



SOLVING THE RIDDLE OF HISTORY, SIMPLIFIED

A BLUE  REVOLUTION

In Memory of Stephen Gilbert

Born 1963 in Chelmsford Essex



Died 2020 in Gorleston Norfolk

'Leadership without power is called cooperation'

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Solving the Riddle of History, Simplified

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INTRODUCTION

Karl Marx(1) said that Marxism solved the riddle of history. His nineteenth-century analysis explains a lot about the world as we know it today.

People are feeling that the world is going mad. Clashing sets of values and ideas are causing anger and outrage. But no one seems to be able to make this situation intelligible. Most theories that try, such as Critical Social Justice Theory (2) just make people confused and angry.

Books are published on topics as wide-ranging as the climate crisis, overconsumption, the perils of affluence and the absence of love or community. These issues are all associated with the present state of the West and, by implication, the state of the whole world.

A world of vastly different wealth and social and economic expectations will give rise to different ideas about what is wrong and what should be done.

The suggestions for solving the world's vastly different problems all too often involve western people changing their lives, by eating less meat,

for example, being less stressed, buying less, being more mindful of white privilege, more tolerant, less wealthy, critical of the past or just handing more power over to a state that likes to bully them with political correctness.

The question is why, with such a mountain of advice does nothing ever change? Why do we feel so much tension living in the early twenty-first century? Why is it always down to the western worker to change? What, if anything, has the western working class done wrong? Maybe we need to revisit Marx's riddle of history and try to explain what has happened in the past, and what frightening prospects there might be for the West's working people in the future unless they, -we- 'get' the riddle and avoid being either bullied or seduced by our elites who have adopted fashionable academic theories.

In simple terms, our consciousness changes far more slowly than the events that it must confront. It is largely fixed by our life experience. This is true of everyone in the world, from the tribal areas of Pakistan to the sandy beaches of Southern California. But it is not necessarily true of our ideologically driven



elites who are committed to their own self-preservation by whatever means necessary.

In Classical Marxism, consciousness is what people think and, most importantly, why they think it. For Marxists, consciousness is determined by the nature of our economic circumstances and the level of scientific discovery upon which our attitudes are dependent.

Why for example, do we accept women's freedom and autonomy and some other cultures do not? Why do we value freedom of speech and other nations have blasphemy laws? Why do some people who newly arrive want to change western society so that it better reflects their social expectations? What makes violence acceptable to some people to achieve ideological outcomes? It is all about consciousness; theirs, ours, yours, and mine. Let us decode this riddle properly.

CHAPTER ONE Our consciousness and where it comes from!

Our economic system and society, plus the contribution of the internet and its wealth of information, shape our thoughts and beliefs but give us no understanding of how this comes about. What makes us behave the way we do? What makes us feel the way we do about the society we inhabit?

The collective reality of billions of individual consciousnesses, navigating their world and jostling together, is an unavoidable reality. We are, unlike other creatures, self-conscious animals.

Humanity makes the world intelligible by creating frameworks by which we understand it. We have given these frameworks a variety of names including cultures, religions, and ideologies. They promote the benefits of their economic and social systems and protect its personal and economic interests. They allocate power, and justify one dominant idea over others. The aim of culture and religion is to make inequality intelligible and more importantly, acceptable to people, whether

they are citizens, subjects, voters, slaves, or workers.

In order for society to function people must accept their economic reality, or the elite will suppress their opposition by force. If the collective consciousness of people is at odds with what they have to accept as their reality, or if they perceive that their treatment is unfair, there will be trouble. In fact, there will be revolution. Are we in such a period now?

Karl Marx also observed that recorded history is underpinned by economic exploitation. This caused him to ask how a minority, the elite, controls and owns the labour power of the majority and the wealth that they create.

The process has involved an interesting cast of characters like Gods and prophets, warlords, books of revealed truths and, more recently, philosophers, and politicians. It all goes back thousands of years and has led to the promotion of ideas which make the people of the world think and behave in different ways. The aim has always been to protect the rich and powerful. It is a process linked to class and status.

The need to understand the role of consciousness in this process only became relevant once humanity found a way to 'make a modest profit' using slave labour. In traditional tribal communities, there was no wealth to control, so power structures were irrelevant.

For at least four thousand years, the profit created by workers and slaves has fallen under the authority of powerful minorities. In short, the elites of every era.

