



Postcapitalist Futures

The Last Revolution

John Landon



This classic painting by Delacroix points to the era of the bourgeois revolution moving into a socialist future in the 1848 period, the era of Marx and Engels and the first challenges to the suddenly crystallizing capitalist order. It tokens our idea of The Red-fortyeight Group as a superset of liberal, socialist and communist groups, factions, parties and their futures in our own time as the prophecy of the Last Revolution takes shape at a moment of global system collapse.

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THE LAST REVOLUTION

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Chap 0: Challenge to a Rogue state

The world system is in crisis and moving toward collapse. The reign of capitalist political economy, unrestrained and beyond the control of bourgeois governments, bids fair to undermine the ecology of an entire planet and put modern civilization in jeopardy. The system as is will not resolve its crisis.

So far from endorsing action to forestall calamity we find the corporate Leviathan intent on massive denial and conspiracy to undermine emergency action. Even as we speak forces of bourgeois pseudo-democracy dominated by capitalist orgs conspire to deliberately destroy the Amazon in scofflaw indifference to the most elementary warnings of coming disaster. The message is clear, nothing, not even planetary burnout, can deter the obsession for short term profits. The profiteer senses he will be dead before the endgame, planetary fire. A grotesque state of affairs. A capitalist apocalypse, and endgame.

The capitalist era in the wake of feudalism is now bankrupt and threatens industrial degrowth as a new normal, if not devolution to neo-feudalism, and state collapse. But the dates for the final phase keep getting amended toward our present, from the year 2100, to 2050, now, 2031, less than a decade to exceed 1.5 C of global warming since the Industrial Revolution. In fact, the endgame is Now. Our DNMC can then easily change gears to a

Wikimedia Commons, Public Domain: WCPD: Paris-Feb-1848.jpg, painting of a barricade in Paris, 1848

A Neo-Communist Manifesto

Democratic Market Neo-Communism

The current regime of capitalist globalization is unsustainable and is moving swiftly toward ecological and economic collapse. As time runs out, and without intervention by groups able to apply reconstruction the prospects of global civilization are climate catastrophe and the end of the industrial order. But the socialist, usually Marxist ideologies are equally flawed. We need a new kind of leftist challenge to the system as is: we can point to our 'manifesto' in motion as it develops here: we will review the failures of previous lefts, but take up the idea of the Last Revolution emerging from the first socialist challengers of 1848. We will critique the Marxist legacy as a failure of theory and practice and propose and bypass the failed theories of historical materialism and dialectical materialism. The left cannot properly analyze economics: we propose a new form of socialist markets in a new model of ecosocialist economy as 'Democratic Market Neo-communism' which instead of destroying the capitalist state takes a liberal system and remorphs into a new socialist vehicle able to change gears between growth, degrowth, and neo-feudal collapse. This system must balance control, ecological and economic, with a semi-anarchist 'socialist laissez-faire' that regulates expropriation in the large and a robust set of alternate social forms below a given threshold level. The core system is based on a Commons and repudiates state capitalism, or bureaucratic Stalinism. This prospectus will consider the US a key point of leverage in a new International and a 'revolutionary reformism' as a radical reconstruction as constitutional socialist democracies. The classic manifesto of Marx was eloquent but impractical and without a blueprint. We offer here a model for multiple blueprints with an urgent call to social transformation in the time left.

rescue and self-defense vehicle given the probability state/capitalist forces secretly wish for population control, in danger of a genocide of billions, as they retreat to their bunkers.

The American Congress has been repeatedly defeated in efforts to take decisive action, beyond token Green publicity. In the mockery of the paralysis of its hopes the sabotage of a single senator beholden to coal interests has decreed against humanity. For the US to be a laughing stock now is not so funny. The verdict is clear: the American political system can take no more than token action on the coming disaster. The system is systemic bribery by Wall St. to puppeteer purported democratic pols. In fact, these powers have known for over fifty years of the disaster looming, but have done nothing. We cannot expect serious political action at this crucial moment. The politicians have spoken. Terribly sorry but the capitalist masters have had the last word.

The situation invokes desperation and the logic of revolutionary intervention. We have set a starting point in the text of 'virtual revolution' as a gesture of potential action. But the point of no return approaches and last chances summon the idea of the 'Last Revolution' prophesied in the failed revolutions of 1848. Their prophecy of the capitalist problematic has proven itself to be a grim verdict on the future of the world system. Nothing in our statements preempts the option of reformist action, however unrealistic. It lurks in the dialectic of 'revolution' as its twin. But its potential dwindles.

In the name of freedom Americans have lost their freedom to a complex fake, a rogue state run by capitalists, a 'deep state' mafia, Madison Avenue hyponotists, geonocidal imperilists, Christian fundamentalists, patriot retards, and a cadre of mediocre third rate politicians who cater to the legal bribery inherent in a corrupt political payoff system, and lest we forget, the CIA (other a peck of other such) and its hidden coup d'etat regims, home and abroad. A degenerate Machiavellian system at the altar of the arch hypocrisy of national interest.

The American system demands what its founders predicted, 'a republic if you can keep it', and a new revolution if you cannot. We can propose a revolutionary restart, with a new platform of 'democratic socialism', in the key of ecosocialist postcapitalism, an American 'born again' politics of capitalist expropriation, with a new international to set in motion a planetary rescue system, and an intelligent resolution of the economic confusions of obsolete Marxist solutions.

The complexity of the current system is forbidding, but a new and upgraded socialism can deal with multiple situations of many types, and not

Neo-communism As Ecological Postcapitalism Ecosocialist Manifestos

“The world is suffering from a fever due to climate change, and the disease is the capitalist development model.”

— Evo Morales, president of Bolivia,
September 2007

Looking backward we see the omens of ill-fated capitalism in the context of the many wonders of the modern transition. In a mere two centuries we see the reason, and the prophetic emergence of revolutionary challenges, our generalized Red Forty-eight Group must now confront the crisis of planetary catastrophe. The focus of socialist transformation must refound its axioms to those of ecosocialist postcapitalism. In fact, the logic of capitalist critique dovetails perfectly with an ecosocialist shaking fist before the spectacle of environmental degradation driven in mesmerized profit obsessions to a madman's ruin. There after many warnings, manifestos, and conferences, we see the deliberate scofflaw destruction of the Amazon to its tipping points of no return. Its contempt mocks the chance of revolution, and its loss of nerve. The conclusion is obvious: the runaway train of capitalist frenzy cannot be reasoned with: it must be overcome in a transition to a new economics, based in nature, with socialist formations at the level of nations coinciding with an ecosocialist International. The socialist transition must be the creation of a Commons, both local and international, and establish a revolutionary response to the rogue dynamic of capitalist mayhem.

COP27: Fiddling while the world burns: <https://climateandcapitalism.com/2022/11/05/cop27-fiddling-while-the-world-burns/>

Three Manifestos: Climate Struggles and Ecosocialism: <https://climateandcapitalism.com/2017/04/27/three-manifestos-climate-struggles-and-ecosocialism/>

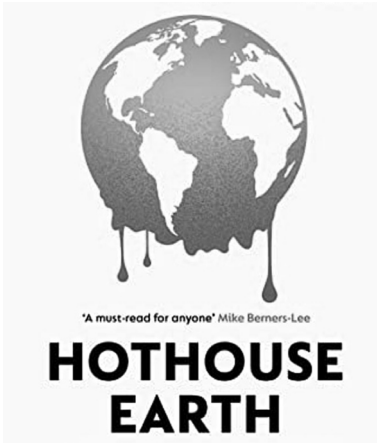
AN ECOSOCIALIST MANIFESTO: <http://environment-ecology.com/political-ecology/436-an-ecosocialist-manifesto.html>

The Belem Ecosocialist Declaration: <https://climateandcapitalism.com/2008/12/16/belem-ecosocialist-declaration-a-call-for-signatures/>

try to create a new Leviathan of total control. We can issue a new coinage of socialism in new models that point the way to a postcapitalist future. Real models of socialism have never existed, yet the solutions are relatively simple, given revolutionary impetus, solutions equally open to reformism.

Steeped in political corruption, oligarchic imperialism, a military-industrial complex that must invent genocidal wars for profit, and a deep state entangled in the spy novel: covert criminality, drug mafias, and fascist anti-democratic action across the globe from Latin America to the Middle East, the current system thrives on crimes against humanity.

The American system has a hidden text in the suspicions of covert involvement in the assassinations of Kennedy and the false flag operation of



Hothouse Earth, McGuire

The core crisis is the onset in our present of climate catastrophe, now unavoidable. Our models can shift gears between postcapitalism as growth, degrowth, and economic collapse, finally, neo-feudalism.

9/11 to justify a deadly war on terror that has destroyed the political fabric of the Middle East. And yet the public remains oblivious chanting the mantras of democracy to the criminal nexus in the deep state. The left is oblivious to such 'objective data', which breeds suspicion of covert infiltration. The general culture is steeped in an ideology of Darwinian pseudo-science as Social Darwinist economic logic long exposed yet enforced against reason as a version of the Big Lie in an ideological second to capitalist economics. The integrity of science is at risk.

Here the controversial issue of Israel/Zionism lurks, covertly disguised in the public make-believe of American politics. We might not endorse entirely but cannot neglect the rapidly expanding literature on false flag operations, the War on Terror, the place of Zionists/Mossad in the JFK and 9/11 histories, along with the evidence painted as anti-Semitic of a Zionist

Virtual Revolution?

The idea of revolution is controversial, rarely understood, especially by conservatives, and we have recently seen a (counter) revolutionary coup, or farce, attempting to take over the government, starting with the Capitol. We start with an exercise in free speech as a gedanken experiment with a guiding idea for something we call the Red Fortyeight Group. But the future cannot wait. Ironically, de-virtualizing virtual revolution can itself be an exercise of the same type! We must not let the future slip away. We must study our situation to see if action against the overwhelming power of the modern state is even possible. We cannot easily by acts of will stage revolutions: they emerge more often in serendipitous dialectic: passive street demonstrations in Russia igniting the starting point, etc...But now we must also consider the chances of full deliberation, and that requires careful modelling. Leninist spontaneity is not enough, the Stalinist wolves are at ready. We have an ace to play, we should wonder at the odds of last chance social intervention at rogue state government, and scofflaw politicians. We are about to push past 1.5C. 3/4C is very likely. Then if ready with a revolutionary rescue we can act...To see the full desperation of our situation consider (below) the way that governments armed with massive resources to act have failed to do anything in thirty years. The hold of capitalist domination and that in the name of democracy has been nothing less than totalitarian.

1.5C is a hoax, it means at least 2C, but disastrously 3 to 4C:What Will the World Look Like, 2°C Warmer? <https://www.youtube.com/watch?v=q67IWTQ55vM> //What will the world look like at 3C? <https://www.youtube.com/watch?v=uynhvHZUOOo>

Life Beyond 1.5C

by Robert Hunziker

<https://www.counterpunch.org/2022/12/02/life-beyond-1-5c/>

Headlines describing the 2022 United Nations Climate Change Conference or Conference of the Parties (COP) of UNFCCC more commonly referred to as COP27 at Sharm el-Sheikh, Egypt sent troubling messages: “The Greenwashing Scam Behind COP27’s Flop” (In These Times) “COP27 Climate Summit Missed Chance for Ambition on Fossil Fuels” (Reuters) “COP27 Is Full of Politicians and Policymakers” (The Guardian). None of the headlines spotlight climate scientists because they have been pushed into the background. At issue, nation-state commitments to reduce CO2 emissions routinely fail. It’s been over 30 years. As a result of inaction, the impact of global warming at only 1.2°C above pre-industrial is already disrupting ecosystems.

controlling factor in American politics. *Solving 9/11, The Deception that Changed the World*, Bollyn; *Final Judgment: The Missing Link in the JFK Assassination Conspiracy*, Piper.

A strange new 'democratic' Frankenstein has come into existence under the spell of the new sorcerers of mind control.

Coming of the Psychopaths The US system has been flooded with psychopaths and that has made a supercharged Machiavellian ethical nihilism and imperialistic geonide a new norm (despite its many earlier intimations) in the period of the onset of the CIA, a period symbolized by the reign of Alan Dulles, a classic psychopath: the harm done by such figures seems beyond repair, *Allen Dulles, The CIA and the Rise of America's Secret Government*, D. Talbot. The whole psychology has been foisted on the Hollywood dummy public via spy pornography in the style of the high-profit James Bond brand. The entire population has been knocked senseless by amoral Machiavellianism. Consider the sobering alt-myth of the Bourne films: e.g. *The Bourne Identity* There is no canon of public ethics specifiable without lying as to the conduct of national, international or economic affairs. This is more than the artifice of Adam Smith and/or the culprit 'capitalism'.

We can propose a series of new foundations, a new democratic type and political system with an ecological text and constitution, a brand of social ownership based on a Commons in the expropriation of Capital, and a novel attempt at postcapitalist economy that can deal with both planned and socialist market economies, moving past the chronic failures of economy that have wrecked all previous attempts based on state capitalism and an elite of "the new class". We must invent new terminology and disassociate from previous failures in Bolshevik archaeo-communism. Social markets can license resources from a Commons. We can solve the paralysis of early socialist economies.

We can cite a new specter, that of neo-communism, and never again cite the record of the older legacies on the left, nor the abuse of terms taken in isolation. We need failsafed terminology where democracy implies socialism and socialism implies democracy. We will christen this new model, 'democratic market neo-communism' and speak no longer of the vacuous term 'communism' and its Stalinist imposters. The classic Manifesto of Marx and Engels in the era of the 1848 revolutions summarized the judgment of the early socialists and resonates with an eerie relevance for the age of neoliberalism and dangerous climate change.

But the legacy there became an ideology of 'Marxism' which was soon a cult of dogmatic thinking and economic failure in practice. We

Notes: Ecosocialism and the DMNC model

We must create a model of a robust economic system that can carry ecosocialism: we call that the DMNC model, or 'democratic market neo-communism'. There are many resources on ecosocialism and we can garland much of it almost as is:

<https://systemchangenotclimatechange.org/article/what-might-an-ecosocialist-society-look-like/>

Our core task is to consider what none of these resources are able to consider: the starkly obvious indication of a revolutionary action. We have hardly solved this problem ourselves but have at least reviewed the legacy of such, and challenge vague idealistic references to the future. Our idea is that we must start over and leave Marxism behind, and assure a complete break from its Bolshevik legacy. In fact once we set aside historical materialism and dialectical materialism we see in the 'core heroic saga' much that can graduate to our larger formulation. But we must recast the whole thing and evade the paralysis of the crypto-Stalinist Marx cult. Revolutionary action is dangerous and requires reinvention: we suggest revolutionary marshalls/observers, for example.

The key point to consider is the need for a larger matrix of discourse than 'socialism' and the foundation of a four-term definitional nexus that find the entry point of ecosocialism, or ecological thinking in the DMNC contest. This is a five term system with its ecosocialist timbre. This requires an ecological philosophy, a social history that is broader than the economic, grounded in the realm of values beyond facts, an ecosocialist charter inside a new Constitution, a carefully defined Commons, pointing also a global version, that is not a monopolistic resource of some kind of Marxist state capitalism, a democratic perspective that nonetheless can enforce environmental change in some restrictions of economic freedom. This model is still possibly in the vein of 'growth socialism', but able to shift gears to a no-growth mode. Our model allows a lower indifference level beyond a planned macro economy, but this sector must still conform to ecosocialist axioms.

must subject the classic thinking of Marxism to critique and disavow any religious fundamentalism in its artificial monopoly of sacred texts and dubious theories. To this day the Marxist is obsessed with the 'labor theory of value' and yet it has consistently produced theoretical confusion. The distinction of facts and values cannot become a numerical measure. What is the connection? If it is even merely a shared word 'value' the confusion will recur. The issue should be an empirical assessment: the value/price of a commodity has a component in the labor expended to produce it. Such a statement can evade the hopeless mathematical swamp created by Marx's formulation.

Marx's work is ambiguous and must be judged by its legacy of revolutionary failure and a Stalinist endgame. His legacy is to have fired the opening shot in a socialist challenge to the emerging capitalist era. The flaws in his work confronted an army of critics in the illusion of a science of history. And his class analysis was always a cover for the middle class revolutionary fronting for the working class. The working class was to produce their own revolt, then abandon their gains of labor action and unions in a dictatorship of the proletariat, that phantom of double talk, in the Orwellian dictatorship of the Marxist bourgeoisie, quite a feat of jargon unbound. Let us grant the working class a failsafe and guarantee: equality as a set of economic rights constitutionally guaranteed, to start. The task at hand is much simpler than the arcane theories of Marx have us believe. The result is the coming of the Universal Class. But the real Marx thrives on such a critique.

The challenge to the bourgeoisie in the original classic evokes now a critique of the 'Marxist bourgeoisie' and a challenge and remake to the canon that emerged in the later Marx cadre or cult. We can acknowledge the cogency original but distance ourselves from the confused and incomplete theories that derailed the efforts to realize socialism in practice.

Marx's refusal to be specific created a void filled in the end by Stalinism. But the core prophetic vision of the early socialists, taken over by Marx, sounds an eerie warning of the capitalist juggernaut underway.

Marx invoked the historical place of the working class, and that classic theme should remain a core clarion call in the revolutionary transformation to come. But the status of the working class suffers ambiguity and does not encompass its full complement of subclasses in a putative Universal Class of all classes. The working class is in reality a mix of all classes and we can sound the classic clarion of working class revolution in a new key.

As the set of wage laborers, the working class is more than the industrial

proletariat. Further the 'working class' is not revolutionary any longer in the sense of the early socialists. We can resolve the issue very easily by creating an outreach to all subsets of the universal class that are also working class. And we can create a constitutional resolution of the economic rights envisioned by the all parties on the left from the early socialists to the social democratic or 'FDR-ist' versions of reformism. In this context we see that the older 'working class' is in very much the case in the field of industrial globalization that exports exploitation to the external field of capitalist outsourcing. We must then declare our new model a socialism in one country as a preface to an new International that can create a new global economy and Commons.

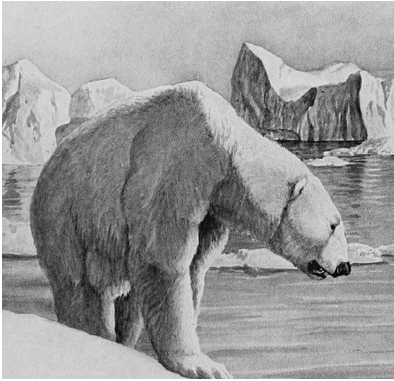
The revolutionary and reformist options are not hard opposites, save only that the one is unrealistic where the other makes assumptions with a chance of realization, in equal and opposite ways. But the revolutionary aspect must rise to the status of last chance option, and consider that however unrealistic this aspect was shared by all successful revolutions, bestowed on them by historical logic as its cadre stepped backwards into the new era.

In the crisis of climate disaster the first stage of revolution is already the case as if Nature itself beckons to its progeny hapless homo sapiens for whatever chance of salvation during the Sixth Extinction. The rising tide of chaos signals to a new left the last chance for that the successor to the Holocene, the Anthropocene, equally now the Capitalocene.

Notes: Ecological Musings

Our first draft of a manifesto in Chapter 0 can be matched here with another, a broad ecological history, philosophy, citing the many 'manifestos' for a postcapitalist construct along the lines of our DMNC model. The latter has immense potential as a container for ecological socialism but must be more than an ideology with crypto-economic assumptions. The basis for this can be a multidimensional perspective comprising a devotedly wished for 'science of ecology and a nimbus of parallel perspectives, some seemingly outlandish, such as the legacy of the Romantic movement or even New Age quasi-mystical thinking about nature, planets, and the nature of consciousness.

A good example of the latter might be claims for the involutory cascade in the cosmological 'All in All' and the place of planets therein as the cradles of life. This leaves the question, what is a planet, and if it generates the evolution of life and consciousness, what is its status. Such thinking (as does the 'eonic model') skirts the speculative and would be



There is a giant death sentence hanging over much of our world. The once majestic polar bear, reduced to starvation due to dwindling sea ice in the Arctic, is only the latest forlorn poster child for the coming global ecocide that human civilization is visiting on the earth.

Ecology and Socialism, C. Williams

Manifestos

COP27: Fiddling while the world burns: <https://climateandcapitalism.com/2022/11/05/cop27-fiddling-while-the-world-burns/>

REVOLUTION IN A WARMING WORLD: Lessons from the Russian to the Syrian Revolutions : <https://climateandcapitalism.com/2018/03/17/malm-revolutionary-strategy/>

Three Manifestos: Climate Struggles and Ecosocialism: <https://climateandcapitalism.com/2017/04/27/three-manifestos-climate-struggles-and-ecosocialism/>

AN ECOSOCIALIST MANIFESTO: <http://environment-ecology.com/political-ecology/436-an-ecosocialist-manifesto.html>

The Belem Ecosocialist Declaration: <https://climateandcapitalism.com/2008/12/16/belem-ecosocialist-declaration-a-call-for-signatures/>

The Lima Ecosocialist Declaration: <http://ecosocialisthorizons.com/2014/10/the-lima-ecosocialist-declaration/>

Ecosocialism: A Radical Alternative to Capitalist Catastrophe: International Ecosocialist Manifesto, Michael Lowry: *The reigning capitalist system is bringing the planet's inhabitants a long list of irreparable calamities...*

WCPD: Ursus maritimus par Louis Agassis Fuertes.jpg

rejected by reductionist scientism. We can acknowledge the difficulties of creating a new metaphysical swamp but at the same time note the opposite failures of science beyond the level of the so-called hard sciences. Scientists have shown themselves so ideologically bound as to make a rigid near religious cult of Darwinism, its fallacies exposed over and over again, to no avail. We cannot expect a science of ecology in that context.

But the question won't go away. Are planets at a higher level than the evolutionary sequence of forms with a peak at the level of mind hominids? In a word are planets 'alive' and or 'conscious'?. The question can be a trap since we have no clear methodology for qualitative depictions of planets and Nature. But we also consider that reducing 'nature' to the status of a machine suffers equal fallacies. We risk replicating the confusions of theism inside an ecological mystery. But modern philosophy has provided a new perspective that can be assessed as a prelude to a science. Consider the following from *The Dramatic Universe* by J. G. Bennett :

Consciousness has an incalculable range of variation, and we human beings can experience directly only a narrow band within this range. We can see here an analogy with electromagnetic radiation, which has an immense range of intensities within which we can experience directly only a narrow band as visible light ...*The Dramatic Universe*, J. Bennett, p. 3.

This expresses our dilemma very clearly and points to a possible solution. We can however stand back from speculation but approach reductionist answers with caution. A sense of reverence before the mystery of nature is enough to create a provisional ecology at the scale of planets.

There is another perspective latent in Kant but clearly expressed in Schopenhauer as the issue of the Will in Nature. This is not the psychological 'will' but a profound consideration of the 'thing in itself' next to the realm of the phenomenon. This idea is a close relative to the idea of a scientific law, yet beyond that as an oversimplification. Here the planets which seem so lifeless save in our own case exemplify 'will' in a cosmological context: this could be a category we sought that is beyond the 'alive' and the 'conscious'. Bennett in the work cited appears to have gotten his own discourse on the 'will' from Schopenhauer.

An ecological philosophy to inform our DMNC construct requires a considerable amount of additional detail, and we must consider the nature of a constitutional framework for an ecological politics, as both a revolutionary platform, with ecological courts and parties assessing the rescue of both

national systems in a new international of global cultures. In a Kantian vein, we should adopt a three-aspect methodology, in the context of the three great Critiques and their antinomies, aspects as the rational, the ethical and the aesthetic in nature. Nature has no ethical aspects? Follow our discussion of ‘macro-eonic/evolutionary’ feedback with respect to slavery: *Slavery as a disease of civilization...and then capitalism?* in the appendix of blog essays, or <https://redfortyeight.com/2021/10/24/slavery-as-a-disease-of-civilization-and-then-capitalism/>

The eonic model can be a helpful foundation for ecological study by showing that evolutionary Darwinism is false for world history and creates a social Darwinist delusion. World history shows the way that macroevolution showers history with gifts of innovation and is the source of many novelties that have nothing to do with natural selection.

A close study of the eonic model of world history shows that the evolutionary process is very far indeed from the random, and the evolution of civilization is a complex form of directed evolution visible in the sequence of transitions with their spectacular clustering of innovations. Look at the Greek Archaic, and its succession. Almost all the advances of civilization are system generated to be followed by the continuations of ‘free action’. We may castigate, but the scenery is an evolutionary learning prelude, too often a loss of creative reason. But we must wonder if nature will recycle sapiens as a stage in the evolution of ‘Man’, so far an abstraction. Tragic dramas are a favorite of the eonic sequence: *ecce homo*.

