

IDEOLOGICAL FORMS OF THE
CAPITALIST RELATIONS OF PRODUCTION

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INTRODUCTION

Ideological forms are specific objective material conditions that contain factors of repulsiveness, weakness, negativeness, which are designed to dehumanize the working class in order to assure the perpetuation of the capitalist class' continuous economic exploitation of the working class.

One's P.I.C. develops in a predominant bourgeois ideological form (male and white chauvinism, and class exploitation), unconscious of one's will and one's consent. In this connection, whoever is the dominant influence in the development of one's P.I.C. automatically determines one's ideological form. How can this be? The dominant influence of one's P.I.C. inherits the ideological form of its dominant influence; and likewise, therefore, the dominant influence of one's P.I.C. creates, in essence, the same objective condition (ideological form) of the development of one's P.I.C.

Moreover, the ideological form (objective material condition) of one's P.I.C. is a bourgeois birthmark inherited from one's dominant influence. Thus, the only way to erase the bourgeois birthmark from one's life is to transform one's bourgeois world outlook to the proletarian world outlook of dialectical materialism. The only way one's proletarian world outlook can be developed is by developing one's proletarian P.I.C. with the objective material condition being a Marxist-Leninist organization.

Within the social system of capitalism, there is only one basic principal contradiction, which is: on the one hand, capital and the capitalist class; on the other hand, labor and the working class. The principal contradiction can be stated as capitalist appropriation vs. socialized production, or capitalist relations of domination in production vs. the socialized character of the productive forces.

Class being the principal contradiction in this society, all other social contradictions, then, are secondary.

Born in the social system of capitalism, one is either born in the working class or in the capitalist class. If this is true, what about the middle class? Unlike the capitalist and working classes, the middle class doesn't constitute itself as a class in and of itself; therefore, the class practice of the middle class will be predominantly working class or of the capitalist class. If this is so, what accounts for the class division in the middle class? It is simply roles in the relations of production, which determine the economic wealth and income the middle class receives. In other words, wealth and income are the dividing lines in a class society.

In brief, it is through the ideological forms that the capitalist class maintains orderliness and the smooth functioning of its system of production. Without these ideological forms, there is no effective way that the capitalist class could maintain control of the working masses. It is when workers become aware of their objective conditions (ideological forms) of economic exploitation and social oppression that they clearly see who is the real enemy, and then prepare for class warfare.

It is "the sum total of these relations of production [white and male chauvinism, and class economic exploitation] that constitutes the economic structure of society. . . The mode of production in material life determines the social, political, and intellectual" processes of society. Thus, "it is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.

"From forms of development [ideological forms] of the forces of production these relations turn into their fetters. Then begins an epoch of social revolution. With the change of the economic foundation, the entire immense superstructure is more or less rapidly transformed. In considering such transformations, a distinction should always be made between the material transformation of the economic conditions of production which can be determined with the precision of natural science, and the legal, political, religious, æsthetic or philosophic--in short, ideological forms in which men become conscious of this conflict and fight it out."

IDEOLOGICAL FORM OF CLASS

WORKING CLASS CONTENT

The working class is the economic foundation of the capitalist mode of production. The ideological form of the working class represents objective conditions of crudeness, simplicity, dirtiness, unsophistication, etc. Those who have internalized their objective conditions exhibit, noticeably, two different external responses as a way of life:

- (1) Those exhibiting the first response accept their class position as a fact of life, and struggle out of necessity ceaselessly to improve their material condition. Those who are this group clearly see class (~~the~~ rich vs. ~~the~~ poor, and the rich people vs. the working people) as the principal contradiction in their lives, and see their primary fight as a struggle against the rich. Those who are in this group also think of their personal problems as being directly connected to their class oppression and economic exploitation. This is to say, they have a material understanding of why they are in the class position that they are in. Those who are in this group have internalized their objective material conditions; this means they have internalized class oppression and possess as their world outlook class (rich people vs. poor people), or to state it another way, see the world, their world, from a class perspective.

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Noticeable traits of this group:

- (a) emphasis on perfecting their skills and trades
- (b) emphasis on applied theory
- (c) mutual cooperation
- (d) a large family
- (e) conservative or cautious of change; motivated to make changes by economic demands

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(2) Those who are in the second group, who have internalized their objective material conditions, are of the belief that anyone can make it if they try, because Amerika is the land of freedom and opportunity. Although they fully recognize their class oppression, they attribute their class oppression to their lack of a higher education, or a good education. Out of their phenomenal understanding of their class oppression, they have developed the world outlook of individualism, which has as its base the concept that education is the key to life success.

