

**IDEOLOGICAL
HANDBOOK**

**OF
BOURGEOIS
MANNERISMS**

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INTRODUCTION

There is a detectable amount of confusion over the universality and particularity of contradictions; therefore, we want to give this primary attention in this Introduction, in an effort to better our understanding of the universality and particularity of contradictions--specifically involving ideological relationships.

The universality of contradiction has a two-fold meaning: "Contradiction is present in the process of development of all things; it permeates the process of development of each thing from beginning to end."

A beginning point to start in understanding universality and particularity in a contradiction is by stating the principal contradiction in the capitalist mode of production, which is between socialized production and capitalist appropriation; in other words, the contradiction between labor and capital.

This being, then, the absoluteness or universality of the contradiction in the capitalist mode of production--it is upon this absoluteness of contradiction that "a movement of opposites exists from beginning to end" of a process. Regarding the final stage in the process of development of capitalism: Lenin notes that "imperialism is the highest stage

of capitalism."

With the theoretical understanding that "contradiction permeates the process of development of each thing from beginning to end," we can now take the next step and connect this understanding with the ideological development of capitalism. Taking off from this point, with the technological development of the contradiction between capital and labor--capitalist production--there developed a number of subsidiary forms of the contradiction between capital and labor.

The subsidiary forms of the contradiction between capital and labor, combined with the principal form of the contradiction within the mode of production (socialized production vs. capitalist appropriation), constitutes the economic structure of society. Another way to express the contradiction between capital and labor and between capitalist class and working class is the contradiction between the relations of production and the productive forces--the ideological relationship between domination and subordination.

Moreover, the universality of the contradiction in the capitalist mode of production is expressed in the character of class, that is, the working and the capitalist classes. These two classes being the organic expression of the universality of the contradiction of capitalism, all other subsidiary forms of the contradiction between capital and labor embody

the same economic relationship or ideological relationship of the universality of domination and subordination. The particularities of the contradiction between capital and labor and of the ideological relationship of domination and subordination are expressed as follows: working class vs. capitalist class, sexism (obedience) vs. male chauvinism (superiority), racism (cultural degradation) vs. white chauvinism (cultural superiority).

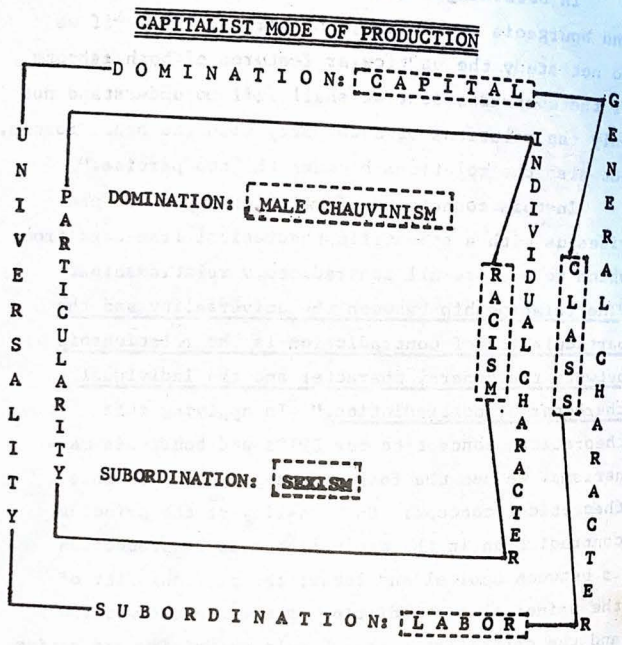
To note: the class sector of the petty bourgeoisie was created with the development and expansion of capital; conversely, this class sector shrinks with the curtailment of capitalist expansion. Strategically, the class sector of the petty bourgeoisie serves to soften the economic contradiction between the working and the capitalist classes.

In sum, "since the particular is united with the universal and since the universality as well as the particularity of contradiction is inherent in everything, universality residing in particularity, we should, when studying an object, try to discover both the particular and the universal and their interconnection, to discover both particularity and universality and also their interconnections within the object itself, and to discover the interconnections of this object with the many objects outside it."