We should wonder if *homo sapiens* is little more than a bloodthirsty savage dressed up in the trappings of civilization as gifts of greater nature and armed with the concocted social Darwinist legitimization of imperialist evolutionary propaganda. This includes a hint from the macro level of a starting point for a science of evolution, the teleomechanists, soon displaced post-divide by the plagiarized ‘my theory’ of the imperialist/racist Darwin, a windfall for the British Empire.

The Marxist legacy, in its specialization on capitalism, puts a focus on political economy to the exclusion of other factors, but the situation is upside down. Excessive focus on economy can end up feeding the problem, and neglects the evolutionary mechanics of art, ethics, philosophy, religion, etc,... Given the way that capitalism overtook all categories of modern culture we must reestablish ‘modernity’ as a cultural nexus in itself, and see the struggle of modern man to realize the implications of his own seed history. The

gesture of secular humanism is all well and good and is a vehicle to liberate culture from the endless confusions of theistic myth and its exploitation, it suffers its own contractive limits in its cult of scientism and reductionist thinking. This is well reflected in Marxism which seems stuck in the early nineteenth century crystallization of positivism.

Note: The reader can jump to next chapter. The text contains a large amount of related information in the text boxes and inserts, but the reader can skip much of this for a basic reading: the book is designed to move rapidly to a short formulation in under a hundred pages and the key issues can be summarized even from that, a core socialist model in a hour. You can easily find the original sources via Google using the titles.

The text will include a number of blog essays or notes from redfortyeight.com, plus Appendix 1 devoted to this, e.g.

The term ‘utopia’ is played out, and target practice for conservatives...// From Jacobin: Fredric Jameson on Why Socialists Need Utopias (redfortyeight.com blog)

The term ‘utopia’ is played out and has suffered a century as target practice for capitalists. This just plays into the hands of capitalist propaganda. In The Last Revolution I have proposed a new approach: utopia as a model for new form of government, and then calling it something else as the term is set aside. The term was always contradictory and open to the suggestion of unrealizability! Our idea of ‘democratic market neo-communism’ points to some realizable, practical, with an intelligent model of socialist economy and a way to remorph liberal systems into (neo-) communist ones. Creating a new social system from scratch in the name of ‘utopia’ has always failed.

Marx on history (from redfortyeight.com)

The two historians (E. P. Thompson and Eric Hobsbawm/ Marxists Changed How We Understand History, Jacobin magazine) in question are both of interest but more generally Marxists have boxed themselves into a corner from which there is no escape, and no path to the future. The passage below is the standard tactic to cite the devastating critiques of Marxism, as if to cite them shows, well, we know all that but,... This tactic creates great confusion and has essentially stalled the left with Marxist dogmatism. The critiques offered are more or less final and Marxist true believers can’t really evade that. One grows impatient with the cultic rigidity here. A better tactic is to see that the time has come, long since in fact, to start over with a new formulation that can acknowledge the critiques. Marxists are dreary in their

obstinate refusal to see that the critiques as below are an enjoinder to move on. The question of history eluded Marx, and the standard critique below shows why. Marxism is a lost cause theoretically. I have shown in *The Last Revolution* how easy it is to move on. Marx ended up crippling socialism. Time to start over, time is short.

Update: The passage below states the problems with Marxism very well, but to cite them in an apologetic is very destructive and in general the Marxist is hopelessly confused by such argumentation. Citing the British Marxist historians is all very well, and I have read many of their books, but they never challenged openly the Marxist problematic and the average leftist is never going to read them anyway. Read this again: armed with this set of critiques a Marxist can free up thought to something new and stop the century and half of Marx religious blah blah. We will move below the quote and to continue.

In the discipline of history in particular, the Marxist approach is now frequently criticized as economically deterministic, failing to account for human agency, and reducing complex historical developments to the unchangeable processes of economic systems. In the crudest interpretations of Marx's writings, all ideology, law, politics, culture, and civil society is reducible to the makeup of the economic base; the study of historical development becomes an unchangeable science, accessible with only a Marxian understanding of economic exploitation.

Marxism was born in an especially confusing moment and Marx seems to have wasted energy on the Hegel milieu and in the process confused himself and others. The issue of idealism and dialectic are hopelessly confused in Marxism. A simpler approach would be helpful leaving that debate to historical review while practical work moves in a new vein.

Marx in fact attempted to make historical materialism and economic analysis fundamental but that made Marxism simplistic and unable to deal with the broader history of culture/ On top of that Marx adopted the Darwinian view as a buttress to his scientism, and the result was still more confusion.

In our time the issue of JFK assassination research and the 9/11 false flag operation are beyond the ken of the left in general and Marxists in particular. After all the sermons on ideology Marxists have been fooled three times and end up a kind of laughing stock.

I have tried to restate the issue of ‘socialism’ and/or what I call neo-communism in *The Last Revolution*: in one hundred pages one has a critique of Marxism, a new approach to history, a critique of Darwinian ideology, a clear acknowledgment, if not resolution, of the JFK and 9/11 issues, a practical program for a new socialism, and a complete break with Marxist boilerplate religion, using Marx as an historical reference point.

Source: Marxists Changed How We Understand History

Comment to Marxism/Leninism Today and Turkish Communist Party

The legacy of communism is complicated by a history of failure that ultimately must be assigned to the ideology (sic) of Marxism itself which confusingly sounded the clarion call for postcapitalism but then adopted a theoretical framework that in the end undermined itself in a set of contradictions including the limits of the initial founding doctrines of historical materialism and dialectical materialism. It would seem unlikely that any continuation of this legacy will realize itself without a thorough critique and a reformulation of basic principles.

Here I can offer a set of tools that can be used to rapidly jumpstart a new approach, one that is nonetheless faithful to the ‘socialist’ core conceptions before they were taken up into a Marxist monopoly.

Here the text *The Last Revolution* asks for a consideration of this critical review followed by a clean break with the Marxist package and a new approach to passage to postcapitalism. The construct of so-called ‘democratic market neo-communism’ shows one in a spectrum of ways to this reconstruction. This approach can speak to revolutionary and reformist thinking, along with socialist growth/degrowth economies, and a new approach to both (socialist) markets and planning.

Consider this via the blog at redfortyeight.com and the text of *The Last Revolution*, available free in paperback, kindle and/or free pdf versions.

For the most recent version, go to the website at redfortyeight.com

The current version is: https://nemonemini.files.wordpress.com/2023/02/the_last_revolution_postcapitalist-futures_-ed4_2_26_23.pdf

Source link: Thinking Aloud on the “World Communist Movement” | MLToday

Toward a post-Marxist neo-communism...the failure of Marxism, and

the capitalist destruction of social democracy

These results show that in principle socialism could be a massively popular framework in the current context of capitalism in crisis. The left needs to reformulate its platforms in order to achieve something more than social democratic/welfare state 'socialism'.

As we have noted here over and over, the left in the context of Marxism is its own worst enemy and has plied the stale Marxist dogma system decade after decade without a murmur of critique or any sense of innovation or moving on. Such is the muddle here that the general public cannot differentiate in their minds core left Marxist socialism from the pseudo-socialism/communism of China, or North Korea! The current left is incapable of disentangling themselves from these monstrosities. It is a hopeless position, in fact, and there is no chance of reviving this dead corpse given the state of mind of Marxists who are stuck in the cultic fixation on Marx/Engels and their flawed and useless 'historical materialism' and 'dialectical materialism. How is someone going to embrace a cogent and real left if one must swallow these by now archaic monstrosities. The whole field becomes the religion of uncritical followers who cannot get past boilerplate leftism with constant repetitive quotation syndrome.

The only solution is to start over and create a viable and robust 'new socialism' that disowns the legacy of the Marxist starting point, which we might note completely took over and monopolized the original socialists and created a closed ideology instead of an active research project. The result is immense literature that is now essentially a dead letter.

In *The Last Revolution*, I have tried to attempt this restart by starting over with a new formulation, one that displaces Marx/Engels to a historical promontory and reformulates the whole framework of postcapitalism, and this in the new context and crisis of climate change. This framework of 'democratic market neo-communism' shows how a true communism can create a sound economy, in the context of achieving classic social democratic aims as economic rights, in the context, not of state capitalism but of a Commons and a global initiative of a new International free of the Stalinist imperialism of thugs. Marxists fumbled the ball on markets, and a framework of socialist markets in the context of a Commons, along with the now maturing technologies of planning, can make a robust socialist system thrive.

The_Last_Revolution_Postcapitalist_Futures_ED4_2_26_23

The public cannot embrace a 'real socialism' because they have never been given any real platform to that effect; small wonder it balks at anything beyond the welfare state version.

Marx and Engels fit very well into their own time and place and produced a vibrant cascade of global influence in the Second International. But the Leninist Bolshevism revealed at once the limitations of Marxist thinking and showed how easily, almost inexorably, it could slip into dictatorship. The idea of the dictatorship of the proletariat, a term forever confusing, has to be one of the worst ideas ever proposed for socialism, granting that its original meaning has been lost. Marx was a very dominating figure and completely eliminated all dissent in his limited framework. The classic Manifesto is all that is needed (although that work is itself flawed) while texts like Capital are hopelessly confusing with their half-baked 'theories'.

Social democracy isn't enough, and we can see how even that has been successfully marginalized by capitalists.

We have but to watch the pitiless and almost deliberate destruction of the Amazon Basin, and the total failure of any party whatever to offer any rescue, to consider the dangers of anything less than a global Commons.

The world needs a real socialism, one that can deal with the issue of private property in the large: the massively destructive field of global corporate domination is the original target of real socialists, but the expropriation factor is botched by Marxists who idea of state ownership is, in reality, simply another form of tyranny. The creation of a true Commons with checks and balances, and a global component and version is the real challenge. For those who always had doubts about the challenge to basic capitalism, we can say that times have changed: the dangers of capitalism have become acutely visible beyond even anything that Marx foresaw and we can see that capitalism in its current form is a danger to the planet and to the whole of global civilization. A half-way sane neo-communism that breaks with the past and creates a simplified yet coherent platform beyond the dogmatic dead cliches of Marx/Engels could prove very popular for the simple that it speaks to the general interest at a time of terminal crisis. This initiative can be revolutionary and/or reformist. It is clear that we have waited too long, and have lost a golden opportunity in the Second International's tragically flawed Marxism. And yet the tragedy of Bolshevism could easily

have been avoided. The powers that be have remarkably strengthened to the point that even minimal social democracy is impossible to achieve via political measures. A strange thing has happened, in the name of democracy an authoritarian system of near total control has arisen along with a fascist cabal of 'deep state' and covert agency operatives that have crafted a 'democratic' monstrosity that is in danger of a final outcomes as fascism with a democratic face.

Source link: [Perspectives on Capitalism and Socialism: Polling Results from Canada, the United States, Australia, and the United Kingdom](#) | Fraser Institute



INTRODUCTION

THE CRISIS OF CAPITALIST GLOBALIZATION

The world system is foundering in capitalist frenzy as this ignites global warming in the crisis of climate. In a perfect storm of the world system, the issues of global warming, capitalist dystopia, racism, fascism, and overpopulation, now a pandemic, converge to nature's angry gift, a revolutionary cusp. This situation forebodes a breakdown of civilization in a crisis of system collapse. But a new model of history will show us that *modernity* is far larger than the current social structure in that slot and the idea of a social transformation, most practically in a spectrum of socialisms, beyond the capitalist was foreseen almost once and a rescue vehicle has already been born as the idea of the Last Revolution. Here classic models of revolution were inadequate.

The global community teeters on the brink. Is it too late? We will produce a new ecosocialist template, a modeling tool of democratic market neo-communism as an historical model of what should be/have been, the potential socialist endgame for capitalism and then examine a worst-case analysis: capitalism has taken us to the cliff's edge with strong momentum

WCPD = Wikimedia Commons, Public Domain: Die Barrikade an der Kronen- und Friedrichstraße in Berlin am 18. März 1848.jpg.

The book will try to create a new and practical eco-socialist model of 'democratic market neo-communism', a hybrid system of universal application that could easily remorph the liberal legacy into a neo-communism. We must consider the issue of markets, planning, democracy, authority, in the creation of a Commons in the expropriation of rogue capital. The book will attempt to

critique historical materialism

critique the 'dialectic' and dialectical materialism

show how the stages of production theory of feudalism, capitalism, communism doesn't work

replace this with a new approach to world history

show the connection of history and evolution

critique the theory of Darwinism and its doppelganger social Darwinism

examine alternate models of socialism such as Kantian ethical socialism and eco-socialism

discuss the end of history confusion and show how historical outcomes can be multivalent requiring they be reconciled as a unity

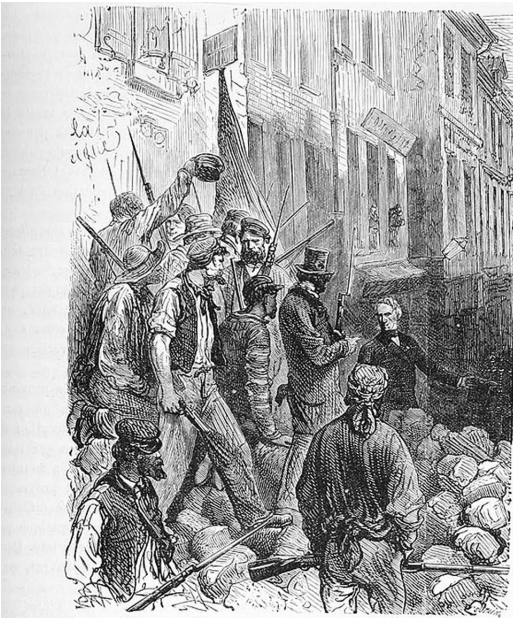
discuss failsafed terminology, e.g. democracy is not democracy unless socialist, and socialism is not socialism unless democracy

construct a model or models of 'democratic market neo-communism' in the context of ecosocialism, and low-level indifference levels.

The result is a simplified model of a new kind of social system that remorphs liberalism into neo-communism. It requires no theory of history, no philosophical foundation, no equivocation of idealism and materialism, and requires no Marxism whatever.

and no political will to respond. We will speak of neo-communism as we disown the grotesque failures of the Bolshevik era, and take that critique to Marxism itself, creating an restart of the core ideas that emerge in the early modern. But Marx produced his classic expose of the limits of 'democracy' in its contradictory legacy of capture by capitalists and we can recast that. The insight of the early socialists was that democracy and socialism should be a unity of one body politic. Yet the two modes trend to jackknife the one against the other. The American foundation is unique in the prophecy of its Founding Fathers of the future of revolutionary return, as if this was a lurking subtext in the crystallization of the Constitution.

Revolution: Virtual, Actual We should begin with the idea of 'virtual' revolution as an abstraction or gedanken experiment. And this is useful as an exercise in free speech, all in all within the bounds of law. But the crisis we face and the paralysis of politics will soon demand crossing the threshold. There, 'virtual revolution' is the best way to start: model 'what is to be done' given the hypercomplexity of state formations.



Leftists with revolutionary considerations, active or virtual, idling for decades due to the legacy of Bolshevism, should take note of the way revolutionary action is now a rightist initiative, potentially fascist, but leaving the Left to its paralysis. All the struggles for modern freedom were revolutionary. We must consider revolutionary options then as self-defense against the revolution from the right and the instrument of 'real democracy' in creation. An idea can generate real change.

One does nothing. But then doing nothing can be fatal, as the climate crisis is left unaddressed by the failure of bourgeois democracy in the US. The political class is frozen in place as a whole civilization slips into oblivion. The public is hardly aware of just what their government has been up to, in the grotesque record of the

Democratic Market Neo-communism

At the point of global climate calamity the cadre of politicians is frozen in place, minions of global capital. The US has devolved into a rogue state controlled by Wall Street, a Zionist mafia, a military-industrial complex, its politicians stooges of bribery, its supreme court a farce of rightist puppetry. The neoliberal period has created ideological rigor mortis in a failed republic given over to fascist imperialism, genocide and wars for profit, run by a deep state as a criminal mafia with its very covert agencies front for the drug trade.

The status of globalization via capitalism is desperate and is on a crash course toward planetary destruction as its criminal politicians scofflaw imminent danger, in toe to the indifference of the capitalist mind set that is obsessed with the present tense of profits. The capitalist class has entered insanity.

The classic American Constitution was enjoined as a 'republic if you can keep it'. The times call for a new republic as a democracy that can lead to a postcapitalist future, ecological sanity, and a Commons from the plunder of Capital. A democratic socialism was foreseen at once in the wake of the French and American Revolutions, but the moment was lost and two centuries of capitalism have brought the world system close to collapse, in capitalist oligarchy, ecological destruction, financialization, neoliberal creation of inequality, and the endgame of economic deceptions. The creation of outright fascism seems imminent.

A revolution, the last revolution, can resolve the state as 'democratic market neo-communism' led by the working class into the Universal Class of all classes, and create a new International as the community of postcapitalism. Let the US lead the way, given its rebirth as a socialist market democracy as an exemplar of a new order of society at a time when species man, homo sapiens, bids fair to pass away in the Sixth Extinction.

This basic model must move rapidly to a form of ecosocialism as an ecological rendering.

out-of-control CIA criminal shenanigans and counterrevolutionary action across the world. So much for sermons about the social order and the evils of revolution. In part the Marxist legacy has botched its core idea and left in place a muddle that makes good target practice for the right. The public is exploited behind the illusion of ‘democracy’. The critique needs a massive documentation, to which we can contribute beginning notes. In fact, exposes of our situation are reaching flood tide proportions.

Marx’s theories make capitalism an inevitable stage of history, and production. That is not the case. Multiple alternate options are possible. At a time of social crisis, the classic Manifesto of Marx and Engels in the era of the 1848 revolutions resonates with an eerie relevance for the age of neoliberalism and dangerous climate change. The clever fiction of the end of history is exposed as an artifice of philosophic legerdemain, Hegel from the bottom of the deck. The original *tour de force* would be a hard act to follow, but in reality our ‘new’ manifesto while a studied but critical echo of the old brought to its real future, via the prophetic desperation of two revolutionaries before their time, can restart and upgrade an incomplete gesture. The legacy of Marxism has veiled a flawed theoretical construct.

The core heroic saga A history of the early socialists and Marx/Engels in the exciting 1848 period works better than a soon falsified ‘theory’ of history. A critique of Marxist historicism can liberate the larger sphere of Marx’s thinking to a practical realization: the core heroic saga in the context of the modern transition. We will attempt to replace theories of history trying to be science with simple chronologies which are free of the fallacious attempt at turning history into causal physics. We can show the evidence for what looks like a resolution of the issue of a science of history in a complex pattern, incomplete, of directed evolution. This is controversial but the simplicity of this pattern belies a tremendously complex macrohistorical dynamic, far too complex to fully understand but hints at the right way to a ‘science’ of history. We will simply do what should have been done by Marx: use a simple chronology or periodization of the emergence of man and civilization.

Tremendous confusion arises in the references to ‘socialism’ in isolation using undefined terms. We must use such terms in a specified context and a ‘cash in advance’ set of models of a really existing socialism, or as we will propose, socialism as ‘democratic market neo-communism’. We will use the term ‘socialism’ as failsafed: democracy is not democracy unless it is socialist and socialism is not socialism unless it is democracy. A four-term

The US as a failed/rogue state...

The founders of the US foresaw the potential failure of the new 'democracy', a republic if you can keep it. Regime change is a hidden constitutional latency. Its government is no longer a true democracy but a rogue state and is controlled by a criminal mafia of covert agencies and Wall Street capitalists, as the 'military industrial complex'. 9/11 by evidence shows a concealed fascist coup, a staged imperialist War on Terror, the implicit stealth destruction of civil liberties (the Patriot Act), and the restoration of torture as a new normal. Its CIA, next to a host of covert agencies, is a hidden drug syndicate, and is the corrupt core in the 'war on drugs'. The US record of genocide in imperialistic wars for profit, often in collusion with the state of Israel, whose Zionist faction exerts hidden a complicity, has conspired in the destruction of Middle Eastern societies in false flagged wars serving the commerce of militarism. This genocidal body-count rivals the record of Nazi Germany. The US preaches democracy but via orgs such as the CIA has been complicity in the destruction of democracies in Latin American and across world using tactics of covert subversion and oligarchic restoration. The republic was born under the curse of slavery, nobly fought for abolition, but still suffers the chronic disease of racism. Its political class is a corrupt set of minions of the capitalist hidden control and has been the object of systematic perversion via bribery of its defunct political gangs. A brief surge of social democratic reforms such as the New Deal has been subjected to chronic class war, and in its neoliberal phase the systematic creation of social and economic inequality. The entire political system is that of a rogue state, and is now beset with systematic efforts to destroy its voting rights, social welfare, education, and medical care. Such a system justifies the formation of a reformist/revolutionary transformation and challenge from a new kind of left, and the creation of a new justice in the legacy of socialist democracy. At a time of climate crisis approaching calamity the entrenched elites have done all they good to precipitate social disaster in destroying every effort to meet emergency as ecocide. A kind of categorical imperative speaks to vision of revolutionary ecology and the expropriation of genocidal capitals bent on suicide. The system has turned fascist and cannot stand. One last chance confronts this monstrosity, a new republic if you can keep it.

system seems like a minimum specification, but the reality of multi-term complexity remains. It is no accident that blind attempts to construct socialism on the fly ended rapidly in Stalinist dictatorship. The complexity of multiterm systems rises rapidly. Better to remorph a given liberalism into a neo-socialism than construct a flawed monstrosity in a void called 'socialism'. The lesson of liberal systems is their 'checks and balances': a liberalism remorphed as our neo-socialism, its prime action expropriation needs its own 'checks and balances'.

Marxists and the left in general make a fatal mistake in considering



266. 29. Barrikadenkampf vor dem köllnischen Rathause zu Berlin.
Nach der Leipziger Illustrirten Zeitung, Jahrgang 1848.

their legacy as some kind of given or fixed canon that is a tradition they must defend as science. This fallacy has completely confused thinking. The opposite is true: a complete break with a discredited canon is needed. We must disown on the spot the prior legacies coming from a Marxist thought monopoly and its Stalinist remnant that alienate the general public and create a system that can refound democracy in a true sense (and critique so-called democracy as we see it) and attract a following in its economic function, foundation of rights and liberates and create a Commons beyond the fallacies of state capitalism. Refugees from global

oligarchies seek refuge in the US: a future socialist America should be so designed as to attract all such to a far better social system. But once we critique Marxism its core tends to resurface freed of cultic jargon and springs to life all over again. But it needs an upgrade. Indeed Marx foresaw this issue very well. Marx himself considered the socialist option must realize itself in a terminal crisis and left that to the future. His generation was prophetic in seeing the coming crisis we are now entering. But we have no real left. We must suspect infiltration by covert agencies. The great US experiment in 'democracy' has suddenly turned into a failure with an unexpected strain of emergent fascism. And yet the US could redeem itself and speak again to a global public by setting an example of postcapitalist 'real democracy' in

Dictatorship of theMarxist Bourgeoisie?

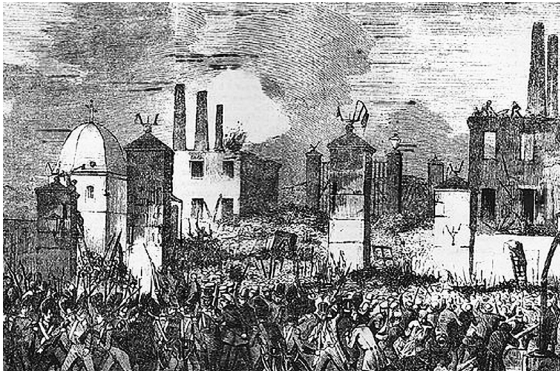
One of the misfortunes of the early International and the Bolshevik revolution was the slogan of the 'dictatorship of the proletariat', a term to be renounced, and whose shift in meaning and misinterpretation proved a curse and subjected the Marxist legacy to a betrayal of both meaning and outcome in the de facto swindle of the proletariat in the emergence of the revolutionary class as a new and dominant elite claiming to transcend class yet recreating its reality inside a communism so-called that was, in reality, a tyranny of a new class of the Marxist bourgeoisie claiming control of capital as a new master class. A neo-communism must create a new kind of structure that failsafes its realization as constitutional in socialist democracy in a Commons guaranteeing fair shares, labor organization, economic equality, and economic rights, with all the hopes of social democracy realized in a bountiful distribution of social goods given guarantees.

