

Towards Disentangling the Anatomy of Human Society: A Self-Clarification

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Homo sapiens, unlike no other species save for posthumously popular dinosaurs, has dominated all other living organisms mainly because of its ability to change its very nature as a species both consciously and deliberately. As a species, *Homo sapiens* excelled in the art of tool making, specifically, making tools out of members of the species. The most creative toolmakers became the dominant class, the class that dictates cultural and political behavior. The most common tools have evolved into the proletariat. In the last 10,000 years of dominance, *Homo sapiens* have successfully defined and redefined human and social relations, creating three spheres of human society: political society (embodied in the capitalist nation-state), class society (embodied in the slave, feudal and capitalist property relations), and natural society (embodied in the ancient, Asiatic, slave, feudal and capitalist techniques of producing wealth). So far, capitalism has successfully kept the *Manifesto*-predicted communist revolution at bay and the proletariat at its dehumanized state. The next revolution, unleashed by the errors and excesses of economic globalization, will not succeed with the mere collapse of the nation-state and the triumph of the proletariat. All three spheres must undergo changes and become arenas of social revolution to end the total hegemony of capital in human society. In this dreamt-for transformed society, the application of price form and capital form on *Homo sapiens* is eradicated.

I find it inappropriate to focus solely on what is written in the *Manifesto*. The people behind the document deserve more than that.

It is necessary to factor Marx and Engels' important works before and after the *Manifesto*. They are indispensable in completing the effort of the *Manifesto*. Some of these are the *Theses on Feuerbach* and *Das Kapital*.

My reflections are divided into three: Part I: Being, Part II: Wealth, and Part III: Consciousness.

Part I reviews the nature of the *Homo sapiens* and how the existence of the species underwent a series of inversions. The three spheres of human society are presented.

Part II briefly examines the creation and exchange of wealth. The application of the price form and capital form on humans weaves into the

three spheres of human society. There is emphasis on the distortions in human existence.

Part III deals with culture. Logical existence is examined. An attempt is made to join the issues of *being* and *consciousness*. Revolutionary issues are thought over.

I am very sure my colleagues in the roundtable discussions will easily spot what is aberrant and what is familiar in my discourse.

Part I: Being

The subject of communism is the species — *Homo sapiens*; its predicate is human society.

Scientific inquiries so far indicate that the *Homo sapiens* has been around for only 25,000 years. If we assume an average life expectancy of 25 years, today's genre is only the 1,000th generation of the species. Our species is still young.

Through the years, we were able to adapt to the remotest and most hostile corners of the globe. There are people from the hot sands of the Kalahari to the freezing terrain near the Arctic. We could thrive by the deep recesses of the Dead Sea, inside the lush vegetation of the Amazon and Borneo, at the small islands of the Pacific, and near the peaks of the Himalayas.

Anthropology is breaking new ground, thanks to genetics. A study of our mitochondria DNA indicates that our progenitors came from the southern portion of Africa. The genetic make-up of a mother's mitochondria DNA passes on to her daughters or sons. (That of a father's does not.) The ethnic genetic stock of those in Asia, northern Europe and ethnic communities have basic similarities with the earlier genetic traits in Africa. Africa is a vast reservoir of the most diverse human genetic pool, bolstering the claim that the *Homo sapiens* first appeared in Africa.

Our relationship with the Neanderthal and the Cro-Magnon is still subject to rigorous scrutiny. Answers as to why they vanished, and why we persisted are critical to understanding our deeper connections with physical forces and other existing life forms. Except for microbes like the

bacterium and the virus, the *Homo sapiens* now dominates all known existing life forms on earth.

The epochal periods of the stone, bronze, iron and silicon ages represent the proclivity and accelerating capability of our species at tool making. We use some animals as tools: horses and camels for transportation, dogs for hunting, and oxen or carabaos for cultivation. A first great leap that set us apart from other primates was our ability to create and control fire. Fire disinfects food; fire molds metals and transforms other materials. Like the sun, fire is energy, fire by itself is a tool, and energy is required to make and run other tools. In the current century, we started tapping the celluloid, uranium, electromagnetism, and now the photon. To neutralize harmful germs, we even employ the services of the bacterium. Another great invention is mathematics, derived naturally from the *Homo sapiens'* ability to conceive quantity. Spectacular tool-making is not possible without the continuous development of mathematics. Our species has gone this far, equipped with only a few pounds of brain matter, a small and frail anatomy, and natural senses limited to a mere five (sight, smell, taste, touch, and hearing).

Our species is able to simulate and imitate nature. We envied birds so we built airplanes. We tamed the power of lightning and we now have electricity. We understood gravity and space so we now have satellites and inter-planetary probes. We manipulated the quantum and we were able to imitate the explosive power of the sun. We simply were able to break the natural limit of the five senses. The modern telescope, sonar, and radar made us see beyond the naked eye. We now could hear, see and communicate farther and faster with modern telecommunications in real time. We build machines that can sniff like dogs, sense sound waves beyond what the bat could hear, and monitor various forms of matter and energy far beyond what any other known animal could possibly detect. We can transmute matter with energy, and vice versa.

Beyond simulating nature, the *Homo sapiens* are changing their very anatomy. Kidney and liver transplants are ordinary news. Biotech "farming" of human kidneys, liver, and other body parts is now a buzzword. *In vitro* fertilization is old hat; cloning mammals is "in."

Biotechnology, while still a young science, deserves special attention. There are already indications that an accurate mapping of anyone's genes can predict one's natural life span and possible diseases in the future. It is theoretically possible to reverse anybody's future natural diseases through genetic manipulation. If necessity created vaccines to combat plagues, biotechnology can create antibodies and even alter human genes to simulate the resistance of the street rat against deadly diseases. The genetic code of the dog's mucus membrane is also instructive in understanding natural resistance against colds. Genetic manipulation can prolong human life. Biotechnology creates new life forms. Recently, a California-based company, Geron, announced that they were able to grow embryonic stem cells in their laboratory. Introduce DNA material into these stem cells and you can grow tissues and create new life forms. Another new controversial field — Nanotechnology — aims at creating microscopic bionic entities (combination of machine and biologics) capable of anatomical intervention on a molecular level. Of course, the dangers of biological accidents abound. Joyce Kilmer was wrong; our species *can* make a tree.