In obtaining a materialist grasp of our BPICs and bourgeois mannerisms, Mao stresses that "if we do not study the particular features of both aspects of the contradiction, we shall fail to understand not only the relations of each party with the other forces, but also the relations between the two parties."

In this connection of relationships, Mao provides us with a scientific theoretical framework from which to analyze all contradictory relationships.

"The relationship between the universality and the particularity of contradiction is the relationship between the general character and the individual character of contradiction." In applying this theoretical concept to our BPICs and bourgeois mannerisms, we see the following application of this theoretical concept: Universality of the principal contradiction in the capitalist mode of production is between capital and labor; the particularity of the principal contradiction is between the working and the capitalist classes, male chauvinism and sexism, etc. The general character of the universality of the contradiction is: CLASS; and the individual character of the particularity of the contradiction is racism, sexism, petty bourgeois, etc.



In conclusion: "This truth concerning general and individual character, concerning absoluteness and relativity, is the quintessence of the problem of contradiction in things; failure to understand it is tantamount to abandoning dialectics."

MATERIALISM OF THE IDEOLOGICAL FORM OF WORKING CLASS

OBJECTIVE CONDITION: Financial Insecurity
 MANIFESTATIONS OF OBJECTIVE CONDITION:

- conservative
- reactionary
- crude

FIRST TRAIT : mutual cooperation
 BOURGEOIS MANNERISMS--

- make excuses for yourself all the time (blame external conditions)
- make excuses for others
- complain alot, but don't act on complaints when you have a chance
- bum money all the time
- tight about spending money
- tell people how busy you are, to build your legitimacy

SECOND TRAIT : individualism
 BOURGEOIS MANNERISMS--

- step on people for personal gain
- competitive
- one-upmanship
- brush over people's needs
- use information as capital
- take over a job from someone else, or don't show others how to do the job
- impatience with others who have lower level of skills or knowledge than you
- interrupt others while they're talking, to state your own thoughts
- argumentative style of discussing things
- see the success of something you're involved in as a personal reflection on your own skills and knowledge
- subjective when things don't go your way
- reaction to criticism
- cover ass, hide mistakes

MATERIALISM OF THE IDEOLOGICAL FORM OF
PETTY BOURGEOISIE

OBJECTIVE CONDITION: Social Power

MANIFESTATIONS OF OBJECTIVE CONDITION:

- form
- copying
- symbolism

ESSENCE: social elitism

BOURGEOIS MANNERISMS--

- gratify physical desires, disregarding conditions, time and place
- pick your nose
- burp loud; pass gas excessively or loud
- don't cover mouth when coughing or yawning
- lack of self-discipline
- maintain social unity; react when attempts at building social unity with others fail
- be nice to people who you have serious differences with--two-faced with people
- project an air of cultured sophistication; "hip"
- fear of being exposed--reluctant to expose personal feelings
- cynical sense of humor
- moralism
- put down someone's job as meaningless
- gossip -- idle chatter
- always want to know what's going on; ask questions when you have no basis for it
- talk alot about yourself
- snobbishness--think you're better than others
- try to channel discussions onto "important" matters, whether or not others want to or are interested
- complain about work, lack of sleep, lack of free time, etc. -- bitching
- flaunt "financial security" (form) and act like it means nothing--e.g. offer money to people to borrow freely

MATERIALISM OF THE IDEOLOGICAL FORM OF
BOURGEOISIE

OBJECTIVE CONDITION: Financial Security

MANIFESTATIONS OF OBJECTIVE CONDITION:

- nobility, self-righteousness
- correct procedure and behavior
- refinement, elegance
- content

ESSENCE: class elitism

BOURGEOIS MANNERISMS--

- lazy -- don't pull your own weight
- don't give assistance to someone, if it's possible for you to help
- being late -- see your time and interests as more important than others'
- doing something when you want and how you want, disregarding effects on others
- using pretenses as a disguise of the fact that you are serving, protecting, and furthering your own self-interest

