain predominantly white and middle class. However, it is more convenient to blame poor white people for poor black people's discrimination than look critically at systems and structures for selecting leaders which favour privileged people regardless of their race.

The proponents of meritocracy are often unaware of their elitism and unconscious class bias and therefore their false consciousness. In ignorance they promote identity as the basis for all disadvantages. This is what has become known as identity politics. Those who promote **identity**



politics claim to have a commitment to equality and 'fairness' but do not grasp the reason that nothing changes. They too are part of the problem. Hiding their love of elitism behind their loud demands for social justice and inclusion.

Our political system and public sector has less maturity than the increasingly disillusioned people who in greater and greater numbers avoid the charade of elections. They can see self-interest is too often passed off as merit which has been engineered into the system to promote the interests of an 'educated' elite.

According to Marx workers with raised consciousness would be able to avoid self-interest, greed, and the unfairness of old society, and would become psychologically incapable of continuing it, having recognised the negative impact it has on the interests of other people.

To demonstrate raised consciousness people would protect rights and freedoms. They would demand control over their labour power and would be able to ensure it was distributed fairly, either directly to those in need of it or by controlling the redistributive activities of the state. In this yet to be achieved world, personal greed would be classed as an aberration, a thing of the past. People would also secure more time for themselves, their families, and their wider

communities. The emphasis would not be personal profit or self-advancement, but cooperation, collaboration, and consensus. In short, species essence.

The ability to start to develop such a society has been achieved by many Western countries. In the twentieth century they adopted **democratic socialist** principals, based on people's choice and consent. This created welfare systems and wealth redistribution. The further development of such societies is largely impeded by the fact that people, do not identify themselves as a class and therefore do not demand to manage or properly influence the state. The 'state' in all Western societies remains largely a club for the nation's elite.

So, whilst not fully conscious of themselves as a class, Western working people have sufficient political maturity to diminish their faith in the now failing legacy of Western capitalism, unfairness inequality and elitism. They can see other cultures continuing to promote greed and self-interest, whilst in the West a failing but self-perpetuating political class cling on to their own power-based systems of control.

CHAPTER SIX

The West and the Rest of the World.

The challenge for the people of the West therefore is to find relevance and long-term safety for themselves and their children in a world of increasing indifference towards positive Western values of choice and consent and a growing enthusiasm for inequality and elitism.

The Labour Power of Western workers is no longer of unparalleled global economic value. The labour power of other nations is of greater commercial value because it is cheaper. They are now more exploitable than us. But no one knows what to do.

Within the context of declining Western influence and power, inequality, elitism, and unfairness stalk the earth as the most prevalent 'ideology', a widely accepted global 'common sense'. This, common sense, has limited human capacity on a personal, familial, and collective level for ten thousand years or more. It is never properly challenged or changed because such an economic and social revolution can only be brought

about by a major shift in collective human consciousness. As Marx and Engels said, the workers of the world must unite if greater fairness and equality is to be established.

All those at the bottom of the world's societies know how unjust these societies are, and how this injustice is getting worse. The world accommodates the '**Wolf of Wall Street**' (6). Greed is good. The world needs a social and political transformation.



CHAPTER SEVEN

Getting the basics right.

The answer to the problem of the West and the wider world is to identify who controls the labour power of different societies for the purpose of creating personal wealth and power for their elite. Who is being exploited, by whom and how?

For the first time in history, most Western people who live in democratic socialist countries have gained significant control over their own labour power. They can fulfil their species essence and can utilise all or some of their labour power on behalf of their communities. There is no longer the threat of starvation if workers cannot contract their labour power away for someone else's profit. Moreover, their labour power can now be used to directly benefit society.

Unfettered control of their labour power by the people is a revolution that must be understood, rewarded, and financed. The principles of contract, choice and consent have gone from basic legal and economic principles to principles that govern the use of labour power in the community. If they are

not used to promote elitism and inequality, they are political principles that are capable of transforming society. They have the potential to transform the world.



By promoting contract, choice and consent, people can demand a fairer, less elitist, and more equal society, becoming beacons for the rest of the world.

