

Chapter 1 : Marxism - Wikipedia

*The book's third part characterizes the transformation of Yugoslav Communist ideology during the period , formulating conclusions about the process of ideological change. This is the first book to trace in detail the relationship between pre Yugoslav deviant views and their full development after Tito's break with Stalin in*

Paul Tritzschler 21 November Every cultural transformation in history has reached into the most intimate sphere of human motivation. After the fall of the Berlin Wall, capitalism assumed a position of unparalleled power, and its ideology became entrenched as common sense. No viable alternative exists. It might need to be tweaked here and there, but capitalism is now the only deal on the table. Politicians of all stripes battle it out over problems that have capitalism as their source—financial failures, social inequalities, global warming and military conflicts—but they seek solutions exclusively within the same system. Even many protest campaigns around these problems implicitly believe that capitalism—“a system that reproduces itself through exploitation”—can be civilised. By contrast, in his treatise on *The German Ideology* , Karl Marx saw communism as a state of mind—more accurately, a revolution of the mind: It seeks to redefine the meaning of wealth, and to render the principle of caring as a global imperative in place of competition. This is where spirituality comes in. Rudolf Bahro , the German Left-Green philosopher, is perhaps the most interesting exponent of these new tactics. He studied it whilst on hunger strike, and although he was never wholly converted to Christianity he saw its place in the world and embraced many of its qualities. His writings reveal an acute sensitivity to personal suffering and the recognition that human needs are spiritual as well as physical and social. True to its origins, therefore, communism for Bahro was above all a revolution of the mind—an awakening. Bahro was freed and deported after serving a little over a year, thanks to a campaign in the West that had the support of such literary luminaries as Heinrich Boll, Gunter Grass, Graham Greene and Arthur Miller, as well as many New Left academics, including E. Thompson and Ralph Miliband. The Bahro who entered prison, however, was not the Bahro who was released; this new version of himself set out to save the world. For Bahro, a peaceful eco-communist alternative to capitalism is both possible and essential, but the belief that capitalism offers a life that is desirable must first be overturned if this alternative is to flourish. Retail therapy locates meaning in life through clothes, cars, homes, holidays and furniture. As the name implies, it even offers a way of self repair. Consumerism resembles a cult that uses paradoxical statements to transcend rational thought: Employers and trade unions are traditional power blocs which together institutionalise and manage conflict, thereby stabilising the system. It is not just the bourgeois class but the industrial system itself which threatens our survival. Seen from this angle, class struggle is not the solution. He saw this transition as a peaceful process characterised by dissolution: Bahro wanted to reclaim the language of transformative consciousness for an eco-socialist movement, and sought ways to summon the power of whole populations in pursuit of common goals. In this revolutionary process he saw the potential for overcoming common obstacles to socialism such as the tendency towards competitiveness, selfishness, greed and fear. Every major cultural transformation in history has reached into the most intimate sphere of human motivation, and Bahro therefore wanted movements for human development and self-realisation to combine within a political-psychological context. Moreover, he wanted to explore the possibilities for a spiritual awakening that are linked to such a movement. He saw the necessity to bring together all the amorphous groups that are concerned with emancipation and the rescue of civilisation into one coherent form—a mass social movement of cultural transformation. Crucially, this would consist of unity between the Greens and the socialists: Similarly, Bahro argued, Christians need socialists, because capitalism is the furthest epoch from God. The moral stand that more and more Christians are adopting on animal rights, ecological issues, the capitalist plundering of impoverished countries and the oppression of the working class is ineffective without political action. But socialists also need Christians, for some degree of religious transcendence is necessarily bound up with subjective values—something which is frequently lost in the struggle to meet the needs of the oppressed. Bahro was not advocating that socialists convert to Christianity, but that they recognise the necessity for the re-creation of spiritual equilibrium. I was fortunate to meet and discuss these ideas with Bahro at a conference

in Edinburgh in the mids, and we maintained a correspondence for some time after his return to Worms in Germany”though language difficulties rendered it short-lived. His political position revealed various hues of red and green before his life was cut short in , but what remained at the heart of his philosophy was the unwavering belief that a spiritual awakening was needed to ensure the rescue of civilization. I imagined his idea of self-sustaining communities as something akin to eco-balanced rock pools refreshed by a wider Scottish tide. Faced with reversing the tide of industrialism, averting ecological catastrophe and avoiding nuclear annihilation, Bahro calls on all of us to sense and activate our own strength. About the author Paul Tritschler is a psychology lecturer in Suffolk. Follow him on twitter TritschlerPaul.