Neuroscience is a fast-developing sphere. Of all the intelligent life forms on earth known to us thus far, the *Homo sapiens* have the most developed brain. Our brains leak, we "forget," so we maximized language and invented all sorts of documentation techniques to store and pass information. Many assert that the final frontier of science is the human brain. There is so much knowledge and technology — but the very source of thought, the brain itself, awaits full understanding. We are now aware of neurons, synapses, axons, and CREB. Still, only a few brains are capable of generating the Fourier and McLaurin series without the aid of a pen or of computers.

The days of drugs like Valium, Dilantin, Prozac, and Ecstasy and other inferior mind-altering substances are already numbered. Neuroscience claims to have identified brain enzymes responsible for the basic feelings of anger, love, and sadness. It is possible to mold and even create human consciousness by tinkering with its chemical basis. It could also be possible in our lifetime to witness laboratories synthesize such brain enzymes.

The *Homo sapiens'* seemingly inexhaustible ability to make tools is not only changing the world. The species is capable of changing its own

self, its very nature as species, its being — in a conscious and deliberate way. This capacity is what really sets it apart from all known life forms.

Neuroscience reveals that our brain is three layered — that of a reptilian, a mammalian, and of a more evolved primate. Owing to a more evolved brain, recent experiments also indicate that only our species and some other primates, like the orangutan and chimpanzee, exhibit raw self-consciousness. We thrive because we inherited the survival capabilities of so many species. We thrive on land, water, and air. It is also possible to exist under the oceans, on the moon, or even on Mars. We are omnivores, predators, scavengers — and even cannibals — all rolled into one.

The very evolutionary traits of the *Homo sapiens* provide instant material to ruminate on the riddles of human behavior. Inherited brain characteristics can give us clues towards understanding social relations from other angles.

Look at some mammals and we will see hints of our primitive selves. Let us interface war, for example. Especially during spring, violence breaks out among the male animal species. There is a mad festival on who among the males could get to copulate with the females that are in heat. The defeated male is banished, or dies. The offspring inherits the stronger genetic traits of their parents, especially of the victorious male. Territorial boundaries are then redrawn; brute force appropriates limited natural resources. Studies among primates also indicate elaborate social hierarchies related to reproduction and survival of their respective species. Primates, like the *Homo sapiens*, are social animals. The bears are also interesting. Adult north American bears try to kill each other when they come into contact. They kill their own kind for dear space, their privacy. However, when tuna is aplenty at the rivers, they peacefully ignore each other and concentrate on the hunt. Nature constricts the rest of the animal kingdom within the limits of natural evolution. The *Homo sapiens* are far more complex; they alter the very conditions imposed by nature upon the species.

In social relations, perhaps we need not go back more than 10,000 years in time to have a glimpse of our basic selves. Contemporary anthropological studies of certain small tribes reveal basic human relations persistent in so-called advanced civilizations.

In these societies, brawn, the female reproductive capacity, the wisdom of the elderly, and the influence of the shaman are the order of the day. The father is usually the head of the family. The elderly, with their wisdom, provides cultural leadership to the clan. On top of the confederation of clans, as in the early nations of northern American Indians, are the elderly and the best warriors. In our current milieu, many small tribes still exist equipped only with stone tools, arrows, and spears. Some are still nomadic.

In one tribe in Southeast Asia, a man can get a wife in exchange for tools and other goods. The female's clan demands a certain number and amount of spears, baskets, and pigs. The male's clan evaluates the ability of the wife-to-be in terms of tending the pigs and the plot, and in making baskets and other implements. Anything valued and exchanged in terms of tools is also to perform like a tool. Still, in another tribe, the female should first prove that she is pregnant before any marriage could take place. Children are crucial not only for the propagation of the species but in extracting more necessities out of nature. A female incapable of bearing children even runs the risk of ostracism. Over in northern Africa, clans of a nomadic tribe congregate for a marriage ritual. Young males dress up in traditional garb, paint their faces, whiten and display their flawless teeth, flaunt their aquiline noses, and boast their height. The girl gets to choose her lifetime partner. The girl's family pays the so-called dowry, again with tools and goods. These few examples show that while the *Homo sapiens* create and command tools, they also possess the uncanny instinct to exchange and thereby evaluate their own kind as tools.

In the past, the objectives of tribal wars were not only limited to acquiring resources. Captured people were no different from cows or horses. They could also be "consumed" like cows and horses; the Mayan civilization for example quenched the thirst of their gods with the blood of slaves. The slaves were simply organic tools fed just like cows or horses in order to create more tools or goods. You simply have to break them like horses. A shovel is to a slave as what the plough is to a carabao. However,

there was no need to tie a rope around the slaves' noses, like cows, to direct their activities. The whip always helps. Slaves can follow simple verbal instruction through coercive compulsion.

The *Homo sapiens* therefore divided their very being into two. On the one hand, there were those used as tools by other humans. On the other, there were those divorced from direct tool wielding by using other humans as tools. This new social relationship — the self-alienation of the species, the rise of the classes — constitutes a momentous leap in human history. What is self-alienation if not the social negation of the *Homo sapiens* into both less-than-human animal form and higher-than-human biological being? On the one hand, we have what we know today as the proletariat; on the other, the elite. The better-known historic forms of the proletariat are the slaves, serfs, peasants, and wage workers. As for the elite, we know of the slave-owners, the landlords, and the capitalists.