Marx's theories have blunted his real insights into class as it emerges in the spectrum of civilizations since Sumer and the rise of the State. The key insight of the early socialists into the limits of the French Revolution inspired Marx's prime focus on the proletariat and its exclusion from the bourgeois revolution. In fact, the question as Engels noted was itself the keynote of the modern transition in the birth of the class struggle and proto-communism of Thomas Munzer and the Peasant's Revolt.

A New Socialism as a Neo-communism must break with its past, have no inherent connection to the Marxist legacy beyond the historical saga of the era of the 1848 revolutions. The larger revolution of the early modern is the final source. The Marxist canon became a religion with its own inquisition in the era of Stalin and any dissent with the sacred text of Marx was counterrevolutionary and subject to liquidation with no question of legal rights. And that suppression of dissent was justified in the claims by Marx of 'science'. This stance still exists in the outstanding systems of communism which still exist, and move globally to control the left. A New Socialism cannot define itself in the narrow legacy of Marx/Engels, or recast the whole legacy of man by the standard of historical materialism, and might found itself in the larger legacy of the 'eonic sequence' as the multivalent legacy of the modern transition.

the term embraced by the early socialists looking backward at the French Revolution.

The situation is a recurrence of the context of the first democracy in world history, that of the Athenians, whose brilliant but short experiment sounds a foreboding as to its first born in modern times. But the tactics of history have been to found a new democratic idea in the context of a corrupted pass, to seed a new future in the stealth of time. And indeed in the American case the loan against the future in the issue of slavery soon came due and forced itself into the open with a generation leading to the next foundational moment in the Civil War. By the same token the legacy so far of this experiment suggests a new constitutional and revolutionary moment to seed recurrences with future prospects. Here the manifesto of Marx and Engels despite its own



flaws suggest what is now obvious: that a democracy must confront the oligarchic destruction by the vultures of capitalism and incipient fascism.

Our basic objective is a short extendable or virtual manifesto pointing to the coming endgame of unrestricted capitalism in the context of climate catastrophe and its capture by the bourgeois state. We will travel light and move at high speed to a finish line, but our conclusion is merely a beginning point for a larger portrait of a democratic/socialist system. We can briefly list some additional issues for inclusion in a larger framework and indicated in the core text as notes: the Hegel/Marx collision and its source in Kant, Kant's challenge to resolve the enigma of world history, the 'end of history' meme, the parallel and suppressed parallel universe to Marxist in Kantian ethical socialism, a new model of history beyond reduction, a post-Darwinian perspective on history/

evolution as an empirical fields freed of ideological theories, dealing with a suspicion that world history shows both teleology and parallel multitasking streams, and at the centre an economic system resolving the classic 'calculation' debate, one that is socialist and functional with a brand of socialist markets, This model economy must be functional as both growth and degrowth systems in the context of democratic ecological socialism.

The era of the 1848 upheavals, in the last tremors of the mighty French Revolution, has been called a turning point in world history, but one which failed to turn. It is an ironic aspect of our current era that this 'revolution manqué' is an apt metaphor for our own predicament. It threw down the gage to the future of the whole of indusreality, again a loan against the future in the omens of insurrection. That remarkable period of revolt was a shot over the bows of the capitalist revolution unfolding toward its long march to globalization, with the problematical outcome of its success beset once again with the haunting realization the failure to turn is a world of markets going mad. A rational limit or else overthrow of the new capitalist affair might have spared the planetary community much suffering, but now the issue goes into the critical zone, as the crisis reaches a point of no return. And that moment has a symbolic significance in terms of a larger view of world history.

Some Booknotes: Creating an Ecological Society: Magdoff/Williams, The End of Growth, Richard Heinberg, Postgrowth: Life After Capitalism, Tim Jackson. How Revolutionary Were the Bourgeois Revolutions? N. Davidson, Crossing the Rubicon: The Decline of the Age of Empire and the End of the Age of Oil, M. Ruppert, The Puzzle of Modern Economics: Science of Ideology, R. Backhouse

Notes:

A Constitution under a Curse? In a mysterious logic of history, the instances of (starting) democracy are correlated with a larger system of macro history. But that which arrives 'on schedule' might find rocky soil or conditions of compromise with their essential meaning. The era of Solon in Greece seems the first case, the fringe zone of the Americas, the second. We see with the second case a system in a hurry confounded in the case of slavery. This can work if the initial case can seed its future alternates. So with the American case in a preposterous compromise with slavery entering in a Civil War. But the starting point returns to haunt the 'original sin' embedded in its constitution, as a kind of permanent racist fascism infects the demands of equality, fraternity, and finally liberty. Then a great Civil Rights movement attempts to resolve the issues of race, then suffers till further resistance as the cancer confounds all settled futures. A democracy (its founders in fact eschewed the term) from out of time, so to speak, must truly find itself in the efforts of free men in time as more than the free gift of macro induction. Perhaps here the idea of The Last Revolution can suggest the possibility of a true founding of democracy in a disconnect with its...constitution under a curse.

American Leadership The US led the world in its embrace of democracy in a seminal revolution against an imperial power. Yet in the manner foreseen so soon afterwards by the early socialists taken up by Marx democracy was too easily corrupted by capitalist domination, the syndrome of bourgeois democracy, a crypto-fascist oligarchy. As the whole charade approaches oblivion, the US can redeem itself to realize a new and revolutionary option, democracy, or in the phrase of those looking back at the French Revolution, 'real democracy' as an eco-socialist system based on a Commons, and to this a platform for a new International to assist a greater field globally in the collapse of the capitalist order, a sort of penance or redemption for its global wrathful aspect. We need to see the advantages along with the limits of our new model of socialism. But it is a way to resolve economic insanity, the rest must accompany that. Short of transformation this prospect would be unrealistic.

The Crisis of Climate

The crisis of climate change has reposed the issue of capitalism and the challenge to claims there is no alternative which have fallen away as the spectacle of ecocide and planetary destruction looms. The American political system suffers decades of paralysis and cannot legislate some much as Green New Deal. The capitalist world has systematically covered up the dangers and coopted almost all bourgeois democracies and governments. The global public has been threatened with a species extinction from the capitalist mode of production. The issue of postcapitalist futures thus becomes the first item on the agenda. If governments remain criminally liable in the undermining of a response, the revolutionary option comes to the fore. We should reamp the classic line from the classic Manifesto: a spectre is haunting planetary politics...We will reissue the challenge in a new currency, ecosocialism as 'democratic market neo-communism'. *Don't Even Think About It: Why Our Brains Are Wired to Ignore Climate Change*, G. Marshall: 'Why, despite overwhelming scientific evidence, do we still ignore climate change?' Beyond exotic explanations from evolutionary psychology is the capture of consciousness by capitalist economic hypnosis.

Challenges to capitalism invoke the liberation of consciousness in the context of social ideology and its manipulation via the immense industry of advertising, a task of great complexity and discredited seemingly by the even worse version of the Bolshevik/Orwellian equal and opposite mind control. Socialism will end up a de facto Zen social 'crowd' in the battle of the future postcapitalism over brands of mind control and their totalitarian signature. Cf. S. Ewen, *Captains of Consciousness: Advertising and the Social Roots of the Consumer Culture*. R. Hunziger, *Climate and Capitalism: The Intergovernmental Panel on Climate Change (IPCC) has issued its direst warning of all-time: "Climate breakdown is accelerating rapidly." Additionally, they readily admit to overly conservative predictions: "Many impacts will be more severe than originally predicted." (Source: The Intergovernmental Panel on Climate Change, Working Group, Sixth Assessment Report, 2022): "There is only a narrow chance left of avoiding its worst ravages." <http://greensocialthought.org/content/climate-breakdown>*

Soldier liberation Any revolutionary action confronts the overwhelming force of the modern, viz. American, army. Far from the dignity of the Union soldier in the Civil War the current degraded American grunt is a Storm Trooper in the service of American genocidal imperialism. We can propose a born again socialist transition of the 'soldier' from obedient highly brainwashed drone to socialist individuality and a mutiny from capitalist fascist trooper. Our model invokes (below) the Red Forty-eight Group as a revolutionary nexus in search of its army, in the wilderness of terrorist lunatics.

Nuclear disarmament of the US rogue state must be a primary objective of a New Socialism and move to a global with a New UN to a post-nuclear age. The world of Mad is a species of insanity that beggars all futures.

The Working Class We have not cited the working class as the core revolutionaries for the construction of socialism. But that is easily corrected and the issue is a key to the whole transition, and will reenter as we complete a new framework. However, we need a new perspective on the issues of class because the term is ambiguous in our age, although it is key to the classic vision of Marx. The working class in the US is simply not revolutionary. A new International is essential to generalize our version of socialism in one country. We can repair this situation with a realization that if the working class is the set of all wage-laborers, then the class includes almost everyone including capitalist managers. This view of the working class as both a universal class and industrial labor class can create a new and unified concept that correctly addresses all classes in a new unity in a Universal class. And the industrial working class can be the prime symbolic focus of a larger initiative or outreach that targets the working class, in the US and globally. Capitalists enter here as managers in a socialist market economy. Our account is more than the revolution of the proletariat: it is revolution of the core Universal Class in a crisis of climate. Middle class couch potatoes in the coming crisis will discover their revolutionary potential in short order. And they are and always have been part of the 'working class': subject as passive to capitalist domination.

We might think in terms of what can call the 'Universal Class' that, using the theory of sets is the set of all subsets of a given population. A socialist construct must address the Universal Class as a social system for all. We cannot expect the 'working class' to create a working class socialism without reference to all other classes. But then an outreach of a socialist cadre to the working class is all the more needed in order to create a socialism of the Universal Class. The working class revolutionary enters the Universal Class in the motion to equality and invites all other classes as in fact the working class to enter equally into the Universal Class.

The working class revolutionary enters the Universal Class in the motion to equality and invites all other classes as in fact the working class to enter equally into the Universal Class. Our construct is a form of 'socialism' in one country, in this case the advanced and post-mature capitalism of, viz. the US. This construct needs to project an International of a new type. Let us consider that the US is reaching a mysterious decadence of its classic democratic experiment. But it could recreate its place of global leadership on democracy with a model in one country in an expanding International of like resolutions of socialist potential.

The Last Revolution? Is revolution a patriotic duty? But is the American system crippled beyond repair, even for a revolutionary restart? The Last Revolution could start better in many places, but the US will soon destroy it. So the American case is perhaps the only starting point. The US was/is not really a democracy at all, ignored the warnings of the British it would be genocidal to the indigenous peoples, could not declare against slavery, created an endemic racist legacy, crippled Latin America and the Middle East with repeated imperialistic action, turned into a stooge of criminal Zionists, rapidly became a Wall Street oligarchy, is now controlled by covert agencies, the military-industrial complex and that phantom, The Deep State, and murdered its own citizens in the 9/11 false flag operation, the inability to control gun laws and the reign of hundreds of mass murders,... For what the US has squandered on military super-budgets it could have created a robust social democracy ten times over, yet is stuck forever in a social Darwinist delusion. The terminal brainwashing of the American Republic is a dangerous new Leviathan masquerading as a republic.

Our Undemocratic Constitution, Sanford Levinson, *Dollarocracy: How the Money and Media Election Complex is Destroying America*, J. Nichols, *The Half Has Never Been Told: Slavery and the Making of American Capitalism*, E. Baptist, *The Illusion of Democracy: A More Accurate History of the Modern United States*, P. Mennitti, *They Rule: The 1% vs. Democracy*, P. Street: <https://telesurenglish.net/opinion/Enough-with-the-Holy-Founders-Undemocratic-Constitution-20150531-0025.html>

Did/will pseudo-Christianity destroy American democracy?

The emergence of radically right fascist 'Christian' churches has created a direct threat to the secular foundation of the American system. A figure like Thomas Jefferson and the other founders were determined to create a secular republic, yet in the history since we see the hidden takeover of politics by a necessity (mostly hypocrisy in such Machiavellians) of public faith, religiosity next to a permanent conspiracy to undo the secular state to create a religious theocracy. In all cases these are regressive perspectives that cannot see the nature of modernity, the import of the Reformation, or the Enlightenment.

At one and the same time freedom of religion, with a new Reformation, and a careful historical critique of the degenerate nature of much pseudo-Christianity can welcome a 'Christian' socialism in parallel to the focus of secular humanism. In fact, the eonic model warns us that Christianity is in rapid decline in an epochal shift. Instead of the pious stupidity of faith avowing criminal gangsters running for office we can look to the one universal religion of man's consciousness beyond church and state as the implicit 'religion' beyond religion and the core issue of all religious legacies.

The Return of (Occult) Fascism?

The US is threatened with the return of fascism and in the figure of the buffoon Trump seems to have succumbed to the disease. But the current New Age movement passed a strange insider's rumor of the gurus of the creation of the strangely hypnotized Hitler by a deep Buddhist esoteric faction??? This can barely survive the charge of conspiracy theory, or so one thinks. As the covert agencies struggle in vain to catch up with criminal experiments like MK-Ultra, the question of mindcontrol has a dark side few comprehend. The West is two millennia behind the East in meditative cultures. And its fallen yogis...The Trump faction is more tragic-comic farce and too idiotic to clone a Hitler. Democratic politicians beware.

An Eco-socialist Revolution Our economic model DMNC can host multiple versions of eco-socialism, with constitutional foundations, a legally defined Commons, ecological limits on industrial operations, ecological courts, strong environmental protective laws, expropriation of large-scale (rogue) industries, and an aggressively ecological International on the path to defining a global Commons able to sanction rogue insanity (e.g. the destruction of the Amazon): declare the Amazon Basin to the Global Commons...

“Why Capitalism Cannot Solve the Problem”, *Ecology and Socialism*, C. Williams: IPCC Sixth Assessment Report, Summary for Policymakers. <https://www.ipcc.ch/report/ar6/wg1/#SPM>, <https://climate.nasa.gov/evidence/>: Global Warming from 1880 to 2021: <https://www.youtube.com/watch?v=haBG2IibwBA>; ...countless references: Google...

As the US/World System moves toward socialism with a new (‘7th?’) International, ecological resources enter safe zones under expropriation to a Commons, industrial, ecological, global. A solution requires careful construction of such a Commons subject after liberation from capitalism to exploitation by the state(s): our system is not state capitalism. At one and the same time, a lower indifference level can allow e.g. agricultural activity a high degree of local small scale activity subject to ecological imperatives. Such a large base is almost beyond observation, let alone control: a viable transient strategy is to redefine status, and declare victory. A small scale farmer becomes a steward of a redefined but still relatively autonomous entity. The disastrous destruction of the Amazon Basin should have seen the intervention of global ecological entities with powers of constraint in the context of an International...

The DMNC gives regulated/free space to any number of NGO’s, ecological courts with constitutional foundations, along with some form of the rights of nature. Democracy required public philosophies of freedom, eco-socialism requires philosophies of nature.

Eco-socialism and Degrowth <https://monthlyreview.org/2022/04/01/for-an-ecosocialist-degrowth/>

Is Global Sustainability Achievable? *The current trajectory toward planetary suicide cannot be attributed to a dearth of technology for sustainable energy, agriculture, transportation, and housing. The means to achieve zero emissions by midcentury, as called for by the Intergovernmental Panel on Climate Change (IPCC) in its 2018 special report, already exists, thanks to the superabundance of available energy from the sun.* <https://www.resilience.org/stories/2021-09-29/what-might-an-ecosocialist-society-look-like/>

Why Ecosocialism: For a Red-Green Future: Michael Löwy: *The capitalist system, driven at its core by the maximization of profit, regardless of social and ecological costs, is incompatible with a just and sustainable future. Ecosocialism offers a radical alternative that puts social and ecological well-being first. Attuned to the links between the exploitation of labor and the exploitation of the environment, ecosocialism stands against both reformist “market ecology” and “productivist socialism.”* <https://greattransition.org/publication/why-ecosocialism-red-green-future>.

Marx’s Ecology: Materialism and Nature: Bellamy: Marxists are trying to backdate a stance on ecology to various intimations in Marx. All well and good, yet the effort to prove Marx always right is destructive and inflicts the errors of Marxism on ecological thinking in the cult monopoly of the mishmash of historical materialism. The resources for ecology abound in the early modern, viz. the Romantic Movement: the modern transition produces a flood of nature poetry, all trashed as mysticism by materialists. Historical Materialism has to be the worst foundation for ecology possible.

Ecology and...the Romantic movement... Too often thinking is enclosed in a piecemeal selection of issues where the reality shows a multiplicity in parallel. In the eonic model we see a massive ‘co-incidence’ of ‘eonic emergents’: the Industrial Revolution, a new form of capitalism, socialism/communism, and...remarkably a spectacular and counterpoint art/poetry/discourse on nature in the Romantic movement, filtered out of most accounts: the eonic effect shows massive correlation with art/librery histories: Google: ‘romanticism’, massive resources, e .g.: *The Romantic Revolution: A History*, T. Banning; www.google.com/books/edition/The_Romantic_Revolution/KltCSfKw_YoC?hl=en&gbpv=o

The Rights of Nature? *According to the “Rights of Nature” doctrine, an ecosystem is entitled to legal personhood status and as such, has the right to defend itself in a court of law against harms, including environmental degradation caused by a specific development project or even by climate change. The Rights of Nature law recognizes that an ecosystem has the right to exist, flourish, regenerate its vital cycles, and naturally evolve without human-caused disruption. Furthermore, when an ecosystem is declared a “subject of rights,” it has the right to legal representation by a guardian — much like a charitable trust designates a trustee — who will act on their behalf and in their best interest.* <https://news.climate.columbia.edu/2021/04/22/rights-of-nature-lawsuits/>

THE CORE HEROIC SAGA

“A spectre is haunting Europe
– the spectre of (neo-) communism”.



American
democracy?

*Fault Lines in the
Constitution.* Levinson
Dollarocracy, Nichols

Marxists should create a Marx/Engels saga/epic and restart their corpus without theory baggage or the term ‘marxism’, using only the great Manifesto.

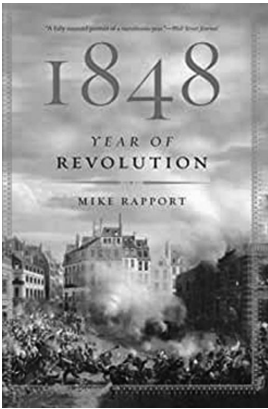
Marx’s *Capital*, despite symbolic value, is an unreadable tome and would do better as a doorstop. Why not start over with the Red Forty-eight Group?



Instead of bibliographies, we can in the age of Google use tokens as reference, and search engines (whatever their

status as reliable sources) can find the item: *This Civilization is Finished*, R. Read et al., *Dark Age America, Post Growth*, Tim Cook.J. Greer. *In the Name of Democracy: American War Crimes in Iraq and Beyond (American Empire Project)*, J. Brecher et al., at Amazon: listing of 33 books in American Empire Project. Also: Google Books; *Failed States*, Noam Chomsky, *A People’s History of American Empire*, H. Zinn; *Enduring Freedom: Abuses by U.S. Forces in Afghanistan*, John Sifton, Google Books. *A Brief History of Neoliberalism*, David Harvey; *Empire’s Workshop: Latin America, the United States, and the Rise of the New Imperialism*, G. Grandin; *Nemesis: The Last Days of the American Republic*, M. Franzese, C. Johnson, *Critiques of Marxism: Main Currents of Marxism*, L.Kowalkowski

WCPD Washington Crossing the Delaware MET DP215410.jpg, The Tea-Tax-Tempest (The Oracle) MET DP-1391-001.jpg; This allegorical scene captures a British artist’s response to the American Revolution.



The year 1848 resonates with its mystique of revolution, revolution manqué, the appearance of Marx and Engels and the great manifesto published at the beginning of that year. *1848, Year of Revolution*, M. Rapport

The modern left is born in the early modern with Munzer and More, and the English Civil War. The idea of Utopia has long been taken as a critique of the radical search for perfection. But the idea can simply be taken as a way to ‘model’ a given potential system that remorphs what already is in place. The word plays on *eu topos* and *ou topos*: a good society, and a ‘nowhere’. The Greeks created the radical genre of the utopia, *Cities of the Gods: Communist Utopias in Greek Thought*, Doyne Dawson, next to the conservative anti-democratic thinking of Plato. *Utopian Thought in the Western World*, F. et al. Manuel.

Birth of
Socialism in the
English Civil
War?

The Diggers



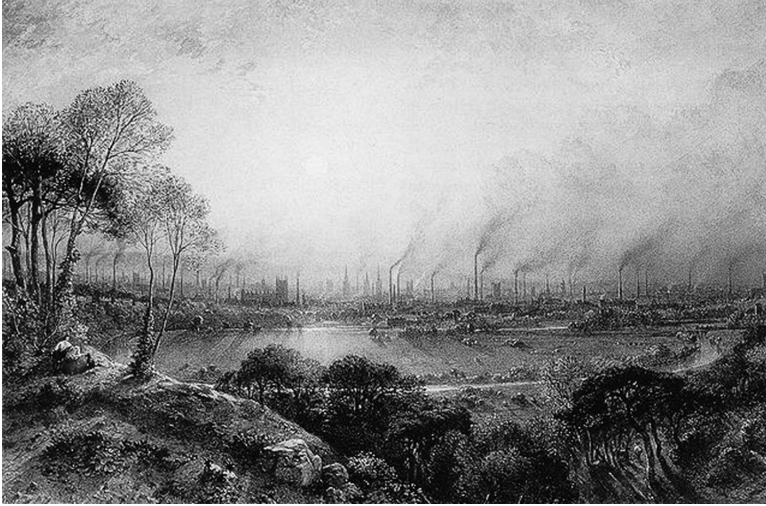
with textual contributions
from the right honourable

Gerrard Winstanley



Utopia, Thomas More

The *Condition of the Working Class in England*, Friedrich Engels, 1845, is the starting point of the great Marx/Engels action.



Manchester from Kersal Moor William Wyld (1857).jpg: WCPD

Manifest
der
Kommunistischen Partei.



Ein Gespenst geht um in Europa — das Gespenst des Kommunismus. Alle Mächte des alten Europa haben sich zu einer heiligen Heer-
schar gegen dies Gespenst verbündet, der Papst und der Czar, Metter-
nich und Guizot, französische Radikale und deutsche Polizisten.

Wo ist die Oppositionspartei, die nicht von ihren regierenden Ge-
genen als kommunistisch beschrien worden wäre, wo die Oppositions-
partei, die den fortgeschrittenen Oppositionisten sowohl, wie ihren
reaktionären Gegnern den brandmarckenden Vorwurf des Kommunismus
nicht zurückgeschleudert hätte?

Freierlet geht aus dieser Thatfache hervor.

Der Kommunismus wird bereits von allen europäischen Mächten als
eine Macht anerkannt.

Es ist hohe Zeit, daß die Kommunisten ihrer Anschauungsweise, ihre
Zwecke, ihre Forderungen vor der ganzen Welt offen darlegen, und den
Mächten vom Gespenst des Kommunismus ein Manifest der Partei
sich entgegenstellen.

In diesem Zweck haben sich Kommunisten der verschiedensten Nationali-
tät in London versammelt und das folgende Manifest entworfen, das
in englischer, französischer, deutscher, italienischer, holländischer und dänis-
cher Sprache veröffentlicht wird.

*All fixed, fast frozen relations, with their
train of ancient and venerable prejudices and
opinions, are swept away, all new-formed ones
become antiquated before they can ossify. All
that is solid melts into air, all that is holy is
profaned ...*

The Communist Manifesto, 1848



Histoire de la révolution de 1848 (1869) 1848
März Aufstand Berlin, Ausschnitt.jpg, WCPD

The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions.

Let the ruling classes tremble at a communist revolution.

The proletarians have nothing to lose but their chains. They have a world to win.

Working Men of All Countries, Unite!

The 1848 revolutions pass into the farce of the new Napoleon, but the idea of *The Last Revolution* is born...

Hegel remarks somewhere that all great world-historic facts and personages appear, so to speak, twice. He forgot to add: the first time as tragedy, the second time as farce...