Noticeable traits of those who are in this group:

- (a) feeling ashamed of the kind of work that they do, or feeling as though their jobs aren't rewarding *secondary influence*
- (b) feeling intellectually stupid
- (c) feeling as though they can't appreciate the esthetic value of the bourgeois fine arts
- (d) valuing the possession of a good education like a capitalist values a 3-million-dollar investment
- (e) individualistic
- (f) will do almost anything to get ahead in society *or to advance science or develop their knowledge.*

CLASS CONTENT OF THE PETTY BOURGEOISIE AND BOURGEOISIE

Those who make up these two classes are constituted as the rulers of society. They determine and set societal standards of values socially, culturally, and politically. The objective conditions that characterize the content of this ideological form is economic power. Thus, the internalization of the objective ~~condition~~ condition of economic power is social power to influence the whole of society, thereby preserving their class rule. By virtue of the fact that these two classes own the means of production and employ workers, it speaks to the objective reality of their power.

A noticeable ~~trait~~ trait of these classes: Elitism socially, culturally, and in terms of class. Any manifestation of disrespect for their class standard and values provokes an immediate reaction of class contempt.

On a phenomenal level, everyone in society, except the class conscious, conceptualizes class on a cultural and a social level. It is understandable how people have come to this conceptualization of class. Again, it is economic power that is at the heart of class. The symbolism of economic power takes social and cultural forms. To note a few cultural and social forms: expensive restaurants, golf courses, art galleries; in short, any place the rich go in this society, so can anyone else if they possess the financial resources. These forms are complements of economic power; for without

then, the essence of economic power would stand exposed, leaving for all to see the raw contradiction between the working class and the capitalist class. Another significant point that bears on the subject at hand: if the raw economic power would stand exposed without its complements, we would be living in a caste system instead of the system of bourgeois democracy. In a caste system, all cultural and social forms are exclusively for the rich classes. Therefore, we can conclude that most people pick up or conceptualize class on a social and cultural phenomenal level, and therefore miss the objective condition of class--economic power.

MALE CHAUVINISM

Male chauvinism represents an economic pillar of bourgeois society that contains an objective condition which entails one's supremacy of masculinity over and against femininity. In the capitalistic society in which we live, women are depicted as symbolizing femininity, e.g. emotionalism, subjectivism, biological weakness, sexual passivity, etc. In contradiction to the idealism of femininity, women who exhibit the opposite tendencies of femininity are considered the exception, and not the rule. The same is true of men who act contrary to the concept of masculinity.

Since male chauvinism is an objective condition that represents masculinity (toughness, Herculean strength, intellectual astuteness, objectivity, etc.), given time, place, and conditions, anyone--women and men--can and do possess masculinity as an ideological trait of male chauvinism, which is a material factor to oppress others in the economic struggle to gain material rewards.

Noticeable traits of male chauvinism:

- (a) always better than, above this or that, and superior to fellow workers, particularly to women.
- (b) The internalization of male chauvinism is manifested in the form of egotism.

SEXISM

It is males who objectively represent this tendency, but it is the objective condition that creates the traits of male chauvinism in both men and women.

SEXISM

Sexism represents an economic footing upon which the economic pillar of male chauvinism stands. Sexism is an objective condition that entails the element of obedience. This objective condition objectively serves to maintain the relations of production. There are two noticeable traits produced by sexism:

- (1) The METAPHYSICAL internalization of sexism (objective material conditions) induces both males and females to view their personality (bodies, physical looks, intellectual abilities, personal skills, etc.) as an unsaleable commodity; as a result, they strive toward building their personal legitimacy, self worth, through social and political issues and causes that will objectively reflect as well as acknowledge

their personal contributions. Those who represent this tendency usually manifest an external reaction to external conditions that represent a put-down to their personal legitimacy.

- (2) ^{IDEALIST} The internalization of sexism induces both males and females to view their personality as a saleable commodity in advancing or preserving their social and economic well-being. Those who represent this tendency usually find other markets or audiences to sell themselves to, after they can no longer objectively sell themselves in the present situation. However, those representing this tendency of sexism need others to provide them with reinforcement of their esteem; 9 that is why this tendency conforms to the wishes of others, only if their self-esteem is elevated.

WHITE CHAUVINISM

White chauvinism is another economic pillar of the capitalists' relations of production. The ideological form of white chauvinism is an objective condition that represents cultural elitism. The historical condition that created the objective material condition of cultural elitism was manufactured by the slave system. To validate this point, historical materialism shows: "In the social production which men carry on they enter into definite relations that are indispensable and independent of their will." (DHM). Not to miss the essence, it was the capitalists' capitalist mode of production that created production relations that were indispensable and independent of the wills of whites and the slaves.

The most manifested tendency of white chauvinism is for whites to blame all of societal problems of Third World people, particularly "niggers" or "coloreds".

There are two noticeable traits of whites who have internalized the material condition of cultural elitism, which in essence is the internalization of white skin privilege.

- (1) Whites who are financially poor and not well-educated are of the belief that Third World people are culturally inferior, and if racial integration should occur, their culture would be destroyed. The bare essence of this ~~xxxx~~ trait is that those who reflect it only take pride in the color of their skin.
- (2) Whites who see the political demands of Third World workers for better jobs and higher pay as a direct threat to their job security, white skin privileges. Not being able to give a political analysis to the economic crises in the capitalist mode of production (increased unemployment, inflation, credit squeezes, etc.),