**Chapter 2 : Ideology of the Communist Party of China - Wikipedia**

*The book's third part characterizes the transformation of Yugoslav Communist ideology during the period , formulating conclusions about the process of ideological change. Read more Read less Give the gift of reading, now \$*

The European and Japanese empires were shattered and communist parties played a leading role in many independence movements. On the previous day, Soviet President Mikhail Gorbachev the eighth and final leader of the Soviet Union resigned, declared his office extinct and handed over its powers " including control of the Soviet nuclear missile launching codes " to Russian President Boris Yeltsin. That evening at 7: North Korea currently refers to its leading ideology as Juche , which is portrayed as a development of Marxism"Leninism. Communist parties, or their descendant parties, remain politically important in a number of other countries. In Nepal , communists hold a majority in the parliament. In these countries, the land is a universal public monopoly administered by the state, as are natural resources and vital industries and services. The public sector is the dominant sector in these economies and the state plays a central role in coordinating economic development. Marxist communism Marxism A monument dedicated to Karl Marx left and Friedrich Engels right in Shanghai, China Marxism , first developed by Karl Marx and Friedrich Engels in the mids, has been the foremost ideology of the communist movement. Marxism does not see communism as a "state of affairs" to be established, but rather as the expression of a real movement, with parameters which are derived completely from real life and not based on any intelligent design. At the root of Marxism is the materialist conception of history , known as historical materialism for short. It holds that the key characteristic of economic systems through history has been the mode of production and that the change between modes of production has been triggered by class struggle. According to this analysis, the Industrial Revolution ushered the world into a new mode of production: Thus with capitalism the world was divided between two major classes: Historical materialism goes on and says: This was another of the keys behind the consolidation of capitalism as the new mode of production, which is the final expression of class and property relations and also has led into a massive expansion of production. It is therefore only in capitalism that private property in itself can be abolished. In between capitalism and communism there is the dictatorship of the proletariat , a democratic state where the whole of the public authority is elected and recallable under the basis of universal suffrage. An important concept in Marxism is socialization vs. Nationalization is merely state ownership of property, whereas socialization is actual control and management of property by society. Marxism considers socialization its goal and considers nationalization a tactical issue, with state ownership still being in the realm of the capitalist mode of production; in the words of Engels: Not a handful of rich people, but all the working people must enjoy the fruits of their common labour. Machines and other improvements must serve to ease the work of all and not to enable a few to grow rich at the expense of millions and tens of millions of people. This new and better society is called socialist society. In February , for five years Leninism was the Russian application of Marxist economics and political philosophy, effected and realised by the Bolsheviks, the vanguard party who led the fight for the political independence of the working class. Marxism"Leninism, Stalinism and Trotskyism Joseph Stalin , Marxism"Leninism is a political ideology developed by Joseph Stalin , [40] which according to its proponents is based in Marxism and Leninism. The term describes the specific political ideology which Stalin implemented in the Communist Party of the Soviet Union and in a global scale in the Comintern. There is no definite agreement between historians of about whether Stalin actually followed the principles of Marx and Lenin. As such, it is the most prominent ideology associated with communism. Marxism"Leninism stayed after de-Stalinization , Stalinism did not. After de-Stalinization, Marxism"Leninism was kept in the Soviet Union, but certain anti-revisionist tendencies such as Hoxhaism and Maoism argued that it was deviated from, therefore different policies were applied in Albania and China, which became more distanced from the Soviet Union. Marxism"Leninism has been criticized by other communist and Marxist tendencies. They argue that Marxist"Leninist states did not establish socialism, but rather state capitalism. In the Soviet Union, this struggle against Marxism"Leninism was represented by Trotskyism , which describes itself as a Marxist and Leninist tendency. It supports the theory of permanent

revolution and world revolution instead of the two stage theory and socialism in one country. Trotsky and his supporters, struggling against Stalin for power in the Soviet Union, organized into the Left Opposition and their platform became known as Trotskyism. Libertarian Marxism Libertarian Marxism is a broad range of economic and political philosophies that emphasize the anti-authoritarian aspects of Marxism. Early currents of libertarian Marxism, known as left communism, [49] emerged in opposition to Marxismâ€™Leninism [50] and its derivatives, such as Stalinism , Maoism and Trotskyism.