The Eighteenth Brumaire of Louis Bonaparte, 1851

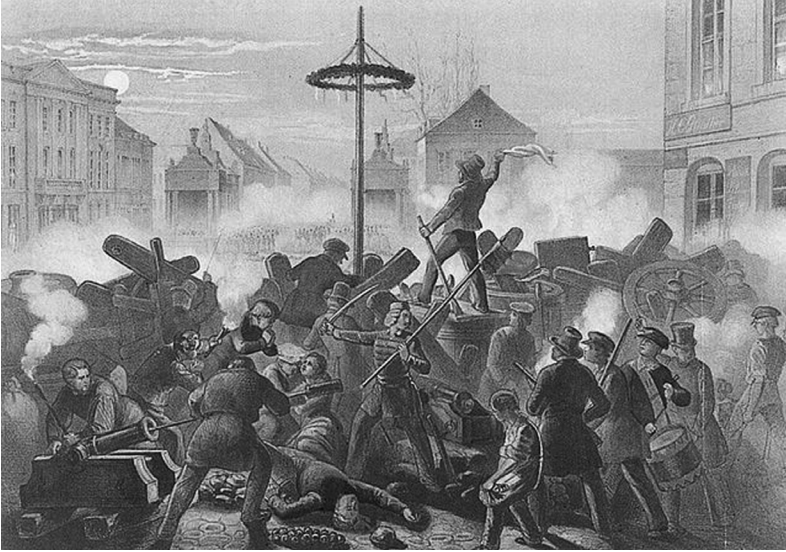
Cf. Engels, *The Peasant Revolt in Germany*



File:Page071 Thomas Münzer der Bauernprophet 1525.jpg: WCPD



ThomasMüntzer1489-1525.jpg



THE MODERN TRANSITION

The political world has been captured by capitalist interests and is unable to respond to the accelerating crisis. These powers have known all along in the last sixty years the danger of fossil fuel technologies, but have essentially done nothing. The capitalist world has entered a dream world of denial and an inability to see the coming crisis. The situation foreseen by Marx: the capture of the bourgeois state by blind men, the addicts of the market world. The capitalist world is committing global suicide. It is hard to see any option but revolutionary transformation. But if we speak of revolution we may refer to a reformism that is the equivalent. But it is very doubtful if the usual tactics of activists can forestall climate catastrophe.

Many issues accelerate to the fore as we proceed, but a prime objective is key: find a way to create a robust socialist economy beyond the sterile state capitalist failures: markets are mysterious, but can exist under neo-communism in a field mediated by a Commons: socialist markets (as opposed to market socialism). The utterly simple solution has eluded the left throughout.

The fallacies of private property

The core socialist perspective is simple and direct and, despite the confusions of theory of Marx, clear in the legacy of Marxism which should translate itself into a new formulation beyond the ism: we have done that here: expropriation of large-scale capital to a Commons:

The core capitalist ideology: the fallacy of private ownership of nature and its resources...If the revolutions of 1848 had succeeded we might have been spared the calamity of fossil fuels as private capital, what Marx called 'primitive accumulation', by predatory corporations armed with immense resources to 'buy governments', in the American case indirect bribery that has essentially destroyed a free politics. Directly connected is the issue of labor domination and the exploitation of labor power. But is class struggle the driver of history? Would that it were: we see the birth of organized class struggle in the immediate wake of capitalism as a modern invention, with intimations in ancient history, so visible in the case of ancient Greece and its city states. Slavery, of course, is the reality that modern capitalism replaced, supposedly...The labor theory of value again has muddled the legacy of the left. There is no such theory and the capitalist economies quickly changed the issue with a sophisticated yet clever marginalist version. Labor is an issue indeed and issue of 'values' over facts, beyond numerical measure. But the key issue is totally obvious: simply the empirical nexus of exploited labor and wage theft at the core of capitalist history. The rise of the labor union movement was a spectacular outcome in parallel to the revolutionary tradition, but one the capitalist world in the US was able to destroy its early success. The failure of Bolshevism to actually bring about its core imperative: liberation of labor, is a tragicomic farce of the 'dictatorship of the Marxist bourgeoisie'. Economic rights require a constitutional framework with a core resolution of labor, with labor ownership of industrial property a classic hope. At the center of the whole universe of confusions is the mystique of the market which confounded the Marxist analysis. But capitalism and markets, are distinct: a socialist market based on a Commons is one resolution along with the new computational economics as planned supra-market interaction.

The prospect of radical transformation confronts the revolutionary option, but then balks confronted with a totalitarian economics. The reformist path confronts its own impotence. All historical revolutions show a blend of these modes under conditions of social collapse. Here controversies of a political nature lead to suspicions that two options can converge, but are beset with stalemate in the collision with a new Leviathan of markets. The question of a path to postcapitalism, once controversial, now seems the only option for last chances. The options seem checkmated from the start. But revolutions come on their own and find their revolutionaries. Reformism could be revolutionary in a constitutional convention.

The modern transition Marx's periodization of the economic epochs of feudalism leading to capitalism is off the mark, and oversimplifies the complexity of the modern era. One of the mysteries of world history is the rise of the modern, but a new model of history suggests this is a concluding, or the most recent in a series of transitions, taken from ca. 1500 to 1800. We will pursue a simple periodization of world history using this model in the next chapter: it offers a much simpler and more intuitive chronology and replaces the idea of feudalism moving into capitalism with the simpler idea of the modern transition in the context of proximate and prior antiquity. To equate modernity with the rise of capitalism is a mistake and oversimplifies the rich complexity of the modern. To equate the modern epoch with capitalism was a mistake.

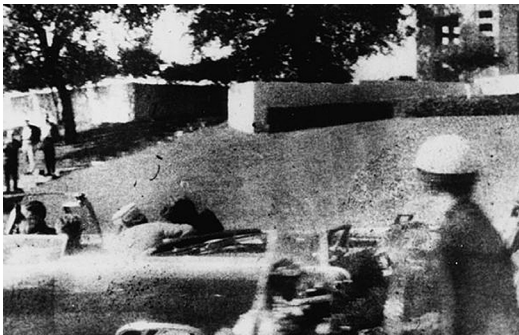
Note: We need to set straight one other confusion. Many historians such as Spengler, Toynbee, et al. have proposed theories of decline and fall. The world system of modernity seems to be entering a phase of breakdown often precipitating ideas of 'decline and fall'. We can point to new models of history that show the real dynamics here and the immense remaining potential of the modern system. The problem is the failures of men, climate disaster, and Svengali capitalism.

Decline and Fall: We can explore a new model of history, wary of theories, but with empirical histories that can inform our fears of the phantom of decline and fall. This model is more than we need but a simplified version can show us the dynamics of decline and fall in the historical record: the issue is not the decline of civilizations but the dynamic of system action and free agency as the latter takes over the macro driving aspect of Civilization (large C). That means rogue action can precipitate the failure of civilizations. These terms are from a new kind of model. History records two examples of decline: the wake of Sumer and Egypt in their middle period, and then the spectacular decline of occidental civilization in the late Roman periods. These

In many ways the US experiment died in 1947 with the start of the CIA whose legacy has been something almost beyond belief: *The CIA as Organized Crime: How Illegal Operations Corrupt America and the World*, Douglas Valentine; *The CIA's Black Ops: Covert Action, Foreign Policy, and Democracy*, John Nutter; *Dark Alliance: The CIA, the Contras, and the Cocaine Explosion*, Gary Webb; it may no longer be possible to control this criminal spectrum via conventional politics. It is a de facto coup that has taken control of the US government.

9/11, JFK assassination, the left strangely has exempted these conspiracies, in the name of denouncing 'conspiracy theories', in a gross failure to expose covert state crime. National Park Service 9-11 Statue of Liberty and WTC fire.jpg cf.

Final Judgment: The Missing Link in the JFK Assassination



Moorman photo of JFK assassination.jpg Polaroid photograph of the assassination of President John F. Kennedy, taken an estimated one-sixth of a second after the fatal head shot. (Friday, November 22, 1963, Elm Street, Dealey Plaza, Dallas, Texas)

The legacy of the covert agencies (and/or that phantom the deep state along with the Zionist mafia) involves the now more or less established place of hidden conspiracies in the assassination of JFK and the false flag operation of 9/11, used to create the War on Terror and the invasions of Iraq/Afghanistan. Almost incredibly the left has failed to see through the deceptions. The deceptions here are complex and *include the first level of expose designed to capture and direct those who suspect and to conceal the role of Israel*: cf. L. Guyenot, *From Yahweh to Zion*

declines come very late in a chronicle of this civilization, and do not match our present situation. The descent of the Roman World into barbarism is a notable historical phenomenon, but such analogs are not really appropriate to our context. *Modern* civilization is still close to its birth and should in principle extend many centuries into the future short of a crisis of climate and the subsystem of capitalism. The narrowed consciousness of capitalist ideology can be seen now in the blindness to climate facts in scofflaw disregard of reality. The climate calamity will accelerate decline prematurely. This dynamic is open to free intervention if only the agent has the wit to do so.

Value-free social science is a disaster in Marxism and Darwinism. It is very easy to bring values into historical fact, but the result is not a science, but 'history', a story. In the era of secular humanism, the ethical revolution started by Kant, (beside the barren historical materialism of Marx) in his classic discourse.

Kantian ethical socialism Kant liberated ethics from its theistic confusions of Mr. Sinai fantasies. The world of Marx and Hegel, ended up leaving behind the whole issue of ethics, Hegel in an eerily dangerous historicism of Spirit and Marx in the reduction of fact/value distinction to the mechanicism of scientism. Marx ended thus in his 'stages of production' theory with a systematics that excluded all ethical considerations, yet spoke of freedom, and that in the long run vitiated the whole force of socialism as an ethical injunction to a just society.

It is remarkable therefore that Kant had already laid the foundation for a solution to this very problem with his classic if contested ethical discourse whose foundation is an agent of will who can in fact make ethical decisions. From there a whole school of so-called Kantian ethical socialism emerged at the end of the nineteenth century which at a stroke resolved the whole question of a solid foundation for socialism. Marx, despite his obvious moralism, generated a system that could not support ethics and whose justification for socialism is an imaginary historical dynamic. The school of ethical socialists demonstrated a simple and elegant roundabout here in Kant rather than Hegel with the structures of the categorical imperative and the duty to promote the highest good in a republican state in the context of international piece. One can cite Harry van der Linden's classic *Kantian Ethics and Socialism* as an historical legacy parallel to the Marxist, now lost in the confusions of the dialectical muddle of Marxist discourse.

Our model of history and a new political system creates an open matrix for ecological socialism, with a set of rights of nature next to liberal, and economic rights.

The JFK Assassination and the 9/11 False Flag Conspiracy, and the 'Conspiracy Theory' Quagmire, Is Chomsky a disinfo agent?

Overdosing on conspiracy theories...?//Amazon.com: *American Conspiracies and Cover-ups: JFK, 9/11, the Fed, Rigged Elections, Suppressed Cancer Cures, and the Greatest Conspiracies of Our Time*, Cirignano, Douglas.

Studying the JFK and 9/11 conspiracy issues is complicated by the backdrop of conspiracy theory charges and countercharges in general: the worst thing about this quagmire is that the material can't be rejected out of hand and one ends up stranded in half truths, morbid speculation, and cover ups that need closer attention. Here the tale begins with Adam Weishaupt (if not Sumerian conspiracies outstanding), Illuminati and the Freemasons, the founding Fathers and central banks, along with Andrew Jackson, Abraham Lincoln and Greenbacks, the echoes of the Illuminati in Marx's manifesto, the Rothschilds lurking behind all of it, the Federal Reserve and Wilson, the Bolshviks (and Nazis) and capitalist/Rothschild money, etc... Dismissing the valid exposes of the JFK and 9/11 conspiracies behind this morass of 'conspiracy theories' in general is a brilliant/insidious tactic of disinformation.

The literature on the JFK assassination and 9/11 false flag conspiracy is very considerable and completely subject to cancel culture on the left in particular, with or without discussion of Israel/Mossad in these conspiracies: some starting points: *JFK-911: 50 Years of Deep State*, Guyenot, Laurence, *Towers of Deception*, B. Zwicker, multiple works of David Ray Griffin: *The New Pearl Harbor, Debunking 9/11 Debunking, Solving 9/11*, C. Bollyn, ...*JFK and the Unspeakable*, Douglas, *The Devil's Chessboard, Allen Dulles, the CIA, and the Rise of America's Secret Government*, D. Talbot, *Rush To Judgment: The #1 Bestseller That Dares to Reveal What the Warren Report Concealed About the Assassination of John F. Kennedy*, by Mark Lane and Hugh Trevor-Roper...*Towers of Deception* discusses the de facto covert action of Chomsky and much of the left: *The Shame of Noam Chomsky and the Gatekeepers of the Left*

Ecological Socialism A further aspect for a new socialism is the revolution in ecological thinking that now attends the climate crisis of modern industrial capitalism. A number of Marxists have attempted to claim that Marx was already an ecologist. The evidence is ambiguous but the point is clear enough. The problem is that ecological thinking can't really be grafted onto Marxism theory if we find that theory problematical. Our model of democratic market neo-communism is easily turned into an ecological socialism from the start if we create constitutional foundations for environmental sanity, in conjunction with large-scale social organizations that can mediate beyond fossil fuel civilization to a new kind of economic system.

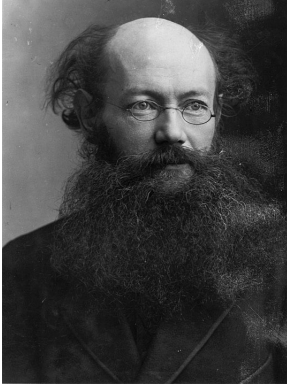


The figure of Bakunin injects into the left one of its key components in a dialectical universe of opposites. Much of what he predicted for Marx's corpus came true. In our model of DMNC we set aside 'isms' but learn from them as we create a balance of opposites with a low-level 'indifference' cut-off threshold where a stylized anarchism, so to speak, balances the large-scale neo-communist complex. At very low thresholds we have a society inside a society, and a tension of elements in counterpoint.

Kant's Challenge, Perpetual Peace and a New International We have cited Kant's Challenge in his essay *On History* and sought a resolution in the eonic model with a critique of the idea of asocial sociability with its innuendoes of the social Darwinism in the imperialism of nations. A New International should consider the issue of perpetual peace in the context of revolutionary action in the light of the capitalist planetary war on nature.

This is a companion volume to *Descent of Man Revisited* and *Last and First Men*, Darwinism as capitalist ideology, and the 'end of history' nonsense. *The Last Revolution* concludes and activates the trilogy. We have a critique of Marxism and put its legacy in a new historical context. We can attempt to review the history of radical change in the context of modernity (instead of the Marxist confusion over feudalism and capitalism as economic epochs) and the so-called 'modern transition' and to critique some of the

Peter Kropotkin, *The Conquest of Bread*, cf. Counterpunch (online), August 8, 2017, *The Necessity of a Moral Revolution*, Chris Wright



In his classic *The Conquest of Bread*, Kropotkin explained just how stupid is the idea of entitlement to a private piece of property (as though “no one else deserves it”):

Take a civilized country. The forests which once covered it have been cleared, the marshes drained, the climate improved. It has been made habitable. The soil, which bore formerly only a coarse vegetation, is covered today with rich harvests... Thousands of highways and railroads furrow the earth, and pierce the mountains. The rivers have been made navigable; the coasts, carefully surveyed, are easy of access; artificial harbors, laboriously dug out and protected against the fury of the sea, afford shelter to the ships...

There is not even a thought, or an invention, which is not common property, born of the past and the present. Thousands of inventors, known and unknown, who have died in poverty, have cooperated in the invention of each of these machines which embody the genius of man. Thousands of writers, of poets, of scholars, have labored to increase knowledge, to dissipate error, and to create that atmosphere of scientific thought without which the marvels of our century could never have appeared. And these thousands of philosophers, of scholars, of inventors...have been upheld and nourished through life, both physically and mentally, by legions of workers and craftsmen of all sorts... By what right then can anyone whatever appropriate the least morsel of this immense whole and say – This is mine, not yours?

assumptions at play in the contest of futures: this works better than 'end of history' propagandas.

In the background we have a new model (not a theory) of history will suggests a teleology of starting points, not endpoints. The modern period sets the stage with a massive dose of yeast points to be completed by man, often with disastrous results

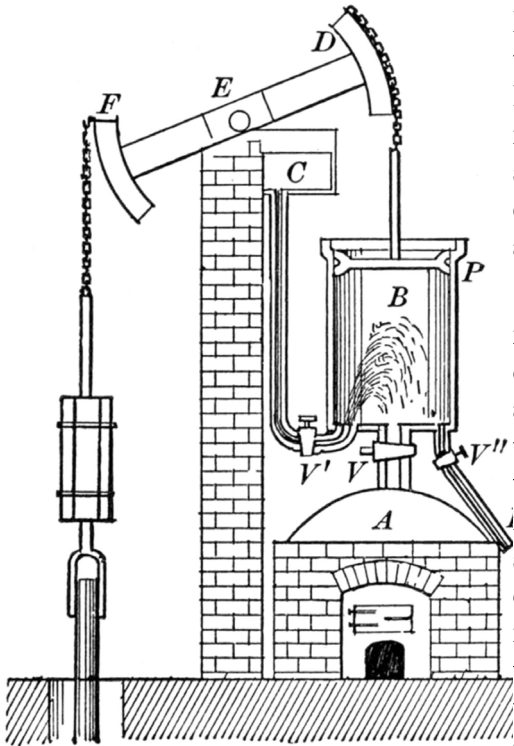


The modern left is to a first view the continuation of the French Revolution beyond its supposed bourgeois character to the struggle of the new proletariat. But a closer look shows us that the deep sources point to the early modern, at its earliest in the sixteenth century in the struggles with medievalism, monarchy and fixtures of class societies. This situation saw the birth of socialism next to democracy and this theme was taken up by Marx and Engels and codified into the tenets of so-called 'Marxism'.

This initiative exploded via the so-called Second International and the Bolshevik action in the Russian Revolution. The Stalinist outcome was a tragic derailment of the entire socialist project. This outcome was more than a tragedy, it bequeathed an analytical puzzle in the nature of the theory in question, one repeatedly criticized and yet unable to review the strangely dogmatic tenacity of the Marxist corpus. The collapse of the whole initiative in 1989 should have been an opportunity to review the legacy but if anything the revolutionary left has closed ranks around the original doctrine and

WCPD: Révolution de 1848, Le peuple marchant vers les Tuileries, 10 heures du matin du 24 février.jpg

turned into a kind of cult of Marx. And yet there is a much simpler path to postcapitalism. There the core of Marx's great beginning stripped of theoretical baggage remains relevant. But Marx's theoretical construct is



too complex, unnecessarily so. By and large the left fails to grasp the meaning of Marx's crypto-Hegelian jargon. Who needs it? The recipe for a democratic socialism is as simple as a recipe, even if hard to realize in practice against its many enemies.

Once we snap out of the mesmerizing appeal of the classic saga of Marx and Engels a century of criticisms resurface to challenge the conventional view. This critical perspective is so cluttered with ideological sloganeering that the task of objective review is made almost impossible. The key issue is whether the legacy of historical theory can be salvaged at all. The core Marxist package has already transformed the modern sphere

to a degree we forget. But nothing in its action requires a science of history or the ideology of Darwinian evolution. In fact, without these liabilities the core materials come into their own in a new way. The statistical basis of Darwin's theory is imaginary, yet even Marxists defend it fanatically. It is a classic ideological syndrome, precisely what Marx denounced yet ended up embracing.

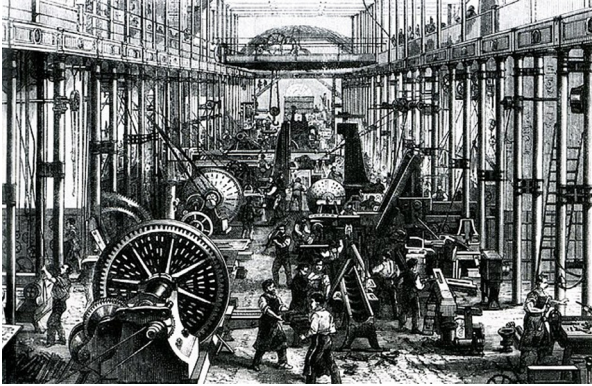
The problem is that a kind of cognitive dissonance sets in as the terminology of Marxism refers to an idealistic radicalism of the current generation and at the same time refers to the usage of all past and current communist systems from the Russian to the still in play monstrosity of North Korea. To what does the terminology refer? We must at least change

Defining a Commons: Industrial, Ecological, Global

We posit the creation of a Commons in a given DMNC model economy and this can have multiple aspects: an industrial and an ecological Commons. The status of this to start will be an enclosed Commons in a nation state, and regulated by independent socialist orgs next to the open socialist market of industrial organization. This situation is not state socialism and will mix planning and markets using resources licensed from the Commons. In many cases a given entity by definition in the Commons can be left to the stewardship of a former owner, and limited at the low scale under the threshold indifference level of the 'DMNC' nexus. Thus any number of independent entities small-scale can be left to, ironic term, laissez-faire in a relative degree of higher regulation, but really (semi-) independent micro-entities under the umbrella. The ecological Commons must be a precision ecosocialist constellation of macro-agroeconomy, lower indifference levels of small farms under ecological watch and climate friendly larger scale industrial agriculture (if any). The issues of home ownership and small businesses might be at scale left to the lower indifference, level but subject to the ongoing creation of Communes using housing entities purchased by the larger Commons piece meal.

The definition of the Commons has an ambiguity as to a global Commons and the need to move toward a federated union of socialist states in a range of still possibly capitalist holdovers. At some point in the creation of New International the issue of a global Commons will be subject to constitutional/treaty arbitration moving to a real global entity that can manage global industrial interactions in the flow like archaic capital of shared resources localized but open to exterior international status.

terminology. Leninists struggled with a nearly impossible task. But in our time mature capitalism with full industrialization and at least some democratic aspects yields a far better opportunity for 'real socialism' as 'real democracy' if we can resolve the confusions over economic systems with a genuinely functional socialist economy. We might consider that the distinction of capitalism and markets rendered as socialist markets can



show the way to an efficient and ecologically sane outcome.

Once we consider that the whole tradition needs to be left behind in order to start over with a fresh account of the potential of socialism/communism. As we do this we see what many critics have seen from the start, the flawed theoretical basis left by Marx. The corpus here claims to be a science but that claim belongs to a period in history in the wake of the tremendous success of Newtonian physics when ambitious thinkers saw fit to storm the gates of glory for like theories in all fields of knowledge. As the so-called hard sciences thrived and moved into cosmology, biochemistry, thermodynamics, and finally genetics, the expectation of similar success fell flat in the realms of ethical, aesthetic domains as the attempts to bring science to psychology, sociology, and history all failed.

And here in many ways the question of evolution became the threshold demarcation level: the question of evolution emerged in the late eighteenth century and then in a strange development was captured by the work of Darwin and Wallace and given what seemed a scientific basis in the theory of natural selection. The reality was that 'evolution' was well past the demarcation level and was not amenable to the kind of reductionist program that had been so successful in the genuine base level sciences. But the strangest

Declaration of Independence...from the Zionist Mafia

The history of the US since the emergence of Israel has been one of ambiguity in the seeming involution of American politics by the so-called 'Jewish Lobby', a feat denied and its claimants denounced as antisemitic. However, an expanding literature is forcing the issue here and the question of the autonomy of the US political system an increasingly open debate, despite the wall of silence in the general media, mainstream political debate, and the general public. The issue is closely connected to the issues of the JFK assassination, and the 9/11 attack. A political transformation would soon end in head-on collision with this Dark Side of the American-Zionist crypto-fascist nexus.

Solving 9/11, C. Bollyn, *The 9/11 Deception, and False Flag Terror*, T. Smart, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy*, M. Piper

Since the US and 'Israel' have become entangled in a most poignant and almost tragic snafu we might sideline a study using the eonic model of the question of Israel, 'Jews', and the obscure histories thereof, including the emergence of Christianity. The issue of the Old Testament is neatly clarified by this model, next to the literature of Archaic Greece and its epics, along with the double Axial Age emergence in parallel of two religions, Buddhism (or Buddho-Jainism) and the eonic cargo-cult of archaeo-Israelitism and its manufacture of a 'monotheism', so-called, but (reminiscent of Taoism in its now lost initial pointing-reference, the unnamed *IHVH*). The distorted pop theism comes later. The stream and sequence aspects of the Greek epic and Archaeo-Israelite prophetic texts are strongly analogous (despite totally different content) and shows the way the macro intervals (here 900 to 600 BCE, roughly) reamp early sagas into world historical literatures, in the Israelite case, a new religion, counterpoint to the 'atheist' Buddhism. The case that this history 'was to' lead to Christianity clarifies, yet complicates, the question with a trainwreck teleological metaphysic. We thus have no grounds to resolve the dilemma of Judaism that has left it as an orphan of the eonic macro sequence. The close similarity to the collision of Hinayana and Mahayana should be noted. *DNA Science and the Jewish Bloodline*, T. Marrs, *The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses*, and the work of Ariella Oppenheim.

think then happened: the paradigm turned in to a hard-core belief system and ideology beyond the bound of reason in its obsessive embrace of a basic fallacy. And yet this conclusion was made into a kind of deviant heresy in a cult of Darwin's theory. And here, lo and behold, just at the end of the eighteenth century we find a school with the key idea: the teleomechanists. We must stick to the facts in deep time that show evolution, but stay wary of the issue of 'theory': a real theory of evolution is far beyond the capacity of current science. We must suspect it to be a branch of cosmology.