To start the process, it is necessary to overturn the West's ongoing faith in elitism. Society should **level down**. Once you give labour power a social character (e.g., freely volunteering your time because you won't starve if you do), rather than a purely economic one (exploiting or being exploited), it begs numerous questions, some of which relate to why one person's labour power is supposedly worth so much more than someone else's within Western employment structures. It is only labour power after all. Why for example, should a Local Authority Chief Executive (who is working on behalf of the community, and has a university degree) earn so much more money than the road sweeper or the volunteer, both of whom may also have degrees? The value of this type of labour power is distorted by the labour market for the benefit of Chief Executives. This is not driven by public choice and public consent but by elitism.

CHAPTER EIGHT

The economics of greater equality.

The West is unique. Unlike every other culture, the West has completed a profoundly challenging journey. It has removed the right of kings, the power of superstition, and the war of one faith or idea against others which once resulted in people's deaths. This has happened because the West adopted principles of contract, choice, and consent. As with all economic principles, these became crystallised into our 'Western culture' alongside a belief in the more traditional principles of elitism unfairness and inequality. They were accepted by people as 'common sense'. By the time everyone embraced this common sense, its underlying economic model, capitalism started to fail.

Our economies are living on the adrenalin of quantitative easing, escalating debts, and increasing budget deficits. People must realise there is no-good reason to accept elitism when the elite promote their interests solely on the back of our debt.

Capitalism in the past was based on actual

value, not debt generated by the political elite. Currently people have no control over how much debt the elites desire because they have no control over the state. We need to correct this absurdity. We need to do it quickly, within ten to twenty years.

To sort out our enslavement to debt and inequality we need to look again at what our species essence tells us about the purpose of humanity. We must remember our need is to collaborate in pursuit of species survival. We also need to understand the significance of the exploitation of labour power in the development of unequal and elitist systems of power. To deal with these challenges comprehensively, humanity needs to establish a basic universal value for any individual's economic and social activity anywhere in the world.

We can easily establish that the value of labour power falls within narrow parameters. It is essentially the same for all of us, give or take minor differences in skill levels or knowledge. But within a capitalist system differences become hugely distorted as value is only counted in wages, or profits.



Therefore, the work of the volunteer is not counted as value, as is the salary of a chief executive. The amount they are paid is calculated to reflect their 'value'. This is still seen as 'common sense' and contradicts the idea that labour power should be of roughly the same value, and we all are entitled to get credit for a similar amount of it.

This idea that your pay determines your worth, needs to change. It will not change unless the whole system changes.

To address this, using modern technology, the voice of the ordinary person needs to be heard in politics. We need to embrace a new approach to politics and economics determined by ordinary people, and not the political elite, who are the ossified legacy of past eras of unfairness, elitism, and inequality.

We need to replace 'old common' sense with a revolutionary new common sense.

The elite will resist this as they will predict the slow erosion of their privilege.

CHAPTER NINE

The politics of equality- creating a new Western confidence.

Gaining freedom and acquiring control over much or all of our labour power has been a proud journey. This is the journey of Western people of all backgrounds and races.

The rest of the world continues to be a mixture of ideologies. In some places these amount to little more than barbarism with twenty first century window dressing. We need to start the journey for the workers of oppressed societies everywhere, by uniting as a class and continuing our demand for greater democracy at home and worldwide and an end to inequality, unfairness, and elitism.

If we do not push ahead with greater democracy in reformed Western political systems, we will almost certainly slide backwards into violence or oppression.

The protection of Gay people and women, as well as religious minorities is not guaranteed by religion or fickle secular authority, but by a long-ingrained mass belief in choice and



consent, and the struggle for equality by the Western people.

Much of the world still lacks this consciousness. If the rest of the world had this consciousness it would diminish the power of religion and unaccountable secular authority.

Within the West, we have newly arrived communities who sadly for them have had their consciousness shaped by the greed for power, inequality (particularly levelled against females) and a belief in unfairness, intolerance, patriarchy, and oppression. Gang violence in our inner cities reflects this. It is a throwback to an age of territorial or ideological disputes which were and in too many places still are settled by violence. As Kruger illustrated going backwards is not impossible. It just needs conditions of failure.

CONCLUSION

So, what next for the West? Perhaps a start is for people to gain consciousness of ourselves as a class. A class called citizens or ordinary people. This would be based on a collective recognition of what we have fought against over the last two hundred years principally economic exploitation, political exclusion, elitism, inequality, and unfairness. We need to explain our journey to other people in the oppressed world, so they can follow our lead. For them we must never lose sight of the struggles ahead.

