tion in its next phase breed new forms of servitude, as for instance forced labor for the state in a partially or even totally planned economy with a high level of productivity?

We have various reasons to question the hopeful assumption that a higher degree of productivity must necessarily result in an equilibrium between demand and satisfaction. According to Marx himself the demand increases with the productive capacity[72]; it is precisely the production of goods which itself creates new human demands[73]. As long as certain demands in a dynamic economy remain unsatisfied, the struggle for satisfaction according to privilege is likely to persist. The most primitive and urgent demands may well become eliminated from the struggle. If enough food is available for everyone, human beings and groups will no longer fight for their bare existence and more civilized forms of the struggle will possibly develop. Comparison with the low standard of living of the past may also dull the intensity of the struggle. On the other hand, the difference in the satisfaction of one's needs to that of others higher in the social hierarchy, and the contrast between present demands and the hopeful expectations of the future may stimulate the struggle.

Marx assumed the complete realization of both freedom and equality in the classless society. The realization of freedom would, however, be detrimental to complete equality. Total equality on the other hand, could only be realized with relatively little liberty and much coercion. The more the members of the community differ from one another, the less their material desires coincide or mutually agree. Nor can we be certain that their agreement will go so far as to enable the functioning of peaceful administrative procedure. The prevalence in a society of highly developed, heterogeneous personalities, who display strong individualism and are more "Faustian" than saintly, scarcely allows for absolute freedom and absolute equality. Both are only realizable if the members of the society are so altruistic and socially minded as to come very close to the old Christian ideals of fellowship and brotherhood, charity and saintliness. Yet, as we shall see, the economic dynamism as prevalent in Marx's classless society renders the predominance of this type improbable, especially in view of the necessities of production. A dynamic industry and technology tend to assume as well as to produce the "Faustian", activistic type of man. Will an aggressive man of action, who had developed those qualities of "push" and disregard for others in the struggle against the forces of nature not also deal with his fellow men in a similar vein?

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72) Marx, Capital, Vol.III, p.954 e.g.; cf. also "Wage-Labor and Capital", Selected Works, Vol.I, p.268.

73) Marx, Zur Kritik... Einleitung, p.222 ff.