**Chapter 3 : Communist society - Wikipedia**

*The book's third part characterizes the transformation of Yugoslav Communist ideology during the period , formulating conclusions about the process of ideological change. Read more Read less Prime Book Box for Kids.*

In the first place, they at best examined only the ideological motives of the historical activity of human beings, without grasping the objective laws governing the development of the system of social relations. All constituent features of a society social classes, political pyramid, ideologies are assumed to stem from economic activity, an idea often portrayed with the metaphor of the base and superstructure. The base and superstructure metaphor describes the totality of social relations by which humans produce and re-produce their social existence. The base includes the material forces of production, that is the labour and material means of production and relations of production, i. Conflicts between the development of material productive forces and the relations of production provokes social revolutions and thus the resultant changes to the economic base will lead to the transformation of the superstructure. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes". Accordingly, Marx designated human history as encompassing four stages of development in relations of production: Criticism of capitalism Further information: Exploitation has been a socioeconomic feature of every class society and is one of the principal features distinguishing the social classes. The power of one social class to control the means of production enables its exploitation of the other classes. In capitalism, the labour theory of value is the operative concern; the value of a commodity equals the socially necessary labour time required to produce it. Under that condition, surplus value the difference between the value produced and the value received by a labourer is synonymous with the term "surplus labour", thus capitalist exploitation is realised as deriving surplus value from the worker. In pre-capitalist economies, exploitation of the worker was achieved via physical coercion. In the capitalist mode of production, that result is more subtly achieved and because workers do not own the means of production, they must voluntarily enter into an exploitive work relationship with a capitalist in order to earn the necessities of life. However, the worker must work or starve, thus exploitation is inevitable and the "voluntary" nature of a worker participating in a capitalist society is illusory. Alienation is the estrangement of people from their humanity German: Gattungswesen, "species-essence", "species-being" , which is a systematic result of capitalism. Under capitalism, the fruits of production belong to the employers, who expropriate the surplus created by others and so generate alienated labourers. Social classes See also: Social class , Class conflict , Classless society , and Three-component theory of stratification Marx distinguishes social classes on the basis of two criteria: Following this criterion of class based on property relations, Marx identified the social stratification of the capitalist mode of production with the following social groups: They subdivide as bourgeoisie and the petite bourgeoisie. Petite bourgeoisie are those who work and can afford to buy little labour power i. Marxism predicts that the continual reinvention of the means of production eventually would destroy the petite bourgeoisie, degrading them from the middle class to the proletariat. Having no interest in international or national economics affairs, Marx claimed that this specific sub-division of the proletariat would play no part in the eventual social revolution. Class consciousness denotes the awareness of itself and the social world that a social class possesses and its capacity to rationally act in their best interests, hence class consciousness is required before they can effect a successful revolution and thus the dictatorship of the proletariat. Without defining ideology , [23] Marx used the term to describe the production of images of social reality. According to Engels, "ideology is a process accomplished by the so-called thinker consciously, it is true, but with a false consciousness. The real motive forces impelling him remain unknown to him; otherwise it simply would not be an ideological process. Hence he imagines false or seeming motive forces". In The German Ideology, he says "[t]he ideas of the ruling class are in every epoch the ruling ideas, i. In Marxism, political economy is the study of the means of production, specifically of capital and how that manifests as economic activity. Marxism taught me what society was.