We can observe how different economic influences inform different social and cultural expectations. Islam, for example, has its origins in the harsh seventh century Arab Peninsular. It is a religion of warfare and submission to God. It has strict rules about social and sexual behaviour which would have made sense to the people of that era. The Qur'an (3) is perceived as the infallible word of God. Some followers of Islam attempt to introduce 'God-given' law by force. Our elite might criticise their methods, and some academics may identify cultural 'disadvantage', but only working people will openly challenge the notion that these 'laws' come from God.

Christianity, on the other hand, champions

peace and love. For Jesus, there are enough economic resources going around for everyone to have a reasonable share. The loaves and fishes story illustrates this point (4), as Jesus encouraged his followers to share their food amongst themselves. Jesus insists that the social hierarchy is deeply unfair, but he also makes the point that we should stop thinking about having more for ourselves and think about others; 'Love thy neighbour' so to speak.

The willingness to 'believe' something like the Gospels or the Qur'an, something beyond our actual life experience, is another essential component of human consciousness. We are the only animals who can 'believe' things without having experienced them. Our beliefs and reasons for belief give us our unique, culturally specific consciousness.

Maybe we no longer know what to believe, so that anything goes. Maybe our collective consciousness is being engineered to shift the world towards a global consensus. An agreement about what is right and wrong, decided by our global elite.

People's consciousness has always clashed with material realities especially during times

of economic change. In the modern West, economic change has led to a freeing up of the rules which once forced us to accept the authority of others. The freedom we enjoy in the West allows each of us to create our own rules within the law and decide our own definition of normal.

Being able to construct personal normality has not happened by accident. The economic reality of western society (the result of hundreds of year's progress) makes it impossible for us not to have evolved our thinking the way we have.

Our forebears could not have predicted the internet or aircraft travel two or three hundred years ago. How we use these, however, is a result of the economic system that they have created. Until the eighteenth century, for example, we did not have the freedom to travel abroad. Our forebear's belief in freedom became our belief and a part of our consciousness. We, or more accurately our elites, have taken an eighteenth-century principle, freedom and woven it into our modern consciousness. Our elites have created our fragmented individualistic and personalised collective consciousness from what they - and subsequently we - have

inherited.

We must now understand how our individualism might go wrong. How our forbears' house, once built on stone, has become the house built on the sand of Western individualistic 'normality'.



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CHAPTER TWO Our Foundations: The Christian Consciousness of the West.

Religion is ideology. A common trick of the ancient world was for ideas to be labeled 'God-given', this increased the likelihood of their being accepted. Christianity went one step further by claiming that Jesus was God. The message from first-century Jesus was, "I bring you a revolutionary new message, love thy neighbour".

Jesus was so out of step with the collective consciousness of the ancient world, which was characterised by warfare and barbarism, that within six centuries his ideas were superseded by Muhammed's more traditional ideas of warfare and submission to God.

By the time Islam became the regions dominant ideology, Christianity was mostly pushed out of the Middle East. It made its way to Europe - a wet, cold, unappealing part of the world that was of little interest to Arab raiders. The Vikings, who knew the European territory, were responsible for Northern Europe's seventh-century land grabs, which were carried out in the name of

their God Thor. These continued until they converted to Christianity. Their distinct form of longboat barbarism slowly disappears with the adoption of Jesus' message to 'love thy neighbour'.



In medieval Europe life was brutal. People suffered at the hands of aristocrats and kings. The Christian Church however ensured that there was always a distinction between humanity (as individuals and the state) and God as represented by Jesus Christ. This separation of religion and the state became accepted as normal.

Personal morality according to Christianity, is for only God to judge. Whereas the Old Testament and the Islamic Hadith condone stoning as a punishment for adulterous behaviour, Jesus insists only those without sin have the right to judge others. The state can impose sanctions for breaches of its laws but personal sins are God's business. He will sort them out in the afterlife. The state, which is comprised of sinful individuals has no right to interfere.

Christianity laid the foundation for accepting things as they are. As the Christian Hymn has it 'the rich man in his castle the poor man at his gate, God made them high and lowly, and ordered their estate'. Loving thy neighbour as thy self and knowing and respecting thy lot will ensure entry in the Kingdom of Heaven.

