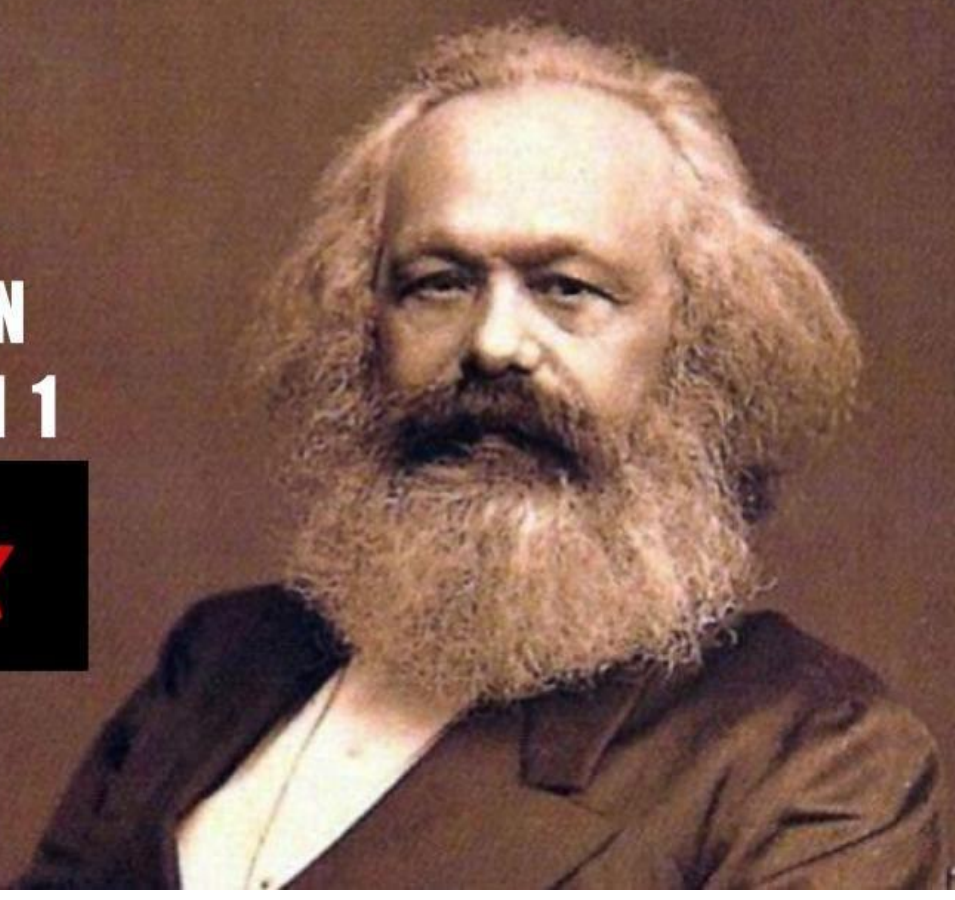


CURSE IN MARKISM 1

 **MARX**
INTERNATIONAL



Index

Karl Marx

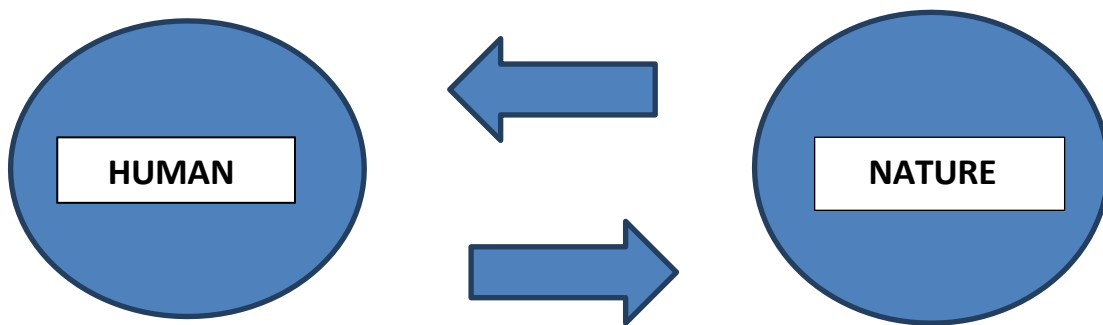
Course in Marxism 1

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1– Infrastructure or Productive Forces

The first concept of Historical Materialism is Infrastructure or Productive Forces. These are human beings, nature, and the relationship established between the two to produce wealth and the distribution of goods. All of this makes up the economy of a society.

