

SHIP OF STATE TEASER 190810

# SHIP OF STATE

## Arguments in Materialist Philosophy

SOME PRODUCE IT - ALL CONSUME IT

Everyone wills their own destiny and out of that comes that which no one wills.

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Philosophy Arguments is assigned

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Note - large type to assist thumbnail locations in PDF

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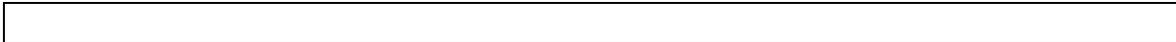
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**Bourgeois Methodology of Privatization of Public Property**

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# Argument [2];

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## TWO ASPECTS ON THE BASIC QUESTIONS IN PHILOSOPHY

The first aspect is the question of the essence, the nature of the world. Let us consider the elements that make up the first aspect.

'Materialism' begins from the assumption that the spiritual is the product of the material world, the world of concrete things. a2-001 --Your arguments; your thoughts --

The second Aspect

'Idealism' proceeds from the assumption that the material is a product of the spiritual. a2-002

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With the forgoing in mind we can now discuss the various Schools in Philosophy

'Monism', Dualism, Eclecticism and Realism. a2-003

Both idealism and materialism are of a monistic character, that is to say, they proceed from one definite principle. In one case the material is taken as primary and definitive: in the other, it is the spiritual that is primary. But there are some philosophical theories that proceed from both principles; these theories assume that the spiritual does

not depend on the material, or the material on the spiritual. Such philosophical theories are called dualistic. Dualism in the final analysis usually leans toward idealism. a2-004

Some philosophers try to combine the propositions of idealism with those of materialism and visa versa. This philosophical position is known as eclectic. Still others deny any adherence to either materialism or idealism and call themselves 'realists'. a2-005

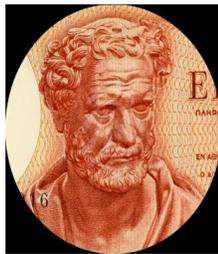
They recognize the existence of a reality independent of the cognizing subject, but do not regard it as material. Analysis of such 'realism' shows that this theory is either eclectic or idealist in character, that is to say, it attributes any reality independent of cognition to God, the absolute spirit, supernatural being, and so on. a2-006

Both materialism and idealism have traveled a long road of development and have many varieties.

## **Philosophers of Materialism**

The first historical form of materialism was the materialist philosophy of slave-owning society. This was a spontaneous, naive materialism, which expressed in ancient Indian philosophy the philosophical school of Charvaka Skepticism, and in its most developed form in ancient Greece (mainly the atomistic doctrines of Democritus Atomism (b c. 460 BC d c. 370 BC) and Epicurus (341-270BC). It is noted

The line of Democritus stands in bold contrast to Plato Idealism. a2-007



Democritus - Materialist c460 - c370 BC

In the age of its emergence, the Third-estate capitalism gave us a materialistic interpretation, as opposed to the first and second estate's feudal religio-idealistic world outlook. a2-008

The materialist world outlook was most vividly expressed in the works of the English philosophers Francis Bacon Materialist (1561 1626). Thomas Hobbes Materialist (1588 1679); the Dutch philosopher Spinoza Materialist (1632 1677);

the French materialists La Mettrie Materialist (1709 1751),

Holbach Materialist (1723 1789),

Helvetius Materialist (1715 1771), and

Diderot Materialist (1713 1784).

In the 19th century this form of materialism was developed in the works of Ludwig Feuerbach Materialist (1804 1872),

The Russian revolutionary democrats

Aleksandr Herzen Materialist (Ivanovich) (1812 1870),

Vissarion Grigoryevich Belinsky Materialist (1811 1848),

Nikolay Gavrilovich Chernyshevsky Materialist (1828 1889), Nikolay Aleksandrovich Dobrolyubov Materialist (1836 1861)

G.M Gak-Materialist; R. Daglish Translator (1924 1987)

The highest form of modern materialism is our **Dialectical 2020 Materialism and Historical 2020 Materialism**. That which we are discussing in this book a2-009

## **Philosophers of Idealism**

In other words Philosophers of Mental Constructs. Among the varieties of idealism mention must be made of Objective Idealists:

Plato Objective Idealist (427 347 BC)

Hegel Objective Idealist (1770 1831) according to which the spirit exists outside and independently of the consciousness, independently of matter, independent of nature, as a kind of 'world reason', 'world will' or 'unconscious world spirit', which supposedly determines all material processes. a2-010

## **Subjective Idealists**

Aristotle Subjective Idealist (364 322 BC)

George Berkeley Subjective Idealist (1685 1753)(immaterialism)

Ernst Mach Subjective Idealist (1838 1916)

Richard (Heinrich Ludwig) Avenarius Subjective Idealist (1843 1896).