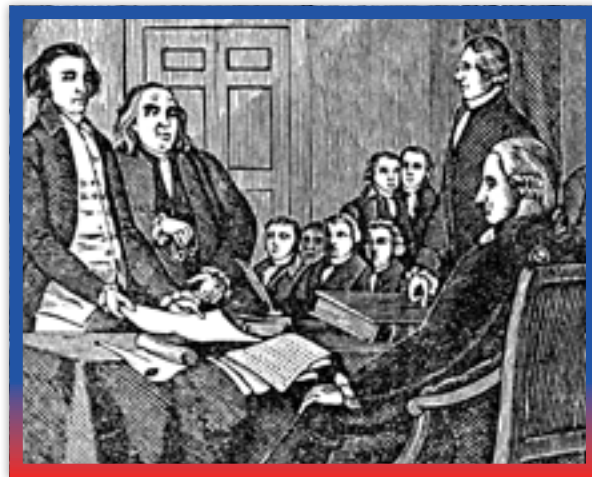
This belief in the normality of poverty, the forgiveness of sin, and the acceptance of the power of others, has defined European consciousness for hundreds of years. Control, coercion and compulsion are, as we will see, the default position of the elites who do not accept freedom as a basic right for everyone.

It was accepted in Medieval Europe that everyone was unequal on earth, however, by showing love to others, even the rich, you would gain equality with them in heaven. This belief endured for centuries until the Church itself departed from Christian doctrine. The Catholic Church failed to reflect the basic biblical requirement to 'love thy neighbour'. The Church became bloated, bureaucratic, and self-serving. It was increasingly seen as incapable of extending the love of God to anyone, by, for example, selling certificates of forgiveness. It became a reflection of earthly power, status, and wealth. Instead of simply tolerating poverty, the Church began to create poverty by taking wealth from ordinary people using compulsion and coercion. By doing this, the Church departed from the message of the

Gospels and gained many critics.

An emerging revolutionary Christian elite, subsequently known as Protestants, began creating a new consciousness. By doing so, they challenged coercion and compulsion, eventually creating consent-based choice or 'freedom'. This better reflected emerging economic and social reality. Christianity had served the feudal state well by making poverty acceptable to rich and poor alike. But times were changing driven by new economic realities.

With an unwillingness to accept centuries of personal poverty as normal, this Christian revolutionary class started to gain strength from the sixteenth century onwards. Over time it changed the consciousness of the political elite. Feudalism had been routed by the end of the seventeenth century. These revolutionaries created the class that became known as the Bourgeoisie. Thereby creating the principles of contract, choice, consent, freedom, and democracy which now form a major part of our modern western consciousness. These principles were known as bourgeois principles.



With these principles, the bourgeoisie defined capitalism and built a political and legal system supporting their new revolutionary view of consent-based personal choice and freedom.

Their new consciousness over time became our consciousness. We value the freedom and consent-based choice that they created, which some other 'rule-based' cultures do not recognise as legitimate. Our consciousness based on freedom 'buffers' with rule-based consciousnesses. Even today political

correctness and wokeness challenge concepts of freedom (5). Both are part of a new rule-based ideology, that is attempting to return us to a world of coercion and compulsion in thought, language, and behaviour.

The eighteenth-century development of western consciousness founded on consent-based choice or freedom has been unique, formed as it was in a furnace of economic change. Capitalism required freedom in a way that feudalism or slave societies did not. Principles like contract, choice and consent underpinned freedom and were ruthlessly defended in the criminal courts of early capitalism. Of course, freedom was not welcomed by everyone. There would be numerous push backs.

Capitalism created poverty too if you were unable to use your freedom to gain wealth. Unlike feudalism, it was happy to let you starve. Alternatively, it would execute you if you stole the private property of others. It was acceptable to contract for something, but to take it without consent was a capital offence. The courts put on trial and executed thousands of petty thieves. Transportation



to Australia became one of the ways the capitalist systems treated criminals 'humanely'.

Eventually the English church (No longer Roman Catholic, thanks to Henry the Eighth) stopped supporting the poor. Slowly the state stopped using coercion, control and compulsion, and embraced a brutal new reality: freedom backed by Protestantism. This was all based on contract, choice, and consent. The Protestant work ethic was born.

People were free to become wealthy and, in doing so to acquire power, status and

influence. They were also free to starve, to be exploited by capitalists (6) and to experience a hard life of misery and ignorance.

The early capitalist system was brutal. No wonder Lenin (7) and Trotsky (8) came to hate it so much.