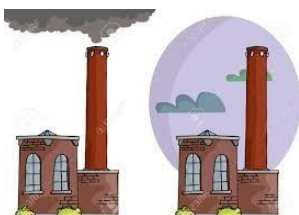


Human beings produce what is necessary for life by exploiting natural resources, and transforming raw materials into products, which in turn are distributed. The entire process of production and distribution is done through the Means of Production and Change.

Marxism defines as Means of Production and Change factories, lands, banks, companies, where workers generate wealth, value and goods that allow the economic development of society.

When the Means of Production and Change develop production, we define as development of the Infrastructure or Productive Forces of society. The opposite of this, is the Destruction of Productive Forces.

Wars, the destruction of the environment, hunger and misery are an attack on the Productive Forces, which we call the Process of Destruction of Productive Forces. The armies, the Pentagon, the War budget, the military industry, etc. are part of the development of the Destructive Forces.



Means of Production and Change

Infrastructure- Mode of production

The Mode of Production is the social system that prevails during a given period. For Marxism there are two great stages in the history of humanity: Primitive Communism and the Class Society.

Primitive communism

Primitive Communism is the social system in which the Means of Production are collectively owned, that is, of all. In school it is taught like prehistory, and at this stage there were no social classes. Over millions of years, scientists debate how many millions more ancient fossils are ever found.



Exploitation Arises: The Asian Society

Irrigation is a revolution in the productive forces that arose in 8.000 years, and gave rise to the Asian or Bureaucratic mode of production (China, Egypt, India, Persia, Mayas, etc.) There is no private ownership of the means of production yet, but a caste of bureaucrats arises that defines the destiny of the rivers. The state, the Patriarchate and the rich castes (bureaucrats, priests, and military) rise over the poor castes of peasants, artisans and slaves.



The Class Society

The Class Society raised in the VII century BC. The Society of Classes is the stage in which the Means of Production become Private Property and the Social Classes emerge. In school it is taught as a civilization, and it lasts approximately 2,700 years.



3 Production Modes were developed:

1) The Slaver (Greece and Rome)

2) Feudalism (Monarchies, counties and duchies)



3) Capitalism, which is the Mode of Production in which we are living



2– Structure or Social Classes

The Marxist concept of Structure or Relations of Production are the social classes and the relations between the classes that exist, in a given Mode of Production. In the Capitalist Mode of Production there are 3 social classes, but 2 are the fundamental ones.

The Bourgeoisie or Capitalist Class: It is the class of the owners of the Means of Production and Change. They live from the Profit that owning the Means of Production gives them, it is a very small class, absolutely minority in society.

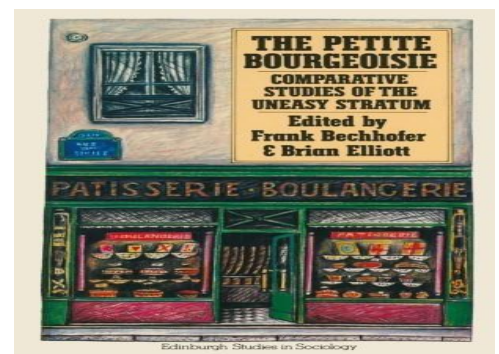


The Working Class or Proletariat: It is the class of those who live on a salary. They do not own the Means of Production; they only own their work force. It is a class larger than the bourgeoisie. In addition to these two fundamental classes there are:



The Middle Class or Petite or Petty Bourgeoisie: It is the class of small owners, who live on the profit that their small property gives them. They are the peasants, for example, who own a plot of land, or the small merchants, who own a business.

In some countries it is a very large class, in others it is very small, but it is also larger than the bourgeoisie, although it lives permanently under the threat of ruin from the bourgeoisie.



Social classes are stratified. There are higher strata, and different class sectors. For example, in the bourgeoisie there are industrial bourgeoisie, bankers, landlords, etc. These sectors of the bourgeois class constantly fight each other for profit; they all want to earn more.

The middle class is also stratified, there are sectors of the upper petty bourgeoisie that live almost as bourgeois, while there are poor petty bourgeois like the peasants. This social class is divided in revolutions, one sector of this class, a minority, follows the bourgeoisie, and another sector, the poorest that is a majority, follows the working class.

