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Essentials for Solving Economic Problems

As part of continuing our discussions on the need for the working class to act as a class-for-itself and carry its struggle through to emancipation, we are publishing the following analysis for our readers seeking a greater understanding of the political world.

Ownership in the context of production refers to the way in which individuals acquire control over the resources and output created by the labor of others. The distribution of power in a society's production system is determined by who possesses the means of production. The means of production is often described as a vast ocean, with each business and individual representing a unique boat navigating through its waters. However this is a misleading way of promoting the capitalists worldview of a pluralist society allegedly free of class conflict and class struggle. An actual fact it is the real tools, machinery, and facilities required to produce goods and services which constitute the means of production. In short, some people navigate the ocean with only their body whereas others also own the boats, lock stock and barrel.

The ability to gain advantages over nature is crucial for the development and progress of societies. Basic necessities like food, clothing, shelter, and fuel are essential for individuals to participate in other activities. Ownership of the resources of production determine an individual's position in the production system.

Throughout history, different forms of ownership have been associated with specific modes of production. Just as producers must work in sync with the means of production to achieve their goals, the modes of production dictate how the producers interact with the means of production.

In primitive-communal societies, the ownership of the primitive means of production was communal, meaning they were collectively owned by the group.

In societies where slavery was practiced, the relationships between production were unique in that the owner possessed both the tools of labor and the worker (the legally enslaved individual). Both the tools of labor and the enslaved individuals were considered property that could be moved and positioned according to the will of the property owner.

Medieval feudal production relationships, which revolved around the ownership of vast amounts of land (known as landlordism), were characterized by the exploitation of peasants by the feudal lords. The peasants were compelled to either cultivate the land owned

by the feudal lords without receiving any compensation or to regularly pay them rent and perform various duties.

Capitalist production relations are established through the private ownership of key means of production, such as factories, mines, and pits. In a capitalist system, the members of the labor force are not legally owned by the owners of the means of production, but they are deprived of owning it themselves. As a result, they are compelled to sell their labor power to the owners of the means of production in order to provide for themselves and their families.

The transition from one of these types of production relations to another occurs because production relations are shaped by the technological level of development, the "productive forces". The productive forces of society consist of both humans and the tools they use for labor. Humans are the primary force behind these productive forces, as they create and operate the instruments and objects of labor. Through their labor, humanity creates both physical and spiritual values that form the material conditions of economy. It is due solely to labor that the human head and hands have attained a degree of refinement high enough to conjure into being pyramids, irrigation systems, the Eiffel Tower and the internet.

When production relations align with the nature of the productive forces, they facilitate and expedite the development of these forces, ultimately enhancing overall prosperity. On the other hand, outdated production relations impede and sometimes reverse the progress of productive forces.

The misalignments that develop come from a contradiction between the continuously evolving productive forces and the production relations that fail to keep pace with this progress. Over time the contradiction intensifies, leading to a requirement for a radical overhaul of the social organiza-

tion effected by an emergence of this conflict. A solution becomes necessary to eliminate outdated production relations and establish new ones.

The production relations that enable ownership, production, exchange, distribution, and consumption set the foundational structure and stability for the rest of the society to function and hopefully thrive upon. These relations give rise to various social connections, ideas, and institutions. The production relations of a society determine its superstructure, which consists of political, ideological, legal, moral, and religious facts supported by corresponding organizations and institutions. The superstructure serves to preserve the inherited production relations by protecting the interests of the dominant class in a society. During a social revolution, both the inherited production relations and the superstructure undergo simultaneous changes.

Throughout history, there have been various types of states, each corresponding to the different socioeconomic systems mentioned above. These states can be categorized as slaveholding, feudal, or capitalist, with each having its own specific characteristics and governing structures. In slaveholding states, there were variations in power dynamics, ranging from unrestricted power held by an emperor to democratic republics where free citizens participated in governance, excluding slaves. Aristocratic republics were also prevalent, where power was concentrated among the top echelon of slave owners. Regardless of their form, slaveholding states consistently served the interests of slave owners and suppressed slave uprisings.

Under feudalism, although city republics existed to some extent, states were predominantly monarchies, with power

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Editor: Anne Beck

Last year we published a Special Edition of The Worker to coincide with the launch of our new campaign slogan. The campaign is going well so far! Members and supporters of the Workers Party are encouraged to participate in the campaign by reciting the slogan with others in any language of their choice while shaking hands and looking into each other's eyes. Here it is: "If you are illegal, then I am Illegal!" Do it with love in your heart. We are looking forward to even more write-ins and reports about how many new friends you convert or simply to tell us anything you'd like to about your experience with it.

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held by kings, shahs, sultans, or emperors. The dominant class in feudal states consisted of big landowners, feudal lords, and the gentry.

Capitalist states exhibit a wide range of diversity. Large monopolies, such as banks, concerns, trusts, and corporations, play a decisive role in industrialized capitalist countries by accumulating the majority of wealth and exerting dominance over vital spheres. As a result, the state's primary responsibility is to protect the interests of the monopoly bourgeoisie. At the other pole of these societies stands the proletariat.