The previous natural relationship of the sexes, consanguinity, and age slid beneath the massive weight of this new relationship of the classes. Human society alienated itself. The basic sphere of human society is natural society; class society is the hyper-sphere. The hyper-sphere encumbers, hegemonizes, corrupts, and alters the basic sphere — women, men, and children became artificially equal as tools; the wisdom of the elderly became increasingly useless; ecological, ethnic and gender relations were obscured. Human society appears inverted. Natural society became fuzzy. It seems as if only the hyper-sphere exists. It only seems as if human history is class struggle. It appears as if class struggle dictates the development of the *Homo sapiens* as species.

Divided or alienated existence set the stage for greater extraction of wealth from nature, a more complex culture, social entropy, and bureaucratic state forms.

Class society is a volatile sphere. Class society requires more sophisticated tools than the whip in order to coerce and herd the proletariat. Sub-human existence breeds revolts. Class society is the arena of unrelenting class struggles. The elite has to create a special social tool, an organized force to do the dirty job of restraining the proletariat to submission. One necessary class act led to another. The

elite in class society endowed this organized force with bureaucratic authority to weigh down the proletariat. However, this bureaucratic authority can only perform its dirty task by regulating class society as a whole. The elite created a special tool that separated and lorded over class society. In relation to class society, this special tool is the state.

The slave state, the landlord state, and the capitalist state are all expressions of the state in relation to class society.

However, the authority to stand over class society, in the form of the dominant state, entailed wielding an inherited function — the domination of natural society. The state inherited class society's hegemony over natural society. Strictures to regulate power relations in class society were not enough. The state has to create and enforce "universal laws" that directly envelope natural society and thereby permeate all throughout human society. Conversely, natural society gives its imprint on the state.

The clan-state, the city-state, the theocratic state, and the nation-state are all expressions of the state in relation to natural society. In these forms, the state also stands in hostile contradiction with other states with respect to sovereignty. The state's contemporary relationship with natural society emphasizes the division of humanity into so many antagonistic nation-states.

Theoretically, the final character of the state therefore appears dual, precisely because it now stands vis-a-vis both class society and natural society. As such, the state becomes the organizer of human society. Human society, therefore, experienced another higher inversion. Before, we only had the natural sphere (natural society) and hyper-sphere (class society). Now, we have the meta-sphere — the state as political society. In political society, the mass of the *Homo sapiens* becomes mere mortals or citizens; the minority, the demigods or rulers. Besides, in political society the rulers drag the citizens to wars with the citizens of other rulers.

With the rise of class society out of natural society, the *Homo sapiens* experienced dual existence that is based on the self-alienation of the species. With the rise of political society, the *Homo sapiens* assumed triple existence. Each sphere exhibits its own evolution and revolutionary development. In the contemporary era, human history is the dynamic

interaction of the three spheres of human society. The history of hitherto existing society is human history.

On a universal context, nature always stands as the subject. The *Homo sapiens* and other existing life forms are temporary predicates of nature. The *Homo sapiens* are a quantum of nature and are mere pawns to the more powerful laws of nature.

We can blast the moon away from its orbit through calibrated thermonuclear explosions in the hope of eradicating the four seasons. We can place large mirrors in orbit to illuminate populated regions near the poles. For dear profit, we can siphon off and burn all fossil fuels, instead of tapping the full potential of ocean currents and the photon. Nevertheless, natural laws will pervade. These acts could even spell the end of the *Homo sapiens* and other life forms.

An early act to contradict nature developed the *Homo sapiens'* capability to wield and develop tools. Another act demoted the majority of the *Homo sapiens* to mere beasts of burden, and later to mere tools for production. It is probable that another act will deliberately transform the *Homo sapiens* into another “higher” species to adapt to changing natural forces. We can genetically manipulate our own nervous system and thereby learn to bend time and other dimensions of space. Still, the laws of nature will prevail.

However, we currently have our own small universe to contend with — human society. In human society, the *Homo sapiens*, the life-species, always stands out as the subject. Common sense can lead us to various starting points in analyzing and changing human society: commodity, tools, wealth, capital, ideology, philosophy, state, etc. These starting points can assume the role of subjects only in the various inversions of human existence. They will irreversibly revert to the real subject of our existence—*Homo sapiens*.

Part II: Wealth

The engine of human history is humanity’s utilization, creation, and exchange of wealth.

Nature is a direct source of wealth. It is the very source of wealth that humans can use to create more wealth. Nature itself is wealth.

Wealth is everything necessary for the propagation and evolution of the human species, the satisfaction of the senses included. Wealth is tangible or intangible, real or imaginary, energy or matter. Inversely, wealth also became anything unnecessary for the destruction of other members of the human species or of nature itself.

Culture, too, is real wealth. The *Homo sapiens*' current brain structure generates self-consciousness, thereby enabling the species to distill experiences and actualize thoughts. The totality of distilled experiences, and the institutions engendered, is not merely indicative of human society's actual capacity to use, create and exchange other forms of wealth. Culture also determines the future forms of the propagation and development of the species. Culture is social practice, the energy that propels and drives the engine of human history. (Culture deserves a separate and a more elaborate discourse.)

In the realm of exchange, anybody can reciprocate, bestow, and even confiscate wealth. Bestowing and confiscating are still forms of exchange, however "unequal." Bestowing swaps with gratification. Confiscation swaps with misery. Reciprocation is the more normal type of wealth exchange.

We can directly extract wealth from nature for immediate use. However, the norm is we create wealth by fashioning out tools, and using these tools for processing natural resources. We create wealth not merely for self-subsistence but for exchange. Exchange requires valuation of wealth.

Earlier natural societies show that the basic value of wealth is the same as the life-species itself — for the propagation, survival, and development of the species. The most important of all wealth was the creation of life. The subject is species-life, and the object is species-life — a tautology of wealth devoid of paradox.

Wealth transfers when a father teaches his son how to hunt; the value of such wealth consists of the skills the son learns from the father. Wealth extends when the mother teaches her children the meaning of life; the instilled lessons comprise the value of such wealth. Here, we see the embryo of modern educational institutions. In addition, a wealth of experiences circulates in the community when adults share techniques in hunting, farming, primary health, entertainment, etc.