The working class and the bourgeoisie are the two fundamental classes of society because they express two projects of society: The bourgeoisie to the Class Society where the ruling class owns the Means of Production. The Working class to the Classless Society, where no one owns the means of production. The Middle Class, on the other hand, does not have its own project or follows the bourgeoisie, or follows the working class.

3- Superstructure: Institutions and Ideologies

The Superstructure are the Institutions and Ideologies. We also call Ideologies with the term False Consciousnesses. The Executive Power, Parliament, the Church, Justice, political parties, the Armed Forces, etc. each of these institutions is part of the Superstructure of society. Each Institution imparts an ideology, for example the Church and the different churches impart an ideology called religion, which explains that things exist and happen because there is something supernatural that decides everything and, is called God. The other institutions, such as political parties or the government, also impart ideologies.

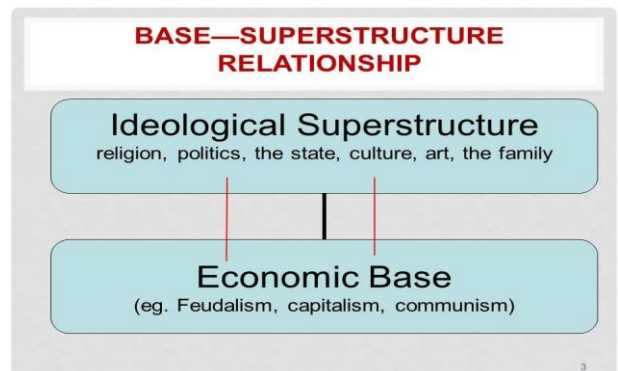
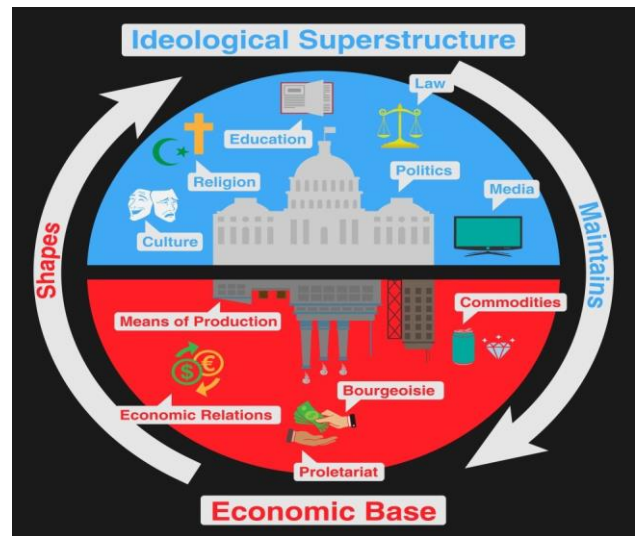
All these Ideologies or False Consciousnesses are taught in schools, churches, families, the mass media, the University, etc., with the aim of affirming and consolidating the Society of Classes.

Ideologies can be specified in phrases such as *"Employers and workers have common interests"*, or *"Democracy is the best system of government"*, *"The Armed Forces are to defend the Homeland"*, or *"Businessmen are good because they give job"*. *"Bourgeois and workers have common interests"*, or *"Democracy is the best system of government"*, *"The Armed Forces are to defend the Homeland"*, or *"Businessmen are good because they provide work."*

Thus, each Institution does its job of hiding the reality of class differences, making us believe that we are all the same, that the laws are the same for everyone, that the military protects us, that the Homeland belongs to everyone, and that there were always rich and poor because God wanted it that way.

The opposite of Ideologies and False Consciousnesses is science. Art and science are in the superstructure, but science does not appeal to God, and only affirms what is verifiable and quantifiable in reality. Marxism is a science called Historical Materialism, organized as a revolutionary Institution in a party that acts in the Structure and the Superstructure to combat these ideologies and False Consciousnesses.

The Marxist party relies on the experience that workers and the people suffer every day seeing that the Armed Forces commit genocides, priests are pedophiles and live in luxury, justice is soft on the rich and harsh on the poor, the Entrepreneurs are thieves, they lay off in masse when they don't make a profit, and the bourgeois parties lie all the time. The masses thus make the experience between the False Consciousnesses and Ideologies and reality, and the combat work that the party does, allows valuable elements of the people to approach Marxism.