Through working class revolution, the state which Marxists see as a weapon for the subjugation of one class by another is seized and used to suppress the hitherto ruling class of capitalists and by implementing a commonly-owned, democratically controlled workplace create the society of communism, which Marxists see as true democracy. An economy based on co-operation on human need and social betterment, rather than competition for profit of many independently acting profit seekers, would also be the end of class society, which Marx saw as the fundamental division of all hitherto existing history. Marx saw work, the effort by humans to transform the environment for their needs, as a fundamental feature of human kind. Additionally, the worker is compelled by various means some nicer than others to work harder, faster and for longer hours. While this is happening, the employer is constantly trying to save on labor costs: This allows the employer to extract the largest amount of work and therefore potential wealth from their workers. The fundamental nature of capitalist society is no different from that of slave society: Through common ownership of the means of production, the profit motive is eliminated and the motive of furthering human flourishing is introduced. Because the surplus produced by the workers is property of the society as whole, there are no classes of producers and appropriators. Additionally, the state, which has its origins in the bands of retainers hired by the first ruling classes to protect their economic privilege, will disappear as its conditions of existence have disappeared. According to orthodox Marxist theory, the overthrow of capitalism by a socialist revolution in contemporary society is inevitable. While the inevitability of an eventual socialist revolution is a controversial debate among many different Marxist schools of thought, all Marxists believe socialism is a necessity, if not inevitable. Marxists believe that a socialist society is far better for the majority of the populace than its capitalist counterpart. Prior to the Russian revolution of 1917, Lenin wrote: "This conversion will directly result in an immense increase in productivity of labour, a reduction of working hours, and the replacement of the remnants, the ruins of small-scale, primitive, disunited production by collective and improved labour".

Classical Marxism "Classical Marxism" denotes the collection of socio-economic-political theories expounded by Karl Marx and Friedrich Engels. The Great Misunderstanding argues that the source of such misrepresentations lies in ignoring the philosophy of Marxism, which is dialectical materialism. In large, this was due to the fact that *The German Ideology*, in which Marx and Engels developed this philosophy, did not find a publisher for almost one hundred years. Gordon Childe Marxism has been adopted by a large number of academics and other scholars working in various disciplines. The theoretical development of Marxist archaeology was first developed in the Soviet Union in 1929, when a young archaeologist named Vladislav I. Ravdonikas published a report entitled "For a Soviet history of material culture". Within this work, the very discipline of archaeology as it then stood was criticised as being inherently bourgeois, therefore anti-socialist and so, as a part of the academic reforms instituted in the Soviet Union under the administration of Premier Joseph Stalin, a great emphasis was placed on the adoption of Marxist archaeology throughout the country. Gordon Childe, who used Marxist theory in his understandings of the development of human society. During the 1920s, the Western Marxist school became accepted within Western academia, subsequently fracturing into several different perspectives such as the Frankfurt School or critical theory. Due to its former state-supported position, there has been a backlash against Marxist thought in post-communist states see sociology in Poland but it remains dominant in the sociological research sanctioned and supported by those communist states that remain see sociology in China. Marxian economics refers to a school of economic thought tracing its foundations to the critique of classical political economy first expounded upon by Karl Marx and Friedrich Engels. Although the Marxian school is considered heterodox, ideas that have come out of Marxian economics have contributed to mainstream understanding of the global economy. Certain concepts of Marxian economics, especially those related to capital accumulation and the business cycle, such as creative destruction, have been fitted for use in capitalist systems. Marxist historiography is a school of historiography influenced by Marxism. The chief tenets of Marxist historiography are the centrality of social class and economic constraints in determining historical outcomes. Marxist historiography has made contributions to the history of the working class, oppressed nationalities, and the methodology of history from below. Marxist historiography suffered in the Soviet Union, as the government requested overdetermined historical writing. While some members of the group most notably Christopher Hill and E. P. Thompson are

considered the founding fathers of Marxist historiography. Today, the senior-most scholars of Marxist historiography are R. Panikkar , most of whom are now over 75 years old. Marxist criticism views literary works as reflections of the social institutions from which they originate. According to Marxists, even literature itself is a social institution and has a specific ideological function, based on the background and ideology of the author. Marxist aesthetics is a theory of aesthetics based on, or derived from, the theories of Karl Marx. It involves a dialectical and materialist , or dialectical materialist , approach to the application of Marxism to the cultural sphere, specifically areas related to taste such as art, beauty, etc.