We can adopt a very simple strategy to evade the endless debates over evolution with a strategy similar to our critique of historical 'theory' in favor of empiricism: the 'fact' of evolution in deep time is empirically given while



the mechanism involved is far more complex than anything in Darwin's brittle pseudo-theory. With this approach we are done. Those who claim further a 'theory' of evolution must provide proof, not just of the fact of evolution, but data sets stretching over the millions of years to show directly the mechanism in action. We have no such data sets and even the fact of

WCPD: Predigertor Freiburg 1848.jpg, Combat at the military station- Of Chateau d' Eau, 24th February 1848 - combat au poste- Du Château d' Eau, 24 Févr. 1848 LCCN90716191.jpg

evolution is indirectly inferred as robust empirical genealogies of species. The hold of Darwinism is given in the excuse for vicious psychopaths in economics and politics to act beyond reason and ethics in a metaphor of competition and survival of the fittest, a capitalist hallucination. The flaw in Darwinism is a statical error so transparent that an immense bluster must be used to denounce critics, and exile dissenting academics from their positions, a very effective threat to induce conformity.

The left is the first born of the early modern, but has suffered derailment. Its legacy is crippled by its history as given and in the narrow vision of its proponents. There the reign of Marxist theory, which captured the idea for its own monopoly of thought, has produced a kind of stalemate of failed theories, next to the delusive pseudo-science of economics. We have inherited a century or more of critiques of the Marxist legacy and given the failures of Bolshevism socialism it seemed to have suffered a near death experience. But the core idea of a socialist continuation of the capitalist era remains tabled if we can liberate its now dysfunctional axioms from the Marxist wrapper. But before critiquing Marx let us consider that he along with the early socialists foresaw the dark future of capitalism. Their vision can remain our starting point, the core heroic saga.

There is an irony here: if we can critique the fallacious theories of Marx the whole larger field of his thinking springs to life, freed from its now dated scientism of the period of post-Hegelian positivism.

Marx's thinking on theory and ideology and class conflict remain untouched by his larger theories. The issue of the working class is controversial because its status has shifted in developed economies. But we must carry the emphasis on outreach to the working class even as we extend analysis to a Universal Class, that in the terminology of set theory asks us to consider all subset classes of that more general class.

His studies of class and ideology can advise a new approach. The empirical observations of generations of students remain a foundation for a new socialism that can produce a reasonable project for a new society. Given the failure of Bolshevism the odds seem stacked against this, but a diagnosis of theory can simply refund and recast the whole subject by disowning its legacy. If we move past the old, we are no longer required to defend it, the fatal trap of too many 'late Marxists'. In the process we must consider the nature of science, and the failure of social theories, in the process taking up the underground rumors of the failure of evolutionary theories such as the reigning Darwinism, which has confused social ethics in the name of

Non-violence, Jain Yoga, and the Great Fast

The tactics of non-violence have proliferated in the latter part of the twentieth century and now dominate most forms of the activist left. But this is a misleading development unnecessary and egregiously a hypocritical misunderstanding of the traditions from which the practice springs. The myth of Christian non-violence images a Jesus who never existed in a stream of monotheistic traditions that invented violent Jihad, as the Old Testament makes clear.

The Gandhian version is a cheapened distortion of classic Indian religion such as Raja Yoga, especially Jainism where non-violence is absolute and drives the yogi to evade the destruction of insects by sweeping before him as he walks. In the end the yogi must fast unto death to realize the reality of non-violence. The western activist is unworthy of this classic and mysterious tradition and corrupts non-violence by making it a political gesture, and used in a way that is hypocritical. To be non-violent means you cannot make exceptions. But the problem is that if you propose non-violence you cannot deal with figures like Hitler, and once you make exceptions you may as well just stay away from the rank hypocrisy of saintly activists, gushing over Gandhi, and handing reactionary political agents a windfall of activist gestures doomed to fail, and which threaten in the end a greater violence arising through refusing to take action against the murderous politicians. It is essential to set the record straight: all the achievements of modern freedom, democracy, and abolition arose through violent civil conflicts. But non-violence, although a spiritual path, can be strategic in situations of powerlessness. It has no real spiritual basis. This is history, not a recommendation. To abandon non-violent tactics is a big step, beware.

survival of the fittest so-called theory. Our project unexpectedly can give us a new insight into the nature of evolution. Marx's theory of history is really grasping at a form of evolutionary theory, by teleological design, even as he embraced Darwin, but the 'evolution' of civilization is something quite different. The issue of teleology is denounced and then introduced as stealth theory, not a successful strategy. But Marx constructed a theory which was no theory at all but a prophecy of the future beyond capitalism. We will also consider the issue of teleology even if a theory along those lines remains beyond current science. We can consider as an hypothesis that a given historical chronology shows teleology even if a final conclusion remains unrealized. The idea is slippery and must be dealt with carefully, and made an hypothesis sidelined beyond our practical task. We must consider the relation of system to the free agents inside and consider that a true teleological system must stand in dialectical relation to that free agency. That narrows the range of teleological hypotheses considerably: we can resolve this paradox by looking, not at a teleology of end points, but a teleology of starting points. Suddenly the clue is given: nature evolves systems to their starting points and leaves man the task of their realization as free agents. Marx was a notable kamikazi of theory.

Creating a viable socialism should be a lot simpler than what its history implies. But that is because the one catch is the expropriation of capital which provokes ferocious counterrevolution. That is what distorts the simplicity of socialism in practice as the fatal obstacle of the bourgeoisie moving to protect itself. fomenting civil war which rapidly drains all sense of compassion and spoils the opportunity with violent action and counteraction. But the capitalists have done their best to pervert their own logic and while it might be possible to have socialism in a mix with global corporate behemoths preserving their property rights we can see by now that capitalists have undermined their own chance.

Consider Exxon-Mobil. Capitalism could have preserved itself in the last century if it had acted sensibly on its own findings and adapted itself to the global crisis of its own making. Instead we see malevolent corporate fascism using PR propaganda and suppression of the facts to mislead the public in a dangerous disinformation regime that with unfathomable malevolence put continued short term profits into motion in a global death machine, a warning that economic rationality is unsurpassed in lunatic irrationality. The debate appears over: here private property is deadly.

Marx spoke of primitive accumulation, a cogent depiction of the way

Democrats, Congresses, Presidents, Guardians: Liberal systems done right: if we examine a system such as the American so-called 'democracy' controlled by an oligarchy we see that most of the path to socialism could be by a half accomplished if the system could stick to the laws it already has: gross distortions such as political bribery, campaign finance, liberal style reforms that linger unrealized, etc...Clearly a new constitutional system is needed to bring about the fundamentals the older fake democracy was too incompetent to realize. The issues of elites are critical and our DMNC would generate a Congressional system next to a vestigial revolutionary cadre of Guardians of the Commons including a presidential core. We should consider that Guardians should own no property, and that politicians are legally incapable of any kind of graft or economic advantage. This requires multiple extensions.

DMNC and Degrowth We can see the dangers of degrowth by looking at economies prior to the Industrial Revolution: variants of caste systems, repression and extremes of wealth and inequality. Since our foundation is socialist equality, and noting the obvious fraud in the case of the Bolshevik Marxist bourgeoisie, our model undergoes strain in the principle of all for one and one for all. But since we have spoken of socialism we claimed to have solved that problem, beyond double talk. But the need to make sharing of resources central at the point 'need/famine' has to be constitutional. There is no inherent difficulty after that of a socialist model that is steady state. Elites if they arise can never allot favored resources. A post-political revolutionary cadre has to adopt a principle of Platonic guardians who stand guard over the Commons but own no property

DMNC: Tibetan-style meditation culture: The Zen degrowth model The history of Buddhism shows the potential of a civilization based on meditation and could spawn post-Buddhist successors as secularized cultures of no-growth economies, cultures of consciousness and the full psychology of man, his soul, his will, his instrument of consciousness, and the liberation legacies of the various yogas, in conjunction with equalized cultures that overall function without elites beyond transient consuls and their observers. The Tibetan case failed, however, producing a starkly class-based theocracy with its core public meditating in caves, and no real economy to speak of.

natural resources have repeatedly been taken over by the nexus of legally founded property rights. This seemed to such the natural order of things. But now we can see the prescience of the early socialists and the way that economic agents are highly susceptible to irrational self-destruction. We have that prophecy to remind us that socialism should have arrived early on, as Marx and Engels thought as they rushed into the fray of the 1848 revolutions, sensing the need for immediate socialism against the perceived danger of capitalism running amok across a whole planet.

After all the sanctimonious diatribes of capitalist ideology we can fear that we are to a high probability dead by this economic system and have let it take us almost to a point of no return. But the socialist alternative became an abstraction that was soon seen as an absolute and made into an undefined projection into the future. But the early socialists themselves saw the real task was 'real democracy' and that socialist democracy must produce a viable hybrid. We must be wary of letting socialism jackknife against its opposites. As the early socialists realized, 'real democracy' requires socialism.

This short work will be a companion to *Decoding World History*, and provide a rapid-fire foundation for a new kind of left. To do that we need a new understanding of history and evolution, and a sound definition of socialism that is not based on fallacious historicism. It is not in fact a very difficult task, but if we must tack against the wind with respect to both capitalist and Marxist thinking then we must fear the implied censorship twice over of dominant paradigms. Perhaps the crisis will precipitate the collapse of the sand castles of thought now the stuff of brainwashed men, the zombies of sociological *idees fixes*.

The Eonic Model We have critiqued historical materialism by looking at a simple chronology of world history and this was a reference to what we have called the 'eonic effect': the clear empirical periodization of world history into a set of successive eras starting with Sumer and Egypt, then the realm of classical antiquity and finally the modern era. We have to wonder if we have not stumbled into a hidden dynamic, one that seems teleological in a special sense. In fact the portrait of classical antiquity was all too brief: we need to consider the trap of any teleological model; the world system confounds the reach for the end of history, that phantom of modern ideology, by showing the multiple ends required in a larger system. Here the data of the Axial Age so-called shows us that our middle era to our astonishment shows parallelism in its synchronous action across Eurasia in Greece/ Rome, Israel, India and China. For a directed system to split its directionality makes complete

Defining (Democratic) Freedom

One of the stranger aspects of modern secular civilization is that it lacks a definition of freedom in the context of both psychology and democracy, In fact everything needed is present but too often sidelined by reductionist scientism, or muddled by religious theologies which nonetheless were careful to evade the 'modern' ideological 'mistakes' denying free will. Marxism shares this confusion despite frequent denials that Marx was a great champion of freedom. But the modern transition provides what is needed but often in displaced or incomplete form. Political revolution as a teleology of productive forces beyond will suffers a core fallacy. Kant and Schopenhauer provide that basis, with Kant's great breakthroughs in the challenge to Newtonian causality with an ethical critique of Reason, even despite the metaphysical aspect of a noumenal 'freedom' aspect. Schopenhauer moves into the clue, to see that 'will' is an independent factor in greater nature. The point is that the will in man is a two level mystery of psychological and deep will which is related to the great mystery of millennia of meditation: will as a carrier of man's degree of consciousness. The will may only show relative degrees of freedom, in the mixed state of man as he is, but the basis is there, but not connected to science as causal analysis. These views need not be fully realized to suffice as a basic sense of the real man in action, too often the mechanical drone of time, but potential to his own conscious will in the realization of political transformation. This can be recast in terms of the psychologies of Reason in the legacy of the Enlightenment. We have a bare sense thus of what is needed as Man free agency, whether fully free will or not, in the realization of historical action and democratic participation. If man seems at times to bear 'metaphysical rags' in the public sphere his basic outlook is on the right track with his ordinary consciousness able to intersect with the real Self as the latent will. Science has moved on in any case and the view of quantum realities has undermined the old causal metaphysics of robotic man.

sense: it guarantees a larger system will be able to integrate over the whole surface of a planet. In the modern case the directionality attempts to integrated that whole into a global system, and we can see that this has been the case, although at first a red-herring issue of Eurocentrism seems to be problematic. In fact, The transition to modernity takes place not in Europe but in a small sector of Europe and the typical modern transformation diffuses at high speed to a global system very rapidly.

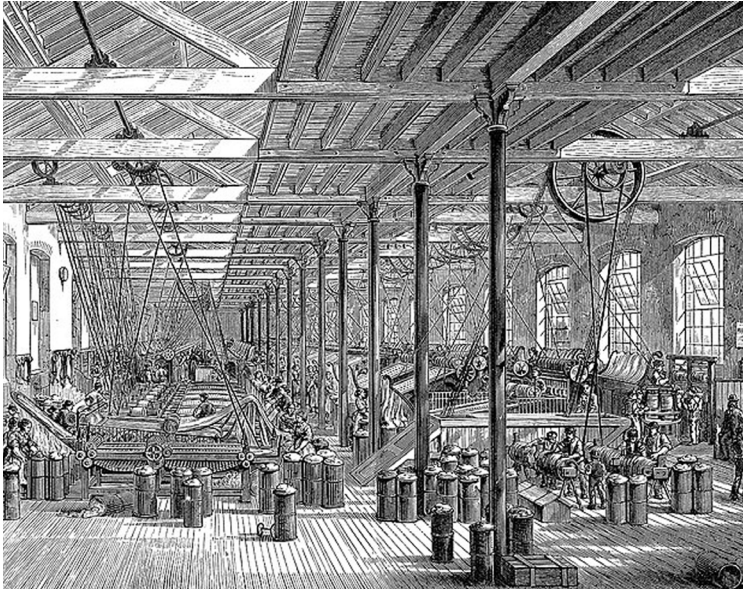
We briefly cite in this way the larger so-called 'eonic model'. Our simple chronology of the Neolithic and three eras of development, the third showing only the starting point of the third era, or so we suspect. This data is the basis for our extended view of political evolution: we can see the drumbeat effect of the mystery of democracy emerging twice and then confronted with the socialist idea. There is no mystery here. The capitalist system captured democracy at the start and new failsafe to buttress equality spawns the socialist remix of two seeming dialectical opposites that in reality are Janus-faced unity.

The Axial Age We have cited the eonic effect as a directed system over the range that we see it in action. But the full model, beyond the scope of this book shows a strange effect beyond directionality of parallel multitasking: the second stage of our account shows the parallel action across Eurasia in Greece/Rome, Israel/Persia, India, China. How can we suggest teleology if a system is multitasking? The elusive yet beautiful answer suddenly suggests itself: if the goal is global integration, then a unidirectional system will be unable to integrate beyond a single line or direction. Instead we see that our system splits direction into multiple lines and this greater increases the quantity of diversity. Further, in modern times, the system reverts to unidirectional action in the rise of the modern, and the rapid integration of the whole global system under the aegis of modernity. A truly brilliant strategy, and awesome to observe in action.

Our critique of Marxism is from the left and puts its legacy in a new historical context of world history and evolution. A critique from the left is highly useful and will sow confusion in the right and break the paralysis of thought that overtakes all fixed canons. Our objective is to find the basis for a view of history than can found the activist range of socialism. Marx's theories of history attempting to do that are dated now and tend to confuse the adherents of social change with a view of history that has been rejected by a multitude of independent thinkers. The claims for socialism have been made to stand or fall on

the basis of a flawed theoretical construct based on economic teleology.

We will construct a short version of our thesis in a way that allows incremental expansion, with an archive of short essays from the blog at redfortyeight.com, as a companion volume. We can also debrief dialectical materialism with a short historical essay in chapter 4, *The Dialectic: Samkhya, Ancient and Modern*. The world system is in trouble in the context of the



economic erosion of ecological balance. The controversies of the left then come into their own only to be subject to a Marxist monopoly. The works of Marx are such that they thrive better under challenge, than as fixed dogmas of a prophet. The socialist idea was never been the exclusive domain of economic categories and histories. History is far richer. As to Marx we need to intercept a forward pass and proceed to socialism is a new way. An idea of the 'Red Fortyeight Group' is of a hypothetical left movement that points to the era of the '48 revolutions and as a superset of the whole spectrum. That allows us to consider the Marxist legacy both critically and as a practical resource or library. The left must start over in each generation and take into account the history of its failures.

Democratic Market Neo-communism The fiction/theory of Marx claimed that socialism/communism will arrive in a dynamic of economic transformation at the 'end of history' to surpass the capitalist epoch with a new epoch of communist society. But there is no such theory.

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The definition of the Commons has an ambiguity as to a global Commons and the need to move toward a federated union of socialist states in a range of still possibly capitalist holdovers. At some point in the creation of New International the issue of a global Commons will be subject to constitutional/treaty arbitration moving to a real global entity that can manage global industrial interactions in the flow like archaic capital of shared resources localized but open to exterior international status.

Only free agents (we will connect this below with some ideas of so-called Kantian ethical socialism) can bring about socialism and to do that they need a model of how to proceed. In one of our appendices we will provide such a model whose basis is the transformation of the



democratic starting point of the era of the French Revolution into a new kind of specified economic system based on a Commons, with a system of 'socialist markets' and the expropriation of capital in the large. The dilemma of communism heretofore is an economic system that is viable.. But if we remorph liberalism into communism, and vice versa we can see that properly constructed in this fashion a socialist economic can work if a capitalist system can work.

What is democracy? The defining terms of democracy emerging in the generation of Rousseau demand review and possible redefinition and careful legal extensions in a hybrid of democracy, socialism, ecology, and rights. The original debate over electoral and direct democracy remains a challenge, and the limits of the original definition have become clear. We must also be wary even of socialist economic exploitation of nature which should instead have its own rights. An ecological philosophy needs a careful graft onto the issues of property and an eco-socialist. The classic definitions are not fully coherent and generated the classic critiques of radicals who risked dismissing 'democracy' as a *trompe l'oeuil* of the 'bourgeoisie...

Degrowth But this raises the question of the future of economic growth. Our model socialism is completely open here with a kind of gear-shift set of options for troubling futures we increasingly suspect are imminent. We can in principle modify our 'democratic market neo-communism' into a steady state economy that is failsafed against regressive class domination under conditions of austerity.

The Eonic Effect: the hidden structure in world history

Our snapshot of world history will demonstrate almost without trying the presence of a non-random pattern of universal history by simple inspection. This pattern of self-organization can give us an empirical basis for considering the questions of human evolution. Instead of speculative theories like Darwinism we can discover a sense of universal history, thence evolution, purely empirically.

Our suspicion is confirmed that high-speed change can occur on the scale of just a few centuries, witness the Axial Age. And this effect shows us that evolution is hiding behind history in the form of a series of intervals of rapid emergence. World history yields its secret to simple periodization and shows from the invention of writing a clear developmental sequence, with a question mark about its probable source in the period of the Neolithic, the natural starting point for the rise of civilization. The great clue of the Axial Age suddenly provided the gestalt of a larger system at work. The Israelites were right, there is a process of greater evolutionary dynamism that frets the universal history of man.

We can call that sequence of three transitions and the epochs in between them the 'eonic effect', as a sequence of three epochs, and note the way that this pattern suggests 'evolution' at work, 'evolution of some kind'. It is at first illogical, it seems, to confound evolution and history. But with a little reflection we will see, first, that the two must be logically connected, and, second, that the data we are discovering directly confirms that logic. This evolutionary sequence is a robust empirical foundation for understanding world history, in the context of evolution.

This perspective can stay in the background with an ultra simple version based on simple periodization, and empirical world histories.

Capitalism Marx claimed that capitalism was a separate epoch of history. But that doesn't really work. Intimations of markets exist already in the Paleolithic. At each stage we see the gestating market phenomenon. But in modern times we see for the first time an explicit ideology of capitalism emerge, but this in parallel with emergent socialist/democratic ideas: notably Adam Smith. Marx in later years recast his earlier thinking into a dangerous new form: the epoch of capitalism must exhaust its potential before developing into communism. That is a dangerous thought, and we can see that capitalism will incinerate a whole planet before its potential is exhausted. The early Marx had it right the first time ca. 1848. Clearly the modern world has already produced a dangerous screw up: as the early socialists noted at once in the capitalist take-off, socialism should be the case as soon as possible. But that is not how it worked out, and we live in a context of great risk in the realization of capitalism.

Population explosion: the left abandoned the issue of population yet the exponential growth factor cannot be ignored on the way to ecosocialism. The classic Club of Rome text, *Limits to Growth*, after endless attacks has been more than vindicated by the reality of the disaster on its way.

Zionism and US We almost need a separate study of the issue of Zionism and its influence on US politics. Quite obviously the US must break free of that dark influence along with the equal complicity of the US and its artificially created wars in the Middle East. *Parting Ways: Jewishness and the Critique of Zionism*, J. Butler, *Deconstructing Zionism: A Critique*, Llyod, <https://www.aljazeera.com/program/inside-story/2022/5/12/is-israel-a-rogue-state>.

IHVH We have freed socialism from its atheist obsession, but not by taking any position on religion as Christianity or Judaism: our historical model in fact walks away with a version of Israelitism for secular humanists taken non-dogmatically with its original metatheistic vision/IHVH, that is a challenge to the corrupted theism (god gibberish) of so-called monotheism. As the saying goes, it's a steal...But Christian socialists should be welcomed to our initiative. We can both embrace Christian (et. al) socialists, even as a critique of monotheism proceeds apace/, The eonic model allows a comprehensive historical model to debrief Israelitism, with a passage to universal 'religion' beyond church and state, in a study of 'real human consciousness'.

A new framework here is not hard to achieve and in the process we are ironically presented with a simpler formulation beside the egregious obscurity of the Marxist analysis.

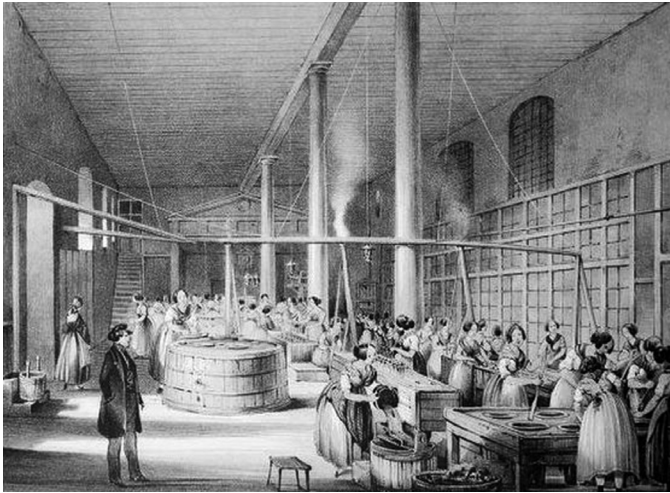
The End(s) of History

Transition and divide: abolition, feminism, ...anti- racism...

We have proposed two ways to create a new model of history: simple chronologies, and that's it. We will explore this in the next chapter and in addition point to a more complex model of world history based on transitions and divides, for optional later study. How can we explain the sudden massive clustering of innovation near the 1800 period? We will explore this to see that the 'last revolution' is really an outcome or echo of the modern transition, which climaxes near its divide (ca. 1800 +/-). This model can help to see that the 'end of history' argument missed the point: the outcomes should better be the 'end(s) of history', as a dialectic mix of multiple outcomes, the classic case being two opposites in parallel, next to democracy: capitalism/socialism. We are left to realize their resolution. Two other cases in a field of flooding emergents are abolition, and feminism, both dead center in the short interval of the divide. This is mysterious but overall we can see that these two will spawn action to resolve their starting point: the Civil War is a good example. The modern feminist movement we can see is born thus. The issue of racism is clearly a related process in the struggle of abolition and the charge against early modern capitalism in generating slavery. These issues thus move into the field of action-themes of this 'last revolution'. The recent upsurge in the endemic racism of the American Republic is a deadly warning of what the failure of Reconstruction made obvious: restoring slavery. This issue is (as the proto-fascist Nietzsche propagandized) an omen of attempts to regress from modernity and restore slavery and archaic views of women. These issues thus enter very naturally into quiver of 'last revolution' as it somewhat jerkily realizes its action. Does this make any sense? At first it may not to make any sense at all. File away these chestnuts for later study in the 'eonic hypothesis' of a complex system as the hidden dynamic of world history. In this system economic issues are secondary to the strange realization of values as facts

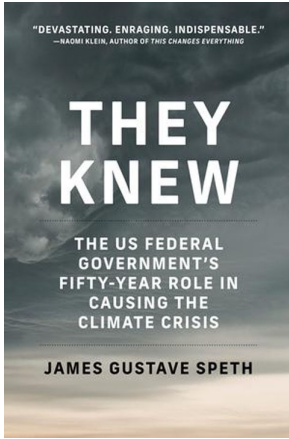
In an era of scientism Marx eliminated ethics from historical dynamics, hardly the first to do so. We will point to a rival school that arose in the nineteenth century to repair this flaw: the so-called Marburg school of Kantian ethical socialists.