4- Class Struggle and Class Antagonisms

In the Communist Manifesto, Marx and Engels affirm: *"The history of humanity is the history of the class struggle."* Ideologies or False Consciousnesses seek to hide a verifiable scientific fact: That the class struggle exists. In Capitalism there is a contradiction: Wealth is produced by the work of the Working Class, that is, the production of value has a collective nature. But the appropriation of the wealth produced has a individual, or private nature, because the Means of Production are privately owned, that wealth is appropriated by the Bourgeoisie.

Stages of History and Class Conflict at Each Stage

Stage	Oppressing Class	Oppressed Class
Primitive Communism	No classes = No Conflict	
Slavery	Slave Owners	Slaves
Feudalism	Landowners	Serfs
Capitalism	Bourgeoisie	Proletariat
Socialism	State Managers	Workers
Communism	No Classes = No Conflict	

This contradiction between collective production and individual appropriation gives rise to another phenomenon:

The exploitation. The bourgeoisie leaves in the hands of the working class a small fraction of the value it produces for its subsistence in the form of wages, and the rest of the value produced, called *surplus-value*, is appropriated.

Since the Capitalists appropriate the produced surplus value, the workers do

not enjoy the wealth produced but work for the capitalist's profits. So, the objective of the capitalist Mode of Production is profit, not production. The bourgeois does not care if it makes candy, noodles, airplanes or cannons, what matters is that it makes a profit. And in order to obtain profit, it presses the workers to work longer hours, earn less, multiply the tasks, and not to demand anything, that is, it makes the situation of the working class unsustainable, and unbearable.

That is where the interests of both classes, workers and bourgeoisie, collide because they are antagonistic, irreconcilable, which causes strikes, mobilizations, insurrections, and all expressions of the class struggle, until the Civil War. There is the ideology of the *"Conciliation of classes"* which states that the interests of the workers and the bourgeoisie are harmonious and coincide, *"If the bosses win, the workers also win."* This is false, the bourgeoisie only earn more if they increase exploitation, that is, if the workers earn less. The *"Class Conciliation"* is a False Consciousness, denied by the existence of the Class Struggle, raised by Marxism.

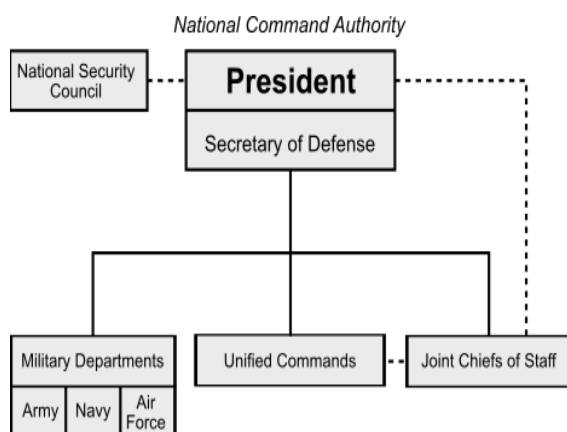
5- The State and the Armed Forces

For Marxism the State is the social class that dominates. Following to Marx it's a *"Board that administers the interests of the Bourgeoisie"*, in reference to capitalist state.

Thus, that definition fight against the False Consciences or Ideology that the State is impartial, and that in front of the state we are all equal. That is to say, for Marxism the state it's a machine of the ruling class.

Given that for Marxism the State is the social class that dominates, if the nobles dominate it is a feudal state, if the slave owners dominate, it is a slave state, if the bourgeois dominate it is a bourgeois or capitalist state, and if the working class dominates it is a worker state.

For Marxism, the State is not neutral, has a class character. When we talk about Mexico, Brazil, India, United States or Japan they have a class character. We talk about capitalist Japan, capitalist United States, or capitalist Argentina. This is the Marxist definition of State.



Now, as in the capitalist Mode of Production the ruling class, which is the bourgeoisie, is a minority, need a repressive force to impose its domination over the majority of the population.

That repressive institution is the Armed Forces. If it is a small capitalist country like Argentina or Bangladesh, it is small armed forces, but if it is an imperialist capitalist country like the United States, it has the Pentagon and its 7 fleets to maintain the dominance of the capitalists over it. world.

The Armed Forces are the pillar of the bourgeois or capitalist state, and have different forces such as the Army, the Navy, the Air Force, the Police, the Gendarmerie, the secret Security Services, etc. If the Armed Forces disappeared, the bourgeoisie could not maintain its dominance over society, because it is a minority social class that subjects the majority to a cruel Mode of Production based on exploitation.