The capitalist history of the eighteenth and nineteenth-centuries remain the benchmark by which the western world's traditional left-wing view capitalism. But most on the traditional left, and those who adopt Critical Social Justice Theories, have a very crude understanding of capitalism. They overlook the fact that, like many ideologies it had its good points (contract, choice, and consent) as well as its bad points (continuing to promote status, inequality, and unfairness).

While contract, choice and consent were being established as the principles underpinning capitalist freedom and democracy for the elite, the old principles of earthly power based on coercion, control and compulsion had not completely gone away. In fact, the economy of the eighteenth century was a confusing mixture of both feudal and capitalist principles. The 'theory'



of freedom coexisted with the ‘reality’ of compulsion. This was based on the need to avoid starvation.

How much contract, choice and consent you could enjoy, and how much control, compulsion, and coercion you could avoid, depended on your social position. Initially, the poor regarded the capitalist class as even worse than the old feudal barons, who had at least had provided land to be worked.

It has taken centuries for the consciousness of the working people to uncritically accept contract, choice and consent. This is because the worker’s economic situation made it impossible for them to exercise their legal rights. Early capitalism was so brutal because working people were forced to ‘freely’ choose coercion and control in fear of starvation for themselves and their families.

Imagine the anger a situation like that would cause. This anger marks the next great stride in our western consciousness. We started to reject the idea that contract, choice, and consent should be used by a greedy economic and political elite to trap us into accepting coercion and control.

In summary. For thousands of years, humanity accepted violence and barbarism as a way of life. This violent activity was part of our consciousness. It was tolerated as ‘normal’. In the first century, Christianity adopted a revolutionary way of thinking, ‘love thy neighbour’. This idea was eventually superseded by the re-establishment of more traditional behaviours typical of the area and era. Holy war and rule-based submission to God.

Christianity moved into Europe and began promoting the idea that we must accept our lot without complaint. This idea of being passive and accepting coercion and compulsion lasted until the Church became hungry for power. A new set of economic opportunities and legal principles emerged, contract, choice, and consent. These created the concept of freedom for an elite and eventually, gave rise to democracy.

The freedom of capitalism was brutal. It was the freedom to starve. If you disobeyed the rules by ignoring contract, choice, and consent (By stealing, for example), the early capitalist state would hang you.

CHAPTER THREE Making Capitalist values the new normal: A new consciousness being born!

Capitalists, who acquired the power of money, became just like their feudal predecessors, rich and obsessed with status. They were at the top of a political system that looked after their economic interests. They even found ways to rig the anarchy of the capitalist system so they could ape the lifestyle of the old aristocrats. This was the world of monopolies, mergers, and super-profits.

The churches stopped assisting the poor and emphasised the virtue of hard work rather than poverty. A new world was emerging. A new consciousness was being formed. The anarchic early capitalist world of traders and merchants settled down to a new order of inherited privilege, status, unfairness, and inequality. This was based on legal principles of choice and consent.

The population in the early capitalist world fell into two camps. There were those who regarded freedom (based on contract, choice,

and consent) as capitalisms' most valuable contribution to human life. These people then and now tend to see economic failure as a personal problem caused by fecklessness. Alternatively, there were those who perceived contract, choice, and consent as 'bourgeois values' - a way of bullying vulnerable workers into accepting low wages, poor conditions and poverty.

These conflicting views have shaped different forms of consciousness in different parts of the western world. Freedom backed by consent-based choice, with different levels of control to be applied by the state.

Britain was the first properly capitalist country. By the mid-eighteenth century, capitalism had been augmented by industrialisation. Britain was powerful enough to create an empire and extend capitalism via trade to much of the world.

The need for wealthy Britain to use the principles of compulsion, control and coercion was challenged. Politicians and thinkers began to argue for capitalists to be held to the bourgeois principles of contract, choice, and consent. Thus, slavery was

challenged and eventually Britain abolished it.

A nation's political maturity is determined by the extent to which it accepts the principles of contract, choice and consent and rejects authoritarianism and feudalism. The larger the group who can enjoy freedom based on these principles the freer and more liberated a country can claim to be. The counterpoint, however, is that society would likely remain just as unfair, elitist, and unequal. Thus there is a tension between freedom being valued and freedom being challenged.

Because early capitalism generally improved the lives of most people, elitism, status, and unfairness eventually became accepted by most. Under mature capitalism, the general view of the population is, "using freedom based on contract, choice and consent, I too can become rich and have status, be part of an elite and accept unfairness as 'normal'." This is the world today.

