

Morality and Material Humanity.



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What is good? It is what is true.

What is evil. It is what is false.

What is true? It is what is material.

What is false? It is what is ideal.

Revelation is the highest of material disclosure, piercing through language all the way to social consciousness and narrative. It is thus the highest and most perfect Truth.

The material is meant by what is outside the human mind, outside his temporal limitations and all contingencies. How do we identify the material reality? We can only know a certain material reality through an excessive instability and difference in reality, such as a political animosity or economic conflict. When an old configuration can not sustain itself at the material reality, that's when it becomes evil. When a new configuration can sustain itself better with the new material reality, that's what Good is.

Power is only secondary to such material differences. Power can be used by either the stable or the unstable configurations of material Being. Defining our morality around power is thus a fallacy that does not address the real and divisive split in the Real. Nietzschean analysis is completely oblivious to the fact of objective material change; the Christians WON, the Bourgeoisie WON. This speaks to the fact that their respective proposed realities were truly GOOD, at least for the time being. Then, BOTH defending and being against “slave morality” is a moralizing outlook on reality. “Slave morality” must be historicized, if it is, then it is “good”, if it not, then it is “bad”. The same for an “Ubermensch” morality. If we regard difference as the eternal component of reality - merely changing spheres and amplitudes - the Master/Slave division must be regarded as immanent to its historical context. Thus, to be “good”, would be to side with the more harmonious configuration of the Master/Slave division.

From the perspective of the Roman Empire, Jesus and his Apostles were “slaves”. However, they proposed a configuration that was truly more harmonious (this is proven by the fact of “slave revolts” themselves and by the fact that Christianity won) by going against the anti-human policy of debt accumulation. Thus, they were “good”. The same stayed true when the Christians became the Masters. They were “good” as long as they kept harmony (one could say the later Christians became “evil” as long as they could not communicate material difference anymore, leading to the Reformation). This is the true meaning of justice. Not some universal moral precepts, like the Western human rights, but *harmony*. The harmony between humanity and their material reality.

Power arises through the organization of society that is more harmonious and universally united. Thus, revolutionary Power arises from those elements which are outside the previous “unstable” configuration and which are increasing with the passing of time & the intensification of difference (here there is the question of how Time increases difference, but that is another subject altogether. One can understand this with Hegelian “reflection”). That’s what a partisan is. This gives us a true basis for taking political and geopolitical positions. One must simply ask: “Which side of the friend/enemy distinction communicates harmony better than the other?”. The answer to this question gives us what is “good”.

In the Russia-Ukraine conflict, the contrast is clear between the NATO imperial forces and the Eastern resistance. The consequences of the Western and NATO-lead world order have been clear in the past decades - it is completely unstable in the sense that it has only created more antagonisms the more it has expanded. This is because its system is lead by a developed oligarchic corporatism.

This drive is inherently unharmonious, thus “evil”. Its interests in the region of Ukraine are to destabilize it and use it against its enemies. However, in this specific case, Russia is communicating the conservation of the harmony of the Ukrainian people, specifically in the Donbass and the rest of Eastern Ukraine.

In the Israeli-Palestine conflict, we see the same dynamic. In light of recent events, we see how the Zionists state is a completely unstable entity; its own citizens flee from the country, they have an internal political problem and they have a problem of Palestinian resistance. This is because of the American imperialism that superimposed the Zionist state upon an economic and political region which has nothing to do with it; this old configuration of “universalism” based upon the rule of the corporate entity instead of the people.

This outlook based on harmony is both revolutionary and conservative. Revolutionary in the sense that it goes against unharmonious social relations and conservative in the sense that it wants to put humanity first **once again**.

Extending and specifying this analysis of harmony, in modern society, the primary material basis of antagonism is between the ruling class and the common working Man. Thus, we return to the classical categories of political economy. Under the premises of the current ruling class, society is entering violent antagonisms at the cultural, economic and geopolitical level. The only ones that can propose and constitute a more harmonious, thus “good”, social organization is the working class. They are the other side of the ruling class from where power can be leveraged and used to introduced a new universalism.