When popular uprisings occur, the Armed Forces are in charge of repressing them to maintain the dominance of the bourgeois governments. The existence of the Armed Forces, and their reactionary and undemocratic character, in their alliance with the ruling classes, provoke a permanent tendency towards undemocratic governments.

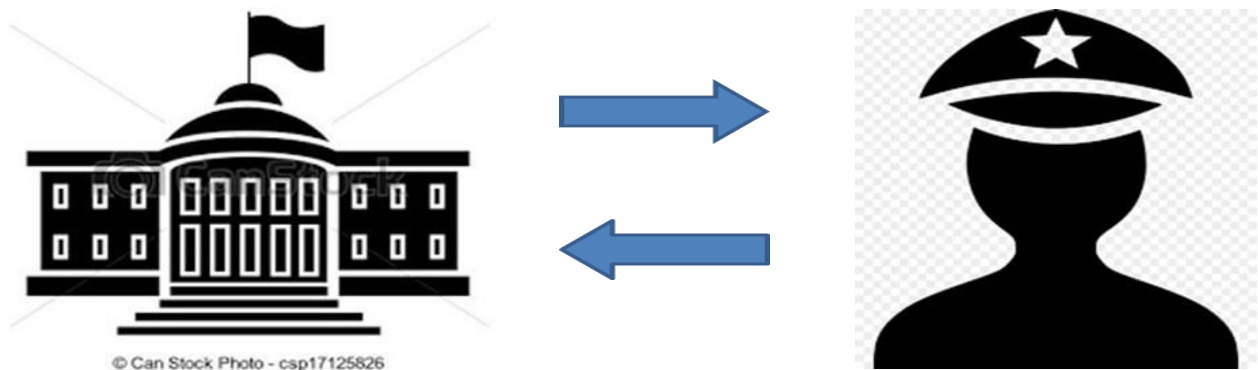
In the imperialist stage, of the dominance of the monopolies, the tendency of capitalism is towards Bonapartism or anti-democratic regimes such as dictatorships. The masses must mobilize all the time to counter this tendency to Bonapartism of governments and the Armed Forces, defending free liberties and rights.

6- The Regime: Democracy and Dictatorship

The Regime are the institutions with which the bourgeoisie dominates, in a given period. In the Capitalist State there can be different types of regimes, which oscillate between Democracy and Dictatorship, that is, they suppress or grant democratic rights and freedoms.

Like the State definition, regime definition has a class character. We talk about the bourgeois Democratic Regime when the bourgeoisie rules supported by institutions such as the Executive, Legislative and Judicial Power. The Bourgeois Dictatorship it's the regime in which the central institution that appears are the Armed Forces.

While in Bourgeois Democracy the masses obtain relative democratic freedoms, in dictatorship rights are totally suppressed. Between these two regimes, bourgeois rule oscillates permanently.



Political regimes permanently oscillate between Bourgeois Democracy and Bourgeois Dictatorship

The False Conscience or Ideology imparted by the bourgeoisie is that "*We live in a democracy*", which is totally false. In Bourgeois Democracy the exploitation of the working class continues, and class injustices are aggravated, while all laws, elections and all institutional mechanisms are organized to perpetuate bourgeois rule.

The elections are a fraud, the institutions are undemocratic, and the rights and freedoms that exist are permanently threatened. In reality Bourgeois Democracy is a dictatorship of Capital in disguise, to guarantee the exploitation of human.

The bourgeoisie fought against the Nobility for centuries and during that stage it was a progressive social class. But as capitalism enters its final stage of decadence, the imperialist stage, the bourgeoisie ceases to be a progressive social class and is incapable of obtaining new conquests and freedoms.

With the dominance of the monopolies, and the Corporations, the class dynamics of the bourgeoisie becomes regressive. Bourgeoisie it is not only incapable of achieving new conquests, but also threatens those that it itself conquered as a social class in other times.

That is why political regimes tend to be more and more undemocratic and Bourgeois Democracy itself is permanently attacked by the bourgeoisie itself, who threatens, curtails and limits the freedoms that it promulgated in the past.

7- The Government

For Marxism, the government is the parties and people who exercise power. If it is the government of the United States, we say that it is a government of Joe Biden and the Democratic Party, if it is the government of Mexico, we say that it is that of López Obrador and MORENA.