We must challenge our overpaid and underperforming elites at home and demand they extend more power and wealth to working people. Using technology such as block chain technology we must reform our eighteenth-century political systems. We must alter the public sector wages system, so it properly reflects the value of labour power, rather than wage values which are based on irrelevant notions of 'worth'. This would correct the 'utopian' levelling up agenda with a levelling down. It would bring the elite in line with the workers instead of trying

to persuade the workers that some of them might rise to the level of the elite.

Additionally, the issue of personal control over our labour power achieved via volunteering should be promoted and rewarded, if done in support of communities and the family. Volunteering has obvious 'social' value and frees us from the full-time economic activity of working for an employer. If combined with levelling down it would make socially valuable activity important and affordable. Marx hinted that 'communism' would look something like this, social and economic freedom, and voluntarism, properly rewarded and in support of our economy and our community. If you are not interested in greed and self-promotion at the expense of others, what is there not to like about this vision?

We all need to stand up for the West and its values of liberty and freedom. We need to be unafraid to call out discrimination and absurdity, whatever justifications are used to promote it. Whether these are justifications based on the word of God, or the absurd claims of secular leaders.



Using our species essence (humanities ability to plan together and cooperate) we need to grasp the importance of consensus and collaboration to distribute the world's wealth more evenly. No economy or society benefits from only a few people having all the wealth. Between each of us, no matter where we live our labour power must have similar social and economic value. This will happen when we finally grasp that consent-based choice (exercised between individuals and individuals and their state) is the fulfilment of our species essence. Humanity must survive through cooperation rather than submission to top-down control, then, and only then, can the people of the world embrace as equals.

POSTSCRIPT

All fixed, fast frozen relations, with their train of ancient and venerable prejudices and opinions are swept away, all new formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and humanity is at last compelled to face with sober senses, the real conditions of life and our relations with our kind. (7)

(abridged by MG. This is Marx's vision of the dictatorship of the proletariat and 'permanent revolution')



BIBLIOGRAPHY

1. J.B. Priestly 'An Inspector Calls' Penguin Modern Classics is a Play about a poor woman who is the victim of capitalist values
2. From Marx and Engels
3. The Broken House, Growing up under Hitler. Horst Kruger, Bodley head 2021
4. Cynicism and the American Dream. Wilbur C Caldwell, Potomac Books 2006
5. Michael Young 'The rise of the Meritocracy' Penguin books 1961
6. The Wolf of Wall Street. Red Granite pictures 2013
7. The Manifesto of the Communist party Marx and Engels 1848

GLOSSARY

Adolf Hitler: fascist dictator who came to power in Germany and whose actions started the second world war. He was leader of the National Socialist Workers Party or Nazi Party.

Anarchy: a system lacking overt power but based on the strict application of simple and widely accepted rules. Early capitalism based only on **contract, choice and consent** was described by many as **anarchic**.

Authoritarian regimes: regimes that are typically absolute monarchies, single party states and dictatorships, or there are no free elections.

Barbarism: Extreme brutality or cruelty.

Bourgeois or Bourgeoisie: Otherwise known as capitalists. Those men, free from the control of the **aristocracy** who from the fourteenth century onwards became merchants, traders, and manufacturers and who developed the principles of **contract, choice and consent** which were eventually the principles that underpinned early **capitalism**.

Capitalism (Capitalist): a system for organising the economy and therefore society based only on legal principles of contract, choice, and consent. In early capitalism failure to observe these, by stealing for example, could result in execution.

Class: a group reality leading to shared identity by people who occupy similar economic positions. **Capitalism** is concerned with the **bourgeois class** and the **working class**. The **exploiters** and the **exploited**. Recognition that as a class you are being exploited is called **class consciousness**.

Consciousness: The patterns of thinking and the type of beliefs which influence how people view the world and which come from the specifics of their upbringing, economic era, and culture. The consciousness of serfs would be different from that of 'workers'.

Contract, choice, and consent: the principles that were introduced by the **bourgeoisie** and which replaced control, coercion, and compulsion as the basis for exploiting working people or as they are now known, employees.

Cynical: In economic terms believing that what motivates people is greed and self-interest.