One use of our emerging framework of history is that the issue of slavery and thence racism come to the fore and can be easily adjoined to the analysis. The idea of the Universal Class can examine parallel subsets of the Universal Class including differing cultures, peoples and movements. The issues of slavery, race, and feminism are easily given a place in the context of our framework:



The recent Black Lives Matter movement can easily enter here as the 'Last Revolution' moves also to deal with issues of race. The issues of feminism are the same. Both abolitionism and feminism emerge in spectacular concordance with the so-called 'divide moment' in the eonic model.

The world is on the move and we must hope to pass beyond the failures of the era of Bolshevism into a much simpler approach to social change than the quixotic search for a science of history. The problem was fairly well seen by men thought conservatives now, such as Popper with his *Poverty of Historicism*. He failed to see that socialism is not dependent on theories of history. Popper, and Isaiah Berlin, faulted the denial of freedom of historical agents. The issue of free agents comes to the fore as theories of an older period seem to make of those agents economic Frankenstein's well seen by men thought conservatives now, such as Popper with his *Poverty of Historicism*. He failed to see that socialism is not dependent on theories



**They Knew:
The US Federal
Government's Fifty-Year
Role in Causing the
Climate Crisis**

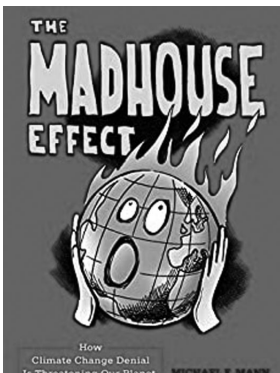
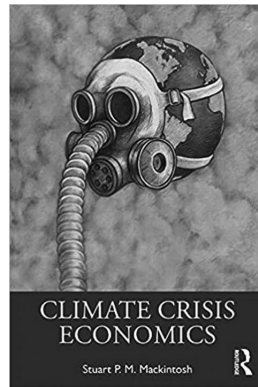
J. Speth

What did the federal government know and when did it know it?

Climate Crisis Economics

S. MacIntosh

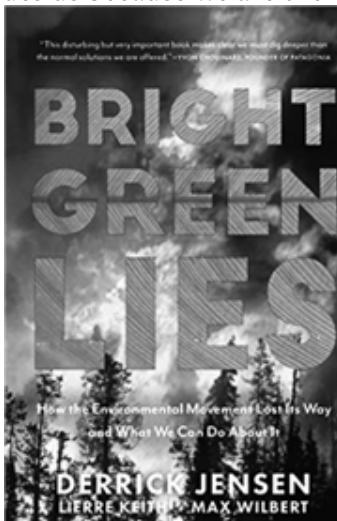
The economics of climate change and sustainable economies



**The Madhouse Effect:
How Climate Change Denial
Is Threatening Our Planet,
Destroying Our Politics,
and Driving Us Crazy**

M. Mann
The fight with
climate denialism

of history. Popper, and Isaiah Berlin, faulted the denial of freedom of historical agents. The issue of free agents comes to the fore as theories of an older period seem to make of those agents economic Frankensteins. The material on the eonic effect will serve as a kind of commentary and leave the subject free of theory with a realization that the subjects of history and evolution are basically the same, and require related models. There ideology lurks, but we will see that ideologies themselves evolve in our sense. So as we are immersed in history as we pick up its ideologies and develop them at will. That was the confusion of the ‘end of history’ debate but we can resolve that confusion directly. A science of history eludes us because we are the output of the system in question.



Bright Green Lies: How the Environmental Movement Lost Its Way and What We Can Do About It, D. Jensen

Is it too late?

Reformist paralysis and the illusions of the Green New Deal?

We will skip bibliographies: a small selection of books is more likely to be useful...In the age of Google, even with short tags of titles books will be found almost instantly, along with dozens of related texts and/or titles of essays in online journals, etc...

Notes:

As time of social crisis, it is almost impossible for the Marxist legacy to provide now the basis for the social transformation to a postcapitalist eco-socialism. A complete break is needed for a framework that ended up in Bolshevik failure and Stalinist nightmare. We cannot place the blame

for that with Marx, and yet his formulation was not contained the seeds of that failure.

Marx's attempt to create a science based on modes of production is dated and useless now. And the battle between 'idealism' and 'materialism' is a completely useless waste of time. Some may argue that Hegel's absolute idealism is somehow problematical, but the attempt to banish all idealistic thought is misguided, like cutting off your left foot because it is not 'right'. Kant's very different so-called 'transcendental idealism' of noumenon/phenomenon remains an important challenge to conventional psychologies. A socialist culture must replicate the history of philosophy inside itself in a comprehensive historical account. We should note our citation of the 'Axial Age' inside the eonic effect: the left should base socialist culture on all the streams inside world civilization since Sumer, and in the Axial period see the way multiple streams converge on the modern transition: Chinese cultural philosophy, the Hindu-Buddhist stream with massive complicated legacies, the Israelite/Persian or Zoroastrian stream, and the classic Hellenic, later braided with the Roman. You can argue that these are ancient and dated now, but they can't be amputated in bizarre fixation of economic analysis and materialist obsessions. It left Marxism crippled and makes the average Marxist suffer fits with anything that smacks of idealism. Say what this has to do with a sane, balanced and meta-dual historical culture and present? The realm of physics has gone beyond 'materialism' and the new world of Quantum Field Theory is another universe of discourse: cf. *The Infinity Puzzle: quantum field theory and the hunt for an orderly universe*, Frank Close.

And the issue of socialist ethics has been beautifully served by Kantian ethical socialism as it arose at the end of the nineteenth century in parallel to the increasing arcane mishmash of dialectical materialism and the endless confusions of the Marx about which some way must be found to keep it out of the hands of the idiots of the Marx cult. Harry van der Linden has classic text on the subject, which was once current up to the time of the German 'revolution' in many leftists. It would make a perfect backdrop for a 'neo-communism'. This book is essential reading for leftists who incredibly have been trained to reject all ethical thinking as idealist: Butler University Digital Commons @ Butler UniversityDigital

The left was blindsided by the so-called calculation debate ignited by Mises in the 1920's and followed by a huge literature on the left: cf. Cockshott, P. et al., *Towards a New Socialism*, pdf online, and the question of computers and planning; Steele, D., *From Marx to Mises: Post Capitalist Society and the Challenge of Economic Calculation*; cf. Wikipedia, 'Socialist Calculation Debate': *The Rise and Fall of Socialist Planning*, Ellman, Michael. (p. 17): "Marx devoted most of his life to the analysis of capitalism and was notoriously opposed to attempts to design utopias. Nevertheless, from his scattered observations about socialism, and from those of his close comrade Engels, his followers drew the idea that in a socialist economy the market mechanism would be replaced by economic planning...Similarly, the superiority of planning, which would enable society as a whole to coordinate production ex ante, became a widespread view in the international Marxist movement." <https://hbr.org/2012/04/there-is-no-invisible-hand>: There is No Invisible Hand

We have adopted a related but different idea of 'socialist markets' instead of market socialism: our DMNC model will have actual markets inside a neo-communist matrix, using resources licensed from a Commons, which is different from state capitalism using planning, the Marxist bourgeoisie we were asked to trust for the socialist virtues. The idea died with Lenin/Stalin. A Commons needs to be different from state ownership and must have both a local and a global aspect: a socialism in one country and an international: communist systems will trade and use elements from a global Commons. Socialist markets won't have a calculation problem being inside a market system. The problem with planning by a Marxist bourgeoisie is obvious. In a system with a Commons a hungry man can sue the state for a hot meal, without liquidation from the new lords of economy.

The issue of computational economic systems is maturing, ironically in the efforts of capitalists: cf. *The People's Republic of Walmart, How the World's Biggest Corporations are Laying the Foundation for Socialism*, Leigh, P. et al. But the hopes for computational markets remain unknowns. Consider the American economy, with over 20 million companies. Control or planning for such a system would be problematical, to say the least. But in our approach we let sleeping dogs lie, leave systems, to start, in place as a field of socialist markets under a Commons. The context of expropriation can coexist with this and provide both regulation and

Kantian Ethics and Socialism

H. Van Der Linden

<https://digitalcommons.butler.edu/butlerbooks/17/>

This study argues for three main theses: (1) Immanuel Kant's ethics is a social ethics; (2) the basic premises of his social ethics point to a socialist ethics; and (3) this socialist ethics constitutes a suitable platform for criticizing and improving Karl Marx's view of morality.

Kantian ethical socialism is a useful, essential starting point, but Kantian ethics has a dissonant earlier history, first in Hegel, then in Marx. Fatal misunderstandings can arise, in particular Marx's views on rights. The pair of them have interesting critiques of Kant but the overall result incoherent, and in Marx is a sophisticated effort to make historical materialism do something it can't by definition do.

https://scholar.harvard.edu/files/michaelrosen/files/the_marxist_critique_of_morality_and_the_theory_of_ideology.pdf

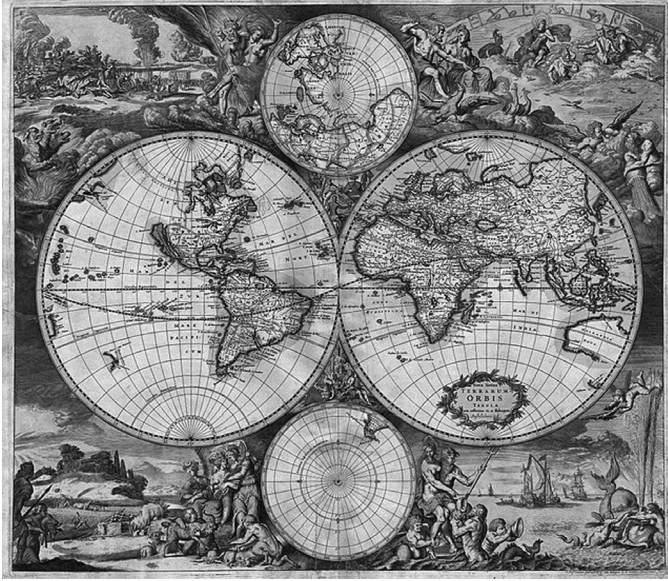
<http://isj.org.uk/marxism-and-ethics/>

We have adopted 'naive views' that Marxists claim to have resolved. But have they resolved anything in the wake of reductionist scientism? After so much deliberation, Marx imposes Darwinism on his legacy, a mockery of social ethics. The charge that historical scientism, viz. historical materialism supports the domain of values and freedom is a contradiction papered over with sophisticated crypto-Hegelian reasoning. Our answer to that is 'goodbye', we are starting over and may use 'the core heroic saga as reference but need a simple set of recipe procedures for constructing a viable 'really existing socialism', in which the issue of markets and planning can find a practical solution. Waving the flag of Kantian ethical socialism is a challenge to sociological pseudoscience, and value-free so-called science. Kant's ethics appears in the chaos of emerging humanist secularism as demonstrating an ethics free of the 'god' idea or the myths of Sinai.

Beyond that our 'eonic model' shows clearly that historical dynamics is evolutionary in a new sense, a mother of all invention, in the fantastic cascade of emergent civilization, as a gift of nature for a 'raw hominid', homo sapiens. That dynamic is rich in value generation.

laissez-faire. Most problems driving toward socialism might have been solved by men of good faith: no such luck, the American system runs on bribery and Big Money controlling politics. And reform is impossible short of revolution. A few simple laws could resolve a dysfunctional system to a sane liberalism. A foolish hope. But our DMNC is in many ways a carefully regulated liberal system with checks on private property. Can such a system maintain equality? Again, an approximation, 'differential equality' as a neologism or concept, suggests a small degree of inequality will wax and wane around a reasoned threshold. A manager or DMNC-capitalist can earn a premium but within narrow limits. We have not designed a 'utopian' perfection but a system in motion that can move from crude but real socialism to something still better. Such a system can move from permanent revolution to permanent evolution. One notes an odd thing: the core industrial economy once American moved to a province in China which produces a huge percentage of the whole capitalist shebang. *Bon idee*: a socialist transition based on an intelligent International could create a core industrial component for a global system. It might be possible to fix this into a larger postindustrial 'united nations'.

But since we are talking about the US we can consider an American core industrial sector and some strategy for the remaining tens of millions small businesses...??? again we crap out... But the point is that an industrial sector is a finished project in principle: we can throttle back and forth here. There is an excess of everything now: I just googled 'small portable generators' and see at Amazon hundreds to thousands of brands, companies, models, ditto for everything else. We could surely do as well on a smaller scale. We can do just as well with a core of planned commodities and/or our socialist market sector with semi-autonomous actors inside a Commons/planned sector. The larger system can resolve the issues of agriculture in the same way. Americans are addicted to their home ownership in a field of uncontrolled growth. But this has a dozen solutions with or without expropriation. So we have one component: we probably can't get to postindustrial hobbit shires to start, but a socialist revolution can start to contain industrial hypertrophy with industrial Guangzhou's based on an International either national or international or both. As to my query on portable generators: pocket sectors of five companies doing this would reduce the carbon footprint by a huge fraction, and that's just for one commodity. How many commodities in the whole capitalist sector?



WORLD HISTORY

A HIDDEN DYNAMIC

The crisis on the left needs a new framework for world history. The enigma of world history, and the elusive quest for science has long suffered confusion even as the cousin ideas of evolution seemed to have achieved the level of science. It is ironic therefore that the failure of a science of history is a challenge to the current dominant paradigms of Darwinism.

Capitalism: an ideological enforcer The theory of natural selection is statistically absurd yet persists despite critics pointing over and over again to the fallacy. The theory is one of the great feats of mind control, and a discredit to science. We must suspect an ideological motive to enforce the social viciousness needed to support the capitalist mindset. Darwinism is a threat to the integrity of science. There is a simple solution: the empirical given of evolution is clear. Set aside theory.

The issue of evolution is very clear empirically but the attempt to create a theory of random evolution via natural selection was strangely cockeyed and is a failure of science and a puzzle of ideology of the type that Marx

From the Descent of Man To the Evolution of Civilization

Historical materialism has crippled socialism. It is a falsified historical fiction posing as science, and the same type of theory as ideology that Marx denounced: propaganda disguised as theory. We need a new framework and can provide a snapshot of world history that will demonstrate almost without trying the presence of a non-random pattern of universal history by simple inspection. This pattern of self-organization can give us an empirical basis for considering the questions of human evolution. Instead of speculative theories like Darwinism we can discover a sense of universal history, thence evolution, purely empirically. The simple key is the idea of the 'evolution of civilizations' as a end phase of human evolution, the descent of man. This is not as such a scientific theory, but an empirical chronology which suggests a hidden dynamic.

Our suspicion is confirmed that high-speed change can occur on the scale of just a few centuries, witness the Axial Age. And this effect shows us that evolution is hiding behind history in the form of a series of intervals of rapid emergence. World history yields its secret to simple periodization and shows from the invention of writing a clear developmental sequence, with a question mark about its probable source in the period of the Neolithic, the natural starting point for the rise of civilization. The great clue of the Axial Age suddenly provided the gestalt of a larger system at work. The Israelites were right, there is a process of greater evolutionary dynamism that frets the universal history of man.

We can see that this sequence of transitions shows directionality and that it conceals a creative aspect that requires human agency as micro-action in tandem with a system action as macro-action. Our sciences are too primitive to fully understand such hypercomplexity stretching over billions of years in a cosmological dynamic. It is at first illogical, it seems, to confound evolution and history. But with a little reflection we will see, first, that the two must be logically connected, and, second, that the data we are discovering directly confirms that logic. This evolutionary sequence is a robust empirical foundation for understanding world history, in the context of the evolution of the individual in culture and then the state.

exposed, and yet he fell into the trap himself, and subjected Marxist legacies to dangerous versions of natural selection as genocidal class warfare, a calamity of theory. This strange situation revolves around a statistical error so simple even amateurs can see it, while professionals close ranks around the Emperor with no clothes. The Darwinian framework must be scrapped so that the vigorous research project of evolution can be rescued from the propagandists, and there the suspicion of capitalist ideology capturing the whole paradigm remains strong indeed, and the scandal of Darwin's racism, gross misunderstanding of 'primitive' peoples, genocidal innuendo in the context of imperialism and capitalist globalization fairly well lands a torpedo mid bows to the 'science' of biology, leaving the mystery of how an entire profession of credentialed 'experts' could be stranded in 'scientific' hallucination. Darwinism has put the reputation of science at risk.

It is important to consider that we can observe history at close range, up to a point, while the process of evolution points to immensities of time in succession to the Big Bang. There we do see evolutionary sequences, but not at close range and the mechanism behind that we do not see. We see the facts of evolution but not in the detail to construct a theory. We need to be clear at the start: we can detect evolution in deep time, but we cannot yet understand how it works. The study of the so-called eonic effect can show us at the margins a glimpse of what evolution is like because it can for the first time record an interval of the 'evolution of something' and this is historical and observable in broad strokes. The connection to deep time is at first unclear but we can infer there must be a connection. This is not a new theory but a demonstration of the complex 'logistics' of evolution in action on the surface of a planet. We cannot produce a theory of evolution, but a time and motion study over a short interval we can manage.

Our discussion of 'decoding world history' makes a distinction of 'theory' in the sense of physics and a 'model' which, for us, is not a theory, but an empirical construct like a chronological outline or descriptive set of chapters in a book. Marx struggled for years to produce a theory of history but he always failed and drove himself to distraction. A close look shows an incomplete project he could never finish, as the example of Capital makes clear. The problem was his theory of stages of production in a scheme of epochs, ...feudalism, capitalism, communism...The wrong approach is a puzzle in itself, but then Marx had never heard of Sumer and lived just at the dawn of modern archaeological revolutions. Let's cut to the chase and pull a rabbit from a hat with a genuine progression of historical epochs:



From *World History and the Eonic Effect*

The legacy of modern historical research is an ambiguous one: the conductor's baton of the Universal Historian taps the podium, in a concert of art, science and philosophy, the theme of evolution rising aggressively to the fore, soon becoming the basis of all further secular generalization about human origins. Although evolutionary research has proved a success as a project of empirical discovery, beside its cousin, the archaeological uncovering of man's entry into civilization, the claims of evolutionary theory are much less certain than we might expect. Critics of Darwinism often point to the fossil record, upon which Darwin issued a claim of evidence to come, in favor of his thesis. This evidence would now seem less than clear...

... Now Gilgamesh speaks to us from the land of Ur and the chieftains of Upper and Lower Egypt are seen before their crowns are made one as the first Pharaohs. An age in itself has come and gone, glimpsed at its passing by the Prophets of Israel, witnesses to the vanishing Assyrians. A significant piece of a greater puzzle is joined to the form of perceived history, and the indirect signs of macrohistorical context suddenly show their presence. The elegant, yet fearsome, evolutionary unfolding of higher civilization in a cycling cone of ratchet progression all at once comes into view.

We see civilization emerging from the Paleolithic into the Neolithic and then a jump to what is called 'higher civilization', 'higher' justified or



not. A set of two and a half epochs of some kind thence take up the whole of world history into our time with, in the sense of relative intervals:

higher civilization in Sumer, Egypt, ca. 3000 BCE
 classical antiquity with parallel exemplars ca. 600 BCE
 the modern era in a rapid emergence around 1800

That's it. We will start over and try to expand on this, but the point is we have a useful periodization of world history, of the Neolithic then two long eras, then the start of a third, and that is our own present. Many unconsciously intuit this series of epoch, as they speak of the Middle ages, or Modernity, or the source of their religions in classical antiquity, as yet without quite considering Sumer/Egypt which are so novel they as yet hardly enter consciousness. We are done. This is simplest and most intuitive way to organize history into a set of epochs and is the Table of Contents for any number of world histories. This is NOT dogmatic but very useful as a way to organize world history. We are just at the precipice of Theory Gulch and may be tempted to try and produce still Another Theory. Not!

Relative intervals refer to sequences overlaid on a given history and its civilizations, like a timer exterior to a given system. This macro

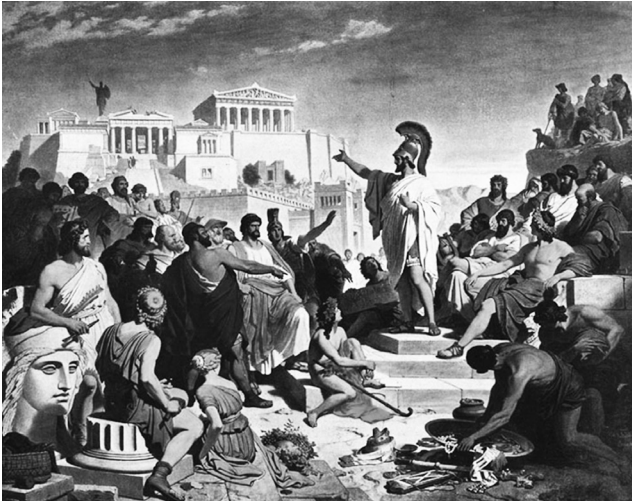
WCPS: The dawn of globalization: uniting upper and lower Egypt: Narmer Palette.jpg, First Dynasty of Egypt (3150 BC –circa 2850 BC) / Predynastic Period of Egypt (–circa 3100 BC)

Modernity, the Modern Transition, the Divide

We might reiterate our opening statement about system collapse by putting it in the context of the 'eonic effect': Although we will leave the model of the eonic effect in the background, the basic periodization of that dynamic is easy and suggests a perspective to deal with system collapse: we should distinguish the 'eonic sequence of transitions', the modern transition, its divide, and the modern period as such that follows. The modern transition is densely packed with eonic innovations which are only barely realized and too often damped out by the high tide of capitalism. The system thus has immense reserve potential beyond the superficial realizations of the 'modern period'. This gobbledegook terminology is obscure at first, but always 'mere periodization' followed by careful empirical study until we suddenly see what the larger system is doing and get a feel for the historical tides in action. The modern period suggests dozens of recovery vehicles, and this kind of issue emerged early in the wake of the first socialists who sensed immediately that a new modernity was possible. The later confusions and sophistries of postmodernism can nonetheless remind us that while 'modernity' has no 'post' as an interval of 2400 years, it can be critiqued as to its realizations in place and the system dynamic of the eonic effect allows revolutionary/reformist restarts. We have critiqued Marx, but his instincts were right: he sensed a 'discrete/continuous' dynamic, the reason for his system of discrete epochs in the continuous stream of history. But the process transcends the economic and blends facts and values in a dynamic of reason, ethics, and aesthetics. Note the spectacular moment of the modern divide ca. 1800 and the clustering of massive innovations.

effect shows that theory still lurks in the background, but in a model far too advanced for us as yet. Example: Sumerian history begins in, perhaps, the sixth millennium BCE, but our periodization starts in the middle of Sumerian civilization as it jumps to a higher level. Perhaps just take the periodization on trial and not worry about explanation. A deeper logic lurks if at some point we can decipher it. This is useful and avoids Marx's non-existent 'feudal epoch' (although feudalism is real enough) which emerges in the middle of a larger interval (??). The larger sequence's discrete interval referred to is 2400 years, an arbitrary, at first, but very informative way to divide history. If it doesn't make sense, forget about it.

Our basic periodization yields an immediate benefit: we see that the middle ages is, we sensed it all the time, in the middle of the second era and the stage of feudalism, a complex subject, is to a bird's eye view simply



a larger episode in the occident's mysterious slide into decline. Or not so mysterious: the era of advance so visible in the early centuries ca. 600 BCE is long over and things start sooner or later to decline or nosedive, or so it seems.

The point here is feudalism is not a stage of history or mode of production leading to capitalism. Capitalism also is not a 'stage of history' but a series of appearances of markets starting in the Paleolithic, but then in the modern transition reinventing itself so to speak during the Industrial Revolution. We should not equate capitalism and modernity. It gives it a status it does

History and Evolution: The Rise and Fall of Darwinism

Note: Falsifying the statistics of natural selection is utterly simple, yet an entire generation has been conditioned to rigidly adhere to the 'theory' irrationally. Ideology indeed...