The government of Germany is that of Angela Merkel and the CDU / CSU Coalition, and so with all the governments that we define in the same way. Just as we give the category of State and Regime a class character, we also define the category of government with a class character.

We define the governments that represent the capitalists as bourgeois governments. To the government of the Paris Commune of 1871, as well as the first government of the Soviets of Lenin and Trotsky in 1917 we define them as workers' governments.

8-Reform and Revolution

Reform and Revolution are two opposite terms. Marxism proposes that to end capitalism a Revolution is necessary, which implies a total change of the system, the passage from Capitalism to Socialism. This means the passage of power from the Bourgeoisie to the Working Class, the abolition of private property of the Means of Production and Change, to a Mode of Production where the Means of Production are Collectively owned.

In turn, this implies the disappearance of the bourgeoisie, and in time, of the Class Society, because who has the power, the working class, is a class that does not possess the means of production. Therefore, if the class in power is not possessing, a State without possessors is established. And this State tends to eliminate possessing class societies.

To the extent that this society develops, all phenomena linked to class domination disappear. The Patriarchy, the Racism, the Sexism, the Oppression of Nationalities, sexual oppressions such as gays and lesbians, the oppression of youth, etc. Sexism, and oppressions are a phenomenon typical of capitalist society, and the private property of the Means of Production and Change. Just as the fight against these oppressions are vital to the fight for Socialism, the Socialist revolution it's fundamental to banish them in historical terms. Sexism must be defeated immediately, and that is why it is a fundamental step on the way to the liquidation of the entire capitalist system.

The opposite of Revolution is the Reform. Reform is changing aspects of the system but maintaining the essentials of its structure. For example, achieving a wage increase, laws that improve living conditions, such as abortion, or the Separation of the Church from the State, or any claim, however minimal, are reforms. That is to say, they do not change the structure of the capitalist system that continues to exist, and the exploitation and social classes continue. Our party fights for these reforms with everything, but we point out that reforming capitalism is not enough, we must end it, because each conquest won, each small step forward in capitalism ends up being it's threatened by capitalism itself, which is permanently advancing on all the social conquests, and make them regress.

Reform VS Revolution



Our task as revolutionaries is to put ourselves at the head of the struggle for the Re- forms, give everything for them and risk our lives because they triumph, and at the same time and simultaneously, we denounce that this Reform is not enough, because all the injustices continue and even if no we go for everything, we can even lose that re- form achieved.

Capitalism puts the reforms at risk permanently. In other words, while we fight for Re- forms, we maintain that we are for the revolution, and we patiently explain to the workers and the people, why we think that way.

From these two concepts of Reform and Re- volution two political movements emerge: The Reform Movement and the Revolutionary Movement. The Reformists are what maintain that the center of the political organization is the struggle for the Reforms, who propagandize laws, encourage expectations in the bourgeois Parliament, maintain that the Media or cultural movements can change the Society.



They only fight for minimal issues, promote laws, partial improvements and make them center in the fight for Reforms. The Reformists have developed different arguments for their political actions, there are those who say that the struggle for the Reforms leads us to Socialism, and that every day that more deputies and social conquests are won, socialism is closer.

This approach is similar to that of another reformist trend that affirms that capitalism should not be changed because it is a system that can evolve progressively, and then the Reforms are to make a better Capitalism. It is a False Consciousness, which sees the possibility of progressively evolving based on Reforms, both towards a better Capitalism or towards Socialism.

This vision does not see the existence of the Counterrevolution that Capitalism develops in its stage of decadence, its disastrous dynamics of destruction of the Productive Forces and Nature, and the increasingly reactionary character of its governments. This counterrevolution makes it impossible for us to reach socialism through an evolutionary path of reforms.

There is another Reformist tendency which states that Capitalism is very strong, it's indestructible and that the Revolution is impossible. So, the only thing that can be done is to fight for Reforms. This False Consciousness is also wrong because Capitalism is in crisis, and if all social systems could be overcome throughout history, nothing indicates that it cannot be possible with Capitalism.