All products of nature and the humans are for the direct use of the species. The value of such products is a direct function of the humans. Actual valuation is in terms of mass of each specific tool or product. The value of quinine extract, for example, is the actual dose required in curing a malaria-stricken child. For an adult, a higher valuation results because a larger dose is required. Another example is that the value of the yam is the amount required in easing the pains of hunger.

The real value of a tool, product, or service is the need it satisfies in that concrete situation, at that specific time and place. Every single exchange of wealth is a complete social act by itself.

Barter, as a mode of exchange, is the most basic example of an exchange of use-values. Barter is direct and completed exchange — a complete social act by itself. An arithmetically equal exchange of values is an absurdity if it is devoid of social content. An example of an arithmetically “perfect” exchange is of two persons exchanging one kilo of yam for another kilo of yam, with full knowledge that each kilo came from one heap. This sort of exchange can only make sense if it is part of a ritual, for example.

Results vary if barter is not completed. To elaborate further, let us assume that I am in an old setting. I have a friend who needs one teaspoon of quinine extract, and he promises to barter one kilo of yam. The agreement is sealed, coded on a bamboo strip, and duly approved by our tribal chieftain. Our agreement says I will immediately give him the one-teaspoon he needs; he should give me one kilo of yam a week after. I immediately give him the quinine.

1. My friend gave me the yam after a week. The exchange was therefore completed. We burned the bamboo strip to symbolize the completed exchange. We simply delayed the barter by a week.

2. Let us assume, further, that my friend failed to give me the yam after a week. The exchange was therefore not completed. However, I still have my bamboo strip. That bamboo strip, which previously sent one-teaspoon of quinine, is still supposed to receive one kilo of yam. In other words, my bamboo strip is now simple money because it demands one kilo of yam.

This second scenario created more situations.

1. I changed my mind and exchanged my bamboo strip with a handful of incense with another person. The deal was struck since the person with the incense knew too well that he could now demand one kilo of yam. (He could even later demand a handful of incense with that almighty bamboo strip alone.) If that person burned my bamboo strip, the exchange is completed or consummated; and in such a case, the bamboo strip simply acted as a real medium of exchange, or simple money.

2. However, the wily person did not burn the bamboo strip. I did not complain; neither did our chieftain. The bamboo strip, which still embodies unconsummated exchange, is still active and can transact an exchange. The bamboo strip is no longer a simple money — it now commands a price. That bamboo strip can now transact an exchange with any product that is not necessarily yam.

The use-value originally represented by the yam is now lost. Moreover, that bamboo strip can command members of our tribe to exchange products equivalent to its demand — its price. The bamboo strip mutated into an imaginary value — into real money or currency. My chieftain even made lots of it to demand more from his people (hypothetical seignorage).

Reflection: The price form of wealth — exchange value — is a negation use-value. Price is the exchange rate between the amount of money and the mass of commodities in a swap. Price is the social penalty for an unconsummated exchange. The price of money is the “invisible

hand” that demands from society an equal price of wealth that needs to be produced and exchanged.

3. Finally, anybody holding 10 bamboo strips can lend them to somebody for a certain period of time, on the condition that he receives 12 bamboo strips after that certain period (hypothetical interest). Anybody in the tribe can do this as long as there are sufficient mass of products circulating in the tribe, and as long as the chieftain, or anybody with sufficient social authority, does not complain. The 10 bamboo strips, now in the form of imaginary values, becomes embryonic capital.

Reflection: The capital form of wealth is a logical inversion of the price form. The price of money changes over time. In addition, since money is virtual wealth, the price of one distinct currency (e.g., peso), also changes over time with another exchangeable currency (e.g., yen).

In real life, gold, incense (as in Arabia), cocaine, metamphetamine hydrochloride, and even the computer memory chip some three years ago assumed the primitive form of money. However, these pseudo-monies are real products. They can figure in barter. They can never assume purely imaginary values like real money.

Exchange beyond barter is impossible without money. In the exchange of wealth, money remains as the most intriguing of all inventions or tools. Through money, the realm of wealth production expedited an inverted counterpart: the realm of exchange. Moreover, the realm of exchange came to possess a relatively independent dynamic vis-à-vis the realm of production. The function of money goes beyond mediation of commodity exchange or circulation. Its price form and capital form are inversions of its function of mediating exchange. The price form and the capital form of money became powerful tools not only for society’s exchange of wealth, but for the actual creation and utilization of wealth. If the price form is the invisible hand that generated virtual demand, the capital form is the magic wand that dictated wealth creation.

In contemporary human society, dehumanization and reduction to mere tools are the order of the day for the mass of *Homo sapiens*. Natural society is the realm of production and consumption, of primary producers

and end consumers. The inversions of natural society (class society and political society) are the realms of exchange of commodities and reproduction of capital. The inversions of human society correspond with the series of inversions assumed by the valuation of wealth. The powerful technology of money, wielded by the tentacles of political society, further transformed the mass of *Homo sapiens* from being mere tools of production to being mere capital. One paradox led to another.

Natural society is the sphere of use-value. This is the sphere where the *Homo sapiens* perfectly realize that the tools they create are the direct products of labor. In the same vein, the wealth generated with tools is the direct product of labor. What is human labor if not the amount of energy and skills generated to produce wealth for the propagation and survival of the species. The subject of natural society is the species; its object is the consumption of the fruits of labor.

Class society is the sphere of exchange-value. This is the sphere where the elite applies the price form on humans, on the proletariat. Humans become commodities. This is the sphere where proletarians succumb to false or inverted consciousness: they think that they are free to sell their own selves, and viciously compete freely with each other for sheer survival. More wealth in the form of commodities emanates from class society. Other capitalists churn out better tools for sale to other capitalists. Production becomes more specialized. Better tools for production generate a greater mass of commodities to overwhelm other competitor capitalists. All wealth assumes a price form, and thereby becomes commodities. The subject of class society is the commodity; its object is profit.