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MATERIALISM OF THE IDEOLOGICAL FORM OF
WHITE CHAUVINISM

OBJECTIVE CONDITION: Cultural Supremacy

MANIFESTATIONS OF OBJECTIVE CONDITION:

- correct procedure and behavior
- discriminating
- refined

ESSENCE: cultural elitism

BOURGEOIS MANNERISMS--

- put down different kinds of music, sports, lifestyles, etc., of other people

MATERIALISM OF THE IDEOLOGICAL FORM OF
RACISM

OBJECTIVE CONDITION: Cultural Degradation

MANIFESTATIONS OF OBJECTIVE CONDITION:

- unprogressive
- deprivation
- unrefined

ESSENCE: cultural deprivation

BOURGEOIS MANNERISMS--

- put yourself down -- make a joke out of yourself

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MATERIALISM OF THE IDEOLOGICAL FORM OF
MALE CHAUVINISM

OBJECTIVE CONDITION: Personalized Supremacy

MANIFESTATIONS OF OBJECTIVE CONDITION:

- egotism
- masculinity
- intellectual superiority
- individualize transcription of social power

FIRST TRAIT: masculinity

BOURGEOIS MANNERISMS--

- egotism--preoccupation with self
- vanity--always primping or tending to self
- don't deal with "smaller" tasks, because you're "above" them
- swagger
- brag
- brag about stoicism ("I haven't eaten since yesterday...I only got 3 hours sleep", etc.)
- laugh at or otherwise emphasize others' mistakes or weaknesses (often to a third party)--to build up yourself
- don't thank people
- condescending attitude toward women, especially women with traits of I.F. of sexism

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MATERIALISM OF THE IDEOLOGICAL FORM OF
MALE CHAUVINISM (continued)

SECOND TRAIT: intellectual superiority

BOURGEOIS MANNERISMS--

- intellectual superiority, a know-it-all; say things to show how much you know, instead of developing the discussion
- have something to say about everything
- don't listen to others
- smirk when you got it figured out--act aloof when you don't have it figured out
- arrogant attitude
- authoritarian when working with others
- use cutting jokes and comments as a put-down of others

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MATERIALISM OF THE IDEOLOGICAL FORM OF
SEXISM

OBJECTIVE CONDITION: Obedience

MANIFESTATIONS OF OBJECTIVE CONDITION:

- devotion
- performance
- unprogressive
- unresisting
- homage

FIRST TRAIT: reaction to expectations

BOURGEOIS MANNERISMS--

- don't take care of your appearance
- bad posture
- wear old clothes
- lack of personal cleanliness: hair uncombed, unwashed, sloppy cut; no deodorant; dirty and torn clothes; dirty hands when not at work; unshaved; don't brush teeth regularly
- messy, loud eating
- foul language

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MATERIALISM OF THE IDEOLOGICAL FORM OF
SEXISM (continued)

- cultivate "eccentricities"
- obstinate, stubborn--do it your way
- have difficulty getting personally close to others
- react to people telling you what to do
- arrogance toward your boss ("he's no better than me")

SECOND TRAIT: conformity

BOURGEOIS MANNERISMS--

- don't confront people who shaft you
- obedience to the boss
- inappropriate niceness and/or humor
- use humor, niceness, to cool out antagonism, to take the edge off of struggle
- overly familiar or personal when there isn't a base laid for that
- overly encouraging and uncritical of others
- touch people alot when you don't know them well (so they think you're weird or gay)
- focus on own performance, whether you're making it with people--lose track of what others are saying (where others are at)
- not always self-reliant: borrow matches, cigs
- make statements that sound like questions
- accept suggestions and criticism without much struggle
- meek in most situations
- internalize mistakes ("I'm stupid")
- apologetic -- over-explain your mistakes
- subjective when unclear ("I must be stupid if I don't understand")
- sulk -- act in a way to make others aware of your dislike of something, but not giving them anything to go on
- react by crying
- bite fingernails (nervousness at being subject to fluctuations of market where you sell yourself)

NOTES

Male chauvinists often turn their low point as
generalizations.

Noticeable with demoral when unsure of legitimacy
ridding their ^{pragmatic} legitimacy.

Sexual Wobbliness one's head