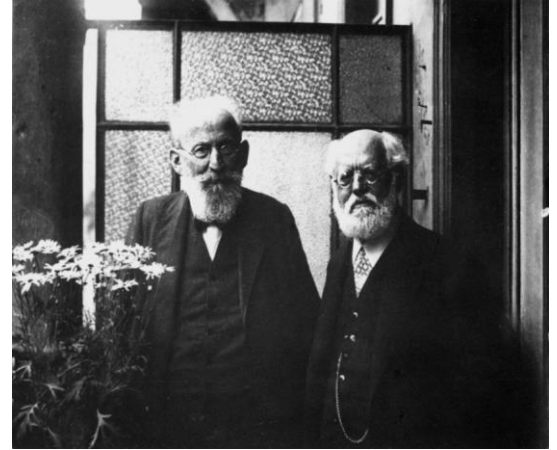
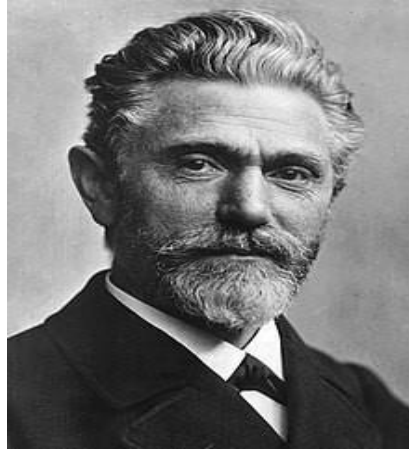
In any case, the Reformists are always defenders of capitalism, either because they refuse to promote the Revolution with the argument that *"it cannot be"*, or under the argument that *"with Reforms is enough"*. Whether with one or another argument, the strategy is the same: *"Let capitalism continue for now"*

Revolutionaries are the ones who affirm that capitalism no longer has anything progressive, and that it must be changed on the basis of a Revolution. That it is impossible to change it in evolutive way, based on Reforms. And even more, the Reform strategy leads us to defeat.

For revolutionaries, the working class must lead the Revolution together with the people imposing a State that is the domination of the majority over the possessing classes

that are minority. We Revolutionaries do not arouse expectations in Parliament, nor in the laws, nor in the Justice, nor in any institution of the regime, on the contrary, we relentlessly denounce them. Every time we obtain a Reform, we Revolutionaries maintain that it is necessary to carry out a new mobilization towards the Revolution to sustain and defend it.

As the ruling classes, once dethroned, will try to regain their power, the Workers' State that arises must protect itself from the Capitalist Counterrevolution until the classes disappear. Marxists call this *"Dictatorship of the Proletariat"*, that is, the most democratic dictatorship in history, because, it is the domination of the majority classes that establish the classless society, against the bourgeoisie and other exploiting classes that are minority.



August Bebel, Eduard Bernstein and Karl Kautsky, founders of reformism

Reform and Revolutionary current are deadly enemies. We can make temporary agreements with the Reformists, but we know that in the long run, they will betray us, to defend the bourgeois regime.

There are many examples of this throughout history. An essential part of our militancy is to unmask the reformists who also speak of socialism, they also claim to be Marxists, Trotskyists, revolutionaries, etc., but they are an obstacle because they deceive and prevent us from moving towards the construction of a revolutionary organization, confusing many valuable comrades. Currently, who organize reformism worldwide it's Progressive Interna-



Bernie Sanders, y Yanis Varoufakis lead Progressive International who organize modern reformism



tional lead by Bernie Sanders of the DSA from Democratic Socialist of America of US, and Yanis Varoufakis from Syriza, of Greek. The largest ideologist of reformism on a world scale is the American magazine Jacobin, in which intellectuals and reformist leaders,

For the Revolutionaries it is not enough to declare from the rooftops that it is necessary to make a revolution, and to draw up a program. In addition to this, you have to build a revolutionary organization. The Reformists do not agree with building a revolutionary organization, because for the activity that they carry out, be it purely parliamentary, electoralist, or carrying out the minimum demands, it is not necessary to build a revolutionary organization. On the other hand, if the strategy is revolutionary, it is necessary to build an organization that serves that purpose. For this, it is necessary to define what are the conditions that an organization must meet to consider itself revolutionary

9-Why We Build La Marx

The Marx is part of the project to build a revolutionary organization, at the national and international level. Why does we build La Marx? The reason why we are building La Marx is that there is a crisis of the Marxist and revolutionary movement at the international level. The expression of this crisis, is the absence of a revolutionary organization that unites the revolutionaries globally.