Political society is the sphere of the capital form of wealth. This is the sphere where rulers declare that capital generates all wealth. Humans become capital. Through national treasuries or central banks, political society is the factory of virtual demand, of ideal money. Aside from organizing society, the rulers simulate the role of modern slave merchants, and sell their “captives” — the citizens — at a set price (minimum wage) to the capitalists. Those citizens sold by the state to the capitalists, the proletarians, become variable capital. The rulers administer the capital form on humans, thereby institutionalizing alienation even more. Alienation is finally obscured and concealed. Humanity enters a deeper paradox. All wealth assumes the form of capital. The subject of political society is

capital; its object is more capital. This lofty tautology is the conclusive inversion of contemporary human existence.

In capitalism, the real value of wealth, human existence itself, was superseded by the imaginary value of wealth, capital. Exchange is according to price form. All wealth is now in capital form. We now have a situation where the realm of exchange dictates the creation and valuation of wealth. Profit determines all.

Marx's treatment of profit remains powerful. We have the familiar $P_r = S/(V+C)$, where P_r is the rate of profit, S is the surplus value, V is variable capital, and C is constant capital. S can be further broken down. $S = S1 + S2 + S3$, where $S1$ = net profit, $S2$ = interest and rent, and $S3$ = taxes. C consists of raw materials, fuel, retooling, and other commodities for the production process. V represents wages.

From the standpoint of natural society, $C + V \text{ ® } C + V + S$, where S represents stolen labor, or the capitalist's "hidden tax" imposed on the proletariat. The labor theory of valuation holds despite distortions of values due to the price form. S is a product of human labor. The final value of labor, the final price, is $V + S$. The basic unit of valuation is labor time "socially necessary." Only V goes to natural society.

However, from the standpoint of both class society and political society, S is a product of capital. Commodity exchange (trade) resides in class society; money exchange (interest, speculation, and the like) is in political society. $S1$ (clean profit) goes to class society. $S2$ (interest and rent) and $S3$ (tax) go to political society. $S3$ (tax) is special since it goes to political society as seized or confiscated wealth. ($S3$ represents the capitalists' "protection fee" to the state to weigh down the proletariat. $S3$ is also used to enhance capital, as in "public" works to ease the flow of goods, or as in "public" education to generate a more capable batch of variable capital.)

Beyond natural society, S appears not as a product of labor, but a product of capital. The labor theory of value breaks down in the realm of exchange. Due to the price form, each capitalist input (V and C) represents a complete exchange act by itself. The final price of commodities

is the same as the cost of production: $V + C$. However, S is no simple mark-up; once realized, S becomes a new imposed demand on society awaiting consummation in exchange. Political society is obliged to produce more money equal to the price of S . Society is thereby obligated to produce and exchange new commodities equal to the price of S .

S is the capitalist engine for the utilization, creation, and exchange of wealth. Indeed, the capitalists and rulers wield the “invisible hand” and the “magic wand” to dictate production and exchange in a seemingly remote and self-regulating fashion. S has no upper limit so long as it is realized — thus the mad scramble of contemporary society to produce, innovate, exchange, and consume more and more at a dizzying pace.

The so-called “commanding heights” of the economy resides in political society. Through the capital form of money, political society has indeed become separated and independent from both natural society and class society. Money supply is regulated to sway exchange and production. Financial crises can materialize in this sphere if money supply runs amok.

For Marx, the quantity of money in circulation is determined by the sum of the prices of commodities. Marx’s quantity theory is $P/V = M$, where P is sum of the prices of commodities, V is number of moves made by a piece of money (velocity), and M is quantity of money functioning as the circulating medium. This is viewing matters from below political society.

From the standpoint of political society, the relationship of things becomes topsy-turvy. M becomes the causal factor that initiates the change. In other words, the growth rate of the money supply determines the behavior of prices. This is represented by the early 20th century Fisher-Pigou quantity theory: $MV = PT$, where M is the money supply, P the price level, T , real income (so that PT is nominal income), and V , velocity. (Cambridge equation is: $M = kPT$, where $k = 1/v$.)

Afterwards John Maynard Keynes (1936) rejected the idea of predicting PT from M . He focused on the role of interest. The point is for people to hold less money by purchasing securities, thus restricting the

amount of money in circulation. Keynes stressed on the incentives to spend, i.e., to consume, and to invest. Natural society has to continuously transfer imaginary values to class society (consumption) and to political society (investments and savings) to keep the ball rolling.

The classic quantity theory already proved to be inadequate to many bourgeois planners. Those who are already exasperated are proposing to simply increase money supply at an annual rate of 3% to 5%. Nevertheless, interest rate manipulation is the remaining effective instrument of political society to regulate capitalist production and exchange. This, too, proved inadequate as the last two decades have shown.

Financial crises can take many forms. The oversupply of money capital triggers crises in the banking sector. The impulse to increase interest rates thereafter deprives class society of industrial capital, thus threatening capitalist society with economic recession. Another dilemma for bourgeois planners is the phenomenon of stagflation. A further example is runaway currency speculation, which recently proved fatal to many Asian economies. There is too much imaginary wealth, too much money capital — too much demand on society to produce and exchange. Manipulating interest rates cannot simply do. Banks can siphon and secure capital from the realm of exchange — but this is merely postponing the inevitable. Bill Gate's \$40 billion can shrink to \$38 billion in a snap of a finger. When financial crises become unmanageable and jump into the realm of class society — when S or surplus value is threatened — the very heart of capitalist society is put to the test.

Many have already expounded on Marx's falling rate of profit, as expressed in $P_r = S/(V+C)$.

The capitalist is forced to increase C (technology) to produce a greater mass of commodities, and thereby prevail over other capitalists. The intention of increasing C is to reduce V . Consequently, an increasing number of workers are thrown out from capitalist production firms. More commodities are produced, new markets are opened, more capital is generated, more capital is attracted from the profits of other capitalist firms — the aim is to increase S . Surplus capital seeks profitable opportunities elsewhere. However, the purchasing power represented by

V cannot keep pace with increases in S. Thus, crises of relative overproduction occur. The engine starts anew through re-accumulation of capital, and the process begins again.