Today capitalism is in crisis, and it is challenging us all to find solutions. It is shaking our confidence in our political and economic system and is reshaping our

consciousness. It is possible to detect a trend against personal freedom. Freedom is again being blamed for inequality, elitism, and unfairness. The advance of political correctness and wokeness are the ideas at the forefront of this attempt to return to compulsion and coercion to 'prevent' economic inequality and unfairness. But, as always, it will be at the expense of personal freedom.

Apart from a small but growing band of left-wing activists, most westerners, by the 1950's, reluctantly accepted bourgeois values. They associate them with personal success and freedom. In the past, there was a good chance that anyone could achieve personal success within the capitalist system. Our great grandparents and great, great, grandparents would have measured their success in terms of material comfort, the quality of family life, and the positions they held in the community. They would have respected 'their betters' and accepted that even though life was typically unfair and unequal, they all had a reasonable chance to make a good life.

The elitism, inequality, and unfairness inherent within capitalism would have been part of their collective consciousness, but it would have been viewed as the price worth paying for living in a free society. Capitalism is unique in that people consent to their inequality. It is a trade-off.

By the late 1950's, Britain was becoming a nation of individuals defined by a belief in the good principles of contract, choice and consent and the bad but generally tolerated principles of elitism, inequality, and unfairness. It is important to grasp that bourgeois society accepts these six basic ideas in their totality. For Marxists, it is important to emphasise that the purpose of revolution should be to preserve the first three and minimise the impact of the latter three. That is what Marxism promotes. But why has 'Marxism' not delivered this reality?

Russia and China rejected capitalism. The political elite did not like the way consent and choice-based freedom had caused poverty in the eighteenth and nineteenth centuries. Who can blame them? Whilst history might judge them, maybe it was not

so bad to try and avoid capitalism, especially if you had seen it in action in the nineteenth-century West as both Lenin and Trotsky had done. Cruel conditions, low wages, no healthcare, no education for workers. An exploiting bourgeoisie meanwhile swanned around Europe on the Grand Tour (9).

By avoiding choice and consent-based capitalism however, Russia and China oppressed their people. They denied them political freedom but guaranteed them employment in state factories or farms. A division eventually developed called the Iron Curtain. After World War Two the world was divided between the free world, the West, and the totalitarian single-party regimes of Russia and China.

Unsurprisingly, the West came to associate Marxism with the Russian Revolution and its oppression.

It was wrongly claimed that Marxism was the same as Leninism or Maoism. The result allowed western capitalists and politicians to persuade western workers that Marxism was a bad idea and would take away their freedom as Lenin and Mao had done. Such

hostile views preserved the West's unfair and elitist political and economic system and resulted in status, unfairness, and inequality going unchallenged, particularly in the United States. It reinforced in the consciousness of Western workers that only capitalism guaranteed freedom. 'Marxism', which had analysed both the good and bad in capitalism, was tyrannical because Russia and China were.

In Britain, there had been a socialist revolution of sorts after World War Two. Whilst extending the principles of contract, choice and consent to more and more workers, the post-war Labour government also started to end elitism, inequality and unfairness by setting up a Welfare State and providing access to the establishment for working-class children via Grammar schools.

Health care, welfare and pensions became available. This Labour government made Britain a democratic or 'free' socialist country. The Labour government, too ashamed to admit that their socialism was influenced by Marxism, claimed British socialism was based on Methodist Christianity.



Whatever the Labour Party claimed, it still did much of what Marx and Engels had urged in their Communist Party 'Manifesto' (10) The post-war Labour government attempted to minimise the three bad aspects of capitalism, status, unfairness and elitism. It tried to extend to more people the principles of contract, choice, and consent. It worked until tragedy struck in the 1970's and the bad bourgeois values began to be enthusiastically embraced by working people and their powerful industrial unions. Consciousness played a part in this.

In Britain, the post-war economy of capitalism mixed with democratic socialism

was the victim of its own success. It spread its ideology, principles and values, creating a society and economy that was as near 'socialist' as possible while still being capitalist and underpinned by freedom. Sadly, however, elitism, status and unfairness are like an infectious disease. Empowered industrial workers in nationalised industries began to focus increasingly on opportunities to demand preferential treatment creating for themselves better lives than other workers. The upshot was that by the 1970's working people were divided by race, class, industrial-strength, status, and ideology.