**Chapter 4 : DSpace@MIT: The transformation of Communist ideology; the Yugoslav case,**

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In cold fact, the new Russian government was not quite as new as many of its admirers and enemies believed. Tyranny—the oppressive government of brute force—was as old as civilization itself. Because private ownership of goods would corrupt their owners by encouraging selfishness, Plato argued, the guardians must live as a large family that shares common ownership not only of material goods but also of spouses and children. Other early visions of communism drew their inspiration from religion. The first Christians practiced a simple kind of communism—as described in Acts 4: Similar motives later inspired the formation of monastic orders in which monks took vows of poverty and promised to share their few worldly goods with each other and with the poor. The English humanist Sir Thomas More extended this monastic communism in Utopia, which describes an imaginary society in which money is abolished and people share meals, houses, and other goods in common. Other fictional communistic utopias followed, notably City of the Sun, by the Italian philosopher Tommaso Campanella, as did attempts to put communist ideas into practice. The vision was not shared by the Protectorate led by Oliver Cromwell, which harshly suppressed the Diggers. It was neither a religious upheaval nor a civil war but a technological and economic revolution—the Industrial Revolution of the late 18th and early 19th centuries—that provided the impetus and inspiration for modern communism. This revolution, which achieved great gains in economic productivity at the expense of an increasingly miserable working class, encouraged Marx to think that the class struggles that dominated history were leading inevitably to a society in which prosperity would be shared by all through common ownership of the means of production. Marxian communism Karl Marx was born in the German Rhineland to middle-class parents of Jewish descent who had abandoned their religion in an attempt to assimilate into an anti-Semitic society. The young Marx studied philosophy at the University of Berlin and received a doctorate from the University of Jena in 1841, but he was unable, because of his Jewish ancestry and his liberal political views, to secure a teaching position. He then turned to journalism, where his investigations disclosed what he perceived as systematic injustice and corruption at all levels of German society. Convinced that German and, more broadly, European society could not be reformed from within but instead had to be remade from the ground up, Marx became a political radical. His views soon brought him to the attention of the police, and, fearing arrest and imprisonment, he left for Paris. There he renewed an acquaintance with his countryman Friedrich Engels, who became his friend and coauthor in a collaboration that was to last nearly 40 years. Like Marx, Engels was deeply disturbed by what he regarded as the injustices of a society divided by class. Appalled by the poverty and squalor in which ordinary workers lived and worked, he described their misery in grisly detail in *The Condition of the English Working Class*. Marx and Engels maintained that the poverty, disease, and early death that afflicted the proletariat the industrial working class were endemic to capitalism: Under this alternative system, the major means of industrial production—such as mines, mills, factories, and railroads—would be publicly owned and operated for the benefit of all. Marx and Engels presented this critique of capitalism and a brief sketch of a possible future communist society in *Manifesto of the Communist Party*, which they wrote at the commission of a small group of radicals called the Communist League. Marx, meanwhile, had begun to lay the theoretical and he believed scientific foundations of communism, first in *The German Ideology* written in 1846, published and later in *Das Kapital*; *Capital*. His theory has three main aspects: Marx derived his views in part from the philosophy of G. According to Marx, material production requires two things: In primitive societies the material forces were few and simple—for example, grains and the stone tools used to grind them into flour. For example, iron miners once worked with pickaxes and shovels, which they owned, but the invention of the steam shovel changed the way they extracted iron ore. Since no miner could afford to buy a steam shovel, he had to work for someone who could. Marx held that human history had progressed through a series of stages, from ancient slave society through feudalism to