The rise of modern biology was strangely compromised by the sudden takeover of evolutionary theory by Darwinism and Darwin's theory of natural selection. Given the promising early start of a science of evolution in the Kantian school of teleomechanists and the inchoate but essentially on track Lamarck whose basic insight into 'evolution' was that of a two level process: a rise toward complexity and an environmental interaction.

The elimination of the first aspect turned 'evolution' in a fallacious pseudo-science operating on one level of 'random evolution', a statistical fallacy easily exposed, and done so over and over again. But the obstinate fixation of the biology cadre has remained in place for almost a century of professional idiocy that cannot seem to grasp the elementary realities of their own discipline. Here Marx might have contributed his insight into theory and ideology but instead, after an initial suspicion of Darwinism, strangely and perhaps with cunning embraced the framework of Darwin, a tragedy on the left where the theory precipitated genocidal class warfare concepts. The benign and utterly transparent first step of Lamarck sadly was replaced with the racism, genocidal imperialism toward 'primitive' peoples.

The suspicion this is an ideological hypnosis remains the obvious explanation, although attempts from the start to distinguish Darwin's theory from the clear abuses of social Darwinism have provided cover for the worst kind of pseudo-science. Suspicions are compounded by the obvious uses of Darwinism as a justification for capitalist competition and 'survival of the fittest' in an economic context.

The question of evolution ought to have been the very simple overall view of Lamarck and a two level observation of macro and micro aspects in the empirical basis for a field that is still short of a theory.

not have and ignores the immense field of differing categories of innovation in art, politics, philosophy and science. These are not subject to economic determination or gestation, however influenced by economic factors.

Let's note to conclude the brilliance gone awry of Marx as he struggled with applying 'science' to historical or sociological subjects. Had he the resources of modern mathematics he would have realized that he was hallucinating what we call a 'discrete/continuous system', a set of discrete epochs in the continuous stream of history, evidence of a dynamics. But modes of production are the wrong dynamic. We can what he was thinking: claim science but make postcapitalism an inevitable next phase, teleology, sorry. A cunning rascal of theory indeed. But the real system, in our hypothesis, are cycles or epochs of time and discrete transitions. We don't have all the data needed but we can use an empirical method and consider the category of evolution (of civilizations) as the right one.

Falsifying historical materialism As we move to examine world history in terms of our simple chronology we see a rich structure indeed, albeit with insufficient data for the Neolithic. It is basically very simple, but demands we to take in a great deal of information. But our chronology suggests a hidden dynamic that is a kind of 'smart evolution' as a driver that leaves its traces in a series of transitions in an interplay of what we call macro and micro aspects. This is explored in our optional model. These transitions are mysterious in their creative action and we see clearly the limits of historical materialism or economic determination. The latter is secondary in the sense of being embedded in a larger system. We see these transitions with their compressed explosion of innovation show that this historical dynamic can process a new future in place, induce aesthetic, philosophical, political, and a manifold of related effects and in general process values in a sphere or facts. This is a far cry from any causal system of the type studied as physics. This kind of system should be classified as 'evolution' by default but this is a far cry from the random evolution of Darwinism. Again, we see in the Axial aspect of the larger sequence the direct correlation of art, democracy, religion, early steps in science, and on and on. Clearly the evolution of civilization is a guided process, yet man is required to carry out the details of realization. In the classic interval we see two (three?) religions gestate in parallel, the birth of science, immense varieties of literature,

Notes

We will stop abruptly and move to a set of notes to make our point that all we need is a chronology of world history. But once we do that get a surprise and we discover a kind of 'macro' structure rich in strange properties that we are almost tempted to relapse into 'theory' all over again. In fact, we can suggest what a 'theory' would look like but caution that we cannot



complete such a project due to lack of data, and the strange realization that we discover a 'force' factor that far outstrips our ideas of science and that we cannot explain. It is like writing a book: a kind of creative energy drives the writer to compose the text, then the book is finished and that creative energy seems to disappear. Not a scientific argument! Because 'creative energy' is not a valid addition to the 'force factors' known to us in physics: starting with gravitation, four in all.

The resolution to our dilemma is to beware of analysis according to physics and retreat to a 'principle of sufficient reason' as a sort of generalization of causal arguments and then simply look for non-random patterns. Such patterns hide the real process driving history. It is like Friday's footprint in the tale of Crusoe: it is a simple case of a non-random pattern. This strategy succeeds far better and we find such a pattern in world history. Our chronology is a good example! But we discover that it is a part of a larger pattern visible to us that extends our basic sequence by acting in parallel, or so it seems: that refers to the data sometimes referred to as the Axial Age.

So, our basic chronology in its second phase seems to suddenly act in parallel. We will leave it at that save to note that this is a strangely clever dynamic that integrates diverse cultures into a larger whole. If you want to cross a football field, you start at one edge and walk to the other side. But if you to place fertilizer evenly over the field's grass you move back and forth in parallel lines in some fashion. Our pattern is like that and we find that it has already done the job of globalization and created in the Axial Age a complex first stage of globalization. A further complication emerges, we start to get suspicious about our pattern: it is a teleological system. We have no science of such a thing and our discipline of empirical history must be our method.

We can do without a theory here: we can proceed empirically and focus on the modern period which shows many mysteries among them the issues of transitions, divides, the interplay of free agents in a system dynamics, and from that the questions of democracy, socialism and revolutionary action. We will explore some of this here, but as a set of notes and create a set of hypotheses about the stunning rich pattern of data we have found. This is optional to our discussion but the reader might explore these issues further in a companion text, *Decoding World History*. Our basic world history then concludes with the rise of the modern and its remarkably rich tide of innovations, among them (modern) capitalism, the Industrial Revolution the democratic revolution followed by its completion stream: the socialist/communist idea. One of the most striking surprises here is that there is something we call the modern transition and this is a transient interval with an endpoint or divide, and mirabile dictu we see that all our key issues of democracy to socialism are all clustered near the divide, with an inexorable complication: it is the point at which a high level process, e.g. our sequence, completes as a transient and passes into free agency. A larger process seeds innovations and then leaves their realization to us.

Transition and divide If we move beyond the failed attempts at a science of history we stumble into something that probably points to what such a science would involve: a set of 'evolutionary' transitions embedded in the stream of history. These transitions create a divide, and as we see the way the character of history changes in their wake, with a divide. The appearance of democracy, capitalism (post Industrial Revolution version), and socialism/communism in concert at the modern 'divide' is one of the most spectacular points of world history.

Marx just didn't have enough data to get his epochs right and the basic mistake is to think of each as economic epochs. The economies in world

Marx sense. And the eonic model points to transition zones, which the American does not have, except, ironically, just at the divide point. Capitalism as a term has no consistent definition and becomes different in meaning in different periods. We see all these in connection to the eonic effect and we can see that there is a completely different historical dynamic at work. 'Modern' capitalism comes into existence at a classic 'divide' point in the eonic sequence along with abolition, and much else. The case of America is that of a confusing rogue barbarism with no connection to the eonic effect save in its late staging of 'democracy' still in the disease of slavery. We can see that eonic macro history shows induction in terms of the Industrial Revolution, modern capitalism, democracy and finally socialism (which precedes Marx and his confusing and fallacious theory of history which has corrupted the term).

Cyclical Theories, A confused legacy set straight?

The legacy of cyclical theories has been one of crackpot confusions but the issue won't go away (note that Marx's scheme is very roughly almost one such, progressive epochs of production) and the material of the eonic effect shows the utterly simple solution to the riddle and in the process suggests a cyclical theory of history done right: the one version that works is progressive cyclicity, not cyclical recurrence. There are multiple examples: one is the locomotive engine, another the 'cyclical' history of 'grades' in a school, say, one to twelve. Each cycle is a grade in the cycles of years, and each grade progresses (i.e. educates) to a next stage. Although it seems controversial, and in addition the data is incomplete for the Neolithic, the eonic effect suggests a version of progressive cyclicity, just barely. The data of world history starts to get rich with the invention of writing and for the first time we have data over a range of almost five thousand years: the data shows very clearly an almost garden variety frequency system based on 2400 years: 3000 BCE to 600 BCE to 1800 AD (on a sliding scale). Note that in the nineteenth century with the rise of archaeology we have for the first time a documented interval of up to about 5000 years, the bare minimum to detect a cyclical system at 2400 years wave length, a sequence of two and a half cycles, and three 'starting' points. We thus enter a new cycle in 1800. There is a remarkable complication to this: our starting points are really intervals or transitions. Perfect: each cycle starts with a transition which we see as about three hundred years: 3300/3000, 900/600, 1500/1800. Suddenly we see the mystery of modernity: a new era, birthed with a transition packed with

innovations, then the transition stops, or wanes, and the new era starts. This model fits the data so well that we are left in some amazement. But this data is just barely enough, the absolute minimum to detect a sequence, and we would need many more cycles to conclude the case. Unfortunately, the data for the Neolithic is too thin, but we have to be suspicious, and in fact, the periods around 5500 BCE and 8000 BCE show how the Neolithic does indeed break into two eras (in fact there another era, the Natufian, which seems to fit also). But we can't be sure what we have. But from Egypt/Sumer to the rise of the modern we have a clear case for progressive cyclicality, a driven system, therefore, and that leaves us with a strange problem to solve: what is driving this system? We don't know but we do know at a high level that this is progressive civilization evolving. So that is a partial answer, civilization has a hidden driver operating over thousands of years. That's a controversial statement for historians to accept, so we keep this hidden in the notes. We promised to keep our account free of big theories. The above is not yet a theory but an empirical pattern that defies the odds of being random, yet remains mysterious. Note the resemblance to punctuated equilibrium but a series of such in a sequence. We may have the confused beginning of a 'theory' of evolution: it operates as progressive cyclicality over long periods of time in some kind of frequency, with innovations nursed along at each cycle or return visit. Whatever the case, and we won't use this in our ultra simple chronology, which we can use plain, but with a suspicion for later work that something strange, yet utterly obvious once seen, is driving the evolution of civilization. We must inject one last complication: this is about people: is this deterministic? In fact, not. Look at our school example: the students are inside the system of progressive cyclicality, and they are partially influenced by that system that teaches them and they learn. Nothing forbids one way or the other the reality of free will (or if you prefer, the less controversial free agency, or choice). The children are thus strongly effected by the larger system that constrains in order to teach but does not negate their larger freedom of action. In the same way there can be a larger system of evolving cycles that shape but do not negate free agency, which in fact must be crucial to the actual carrying out of constructs of new histories given the input of the transitions.



POSTCAPITALIST TRANSITION

THE LAST REVOLUTION

The period of 1848 saw a global revolutionary process and was observed directly by Marx and Engels. And yet it was a failure that ended with the figure of Napoleon III taking power in a retrograde politics of dictatorship. To a close look however it was the after shock of the French Revolution, and a incident in the larger trend toward democratic government. But in the current crisis, it would seem that without revolutionary action, call that The Last Revolution, the American system, the world system is doomed. Full stop...

Prophecies of doom? Human action is able to change this situation. But the crisis we face has no revolutionary groups able to face the reality that current governments cannot/will not act in time and to consider the moral that armed insurrection as an idea must proceed from virtuality to....? Without drastic action the last waltz on the *Titanic* will play out to non-violent saints at the end times of planetary so-called civilization. Such groups confront a new Leviathan of social control and domination unknown even to archaic authoritarianisms.

Critiques of Marx make his real contributions come to life. The

WCPCD: 'The spring of nations' : La oleada revolucionaria de 1848.png

perspective of Marx on the so-called bourgeois revolution remains keenly relevant, his theories apart, the trend toward capitalist republics played itself out into our own times. But of course Marx and Engels were already looking beyond the French Revolution, and its second coming in 1848. We can see that they created a novel perspective as they codified the work of the generation of socialists emerging from the French Revolution. The result was a too rigid system dominated by a cult of personality. But the basic thunder sounded, and the future of capitalism echoes with the implications of the challenge. The implication in the background is that a democracy really needs to be socialist.

The idea of a future revolution emerged in this period, to be the ‘last revolution’. But this suggests something more than new socialist economic systems: it must be a general contribution to the evolution of civilization, scientific, philosophical, aesthetic, etc, beyond the economic.



Parijse opstandelingen belegeren het Château d'eau Combat et prise du Chateau d'eau, Place du Palais-Royal (titel op object) Scènes uit de Februarirevolutie van 1848 (serietitel) Révolution de 1848 (serietitel op obje, RP-P-1905-2983.jpg

In the eonic model we see the almost fantastic complexity of innovation in the early modern. Everything, even music, art and literature are bound in that dynamic. Restricting action to the economic can result in amputation of cultural factors. Man and his revolutions must rise to the level of the macro process in world history, so far beyond human capacity. Dealing with economic systems in isolation is thus appropriate only if the larger context is understood.

If we examine the early modern, as did Engels, we see the real roots of the modern revolutions. They are emergent factors in the ‘modern transition’. If we consider that Martin Luther’s Reformation as revolutionary by default, we note that in the same frame the rebellion of Thomas Munzer in a Peasant’s revolt stands in prophecy of a proletarian revolution and a proto-communism. After all the propaganda of the end of history we can see that Munzer’s thinking precedes even the emergence of the democratic idea. The eonic model shows a strange form of guided evolution, and the modern transition shows an immense transformation that is more than human action.

The term, *The Last Revolution*, intriguingly evokes the ‘end of history’ meme but is quite different: as noted it is a slogan from the failed revolutions of 1848 looking to a replay. The term really means the last revolution of the modern transition which initiates many things but leaves them incomplete. The modern democratic revolutions were seen quickly to suffer the problems well diagnosed by Marx. The Last Revolution might well be the first in a series of recreations of upgraded democracy, as democratic socialism(s), a sort of ‘permanent revolution’,



an idea of Trotsky...

Marx was acutely aware of this factor in the forever ambiguous American Revolution which was a clarion for the rebirth of democracy and at once a clever triumph of a budding capitalist bourgeoisie, a revolution that so tragically effected a compromise with slavery at its beginning.

At all stages this factor remains the key to understanding the puzzle of capitalist democracy and the perception of the same in the French Revolution which its critics took as the incomplete revolution of a bourgeoisie

elites. This sense of a future revolution, the Last Revolution, appeared with the socialists in the wake of the closing of the French cycle spawning the figure of Gracchus Babeuf. Marx confronted a field of radicals in great confusion and with a kind of ruthless determination took up and codified socialism/communism in a systematics that imposed itself on the left and which succeeded in setting a kind of false standard. We have seen that in many ways Marx was a part of the chaos which he tried master. To do that



you to do it right but the success he sought here eluded him.

But the proposed correction to the democratic idea can easily lead to the rejection of democracy, and this strain was present in Marx even as he knew better. The rejection of liberal rights was a disaster for the Marxist legacy which should be sidelined at this point. The jackknife of liberal and communist ideas proved fatal to the Russian revolution which in any case was anomalous with respect to Marx's theories. The legacy here has distorted the understanding of generations of leftists who attempt to defend the world of Lenin, if not Stalin, as kin to the socialist democracy projected at the start. The resolution of the problem here is easily arrived at, but hard to implement in the confused history standing as given.

The solution is so simple that we can end up missing it, the more so if we think that communism is to follow capitalism then the two are mutually exclusive and further that if democracy is a fiction of capitalism, then it must be eliminated on the road to postcapitalism. We can see the dangers of floating abstractions and that, contra Marx's refusal to get specific, we must specify very carefully what we must implement. We can propose something

Statism, Anarchism, Markets, Planning
Democratic Market Neo-communism
Threshold Indifference Levels...

Revolutions force change on history, but must not create a new false Leviathan. Beyond force, letting things be is crucial. Socialist double talk in a void has come close to beggaring the notion. It is now often used to refer to 'social democracy' as piecemeal reformism. Fair enough as long as we keep mind we have changed the meaning to evade 'revolution'. The socialist idea can't easily be realized piecemeal. We need to resolve the issues of state (power), pole opposite anarchy, and the dilemma of markets and planning. We propose a model called 'democratic market neo-communism' which reconciles the market/planning duality, creates a four party state system of a parliament, a presidential system inside a revolutionary cadre that has yielded power to the larger but stands guard over the Commons. The socialist market system allows market entities but based on resources licensed from the Commons. The whole system operates on a spectrum between state power, and the semi-anarchic lower threshold indifference level which is open to individual action: e.g. at this level small scale entities (business, etc) can operate autonomously up to threshold after which they enter the larger system/ Commons. Thus a sort of archaeological museum of pre-socialist entities can endure under regulation and taxation but relatively free as a reserve DNA of the larger system. Archaeo-communism declared war on petty bourgeoisie shop keepers, and lost. There must be a better way. Such examples arise in pre-socialist systems, Apple Inc. ca 1979+ would be a good example. It would have long since entered the socialist market with a new bond with the Commons and the capitalist factor while under technical expropriation free to operate in the socialist market milieu.

Differential equality: such a system is not utopian perfection and will show differential in/equality and fluctuate. With a robust set of counterbalances it can allow a differential of initiatives within limits. Enterprises under the commons can endorse profit motives but in partnership with the state under the Commons. The whole package of social democratic initiatives from death taxes onward can fret this relative equality in a greater transition of classes toward the Universal Class.

we call ‘democratic market neo-communism’ as a way to remorph liberal systems into a form of neo-communism. This blend is light years beyond the dogmatic rigidity of historically given communisms which have always failed.

Socialist (Neo-communist) Markets The classic canon of Marx was unspecific as to the nature of the outcome but the underlying assumption seems to be that the stage of communism would make private property subsume under a regime of state capitalism. But this was problematical as a variant of capitalism dominated by a Marxist bourgeoisie. The issue of expropriation echoes the legacy of primitive accumulation (e.g. Exxon-mobil declaring natural resources of petroleum to be private property), and the destiny of such resources must be into a new Commons as a shared resource. There are many studies on the question of market socialism (we reverse the terms to distinguish our variant version), e.g. *Market Socialism*, ed. Bertell Ollman (1998). These arose in the wake of the classic calculation debate (with figures such as Mises) where the question of socialist economies arose to challenge the abolition of markets and their mechanism of allocation. But our idea of ‘socialist markets’ is different: we simply place markets inside a larger system but subject to the condition of using resources licensed from the Commons. This kind of system allows the benefits of markets inside a larger economy that allows planning in the same context. The duality can allow flexible economic action. It is interesting that China, a pseudo-communism, nonetheless stumbled into a degenerate version of this by simply allowing markets in a free trade zone. The result was a spectacular success. Our version could easily do even better, in the context of a real neo-communism, that can combine markets and planning in a unified system. This version of the model is based on a kind of ‘socialism in one country’ and needs to be enlarged in a variant model that operates in the context of a new international, and can mediate issues of trade.

The issues of economic theory have been one of the core confusions of both the left and of ‘bourgeois economics’.

A classic case is the muddle over the ‘labor theory of value’ which stepped beyond its obvious highly practical meaning into a near metaphysical monstrosity of ‘theory’, obscuring the obvious significance taken empirically of the issue of surplus value and labor exploitation.

The scheme of neo-classical economics is bogus science. As a basic challenge, we should consider that any model of economics based on calculus is bogus. And that includes almost the whole field. We should be as wary of such ‘science’ as we are of a science so-called of history. And once again, we should stick to empirical models of economies, wary that they have no real theoretical foundation in the manner of physics. It is important to see this

mathematical fraud at the foundation of capitalist economic propaganda.

In addition to economic confusion, the whole idea of revolution tends to its own confusions, as noted. The term has no clear definition. In terms



of our model we would say that particular revolutions are ‘emergent eonic effects’ in the modern transition. That’s about like saying breaking waves show surf, epiphenomenal effects in an epochal transition. The spectacular correlation with the modern divide ca. 1800 separates the early modern revolutions, thus the French Revolutions, with the 1848 period with its emerging confusion of liberal and socialist definitions of revolution. Thus the early revolutions are systems effects, while later they must be constructs of free agents, who would thus need to confront complex hypersystem analysis and construction of entities called states. Not so easy, and tragically the task fell to psychopaths like Stalin in the Bolshevik case. The outcome was a hack based on bureaucracy and dictatorship. Our terminology suggests a four-term system beyond the one term system ‘socialism’, the latter being incoherent but seminal.

Given this complexity we should consider taking a liberal system and making one change: all large-scale Capital to enter into a Commons. This will reign in the catastrophe of capitalism yet maintain much of what came before, adding new rights to liberal rights, repairing the plunder of the primitive accumulation era with a reestablished Commons now a core social entity with a global extension and a new ecological lawframe.

Dictatorship of the Proletariat Marxists are victims of their own terminology. The term ‘dictatorship of the proletariat’ is a stark

example. Hal Draper in a book by that name recounts the confusion in the history of the term ‘dictatorship’ whose original meaning was closer to ‘dictation’. This pernicious terminology should be dropped completely. <https://www.marxists.org/archive/draper/1962/>

Notes

We might cite a passage from a post at the redfortyeight.com blog (<https://redfortyeight.com/2021/11/16/>):

Marx jargon is easy to manipulate and the basic issue of historical materialism is like religious doctrine. It is an almost amateurish mess of thought, no doubt dealing with Hegel didn't help.

Socialism can never be achieved under these conditions I would have to assume. So why not start over? Time is running out.

This global community looks impressive on the surface but it is so stuck in jargon that it can't really deal with practical issues, or generate a serious movement.

In the years of Marx blah blah since 1989 there is no evidence I can see that the global Marxist community can contribute any advice or guidance in the construction of a viable socialism in e.g. Venezuela. Over and over again we see lost opportunities. The Marx canon paralyzes clear thinking.

Armed with the DMNC model the creation of a viable socialism as ‘democratic market neo-communism’ could be constructed almost on the spot, with a lot of details needed, to be sure. But the basic point is that Marxists are so confused by their own assumptions that they can't really handle practical situations. The core issues are the fallacies of stages of production theory, the model of state capitalism crippling the economy, the absence of any idea of socialist markets, the confusion over planned economies, etc, etc... Every attempt by Marxists to construct of viable postcapitalism has failed.

This model is, to be sure, lacking in the legal research needed to construct a Commons, a new kind of democratic constitution, the socialist market next to the new computerized technologies of planning. But ‘socialist markets’ can be real markets. But if reformists/revolutionary

Capitalism, Consciousness and Meditation

If we examine world history we observe the macroevolution of meditation induction and in the so-called Axial Age this reaches a new level in the Buddhist and other movements: world history generates religions and their techniques, although these may go into rapid decline. The late comer to modernity the so-called New Age movement inserts this issue with great force. But the rapid trivialization here becomes problematical, cf. the controversy over the Mindfulness Movement and its confusions, cf. *McMindfulness: How...* This should be an issue for students of capitalist ideology, but this requires complex historical study: the eonic model can be of great help here.

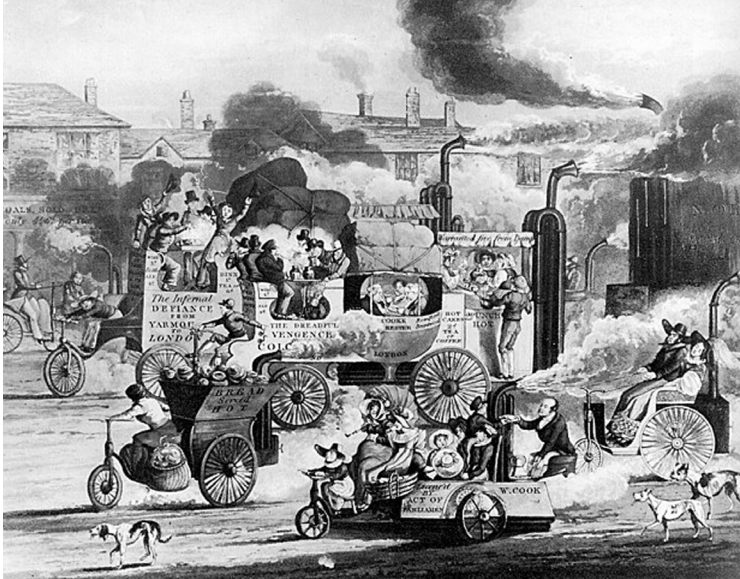
The capitalist process is relentless and tries to take over challenges to its control over consciousness...

McMindfulness: How Mindfulness Became the New Capitalist Spirituality, R. Purser

<https://redfortyeight.com/2023/02/03/has-the-science-of-mindfulness-lost-its-mind-pmc/>

<https://redfortyeight.com/2023/02/03/the-mindfulness-conspiracy-mindfulness-the-guardian/>

can escape false theories the task of constructing a viable socialism is relatively straightforward, granting only that the revolutionary path to expropriation of capital can founder in civil strife. But the DMNC model would create a situation that would be very attractive to all classes high and low and might find realization easily once the fate of



capitalism becomes clear.