Aside from the boom and bust cycles, a general polarization of wealth and poverty occurs throughout capitalist society. This pattern is also true on a world scale. For example, the United Nations Development Program (UNDP) reported in 1992 that the richest 20% of the world population receives 82.7% of the world income, while the poorest 20% receives only 1.4%. In the table below, 80% of the world's population (representing

Global Distribution of Income (UNDP, 1992)		
<u>World Population</u>		<u>World Income</u>
Richest	20%	82.7%
Second	20%	11.7%
Third	20%	2.3%
Fourth	20%	1.9%
Poorest	20%	1.4%

17.3% of the world's income) is theoretically indebted to the richest 20% (representing 82.7% of the world's income) with 65.4% of the world's virtual wealth (82.7% minus 17.3%).

Every epileptic seizure of class society forces humanity to rely on basic methods of exchange —the gold standard, and even barter — in natural society. With the breakdown of the capital form, natural society retaliates. The labor law of value reasserts itself for a while: natural society wails that V is too small to compensate S. Everybody is punished,

but it is the proletariat that suffers the most. In class society, the main culprit appears to be the incessant rise of S/V , or Marx's *rate of exploitation*, due to the rise of C/V , or Marx's *organic composition of capital*. However, S/V and C/V are just the concrete forms of the main problem at hand. The basic reason lies in the distortion of the *Homo sapiens* in natural society.

Marx's ratios — S/V and C/V — merely mirror the application of the price form and capital form on *Homo sapiens* under capitalism. The basic enigma is that everybody is punished because the masses of *Homo sapiens* were owned as tools by a minority section of the species. This is the original sin. In the utilization, creation, and exchange of wealth, the equation, $P_r = (S/V)/(1+C/V)$, emphasizes the wholesale distortion of the species.

Capitalism underscored the fact that the mass of the species can be owned at a price — as commodities. In the first place, the elite does not buy the proletarians wholesale. The elite is only interested in buying the reptilian and primitive mammalian capacities of the *Homo sapiens* — or labor power, as Marx calls it. Proletarians are proletarians because what is bought at a price does not include the price of his humanity — his self-consciousness. Proletarians are proletarians because as soon as they start their working shift, they throw their self-consciousness in the closet, and instantly become primitive mammals which tend machines. This is the application of the price form on humans in class society.

The tasks of applying the capital form on humans rests in political society through the *wage system*. The minimum wage that is dictated by political society is the price of the proletariat as capital. The wage system ensures that the proletariat is just a capital input that can be owned at a price even if he or she becomes unemployed. There is no escape. Contemporary human society is a vast labor camp decorated with fancy neon signs.

At any rate, class society is generating the very factor for its counter-inversion — that of increasing C . In capitalism, the development of natural science is a mere by-product of S — the engine is still S , and not C . Natural society inherits the developments in natural science at a very

high price, the dehumanization of the species. With the self-alienation of the species, anthropological corruption is the punishment for warped gains in natural science.

Closely monitored today are qualitative changes in the character of the proletariat. The increasing technological content of C today is requiring a new breed of labor force. Engineers, architects, doctors, and other technological experts are replacing the mass of the proletariat in capitalist firms. The technological experts exhibit the character of a “new” proletariat, a highly educated proletariat. One technological expert can shove tens or even hundreds of workers to the expanding service sector or to the ranks of the unemployed.

What is positive about this phenomenon is that it is indicative of the incessant advance of society’s productive forces. They represent the new products from natural society going over to the realm of class society. The new breed is even capable of running the whole production outfit, thereby freeing the capitalists to concentrate more in their main function, i.e., regeneration of capital. What is clearly negative, however, is that it warns of greater contradictions and stratification in the ranks of the proletariat. The misery of those edged out in the so-called labor market increases geometrically in relation to the arithmetical rise of the technological experts in the ranks of the proletariat. To complicate matters, several of the technical experts and intellectuals fall into the army of unemployed.

The new breed of the proletariat is also bound to succumb to the pressures of the price form and capital form. Like the rest of the proletariat, they, too, will be distorted by law of profit: $P_r = (S/V)/(1+C/V)$. The rise of the new proletariat indicates an upsurge in the untenability of the capitalist mode of production.

After cerebral practice or *interpretation*, it is through social practice — specifically revolutionary political practice — where the paradox of divided existence can be resolved. It is through social practice where the consciousness of the species can change their being into a more positive direction. The dream is to correct distortions of the species in both anthropology and natural science — and thereby accelerate the development of the species. At heart, this is what I believe communism

is all about. The most authoritative of the earlier dreamers was, of course, Marx himself: “This communism as completed naturalism is humanism, as completed humanism is naturalism.” (*Paris Manuscripts*)

The dream is to eradicate the application of the price form and capital form on *Homo sapiens*, so that the species can be the master of its tools and command its time for other cultural pursuits. This is a momentous social project because it requires the complete overhaul of contemporary human society. In particular, I dream that the oppressive relationship expressed by $P_r = (S/V)/(1 + C/V)$ could translate to a transitional relationship $D = (S/C)/(1 + V/C)$.

The transitional equation assumes a new meaning as long as the administration of the price form and capital form on humans is significantly eradicated. I also have to assume that the drive for technological innovation in all spheres of society is incessant and nature-friendly. D represents the rate of society’s demand of the prices of real commodities that should be produced and exchanged in the succeeding cycle. S is the additional actual demand realized in the course of exchange. S/C is rate of the productivity of the tools used in production. The factors of productivity are the mass and quality of real commodities. C indicates the technological level and retooling efforts of the production unit. V represents the commensurate needs to live a fruitful life, including the requirements to develop the ability or skills in commanding the tools of production. V/C is therefore the rate of one’s mastery over the tools of production, the rate of ability to create wealth from nature. As to the so-called “commanding heights of the economy,” this sphere simplifies to economic administration: $M = P$, where M is the total of all forms of money, and P is the sum of the prices of real commodities. Moreover, M is the value of real commodities that should be produced and exchanged. M can adjust to regulate production and exchange and prevent an economic overheat.