The absence of a world pole that brings together the revolutionary forces is what causes a tremendous dispersion of the forces of the left, something that you can easily check if you are interested in joining a Marxist and revolutionary organization. There are many groups and organizations that claim to be socialist, Marxist or revolutionary, but are, in reality, reformist. They abandon or never adopt Marxist principles. We can group these organizations into two groups:

1)Organizations with bourgeois leadership that defend capitalism:

They appear before the eyes of millions as socialists, Marxists, or revolutionaries, but in reality, head capitalist governments or support capitalist leaders. This bloc includes Bernie Sanders, Ocasio Cortez and DSA (Democratic Socialist of America) that it's part of the US Democratic Party, Jeremy Corbyn from the Labor Party of Great Britain, Xi Jinping and the Communist Party of China, Alexis Tsipras and Syriza from Greece, Raúl Castro and the Communist Party of Cuba, Jyoti Basu or Buddhadev Bhattacharya members of Communist Party who rules for 34 years the state of West Bengala in India.

Also, Trai Dan Quang and the Communist Party of Vietnam, Kim Yong-un and the Communist Party of Korea, Nicolás Maduro and the United Socialist Party of Venezuela, Luis Ignacio "Lula" Da Silva and the Workers' Party of Brazil, Evo Morales and the Movimiento al Bolivian Socialism, any examples.

Organizations use the word "*Socialism*" or "*Communism*." For example, Syriza means in Greek Coalition of the Radical Left, they seem organizations that defend the workers or fight for socialism, but really, they apply violent IMF adjustment plans, they work for the Global Conglomerates applying horrible living conditions and super-exploitation to the workers.

Some of these governments or leaders criticize or have friction with imperialism, but none of this can confuse us that they are governments and leaders who defend capitalism. In this block we also include those organizations that speak of Revolution, vindicate revolutionaries like Che Guevara, but support bourgeois leaders, or promote coalitions with the bourgeoisie.

2) Organizations without bourgeois leadership but that adopt the Reformist strategy:

There are innumerable organizations that do not have a bourgeois leadership, they even call themselves Marxists, Leninists, Trotskyists, etc., but they support bourgeois leaders, or make the axis of their action to act in the institutions of Bourgeois Democracy such as Parliament, Municipalities, or counties.

These organizations publicly claim Marxists, but rules states, counties and cities preserving capitalism. Many of these organizations have an NGO or Cooperative structure that brings them a lot of money, in addition to the fact that they can have significant income from being in unions or having deputies in Parliament, which allows them to build a strong apparatus of their own.

These are the case of the organizations of the US SWP that supports the Cuban PC, Alan Woods that supports Chávez and the Democratic Party. There are organizations that manage important funds for union income and build their own Training Centers. The NPA of France is part of this block and supports Syriza and Podemos of Spain, or groups such APR in Venezuela, FITU in Argentina, or PSOL in Brazil.

They make bourgeois elections the center of their strategy, they vote laws with the bourgeoisie in Congress, or they demand freedom from bourgeois leaders like Lula. Its axis are the electoral campaigns and Bourgeois Democracy. We define this process of adopting a Reformist strategy by these currents as the *“Process of Social-democratization”*.

10- La Marx International regrouping the world revolutionaries

The existence of this process explains why there is an absence of a revolutionary organization that unites the revolutionaries in a global way. This absence puts on the order of the day a crucial task for the future of humanity: The Regrouping of the revolutionaries. It's current and necessary to regroup the revolutionaries beyond languages, races, and borders, around the method, the program and the tasks posed by Marxism.

When Karl Marx and Frederick Engels published the first official work of Marxism, the Communist Manifesto in 1848, it was with the aim of uniting a group of revolutionaries around scientific socialism.

After the launching of the Communist Manifesto, millions of workers and fighters in the world began to adhere to Marxism, and international Marxist organizations emerged, which had their rise and fall, to the beat of revolutions and class struggle.

Today there is no international mass Marxist organization that brings together the workers of the world. But the conditions to create it are better than ever: Thousands of fighters from all continents and countries, from different regions, races and languages are leading the world struggle, against capitalism.

This is where the call of the Communist Manifesto and Marxism becomes remarkably current to regroup the revolutionaries. It is the most important task of all, it is the one we are carrying out from La Marx, and this course that we are presenting provides necessary tools for all those who are beginning to walk this path.



REVOLUTION/REVOLUÇÃO/REVOLUCION