capitalism. In each stage a dominant class uses its control of the means of production to exploit the labour of a larger class of workers. Thus, the bourgeoisie overthrew the aristocracy and replaced feudalism with capitalism; so too, Marx predicted, will the proletariat overthrow the bourgeoisie and replace capitalism with communism. The problem, Marx believed, was that this wealth—and the political power and economic opportunities that went with it—was unfairly distributed. The capitalists reap the profits while paying the workers a pittance for long hours of hard labour. Under capitalism, Marx claimed, workers are not paid fully or fairly for their labour because the capitalists siphon off surplus value, which they call profit. Thus, the bourgeois owners of the means of production amass enormous wealth, while the proletariat falls further into poverty. This wealth also enables the bourgeoisie to control the government or state, which does the bidding of the wealthy and the powerful to the detriment of the poor and the powerless. The exploitation of one class by another remains hidden, however, by a set of ideas that Marx called ideology. In slave societies, for example, slavery was depicted as normal, natural, and just. In capitalist societies the free market is portrayed as operating efficiently, fairly, and for the benefit of all, while alternative economic arrangements such as socialism are derided or dismissed as false or fanciful. These ideas serve to justify or legitimize the unequal distribution of economic and political power. Revolution and communism Marx believed that capitalism is a volatile economic system that will suffer a series of ever-worsening crises—recessions and depressions—that will produce greater unemployment, lower wages, and increasing misery among the industrial proletariat. These crises will convince the proletariat that its interests as a class are implacably opposed to those of the ruling bourgeoisie. Once this threat disappears, however, the need for the state will also disappear. Thus, the interim state will wither away and be replaced by a classless communist society see classless society. Some features that he did describe, such as free education for all and a graduated income tax, are now commonplace. Among them was his friend and coauthor, Friedrich Engels. This emendation of Marxist theory provided the basis for the subsequent development of dialectical materialism in the Soviet Union. Friedrich Engels, detail of a portrait by H. The foremost revisionist was Eduard Bernstein, a leader of the Social Democratic Party of Germany, who fled his homeland in to avoid arrest and imprisonment under the antisocialist laws of Chancellor Otto von Bismarck. Bernstein spent most of his exile in Britain, where he befriended Engels and later served as executor of his will. Bernstein revised Marxian theory in four interrelated respects. This trend he traced not to the kindness of capitalists but to the growing power of unions and working-class political parties. Orthodox Marxists branded Bernstein a bourgeois and a counterrevolutionary traitor to the cause. Chief among his communist critics was Lenin, who had devoted his life to the revolutionary transformation of Russia. Its economy was primarily agricultural; its factories were few and inefficient; and its industrial proletariat was small. Most Russians were peasants who farmed land owned by wealthy nobles. Russia, in short, was nearer feudalism than capitalism. Lenin was the chief architect of this plan. The first, set out in *What Is to Be Done?* Secretive, tightly organized, and highly disciplined, the communist party would educate, guide, and direct the masses. This was necessary, Lenin claimed, because the masses, suffering from false consciousness and unable to discern their true interests, could not be trusted to govern themselves. Democracy was to be practiced only within the party, and even then it was to be constrained by the policy of democratic centralism. In short, the revolutionary dictatorship of the proletariat had to be a dictatorship of the communist party in the name of the proletariat. This, he argued, was because the most direct and brutal exploitation of workers had shifted to the colonies of imperialist nations such as Britain. Its immediate impetus was World War I, which was taking a heavy toll on Russian soldiers at the front and on peasants at home. Riots broke out in several Russian cities. When Tsar Nicholas II ordered soldiers to put them down, they refused. Nicholas abdicated, and his government was replaced by one led by Aleksandr Kerensky. Lenin returned to Russia from exile in Switzerland barely in time to lead the Bolsheviks in seizing state power in October November, New Style. The Soviet government moved quickly to withdraw from the war in Europe and to nationalize private industry and agriculture. In the name of the people and under the banner of War Communism, it seized mines, mills, factories, and the estates of wealthy landowners, which it redistributed to peasants. The Russian Civil War ended in with the victory of the Reds, but the war in Europe and the war at home left the Soviet Union in shambles, its economic productivity meagre and its people