The proletariat is a class of capitalist society that relies solely on their labor for income, rather than making profits from capital. Their well-being and survival depend on the fluctuation of business and competition. The proletariat emerged with the introduction of machines, such as the steam-engine, spinning machine, and power loom, in the mid-19th century. These machines replaced manufacturing (handicraft) workers, allowing for faster and cheaper production. As a result, the manufacturing workers' property, including their tools and looms, became worthless, while the capitalists gained everything. This led to the establishment of socialized relations of production which brought together production processes from various sectors of the economy and fused them into new process.

These socialized productive relations are characterized by the factory production system. It expanded productive, financial, trade, and other ties between different industries, leading to the decline of the middle class and the transformation of the workers' position. Two new classes emerged: the bourgeoisie, who owned the means of subsistence, and the proletariat, who had no property and had to sell their labor power to the bourgeoisie to survive. The proletariat, being at a disadvantage in this trade, had to accept unfavorable conditions imposed by the bourgeoisie.

The difference between the proletarian and the slave lies in their status and means of subsistence. While the slave is owned by one master and has a guaranteed but wretched subsistence, the proletarian sells their labor by the day and hour, being essentially owned by the entire bourgeois class. The proletarian, however, is recognized as a member of civil society, whereas the slave is seen as a thing. Despite potentially having a lesser subsistence, the proletarian stands at a higher stage of development. The slave can free themselves by becoming a proletarian and abolishing the relationship of slavery, whereas the proletarian can only free themselves by abolishing property altogether.

In comparison to the serf, the proletarian works with instruments of production owned by someone else, receiving a portion of the products in return for

Deadly Intentions of U.S.-led Ceasefire Talks

In early September the bourgeois press was overflowing with items about a new bandaid on a bullet wound suggested by Washington and Israel for combatting the uprising in occupied Palestine. Some conciliatory words were spoken promising a short break in collective punishment of the Palestinian population and reconsideration of U.S-Israeli threats to escalate military penetration of neighboring Arab states. Renewed curses soon replaced these promises which slipped away after less than a week. Once again, Washington used phony talk of peace in order to regroup before launching a much larger offensive.

The U.S.-Israeli war against the Palestinian nation is currently being extended into Lebanon and Syria through ground and air operations, even while the Israeli military continues hammering its dependent subject population in Palestine with the most advanced military technology in the world.

The branding of the Palestinian and Lebanese freedom-seeking movements, including Hamas, the Islamic Jihad and Hezbollah, as "terrorist" is due solely to these groups' resistance to the Israeli invasions. Israel's execution of Palestinian leaders is a continuation of its program of genocide.

In today's world, the liberation struggles of oppressed nations, such as the Palestinians, Iraqis, and Haitians, serve as a powerful force for progress and democracy. When these peoples successfully defeat occupiers

and win their sovereignty, their countries transform from bases for imperialism, poverty and war into bases for peace and sovereign decisions about economic development, equality, and friendship.

For the anti-war activists in the U.S., firmly rooting ourselves in the guiding principle of support for the liberation struggles of the oppressed nations is like an anchor which grounds and points our growth and development in the right direction. We stick to our stand that the U.S. government's work and expense to block the establishment of an independent Palestinian state and prevent the survival of the Palestinian people as a nation is a genocidal, fascist program that goes against everything that makes us human. The source of this war program is found in the imperialist aims of the U.S. monopoly capitalist class and it must be properly eliminated.

This can only come about when the Palestinians regain all of their national rights and when Israel is permanently robbed of its ability to continue its chauvinistic, provocative, destabilizing, and aggressive behavior towards the Arab states. The most elementary Palestinian rights include: 1) the right to return to homes, and 2) the freedom to receive the normal powers of every nation-state to guarantee the rights to be enjoyed by all under its governance and to safeguard its national borders from external states.

their labor. The serf, on the other hand, has the use of a piece of land as an instrument of production and their share of the yield is determined by their own labor. Unlike the serf, the proletarian's share is determined by competition, primarily controlled by the bourgeois. Additionally, while the serf has a guaranteed subsistence, the proletarian does not.

The type of society determines whether relations within it are class divided or not. Primitive communal society was classless, while class-divided societies have class relations as the most influential of their social relations. According to their character, class relations assume either an antagonistic or a non-antagonistic connection with respect to each other. The examples of slaves and slaveholders, serfs and feudal lords, workers and capitalists, each represent antagonistic class relations. The U.S. has a capitalist economic base, political superstructure, and a large proletariat.

The economic conditions and social position of classes play a crucial role

in determining their class interests. These interests reflect how a class perceives the current mode of production and the social and state system, regardless of their level of consciousness. Classes are generally motivated to either support and advance the existing mode of production or to overthrow it and establish more progressive forms.

The specific class interests arise from the position held by a particular class within the social production system. The proletariat lacks ownership of means of production and is subjected to capitalist exploitation. Consequently, it expresses itself as a revolutionary class with a strong interest in toppling capitalism. On the other hand, the bourgeoisie, who possess means of production, has a vested interest in maintaining the status quo to continue exploiting the proletariat.

Capitalism is characterized by the antagonistic interests of its two principal constituent classes. The opposing nature of these class interests determines the political situation in a capitalist country.