Far from seeing working people as one mass who should all benefit from state provision and increased democracy, these workers wanted to outdo other workers financially. They turned on the government and taxpayers, demanding higher and higher wages. These workers had enjoyed the principles of contract, choice and consent and were now gearing up for a bit of industrial elitism, status, and unfairness. This was the birth of the twentieth-century bourgeois socialist. It is no surprise their early leaders were called Trades Union barons. More latterly, this ideology, along with political correctness and wokeness, has infected the 'Left'. They no longer recognise what disadvantage really is or what needs to change to politically empower all working people irrespective of their 'identity'. So-called Critical Social Justice Theory has only achieved further differentiation of working people.

By the late 1980's individuals began pursuing elitism for themselves whilst becoming casual about unfairness to others. This became almost a 'New Labour' by-line! The bourgeois

values that post-war socialism had attempted to minimise were now driving the personal greed of the so-called free market. The fabric of society was straining as collective values disappeared or became matters of personal choice and political self-interest.

In America, a similar process was going on. Labour was getting the edge over 'capital'. Bourgeois values of self-interest and elitism were undermining any attempt to bring solidarity to working people. Punishment and therefore prison building was the reaction of the American bourgeoisie to any challenge to the American dream or the idea of the Land of the Free. Socialism or any suggestion of it could destroy careers. Even with a declining industrial base and widespread poverty, America's collective consciousness remained implacably elitist and, for most of the population, proudly so.

Change, however, may be afoot. America, the United Kingdom and Europe may be forced to change, as younger voters are becoming concerned about climate change and structural inequality, albeit with a slightly muddled idea about what Social

Justice should look like. This may trigger the inevitable shift in America's collective consciousness. America is not ready for revolution, but it desperately needs something resembling British or European socialism.

With capitalism failing and falling into debt, the world's working people will have to pick up the bill. We will inevitably have to develop a new collective consciousness that rids the world of elitism, unfairness, and inequality, whilst striving to extend contract, choice, and consent to countries with a tradition of rule-based coercion and control. But this has massive implications for the western world's eighteenth-century and nineteenth-century institutions. They were set up to empower a bourgeois elite, not ordinary people.

The bourgeois elite, which are now predominant in the arts, media, politics, and the public and civil services, will eventually have to tackle a major social and economic problem. According to Marxists, this is an inevitability.

What do you do when workers are happy to contract, choose and consent but

are increasingly unwilling to accept the structural problems associated with elitism, unfairness, and inequality?

Working people's consciousness is beginning to see elitism, unfairness, and inequality, as major social problems, which discriminate against all those who are in the middle and at the bottom of the social and economic pile, irrespective of their sexual, racial or other identity.

The populism evident in Europe, the vote to leave the European Union, the increasing number of people turning off the British Broadcasting Corporation or refusing to fund it via a licence fee, the rejection of 'top pay' for public sector workers in the United Kingdom, and in the United States a violent rejection of bourgeois power structures, all reflect the public's growing belief that their money is paying for 'fat cats' and inequality.

The reaction of the global political and economic elite to this new awakening of workers consciousness is predictable. They use their remaining political, and economic clout to create and amplify minor differences within the mass of working people. They

finance Critical Social Justice academics and institutions which promote the idea that there are numerous disadvantaged powerless others. This has created a violent 'Left-Wing' ideology, which is based on the idea that there are numerous victim groups suffering injustice and disadvantage, rather than one working-class experiencing class disadvantage.

This is wokeness. In its demand for political empowerment, it seeks to return us to a society of coercion and compulsion using the language of disadvantage, 'inclusion' and justice. Maybe unintentionally it protects the global elite by taking the emphasis off class consciousness, creating fractious global 'victims' continuously at war with each other and their state.

The more of these disadvantaged 'others' you create, the less likely it is that any single group of workers will be large enough to demand the dismantling of elitism and unfairness within the world's political and economic system. The aim of social progress should be to extend to all workers contract, choice, and consent to the point where

it is so widespread and well understood that inequality, elitism, and unfairness is seriously tackled and replaced by cooperation, collaboration, and consensus.

The problem for the elite is that the middle and bottom group's of society experience the world in very much the same way. So, whilst the activist is trying to create 'awareness' of 'injustice' by being 'woke' on behalf of one group or another, what they are really doing is creating division and differentiation.