hungry and discontented. Desperate for room to maneuver, Lenin announced the New Economic Policy (NEP), whereby the state retained control of large industries but encouraged individual initiative, private enterprise, and the profit motive among farmers and owners of small businesses. The warning proved prophetic. In the late 1920s, Stalin began to consolidate his power by intimidating and discrediting his rivals. In the mid-1930s, claiming to see spies and saboteurs everywhere, he purged the party and the general populace, exiling dissidents to Siberia or summarily executing them after staged show trials. Bukharin was convicted on trumped-up charges and was executed in 1938. As a variant of Marxism-Leninism, Stalinism had three key features. The first was its reliance on dialectical materialism as a way of justifying almost any course of action that Stalin wished to pursue. For example, in a report to the 16th Congress of the Communist Party in June 1930, Stalin justified the rapid growth of centralized state power as follows: We stand for the withering away of the state. At the same time we stand for the strengthening of the strongest state power that has ever existed. Yes, it is contradictory. But Stalin omitted mentioning that Marx believed that contradictions were to be exposed and overcome, not accepted and embraced. A second feature of Stalinism was its cult of personality. Whereas Lenin had claimed that the workers suffered from false consciousness and therefore needed a vanguard party to guide them, Stalin maintained that the Communist Party itself suffered from false consciousness and from spies and traitors within its ranks and therefore needed an all-wise leader—Stalin himself—to guide it. This effectively ended intraparty democracy and democratic centralism. The resulting cult of personality portrayed Stalin as a universal genius in every subject, from linguistics to genetics. To this end, Stalin rescinded the NEP, began the collectivization of Soviet agriculture, and embarked on a national program of rapid, forced industrialization. Specifically, he insisted that the Soviet Union had to be quickly, and, if need be, brutally, transformed from a primarily agricultural nation to an advanced industrial power. During the collectivization, millions of kulaks, or prosperous peasants, were deprived of their farms and forced to labour on large collective farms; if they resisted or were even thought likely to do so, they were shot or sent to forced labour camps in Siberia to starve or freeze to death. In the food shortages that resulted, several million people the precise number remains unknown starved, and many more suffered from malnutrition and disease. In foreign policy, socialism in one country meant putting the interests of the Soviet Union ahead of the interests of the international communist movement. He also subordinated the interests and aspirations of communist parties there and elsewhere to the interests of the Communist Party of the Soviet Union (CPSU). A few dissident leaders, notably Josip Broz Tito in Yugoslavia, were rather reluctant allies; but most were pliant, perhaps out of fear of Soviet military might. Khrushchev himself was deposed in 1959, after which a succession of Soviet leaders stifled reform and attempted to impose a modified version of Stalinism. Yet the ghost of Stalin was not exorcised completely until the collapse of the Soviet Union and the effective demise of the CPSU in 1991. Mao envisioned the proletarian countries encircling the capitalist countries and waging wars of national liberation to cut off foreign sources of cheap labour and raw materials, thereby depriving the capitalist countries of the ever-expanding revenues that are the lifeblood of their economies.

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Additional Information In lieu of an abstract, here is a brief excerpt of the content: The Sacred and the Myth: But it must be something unquestionable, that all men can agree to worship communally. For the great concern of these miserable creatures is not that every individual should find something to worship that he personally considers worthy of worship, but that they should find something in which they can all believe and which they can all worship in common; it is essential that it should be in common. And it is precisely that requirement of shared worship that has been the principal source of suffering for individual man and the human race since the beginning of history. In their efforts to impose universal worship, men have unsheathed their swords and killed one another. Fyodor Dostoevsky Thus the conflict between the aims of life and the aims of the system is not a conflict between two socially defined and separate communities; and only a very generalized view and even that only approximative permits us to divide society into the rulers and the ruled. Here, by the way, is one of the most important differences between the post-totalitarian system and classical dictatorships, in which this line of conflict can still be drawn according to social class. In the post-totalitarian system, 164 Marci Shore this line runs de facto through each person, for everyone in his or her own way is both a victim and a supporter of the system. Vaclav Havel 37 The Velvet Revolution in Czechoslovakia arrived as a symbolically gentle conclusion to a half-century long era of harrowing violence and totalitarianism in Eastern Europe. It was an era that saw the emergence of Nazism, Stalinism, and various indigenous fascisms, effecting a startling demonstration of the potency of ideology to co-opt minds and to wreak violence. The existence of communist ideology as a myth cohering communist totalitarian societies has been widely enough asserted. Yet this analysis can be taken to a further level through the aid of two paradigms. The core of the sacred is transfigured human violence. Girardian scholar Robert Hamerton-Kelly explains the process by which the sacred comes into being: Girard tells us that [the sacred] is a mendacious representation of human violence; "it is the sum of human assumptions resulting from collective transferences focused on a reconciliatory victim at the conclusion of a mimetic crisis. Following this catharsis, three expressions sustain the sacred: An examination of the evolution of these expressions in Czechoslovakia from the Stalinist period through normalization the so-termed "posttotalitarian " period described by Havel in his essay reveals much about the paradoxical dynamics of ideologically-based totalitarianism" which Havel defines most poignantly by suggesting that at the essence of ideological totalitarianism is the collapsing of the traditional dichotomy between victim and oppressor. By the eve of the communist coup, the communists had claimed thirty-eight percent of the popular vote in free elections. Milan Kundera describes the coup as a usurpation of power "not in bloodshed and violence, but to the cheers of about half the population" , 8. Defining this initial fanaticism was its honesty, especially among the younger generation. You are not currently authenticated. View freely available titles:

**Chapter 6 : Reports: Communist China Forces Plus Christians into 'Mind-Transformation Centers'**

*DSPACE @ MIT The transformation of Communist ideology; the Yugoslav case, Research and Teaching Output of the MIT Community.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The Sacred and the Myth: But it must be something unquestionable, that all men can agree to worship communally. For the great concern of these miserable creatures is not that every individual should find something to worship that he personally considers worthy of worship, but that they should find something in which they can all believe and which they can all worship in common; it is essential that it should be in common. And it is precisely that requirement of shared worship that has been the principal source of suffering for individual man and the human race since the beginning of history. In their efforts to impose universal worship, men have unsheathed their swords and killed one another. Fyodor Dostoevsky Thus the conflict between the aims of life and the aims of the system is not a conflict between two socially defined and separate communities; and only a very generalized view and even that only approximative permits us to divide society into the rulers and the ruled. Here, by the way, is one of the most important differences between the post-totalitarian system and classical dictatorships, in which this line of conflict can still be drawn according to social class. In the post-totalitarian system, 164 Marci Shore this line runs de facto through each person, for everyone in his or her own way is both a victim and a supporter of the system. Vaclav Havel 37 The Velvet Revolution in Czechoslovakia arrived as a symbolically gentle conclusion to a half-century long era of harrowing violence and totalitarianism in Eastern Europe. It was an era that saw the emergence of Nazism, Stalinism, and various indigenous fascisms, effecting a startling demonstration of the potency of ideology to co-opt minds and to wreak violence. The existence of communist ideology as a myth cohering communist totalitarian societies has been widely enough asserted. Yet this analysis can be taken to a further level through the aid of two paradigms. The core of the sacred is transfigured human violence. Girardian scholar Robert Hamerton-Kelly explains the process by which the sacred comes into being: Girard tells us that [the sacred] is a mendacious representation of human violence; "it is the sum of human assumptions resulting from collective transferences focused on a reconciliatory victim at the conclusion of a mimetic crisis. Following this catharsis, three expressions sustain the sacred: An examination of the evolution of these expressions in Czechoslovakia from the Stalinist period through normalization the so-termed "posttotalitarian " period described by Havel in his essay reveals much about the paradoxical dynamics of ideologically-based totalitarianism" which Havel defines most poignantly by suggesting that at the essence of ideological totalitarianism is the collapsing of the traditional dichotomy between victim and oppressor. By the eve of the communist coup, the communists had claimed thirty-eight percent of the popular vote in free elections. Milan Kundera describes the coup as a usurpation of power "not in bloodshed and violence, but to the cheers of about half the population" , 8. Defining this initial fanaticism was its honesty, especially among the younger generation.

**Chapter 7 : Communism - Wikipedia**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

**Chapter 8 : Is communism dead, and can spirituality revive it? | openDemocracy**

*In political and social sciences, communism (from Latin communis, "common, universal") is the philosophical, social, political, and economic ideology and movement whose ultimate goal is the establishment of the communist society, which is a socioeconomic order structured upon the common ownership of the means of production and the absence of.*

Chapter 9 : The Transformation of Chinese Socialism | Duke University Press

*THE SACRED AND THE MYTH: HAVEL'S GREENGROCER AND THE TRANSFORMATION OF IDEOLOGY IN COMMUNIST CZECHOSLOVAKIA* Marci Shore University of Toronto *There is nothing a free man is so anxious to do as to find.*