Real life, of course, is harsh. In societies that assume the form of “socialism-in-one-country,” it appears that $P_r = (S/V)/(1 + C/V)$ operates, but in a different fashion. The dictum “to each according to his work” says it all. The law of value operates in these societies. The capital form smothered the price form, thus neutralizing market mechanisms. In the creation and exchange of wealth, political society shackled and absorbed class society; political society hegemonized all of natural society.

Part III: Consciousness

The relationship between *being* and *consciousness* is fundamentally a question of logical existence. Some abstraction is required in this particular discourse.

Just like other primates, the *Homo sapiens* generate consciousness. This “life-process of the human brain,” this “process of thinking,” “forms of thought” constitutes the species’ built-in mechanism for its biological survival and propagation as species. Being determines consciousness because we are animals.

But as soon as this species’ consciousness contemplates on its very being, as soon as this species’ consciousness becomes self-conscious and examines its own consciousness, and as soon as this consciousness becomes more and more entangled in the complex web of social relations — this very consciousness undergoes a higher negation. Consciousness starts to give rise to its logical hyper-existence or to intellectual existence—to culture. Precisely so because we are *Homo sapiens*.

Such treatment of culture is not far from common notions. For example, according to A.S. Hornby (*Oxford Advanced Learner’s Dictionary of Current English*, 1974), culture is “evidence of intellectual development [of arts, sciences, etc.] in human society,” or “advanced development of human powers.” In relation to early Marxist literature, what is culture if not “human sensuous activity,” or “revolutionary, practical critical activity” — “social life,” social practice? Culture includes both the “comprehension of social practice” (*itself*) as well as the “changing of circumstances and of human activity” (*being* and *consciousness*).

Culture is social power. It is the final product of being and consciousness. The logical existence of the species is not dual, but triple. Culture appears as the highest inversion of *being*. Culture therefore interprets and changes (1) itself, (2) consciousness, and most important of all, (3) being. While other primates can exhibit raw self-consciousness, only the *Homo sapiens* have the capability to generate culture.

However, “hitherto existing” culture is eccentric, debased and divided because of the self-alienation of the species. Again, the most concrete manifestation of this self-alienation is that majority of the

species is used as tools by a minority of the species, and that the minority who are divorced from direct tool-wielding utilizes the majority as tools. Culture degrades into supra-human culture and subhuman culture. Culture prevaricates to elite political power, it degenerates to proletarian labor power. Culture-as-social power screws up and assumes a deeper paradox. The more basic relationship of the sexes complex enters deeper complications. The boundless array of ideologies and all forms of lesser-cultures, previously direct products of *being* and *consciousness*, now appears as products of culture. Logical existence inverts.

Culture finally expands into a realm of ideology — of philosophy, religion, etc. Owing to the rise of the state, culture mutates to ideological power. The debased social power of the species shifts to the state and grows to ideological power. As such the state becomes the principal cultural institution wielding ultimate social power. Political society is the highest negation of the species' inherent social powers. Political society becomes the species' arena to assert social power.

Human emancipation involves negating the self-alienation of its species, and thereby release human powers unimpeded. In logical existence, this requires the recognition, organization and further development of its species-power as social power — into real culture that is capable of ridding itself of autistic eccentricity and virulent malevolence. Culture changes itself, and changes both consciousness and being, where it originated. In the realm of logical existence, social revolution— though in the form of political emancipation — is cultural in essence.

Previously, dual logical existence was enough to ruminate on the inner causality of logical existence.

Thanks to Feurbach and Marx, materialism won the debate against idealism. Materialism was: consciousness determined by the material world. Idealism was: material existence determined by “the Idea.” Materialism was to idealism, as civil society was to the state, as determinism was to voluntarism, as existencism was to constructionism, and as necessity was to freedom. (Exceptions, however, have to be made of Marx's elliptical notes in his *Theses on Feurbach* as well as Gramsci's cryptic *Prison Notebooks*.)

With triple logical existence, materialism is: *culture* determined by the interaction of *being* with *consciousness*. Conversely, idealism is: *being* determined by the interaction of *culture* with *consciousness*.

The force of material necessity launches materialism. The force of cultural possibility impels idealism. More than merely demonstrating the causality of logical existence, both materialism and idealism are the basic facets of culture-as-social practice. They simulate the actual motion of pistons that drive the cultural engine of prevailing human history.

In materialism, *being*—humanity-as-*Homo sapiens* — dictates the superstructures, or virtual reality, of human society. In idealism, the virtual becomes real. As such, idealism is the paradox of social practice. Today's culture dictates that everything is culture, and culture dictates the *consciousness* of *being*. Today's capital dictates that everything is capital; and capital dictates that the species are either commodities or commodity-owners. Today's state dictates that everything is political; the state dictates that the species are mortals or gods, are citizens or rulers. In general, idealism changes the very nature of the species.

In human society as a whole, *being* approximates natural society, *consciousness* approximates class society, and *culture* approximates political society.

Advances in science and technology as well as bourgeois economic interests have vastly eroded the ideological will of the Roman-Catholic Church. The Pan-Catholic State had already withered away. So, too have the British, French and Japanese monarch-states. Such phlegmatic changes could not have been possible, of course, without the shove of bourgeois political democracy. Such "bottom-to-top" process, i.e., from natural society to political society, exemplifies materialism in real alienated life.

The military requirements of the US bourgeois nation-state by the Second World War ushered in the atomic age, expanded the Internet, accelerated biotechnology, etc. The irony of history is that while these projects were aimed to strengthen US political society by destroying sections of humanity, these same projects are somehow benefiting humanity today. Now, biotechnology, electronics and informatics are vastly changing lifestyles, especially in the way we survive and procreate

as species. There was, however, no original intention to advance natural society in a conscious and deliberate way. The whole process was a scandalous convolution. This whole “top-to-bottom” process exemplifies idealism in real alienated life.