Subjective idealists assert that objects that we can see touch and smell do not exist independently of our sensory perceptions and are merely combinations of our sensations. It is not difficult to see that the subjective idealist, if heshe follows this principle consistently, must arrive at an absurd conclusion.

Everything that exists, including other people, adds up to no more than my own sensations. It follows, then, that only I exist. This subjective idealist conception is known as 'solipsism'. Needless to say, the subjective idealists constantly try to avoid solipsistic conclusions, thus disproving their own initial proposition. a2-011

Berkeley for instance maintained that for an object to exist, it must be perceived by a person otherwise it does not exist; (The famous tree falling in the forest does not make a sound unless there is someone there to hear it. This proposition is pure hog-wash as a recording device near the tree will soon prove that the sound did exist even if Berkeley, or anyone else, was not there to hear it at the precise moment of the phantom sound of the phantom trees fall onto the phantom ground.

The recording device sound can be played back at a later time, not only that, but this methodology also proves that sound is vibration on material in nature.) Nevertheless

he tried to prove that beyond the limits of sensations there was God and our sensations were only signposts by means of which God communicated his will to us. The development of the sciences overthrows the idealist assertion that the world is based primarily on the supernatural, on the spiritual. <sup>a2-012</sup>

**All materialists, proceeding from scientific knowledge, regard the spiritual as a product of the material.** This is a correct point of view, but this stance must be enhanced by a 'dialectical' method of its proof in the study of matter. The spiritual is a product of the 'development' of matter, a property of highly organized matter. This means that the spiritual does not exist always and everywhere, but that it arises only at a definite stage of development of matter and is itself subject to historical change. <sup>a2-013</sup>

### **Some other handy things to think about**

In this day and age, and in practice for any good to come out of Philosophical Thinking, one has to understand a lot about the estate system of nomenclature which is elaborated upon in Argument 12 for which see. Using these handy tools Philosophy becomes a guide to action and not merely to layed back cogitation in abstruse thinking of an armchair generalist.

As we go deeper into this subject it is important to understand: Ratiocination: the process of logical reasoning and Iteration: the action or a process of iterating or repeating: as a procedure in which repetition of a sequence of operations brings one to a conclusion

In the Mental world there is ratiocination

In the Physical world there is precession

In the Mathematical world there is iteration

In the Philosophical world there is Dialectics . Logical Back and forth arguments that lead to a logical conclusion. It is the art and practice of arriving at the truth by exchange of contradictory facts in arguments.

As you will see when you understand the Estate system in philosophical analysis as laid out in Argument 12; Some of the 'facts' could be, in real life, twisted by the presstitutes of the 4E to fit a 3E or 6E agenda or even a 7E Nazi agenda but then again these are not real facts. Propaganda half-truth-facts take on a life and a history of their own.

Dialectics was further Developed by F. Hegel (1770 1831). The development of insight possibly even a truth through the stages of thesis, antithesis, and synthesis in accordance with the laws of dialectical materialism: the application of this process in the social sciences especially in political economy.

REM: An Hypothesis is a Wild Ass Guess that can be subjected to tests to prove it right or wrong or middling as the case may be. ( Some even call it a Scientific WAG or SWAG). a2-014

**The Ship of State and the estates** ( for graphic goto **a12-000**)

- 1st estate - Religious;
- 2nd estate - Feudal kings sheiks etc.,
- 3rd estate - Banksters oligarchs;
- 4th estate - The press;
- 5th estate - Productive forces & progeny;
- 6th estate - The military;
- 7th estate - The lumpens and lower dregs of non productive 'souls'. a2-015

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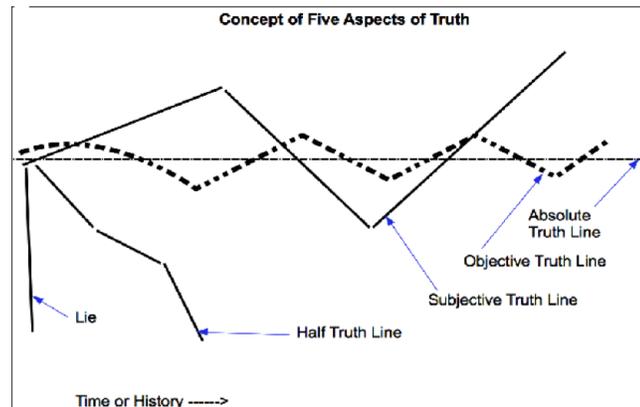
## Argument [7];

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## THE FIVE ASPECTS OF TRUTH



First off - one fact does not make the whole truth.