Far from tackling 'structural inequality', structural inequality is being promoted. This is done by forcing working people to see a world of political or economic disadvantage that is not linked to class but to 'identity'. Indeed, the white working class is often presented as oppressive to other equally oppressed or marginalised groups. How did we end up with so much confusion?

Maybe the consciousness of the politician, journalist, mainstream media news anchor, or the artist, actor, or celebrity, is defined by their personal status, their elitism, and their lack of equality with the rest of us. It defines their lives and differentiates them from

us. They do not have a consciousness that wants to eradicate unfairness and inequality; they are guilty about these things, but are incapable of recognising in themselves their own privilege. They blame racism, transphobia, western history, or right-wing governments. They do not recognise that racism, for example, is just one manifestation of the structural disadvantage of which they themselves are torchbearers.

They, the bourgeois elite, are simply the poets and apologists for all oppressed groups. They are not the undertakers of elitism and inequality; they are its most ardent practitioners. They are never going to change class disadvantage because they are the guilty but willing beneficiaries of it. This is the riddle of history. Critical Social Justice Theory and Wokeness is the fog that allows the mechanism for injustice to continue. It is a mechanism largely hidden from view by the politics of identity.

CONCLUSION

The revolutionary principles created by capitalism fall into two groups. In the good group are Contract, Choice, and Consent. It has taken years for many ordinary people to be able to use these principles. In some communities such as religious communities, women, and gay people still cannot use them. These principles underpin our freedom and democracy. In the bad corner, we have the leftovers of the feudal system; elitism, status, and inequality. These are the bits of the old system that the rich and powerful nineteenth and twentieth-century capitalists wanted to keep. It ensured their position and, more importantly, our position as workers.

Elitism and unfairness are increasingly unlikely to be promoted among ordinary working people. However, they are all too common among a privileged and largely Left-Wing class of political activists, politicians and opinion formers.

Because bourgeois systems and structures use the currency of power to impose change and policy from the top, these elites will not

reform themselves unless forced to do so by ordinary workers.

Without being forced to change, the political or economic system will never get to the point where it realises that elitism, unfairness, and inequality confers no legitimate power and should be replaced by co-operation, collaboration, and consensus. This is, a future we should all fight for.

To show solidarity with the concept of Blue Revolution and our twenty-first-century reinterpretation of Classical Marxism, try and raise your own consciousness above the economic and political world view of your childhood inheritance.

Think about whether you really need to work harder just for more money? What would the cost of this be to your lifestyle and your health and wellbeing? Do you believe in the principles of contract, choice and consent? If so, why? Think about the importance of status, yours and others. How much does your status preoccupy you? Should status or celebrity be important? How important should coercion, compulsion and control be in a free society? Can you imagine a world



where all people have similar amounts of power? How much do you genuinely care about other people's wellbeing? About people, who have deep-seated problems? Is their inequality something to be accepted? Do you believe we should aspire to cooperation, collaboration and consensus? Do you think the current political system gives you a real voice? Does the current political system listen? Do you trust the political system? Is it 'democratic'? Why? These questions can only be answered by you, but your answers will give a clue as to the state of your consciousness.

Think about and talk about consciousness. If we see and benefit from elitism, inequality, and unfairness, like the political and economic elite, we will almost certainly find ways of using contract, choice, and consent to preserve them. Until that is, the elite find ways of getting us to accept unfairness and inequality using the language of inclusion to impose control, coercion, and compulsion upon the mass of ordinary people once again.

EXERCISE

Elitism, unfairness, and inequality is called structural inequality. How does it work and why does it mean governments can never 'level up'?

A group of twenty people are in a room. They are from mixed backgrounds and selected randomly. They are all told to mingle and meet people with whom they might have something in common. They are then asked to form four groups of five people and then form four lines of five one line behind the other. Understandably, the groups tend to form along sex and racial and other identity lines, but not exclusively. Some groups are more mixed than others. Each person is given a piece of paper and is asked to scrunch it up into a ball. A plastic bin is put in front of the first row. They are told that in order to secure a £10,000 prize they must get the paper in the bin. If they move away from where they are in the row, before the end of the exercise, they will lose the £10,000 and will have to swap places with someone else. They will also have to throw again from their new position. So, in theory, they could swap

with someone at the back.

All the front row get the paper in the bin. The whole row collects £50,000. The next row back are told they have the same opportunity to get the paper in the bin and win the £50,000. The people in row two can see they have to overcome the people already in the front row. Those nearest the bin or are tall enough to drop the paper over the heads of those on the front are successful. This row nets £20,000.