Democratic Socialism: A state in which the freely elected government takes wealth from those that have it and redistribute it in cash and in kind (i.e. health care) to those who do not. It can only be called socialism if the money redistributed comes from capitalist 'exploitation'.

Dictatorship of the proletariat:

Working people who have raised consciousness, having control of the state until the state and the people are indistinguishable.

Enlightenment: The period in the 18th century when science and reason were established as the basis for governing society as opposed to entitlement based on religion and superstition.

Exploitation: the process of **contracting** workers for their labour power on a lower wage than the worker creates in wealth for the **capitalist**. This process makes capitalist rich and powerful.

False consciousness: A belief that unfairness, inequality and elitism leading to greed and selfishness is just human nature and is therefore normal.

Feudalism: A social and economic system that pre-dates Capitalism and is characterised by the aristocracy under the power of the king controlling the economy and the people by providing land to be worked in exchange for the products of the land and obedience. Life was governed by control, coercion, and compulsion.

Free Market: The global Market place within which companies compete across the world for trade and profit

Hierarchy: a system of structuring organisations based on power exercised with declining layers of control from the top down.

Ideology: Normally coherent social and economic ideas that support economic and or political groups and even whole nation states e.g. capitalism in the United States or 'communism' in China.

Identity politics: Theories that draw on Marxist language and concepts but unlike Marxism, promote the idea that a person's identity is the cause of their experience of injustice, not as in Marxism, their class. Identities such as race, gender or disability are among those to which people commonly refer.

Industrialisation: The development of mass production in the nineteenth century free market West, using new technology such as steam power. In the twentieth century industrialisation in Russia and China relied on single party state investment rather than the free market.

Labour Power: the commodity workers sell to the bourgeoisie in exchange for a **wage**. Basically, their ability to create value or profit for **capitalists**.

Lenin: Leader of the Bolshevik party in Russia. Russian leader after the Russian Revolution who died in 1923

Level down: The idea that unfairness and inequality can only be reduced by diminishing the power at the top of political and economic systems. It contrasts with

levelling up which suggests some at the base can move up and this rare occurrence is used to justify the overall unfairness in the economic and political system.

Mao: Leader of the Chinese Communist Party and Chinese leader after the Chinese Revolution in 1948

Meritocracy: A term coined by the sociologist Michael Young to describe a society where in theory only the most intelligent rose to the top positions.

Merit: the achievement of a position based on ability alone. It works in sport but is not achievable or desirable as a social goal.

Marx: Karl Marx was a nineteenth century political philosopher who explained exploitation and stood up for the rights of working people. He collaborated with Frederick Engels

Nazi regime: The rule of Germany by Adolf Hitler and the Nazis from 1933 to 1945

Petty Bourgeois: A term used by some to describe those who are not directly involved in the exploitation of others, but who are indirectly involved and accept uncritically unfairness, inequality, and elitism.

Political Left: Political groups and individuals who generally promote state intervention in the economy and society.

Populist: Politicians who appeal to the public's basic expectations and typically follow what the people want. However, at its most extreme this can involve discriminating against or harming minorities.

Politically mature: being fully conscious of class **exploitation** and understanding that top-down power distorts reality in support of the economic and political elite.

Protestantism: A Christian belief system that says you must work hard in life to get salvation in heaven. It reflected the new ideology of capitalism from the seventeenth century onwards.

Raised consciousness: The state of consciousness which enables people to see that unfairness, inequality and elitism are illegitimate ways of organising society.

Religious propriety: Behaving with honesty and integrity because you believe it is required by your religious faith.

Social unrest: Civil disobedience, civil disturbance, and riot.

Species essence: The characteristics that distinguish humans from other animals such as our ability to use consciousness to communicate about the past and future and on that basis cooperate with each other to preserve our species.

Stalin: The dictator who took over the Bolshevik party as leader in Russia after Lenin's death in 1923.

Structural unfairness/discrimination/disadvantage: The way that even in societies that promote equality, state and economic institutions unconsciously promote unfairness and disadvantage.

Value: In Marxist terms the amount of 'Labour Power' a product needs in its manufacture gives the product its value. Value is not the same as price.

Working class: The class who collectively create societies wealth in a purely capitalist society but do not benefit from that wealth receiving only a wage in exchange for their labour.

Yeoman farmers: Hard working, honest and religious middle-class farmers who rejected luxury.