The eccentricity and limits of the engine of human society should be emphasized further. What is necessary merely remains necessary — i.e., “unnecessary”. What is possible remains virtual — i.e., “impossible” or simply absurd.

Let us consider the idiosyncrasy of materialism. Capitalism in Iran did not prevent the ideological rule of high priests. The ideological power of the Iranian proletariat was not enough to counter the ideological sway mustered by medievalism over Iranian natural society.

Now let’s consider that of idealism. In the old Mayan empire, no amount of human sacrifices can quench the thirst of their Gods in the hope of preventing drought. In the Soviet Union, Russian Marxism and decades of propaganda did not prevent the downfall of the Soviet regime either. In Germany, Hitler’s fascist dream for a genetically superior species never materialized. Whichever way one looks at it, people of the so-called Aryan race are simply *Homo sapiens*.

We need to emphasize, too, the recent wave of barbaric ethnic and racial strife: Rwanda, Bosnia, Malaysia, Kosovo, Borneo, etc. More than instances of a debased species-culture at work, these alarming conflicts are a degeneration of an already debased culture to sheer primitive consciousness. They signify the absurdities of idealism. They underscore the unresolved dilemma of the self-alienation of the species.

In materialism, revolutionary acts can appear as unexplained impulses of the material conditions. When idealism takes over, it is as if revolutionary acts are the product of culture itself. The paradox of alienated culture is wanting in resolution. Communism knows of a conceivable solution in the realm of logical existence. Materialism should pass to naturalism to complete the humanism of the species. Idealism should pass to humanism to complete the naturalism of the species. Communism is not a destination, but a journey.

The three realms of human society are fractals of human society. Logical existence — being, consciousness, and culture — applies within natural society, within class society, and within political society. Materialism and idealism also applies at each sphere of human society.

Culture is embodied in social institutions such as beliefs, customs and traditions, actual organizations, relationships. From the vantage point of culture itself, culture is everything. We can freely categorize some, keeping in mind that each institution can find altered expressions in other realms of human society is particular situations.

In political society, we have governments (parliaments; legislature, executive and judiciary), dominant political parties (“leftist”, “centrist” and “rightist”), the police, the military service, penology, welfare service, central banks and national treasuries. The Constitution should be cited, of course, since it codifies the ideological will of political society. Many social foundations and educational institutions fall in this sphere. Included, too, are international global associations (World Bank, International Monetary fund, World Trade Organization, ASEAN, NATO, Warsaw Pact), etc. Civil war and war between states fall in this chunk. The capitalist nation-state is an embodiment of political society. The nation-state still clings to the throne as the prime cultural institution in contemporary political society.

In class society, there are the struggling political parties (“leftist”, “centrist” and “rightist”), guilds, labor unions and the labor strike, peasant associations, cooperatives, the so-called peoples’ organizations and non-government organizations, stockholders, employers’ confederations, commercial banks, capitalist trade organizations, etc. Included, too, are child labor, feminization of labor, inhuman trade of children, women trafficking, etc. In terms of wealth exchange, the slave, feudal and capitalist property relations are embodiments in this sphere.

In natural society, there are institutions with respect to consanguinity: family, clan, tribe, and even the nation. As to communities, we have the *purok*, *barangay*, town, city, countryside, coastal communities, etc. The various educational institutions reside in natural society. There are also other institutions: hospitals, religious practices and associations, sports and entertainment, festivals or special occasions (Christmas, birthdays, and the like), etc. We can also include sexual orientation, ecological

consciousness, etc. We must include racism, monogamy, polygamy, women bondage, crimes, etc. In wealth extraction, we have food gathering, hunting, agriculture, and modern industry. The ancient, Asiatic, slave, feudal, and capitalist techniques of producing wealth are embodiments in this sphere. Overall, seemingly infinite categories of anthropology and natural science fall in this sphere.

Largely intellectually inspired revolutions focused on the nation-state as the object of social revolution. The *Manifesto* also said something about the necessity for proletariat to initially “constitute itself *the* nation.”

Actual revolutions have a high probability of success when the state is at its weakest. The nation-state is most vulnerable when (1) political society ruptures from the rest of society, and when (2) the state tears itself away from the rest of political society. This is the malady behind what Lenin called “symptoms” of a “revolutionary situation” or “national crisis.” Indeed, many nation-based revolutions were victorious. However, most revolutions lost steam, lost their “staying power,” and crumbled.

Revolution should ensue even *before* the actual revolution. The success, consolidation, and social legitimacy of a revolution depend mainly on pre-revolutionary social practice. It is not enough to focus on the state alone before the actual revolution; the whole of political society should be covered. Focus on political society will not suffice either. The proletariat’s social practice should also include both class society and natural society. The proletariat should not only act as a class — but as species-life—if it were to articulate humanity.

Elementary intellectualization requires recognition of social power. However, total intellectualization further requires the organization and further development of social power. Multifarious institutions in all spheres of human society exist. The proletariat can spring up and develop more. The trade unions and the party already proved to be the reliable historic institutions of proletarian struggle. Again, these are not enough. The intellectuals among the mass of the proletariat should cover all major institutions of human society.

The broad outlines of globalization were extrapolated 150 years ago in the *Manifesto*. If the 1940s signaled the “triumph of money,” contemporary *globalization* signifies the total triumph of capital over the whole of humanity. In other words, economic globalization is the total hegemony of capital in human society.

There is an added dimension to this globalization thing. A world financial crisis clashed head-on with the creeping effects of the technological-cybernetic revolution vis-a-vis the superstructures of human society. Neo-liberal economics can lead to depression economics.

Perhaps globalization is already portentous for all of us. A global economic depression is even scarier. What appears most worrisome, however, is that all three spheres of contemporary human society are simultaneously experiencing convulsions. In the same vein, all three spheres of human society should therefore be arenas of social revolution.