The next group has the same opportunity, to throw the paper ball and secure a personal reward of £10,000. Again, however, they must throw the paper over the heads of the two front groups and get it into a bin they cannot see. The front group try and help by pointing to where the bin is located. They will not move away from the 'top slot' themselves.

The third group and those at the back fail to get any paper in the bin. Some people at the front say the reason they failed was not that the rows in front did not try and help but because the people at the back were disadvantaged, in some other way. Some people at the back are accused of



disadvantaging other people at the back by jostling them etc. One person at the back in a wheelchair is advised that this is the reason that she failed. The rest of her row is blamed by those at the front.

Do you think it is acceptable to have a guilty conscience like the people at the front and talk about helping people at the back with their disadvantage, but being unprepared to do anything meaningful about it? They accept elitism, inequality, and unfairness because it benefits them personally.

This is the difference between a guilty conscience and a raised consciousness. Only the people at the back have the raised consciousness. They can see what is really going on! They have nothing to lose by speaking the truth or sharing what they have. In normal life, who would you say is at the back and who at the front? Can you think of other fairer rules for the same game?

THE RIDDLE OF HISTORY SOLVED

A summary

KEY

Historical era

Consciousness framed by

Social outcome

Tribal society

coercion, compulsion, and control

Collaboration, cooperation, and consensus

Authoritarian/Feudalism

coercion, compulsion, and control

Elitism, inequality, and unfairness

Single Party Authoritarian

coercion, compulsion, and control

Elitism, inequality, and unfairness

Capitalism

contract, choice and consent

Elitism, inequality, and unfairness

Post Capitalism

contract, choice and consent

Collaboration, cooperation, and consensus

Or woke intolerance

coercion, compulsion, and control

Elitism, inequality unfairness

1. Karl Marx and Friedrich Engels were nineteenth-century thinkers who analysed the development of society and were concerned by the unfairness of capitalism on ordinary working people.
2. Critical Social Justice is a collection of 'theories' that promote identity as the only basis for disadvantage. They use the language of Marxism such as consciousness but by focussing on identity fail to either effectively analyse class disadvantage or offer alternatives to political and legal institutions that promote unfair power relationships. The aim seems to be to capture more power for identity groups rather than disperse power to all people.
3. The Qur'an is the book of God's revealed truth told to the prophet Mohammed by the Angel Gabriel in the seventh century. It is considered by Muslims to be the word of God.
4. The loaves and fishes is a story in the new testament in which Jesus encourages his followers to share their food.

5. Wokeness and political correctness are ideas loosely associated with Critical Social Justice Theories that prescribe 'correct' ways of behaving and thinking. They are against the principles of consent-based choice. They are a return to more primitive control based social models.
6. Exploitation is the process by which in a free society based on choice and consent a worker contracts to creates wealth for a capitalist in exchange for a wage.
7. Lenin was the leader of the Russian Social Democratic Party or Bolsheviks who came to power after the Russian Revolution.
8. Trotsky was a revolutionary who was Lenin's choice as successor but who was exiled after Lenin's death in 1924
9. The Grand Tour was undertaken by wealthy Victorian capitalists and their families visiting famous places linked to ancient Roman and Greek history.
10. The Manifesto of the Communist Party was written by Karl Marx and Frederick

Engels and was published in 1848. It outlines their broad views about what was wrong with bourgeois society and how it should be changed.

Solving the riddle of history, simplified is the final piece of a series of three pamphlets.

The first, The history of politics, simplified, shares how we got where we are today.

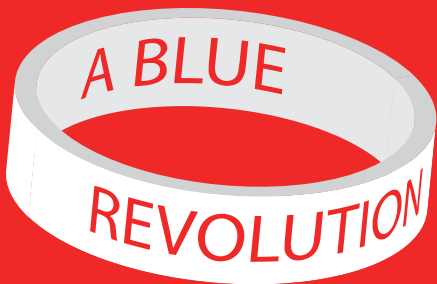
The second pamphlet, a radical people's manifesto, simplified, shares what we feel we can do to fix the current situation.

If you would like a copy of either or both of these pamphlets please do email us on info@ablurevolution.org

The Last Testament

NOTES





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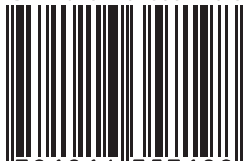
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