Here they are:- the five aspects of truth are: The Absolute Truth; The Objective Truth; Subjective Truth; The Half Truth; The Lie. Closely connect to these is the historical aspect of truth i.e. what might be true in one historical period may find itself somewhat or not the whole truth in another period of history; all explained as follows:- a7-

001 --Your arguments; your thoughts --

### Absolute Truth

For practical activity we need knowledge that reflects with the greatest degree of fullness and accuracy the objective world. Such an objective world exists independently of people's consciousness of it. Here we are confronted with the question of the truth of knowledge.

...What is truth?

...How is it possible?

...Where are the criteria by which we can separate true knowledge from the untrue or the false? a7-002

Long standing tradition that goes back to the philosophy of ancient times tells us that truth is what corresponds to reality. But this definition is so broad that it has often been accepted by mutually exclusive philosophical schools both materialists and idealist. Even the agnostics agree with it, while putting their own interpretation on the terms

'correspondence' and 'reality'. The agnostics say they are not against knowledge in general, but against knowledge as the reflection of things and processes as they exist in themselves. So the general conclusion is that all philosophers have believed the attainment of truth to be the aim of knowledge and they all have recognized its existence.

a7-003

For these reasons the 2020 Materialist philosophy, which differs qualitatively and quantitatively from all preceding philosophical theories cannot rest content with an abstract definition of truth; it has to recognize that, while truth is not matter, it depends on matter for its existence - but it has to go even further. 2020 Materialism has developed a more concrete concept of objective truth for our time, which means practical knowledge whose content does not depend on a subject, does not depend either on the individual or on mankind as a whole. a7-004

As we have noted, there can be no knowledge, and consequently no truth, independent of man's practical activity. This is where the objective idealists are wrong in their conception of taking truth beyond the sphere of man and mankind into some transcendental metaphysical world. a7-005

But on the other hand truth is only truth inasmuch as it possesses objectivity, a content that accurately reflects objective reality.

Thus, such statements as (A) "the electron forms part of the structure of the atom of any element." or (B) the "Fifth-estate is a relatively growing power in the world while all other estates in relation to it are dwindling", are objective truths because their content is taken from objective reality.

It might also be observed that although (A) is generally known to a good deal of the people of the globe whilst (B) is not generally known. Still they are the state of things that exist independently of the consciousness of the people who seek to know these things. (Although it must be said that the fifth-estate does not recognize the power they have that lies dormant in the minds of people as yet in this period in world history. This power has not been raised to the consciousness of the 6 billion en block. Only a very few recognize this power at this juncture in world history.) a7-006

Objective truth expresses the dialectics of subject and object. On the one hand, the truth is subjective it is a form of human activity; on the other, it is objective because its content does not depend either on the individual or on mankind as a whole. But it must be

emphasized that in the minds of men such as religious and other idealists a 'subjective truth' exists and the whole subject of truth may be visualized in the depiction:- a7-007

### **Truth Diagram Above .....**

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## **Bureaucrati a11-100**

### **Bureaucracy the ugly faction in the 5th Estate**

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"Every revolution evaporates and leaves behind only the slime of a new bureaucracy." Kafka

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"In its intermediary and regulating function, its concern to maintain social ranks, and its exploitation of the state apparatus for personal goals, the Soviet bureaucracy is similar to every other bureaucracy, especially the fascist. But it is also in a vast way different. For in no other regime has a bureaucracy ever achieved such a degree of independence from the dominating class.

In bourgeois society, the bureaucracy represents the interests of a possessing and educated class, which has at its disposal innumerable means of everyday control over its administration of affairs.

The Soviet bureaucracy has risen above a class, which is hardly emerging from destitution and darkness, and has no tradition of dominion or command. Whereas the fascists, when they find themselves in power, are united with the big bourgeoisie by bonds of common interest, friendship, marriage, etc.,

the Soviet bureaucracy takes on bourgeois customs without having beside it a national bourgeoisie. In this sense we cannot deny that it is something more than a bureaucracy. It is in the full sense of the word the sole privileged and commanding stratum in the Soviet society." Trotsky

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"The Soviet bureaucracy has expropriated the proletariat politically in order by methods of its own to defend the social conquests. But the very fact of its appropriation of political power in a country where the principal means of production are in the hands of the state, creates a new and hitherto unknown

relation between the bureaucracy and the riches of the nation. The means of production belong to the state. But the state, so to speak, "belongs" to the bureaucracy. If these as yet wholly new relations should solidify, become the norm and be legalized, whether with or without resistance from the workers, they would, in the long run, lead to a complete liquidation of the social conquests of the proletarian revolution." Trotsky

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"We cannot count upon the bureaucracy's peacefully and voluntarily renouncing itself in behalf of socialist equality." Trotsky

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"One may argue that the big bureaucrat cares little what are the prevailing forms of property, provided only they guarantee him the necessary income." Trotsky

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Toward the peasants and small proprietors in general, the fascist bureaucracy takes the attitude of a threatening lord and master. ....

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