

		Marxism				
#	Principle	sustainability / critical perspectives	human societies	human symbols	human artefacts	nature
		purpose within the semantic lens				
1	Relations of production correspond to a definite stage of development of their material forces of production		staged social development			
2	Relations of production give rise to a legal and political superstructure that corresponds to definite forms of social consciousness. The mode of production in material life determines the general character of the social, political, and intellectual processes of life.		causal understanding of social and political processes			
3	It is not the consciousness of men which determines their existence; it is on the contrary their social existence which determines their consciousness.		social learning			
4	Humans are individual animals with aptitudes and instincts as well as conscious and sensitive social beings, capable of suffering, dependent on others and for satisfaction of their needs and for confirmation of their powers		individual dependence on social power structures			
5	Societies produce and control the means to satisfy human needs		control of means of production	meeting emotional needs	meeting material needs	meeting physical needs
6	Human creative activity and labour leads to free consciousness as far as nature can be mastered and controlled; for man, man is the supreme being		humans in opposition to nature		mastery of nature	
7	Labour denies the fullness of concrete humanity, capital alienates humans from the value they create (MM17)		prevention of alienating man from man	negation of the power of capital		
8	[Large scale] private property becomes the product of alienated labour...the means by which labour alienates itself (and) the realization of this alienation		freedom from social oppression	negation of large-scale private ownership		
9	Alienated labour is the consequence of market production, the division of labour, and the division of society into antagonistic classes		negation of the legitimacy of labour markets, freedom from social oppression	negation of the legitimacy of markets		
10	Products of labour are fetishes, that is, alien and oppressive realities to which both the individual who possesses them privately and the individual who is deprived of them submit themselves		freedom from social oppression			
11	The act of making representations, of thinking, the spiritual intercourse of men, seem to be the direct emanation of their material relations; men developing their material production modify together with their real existence their ways of thinking and the products of their ways of thinking		collaborative material production	representation of material relations		
12	The state is the instrument through which the propertied class dominated other classes (MM17)		mistrust of state power			
13	Religion is a product of human consciousness, a reflection of the situation of a person who either has not conquered himself or has already lost himself again, it is an opium for the people		negation of non-material sources of power			
14	All economic value comes from human labour, surplus value is produced by the employment of labour power		freedom from social oppression			
15	Capitalist production develops the technique and the combination of the process of social production only by exhausting at the same time the two sources from which all wealth springs: the earth and the worker; these fundamental contradictions can only be resolved by a change from capitalism to a new system					
15.1	Abolition of property in land.			negation of large-scale private ownership		
15.2	A heavy progressive or graduated income tax					
15.3	Abolition of all right of inheritance					
15.4	Confiscation of the property of all emigrants and rebels					
15.5	Centralisation of credit in the hands of the state, by means of a national bank with state capital and an exclusive monopoly					
15.6	Centralisation of the means of communication and transport in the hands of the state		class struggle, revolution			
15.7	Extension of factories and instruments of production owned by the state; the bringing into cultivation of wastelands, and the improvement of the soil generally in accordance with a common plan					
15.8	Equality of all to labour; establishment of industrial armies, especially for agriculture			new state powers		
15.9	Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equable distribution of the population over the country					
15.10	Free education for all children in public schools; Abolition of children's factory labour in its present form; combination of education with industrial production, etc., etc.					
16	Everything is in continual process of becoming and ceasing to be, in which nothing is permanent but everything changes and is eventually superseded; all things contain contradictory sides or aspects, whose tension or conflict is the driving force of change and eventually transforms or dissolves them (MM22)	theory of knowledge	complex adaptive behaviour			