Our focus on 1848 invokes the immense literature on the limits and class character of the French Revolution, and more so the American. The issues of economics reflect the failure to grasp that the mathematics of physics, the calculus, do not apply to economic system with the non-linear factor of free agents.

How Revolutionary Were the Bourgeois Revolutions? N. Davidson, *Crossing the Rubicon: The Decline of the Age of Empire and the End of the Age of Oil*, M. Ruppert, *The Puzzle of Modern Economics: Science of Ideology*, R. Backhouse

The questions of revolution are a permanent controversy and the attempt to found the idea in an historical dynamic was an original idea with Marx,

but his attempt failed. But he was onto something. It is tempting to make the same mistake with our so-called eonic model because we definitely see the striking correlation of revolution with the modern transition. But our model introduces a sudden distinction between ‘revolutions’ as system action or a macro process into a transition to a new era and ‘revolutions’ as micro process, that is free agency by those looking backward. That distinction is elusive and our model may not be exact enough to support the idea, and yet the model has a funny rightness. The moral is that bourgeois revolutions had a model where the revolutions to the left tended to be frustrated. One should not dwell on this given the ambiguity of the model but we get a warning that the idea of revolution is changing its meaning from bourgeois to socialist revolution and the result was more like a system crash than a revolution toward the better. In any case the early modern clearly shows the gestation of the socialist idea, preceding even the bourgeois democracy so suspiciously bound up in the failure of the English Civil War as the counterrevolution called the Restoration and the not exactly democratic triumph of Parliament. Our strategy is to turn a (neo-) communist system into a remorphed liberalism to evade the black hole of revolutionary semantic confusions, or ‘smashing the bourgeois state’, resulting in system crash or Stalinism

The Riddle of Slavery (from redfortyeight.com)

HIStory is a complex field of values in emergence. In Marx’s theories this issue confounds the attempt at science. Consider slavery: it is to be condemned as morally evil and nothing in world history required its grim history. Thus we cannot take slavery as a stage in the directionality of history. Our eonic model thus sees slavery as an aberration. It is not a stage of production in a theory of economic history. It is a disease of civilization more or less absent at the dawn of higher civilization but then grossly metastasizing in the two eras from ca. 3000 BCE and after. Slavery may well have existed at the margins in the Neolithic. Christianity emerges to challenge the diseased civilization of the Roman oikoumene and while its stance toward slavery is ambiguous at the start the religion led slowly beyond slavery with its substitute caste system which slowly replaced slavery with a class system resembling the horrific Indian version. No, it is NOT true that all those Roman buildings in their barbaric magnificence required or justified slavery. They are a mistake of history suffering a terminal disease. This point should perhaps be debated, but the in principle a system beyond

slavery emerged, more or less, and then regressed in the dreadful American case. Christianity brought a universal respect for man as such.

Slavery was never necessary for capitalism as such, yet in many accounts is said to trigger its beginnings. The point is obvious in the modern world where it has been replaced with wage labor, exploited or not. But to be sure the facts show the core issue of slavery at the dawn of capitalism. The persistence of slavery at the margins in the era of globalization must be considered, also. But the US (and the Americas) could have developed without slavery and suffered a permanent curse for not having done so. The point is the macro-history of the eonic model never induces slavery in any case that is visible to us. But it can sometimes overlay one thing on top of another, the rising slavery of classical antiquity in the early Greek case showing the birth of the idea of freedom (eleutheria) even as slavery was spreading in the ancient world. Ironically the American case was identical here. Eonic macrohistory shows a moral aspect and we cannot excise ethical issues from history in the name of science or degenerate pseudo-sciences like historical materialism. We should note the aborted abolitionist seed idea appears with Solon once again near the 'divide' ca. 600 BCE in a core eonic transition zone. This is a clincher and we see macro process actually attempting and aborting abolition in early Greece.

Historical materialism is a flawed pseudo-science and a post-Marxist left is needed to move beyond the erroneous scientism of Marx. To be fair, this is a problem with science as such which tries to generalize without the value domain. We see this in evolution but the reality is that evolution is not physics and moves in the value domain, and this becomes crucial for understanding history.

This is pretty tricky and the eonic model is better studied carefully in simpler cases. But the point is tabled and close to proven: slavery was never necessary in the emergence of civilization. Consider the Egyptian pyramids: early on they were constructed by patriotic conscript labor, slavery no doubt appearing later on as Egypt degenerated. A similar case is probably true of Sumer, more or less. The eonic model is a far better model for the left than Marx's reductionist scientism, along with his confusing teleology of epochs of production, a total mess of an historical theory. All this said, we should be wary of this issue without more data from the Neolithic, the Sumerian world and early Egypt.



CONCLUSION

At a time of escalating climate crisis, the American system is frozen in capitalist capture of the bourgeois state. This has created a genuinely baffling situation evoking revolutionary speculation even in those ill-disposed to such perspectives. Slogans of ‘Revolution’ are proclaimed by groups who would dare little in that direction. The confusion springs from sloganeering unconsciously speaking beyond itself, notably the phrase ‘Our Revolution’ from the activism of Bernie Sanders. We have tried a reminder of what the term ‘revolution’ must finally mean, with a focus on the US but with a putative invocation of a new International. Consider ‘Our’ Last Revolution.

Without revolutionary intervention to a form of ecological socialism, the world system will collapse under its capitalist regime. Time is short.

We are done. It is possible the statement above works as a scare tactic, and that such a genre can generate change without revolution. A trap? We have proceeded at high speed to a reconstruction of a new framework for a ‘neo-communist’ project inside a liberal system, to show that in principle a socialist project is far simpler than one might think from the complexities

WCPD Ereignisblatt aus den revolutionären Märztagen 18.-19. März 1848 mit einer Barrikadenszene aus der Breiten Strasse, Berlin 01.jpg

The Working Class, An International: A Global Commons

We have given the appearance of neglecting working class issues. In fact, nothing could be further from the truth. But we have introduced a kind of slider metaphor of the working class as a moving inclusion set creating a universal class, all classes as the class of subsets of the universal class (using a set theory metaphor) and also as an industrial proletariat. The whole point of the DMNC model is to create a convergence of classes toward a universal class in the dynamic of equality and differential equalization. But the focus for that might well be a version of the DMNC model as an (industrial) working class struggle as the last shall be first, to overcome capitalism in a global Commons, and a spearhead for a larger slider working class comprising all wage laborers, including the class of managers. What about the capitalists? The problem doesn't exist: a neo-communism emerges, expropriation becomes the case, and the 'capitalist' disappears, and enters the larger class perhaps as a manager in the socialist market.

The question of the working class has shifted in the explosion of globalization to an international context and we can create a New International and a global Commons, but with outstanding capitalist formations. And the issues of ecology extend the basis of class action. The working class issues of labor and capital transition to a transnational eco-socialist form. But the idea of neo-communism in one nation persists as the probable diversity of cases resists a true 'united nations'. But the idea of a global Commons creates a new basis for world trade and a system of interaction that mediates beyond imperialism. In the end the question remains: what of the issue of world government, etc.. The status of the UN becomes a new discussion. Since we have undermined the idea of a science of history 'class struggle' as the driver of history falls apart, but the idea works perfectly as a strategy freely adopted created to challenge the labor exploitation of capital, and the psychological effects of its social hypnosis. Our DMNC model needs to resolve the eternal frustration of the simplest social needs, and embed a constitutionally guaranteed social democracy with robust economic rights, social welfare, liberal rights. A complex social democratic spectrum can make the transition to neo-communism a highly desirable object of working class aspiration and settle the issue of social democracy once and for all as the semantics of the term 'democracy'.

of the Marxist corpus. This model can throttle back and forth between a remorphed liberalism, and an eco-socialist commune, and a lifeboat vehicle in the calamity of system collapse. It is much more practical to do what computer programmers often do: remorph a given code set instead of projecting a new complex from scratch. Despite may echoes our formulation is distinct from



the legacy, mostly botched, readings of ‘socialism’ and ‘socialist economies’.

The Working Class: The Spearhead of Revolution? Our remarks on the working class (cf. inset box page) allow us a kind of ‘double play’: we can at once invoke the working class as the industrial proletariat (national and global) and as the superset inside the Universal Class of all those who are wage laborers (almost the same as the Universal Class), and/or all those subject to the domination of the capitalist field, again, not unlike James Joyce’s Here Comes Everybody, H. C. Earwicker, in *Finnegans Wake*. But we should be mindful of Marx’s suspicion of all classes but the working class, and the danger even in our DMNC model of renewed class warfare. But the old working class is now global, while in the US the working class is ambiguous. We can adopt Marx’s formulation and our revised version above at the same time, but mindful that all classes, including the lumpenproletariat have to be considered at the point of constructing socialism. It has to be a constitutionally guaranteed construct, otherwise the ‘socialist bourgeoisie’ will emerge at once to dominate the outcome. Despite this core focus on the industrial proletariat, we must address the different classes in a Universal Assembly of classes in the wake of the Revolution. This formulation neatly allows a mixture of multiple classes as the revolutionary class.

Revolutionary Ecosocialism, A Commons, and the Rights of Nature

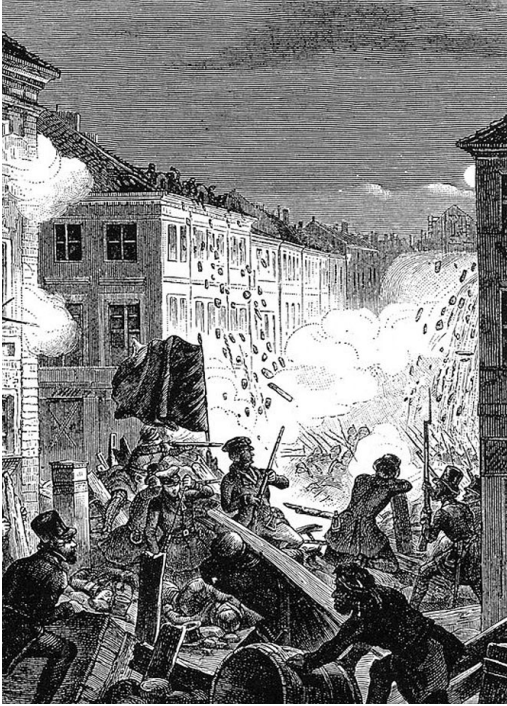
Our model of democratic market neo-communism is designed to replace or remorph a standard liberal system with a simple postcapitalist neo-communism with a productive economy, and a Commons but with as possible a low level indifference level of free agents. But the crisis we face could prove far more disastrous than we realize and demand an extreme degrowth economy or even apocalyptic social collapse into a chaotic anarchy in search of neo-feudalism. The world system has let capitalists fritter away any chance of right response to runaway climate. The Green New Deal becomes the last hurrah of capitalism, and ecologically ambiguous, with or without Internet. The situation could lead to a dictatorship very easily.

We should indicate strong ecosocialism from the start, 'ecosocialist democratic market neo-communism' (n a deliberated hybrid of ecology and socialism) in a system with a strong ecological foundation and a carefully considered Green socialism, sustainable agroecology, self-sustaining communes, social transportation, equal access to dwindling social product, last chance electric grid technologies, new definitions of money, etc...the fate of automotive culture? The field of home ownership can be left in place, under the indifference level to start, but with state buy out/expropriation of multiple communities as communes..?

Such a system in an outstanding national context must define a new Commons by expropriation of large-scale Capital, and that in the context of an International with a global Commons and new forms of inter-socialist and international exchange. Even so, some agricultural independence can remain in, viz. small farms: any entity that can feed the larger system is 'look the other way'.

The DMNC model can start with a liberal system and proceed as permanent revolution to a fully realized socialism. It can also idle in first stage ecosocialism, as the society adjusts. The starting system will be a hybrid given the reality of an American type system with tens of millions of small businesses, homes, and NGO's. The minimal model suggests a lower level below which the larger imperatives of the system can exist with high-level neo-communism.

Further, the basic starting point is democracy as a liberal fundamental. This kind of system will no doubt have its own dialectic of power and democratic realization. Our revolutionary group stands in tension



next to a democratic system an armed force to resist capitalism, no doubt subject to a civil war. It must cede power, as did the revolutionary American primordial revolutionaries. A sane exit to democracy can too easily founder in dictatorship. But a hybrid system is always already the case and a revolutionary script set in advance can mediate the factor of democratic power by stating in advance an operations protocol that is guarded by marshals, observers, and guarantees of civil liberties even at the point of revolutionary chaos. Like the old consuls of Rome the revolutionary party can declare its transient authority in the context of revolution as

did the Roman consuls, with a charter revolutionary constitution or set of principles, e.g. habeas corpus even for counterrevolutionaries. A revolution is a state of war with its own ethical/categorical imperative in a system of lawless capitalists and their stooges who have already abandoned the multitude to genocide by climate weapon, in a replay so obvious in the Coronavirus pandemic of stealth mass murder by state factions plying disinformation. The revolutionary idea is a modern innovation. But it must become more than an ideology and apply a rational and ethical foundation for action in the context of the modern transformation, itself a meta-revolutionary revolution.

Notes

Democratic Socialism as a four party state

We consider a novel approach to 'democracy' as 'socialist democracy' in a definition that is failsafed and challenges the bourgeois domination of the state. This construct will move past realpolitik to a new global commons

1. We consider a revolutionary party (Red Fortyeight Group) has achieved state control and operates via a 'transitional constitution of the revolution' to a constitutional foundation and the passage of power to a newly formed democracy.

2. The foundation lies in a version of 'democratic market neo-communism' and this requires expropriation of Capital in the large with a lower indifference level left to its own, but subject to its own limits

3. This requires the definition of a Commons, beyond state capitalism. This will be a legally defined entity that can also be used to define strong economic rights as a guarantee to the working class they will not suffer a new form of exploitation. This system can create socialist markets based on entrepreneurs who license resources from the Commons

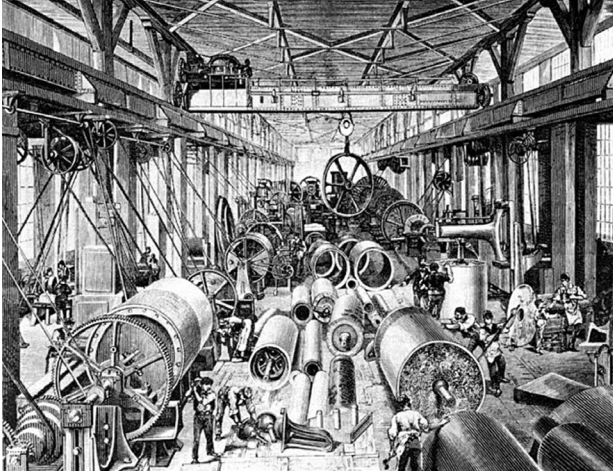
4. The overall system will be a four-party state, with the revolutionary cadre a neutralized assembly that stands guard over the Commons, but has otherwise ceded power to a democratic Congressional/Presidential system. The Congress can mediate a two party system with a third dialectical party that will allow a multiparty potential brought to a duality of parties. This system will have a robust set of legal rights and freedoms.

5. The core constitutional issue will be ecosocialist realization with the necessary powers to refound a viable stance toward nature, This can be enforceable in a series of ecological courts and regulations beyond the constitutional given of an ecosocialism

6. This system must consider a post-Machiavellian politics beyond real politik, and attempt to create a global Commons. The state must make imperialism a thing of the past, although it may arrive at a socialist international toward which it might proceed with assistance to revolutionary means. The issue of nuclear disarmament must remain a top priority.

The revolutionary window is opening but no one is ready. Marxists are strangely paralyzed by the legacy of Bolshevism and the confusion of their complex theoretical baggage. Their groups are no doubt controlled covertly. We have critiqued that legacy, and remarkably much of the core ideology created by Marx springs to life again freed from the unnecessary extensions into historical materialism and dialectical materialism.

We have critiqued Marxism, but Marxists beyond their paralyzing muddle



of theory are already prime 'members of the Red Forty-eight Group in our algebra of movements. They should be invited to a restart in this formulation.

Marx and the early socialists seen in context are indeed prophetic in their critique of the class issues of the French Revolution, their observations of the Industrial Revolution with the attendant take-off of an associated mode of production, capitalism, and their perception of the place of the proletariat in that world historical transformation. It is better to start over as with our Red Forty-eight Group and its useful model of history, a model economy and an eco-socialist framework.

Marx's thinking introduces an unnecessary metaphysical view of history, in part in response to Hegel. To convert the world's billions to a narrow historical materialism is a futile endeavor and generated a multitude of counterrevolutionaries. Marx strangely seems to have lost his battle with Hegel and both Marx and Hegel are subject to the critiques of Kant whose classic essay *On History* set a challenge neither thinker could resolve. Here we have proposed staying away from theories of history as science

and proceeding with empirical chronologies, next to Kantian critiques of metaphysics. In addition the category of 'evolution' appears to be the right one, but that requires still one more intractable controversy, that of the Darwinian random evolution. Marxists have made a mockery of their own method and embraced the core theory of social Darwinism tacitly set forth by the genocidal racist and imperialist Darwin. The question of evolution once again has a simple resolution: being wary of 'theories' and looking first at the empirical reality of evolution in deep time. A true theory of evolution is simply as yet unrealized. Marxists succumbed to the propaganda of Darwinism, and were oblivious to the covert action behind both the JFK assassination and the 9/11 false flag operation. The dog didn't bark.

The Marxist view of man as an economic agent is not adequate. The richness of historical psychologies from Taoism to yoga cannot be reduced to reductionist economism. The whole tone of socialism turns into a mechanical field of closet psychopaths. We can cite previous comments on the issue of consciousness and that in the context of 'individuality' taken as a basic psychology of the larger man, unknown to conventional psychologies. We can take this not a belief system but as a warning that the true nature of man is mysterious, and would make a good core theme for a socialist culture that aims also to remain with, if not extend, secular humanist post-religion.

The nature of individuality? The text introduces (cf. adjacent text box) the theme of 'individuality': the Marxist theme of 'alienation' is not the same but the issue of who man is remains problematical for reductionist scientism: Man needs self-completion as a realized individual. This would resemble the path to enlightenment, its mirror image in the worldly plane. Man is an easily exploited robot who has failed at self-realization. Buddhists might not approve as they reject samsara as a first noble truth. The individuality is clearer in the language of Samkhya, especially the version of J.G. Bennett: man exists in a kind of shadow world of 48 laws, but can via self-mastery reach the levels 24 and 12, the latter being his real nature, his individuality. The left has become stuck in Marxist old-fashioned views of man from the age of post-Hegelian positivism. Hegel whatever we conclude about him (along with Kant) was not, one reason Marxists remain forever ambivalent, thrashing about in German philosophic fragments...

Marx's view of the economic factor in history was strangely reductionist and has been repeatedly challenged. And the model for this, 'stages of production theory', i.e. the progression of economic epochs, feudalism, capitalism, communism, is a (crypto-Hegelian) fiction that is really a form

Who am I? Will, Consciousness, Self

A socialism of the future must learn to create a centrifugal culture in a centripetal control system, of the economy, and its politics, whether democratic or 'democratic'. The starting point is individual freedom slogan or no and the failpoint a conditioned consciousness. The Bolshevik experiment failed completely and created something even worse. The key to deconditioning is self-awareness and a centrifugal dash of anarchism. Capitalist advertising and directed state propaganda are lethal poisons and the core idea is that of individuality as a condition of consciousness/hyperconsciousness: the 'will' of man is beyond consciousness and beyond the power of the capitalist and the state. But is this individuality realizable? Does man even know what it means? In fact, the mystery was itself his protection. There are multiple possible paths here, never tried, or even conceived. The centripetal power can be resolved in checks and balances, and socialist control over wild capitalism with socialist markets. The individual has responsibilities to the state, economy, yet he is also free to renounce this world and live in the centrifugal zones, or like monks in caves in Tibet pursue the real meaning of his consciousness and will. He can enter the larger state or live below the 'threshold indifference level' (see the notes on the DMNC model). Or both. Christianity had elements of this in its state to catacomb dualities. But that history is a done experiment, but with some intimations, next to Buddhism and that Taoist rascal Chang Tzu and his 'serious humor'. A monotheistic cult seems contraindicated but the individual has freedom of religion in that direction as he so wills. But the evolution of 'god' ideas is moving at speed to a new future beyond the gibberish of the monotheist god talker. Perhaps to the silence beyond 'god names' of the pointer to IHVH, or else of the Taoist and, ...the Tao beyond naming.

of ideological propaganda. Better to see that no law of history guarantees the passage to 'communism'. Free men must establish that as historical free agents, and the transition to barbarism to a high probability is the equally likely option. History must be seen in its multiple aspect beyond the economic. We have also pointed to the crisis in presenting a human psychology beyond the conceptual desert of reductionist scientism. The theme of individuality here can be taken as definite yet speculative in a process of ongoing understanding of the mystery of man.

We have sketched a system that is a sort of four party state: a one-party state of revolutionaries inside of which we have a presidential system and a Congress with, viz. a three party dialectical system in a triad of X, opposite to X, and a mediating third party of open ideology to mediate two party deadlock. Ecological courts must be open to ecological suits, and a spectrum of NGO's is able to thrive in this context, along with any number of worker cooperatives and unions. A reserve fourth party of revolutionaries must renounce property in the spirit of communism, and have triggered their own shutdown in the transition to a democratic autonomy, as they become guardians of the Commons. This system is constitutionally a neo-communist democracy with a Commons, and checks and balances at all points. The democratic system can elect to create consulship powers for interval durations.

The issue of socialism appears precisely at the point of definition of the heuristic term 'democracy' beset with the ambiguity of its historical first drafts that were so swiftly overtaken by oligarchic domination. The issues of socialism address the basics of equality in a 'democratic' construct hurriedly drafted in the American case by a shifty elite of landed slave owners and budding bourgeois merchants soon imperialists confronting the genocide of indigenous peoples.

Is revolutionary action realistic? This question has always confronted the demand to reconstruct a social contract. But now the question transforms itself: is capitalism at the parodist 'end of history' realistic? We increasingly suspect the dark reality, it is not. Capitalists had the option to confront their own system and adapt. Instead we see the Exxon-Mobils have wilful suppressed elementary information about climate change and done everything in their power to prevent simple measures of sane response to the malevolent outcome of the age of fossil fuels. They themselves have

made the capitalist option unrealistic, in a species of insanity that tokens the ideological hold of economic ideology. The issue of revolutionary self-defense arises as common sense. The sanctity of private property as we see now looking backward condemned the modern world to a short-lived reign of distorted philosophical liberalism. The outcome of the English Civil War shows how the counterrevolution and the rights of property came to define what in an earlier generation has been a world of More, and Munzer, and the radical reformation. By the eighteenth century conservative reaction had already seized the body politic. The American system was that struggle all over again as 'democracy' became a lemma to rising capital. The issue of fossil fuels as private property will, if the American fossil fuel obsessive cannot wake up, prove the endgame for a planet.

The powers of states and capitalism are a new Leviathan, yet the crux is always the same: they undermine themselves. The revolutionary option, and here we do not omit the option of reformism, forces a realistic examination of the facts of the case, where the reformist spectrum tends to eclectic piece meal change, even that now foreclosed by the rising tide of obstruction, now derailing into the fascist universe of a growing right wing lunacy of a demented 'alt-right'

The solution, in principle, is much simpler than we might realize from the immense theory confusion of Marxism, which has monopolized the framework for a transition to postcapitalism, and then stalled and coopted all other approaches. Although we have raised the issue of revolutionary action our new framework is open to reformist thinking, as long as the basic transformation is effected to the point of creating a Commons in the expropriation of capital. But we cannot filter out revolutionary options in the name of social democracy. Liberal democracies have the potential option to nationalize industries and capital with a stroke of a pen. Our DMNC framework makes the issue simpler by creating a lower tier indifference level. A new Leviathan of total control is neither desirable nor necessary.

We need to go with what worked: democratic revolutions had an outcome. A socialist revolution must produce an outcome equally simple and popular, something in that spectrum. Go with what worked: the early modern democratic revolutions show that revolutions can succeed. Socialists should study the successes (and failures). An ultra simple strategy could take a liberal system and make one change: expropriation, as a legal transient as a starting point. But such a system can obviously go much further. A reformist revolution that can take constitutional action is a viable option. We

don't create revolutions, they come from a larger system going derelict. That revolution is already underway. We fail to see the limits of early constitutional thinking and the vast universe of thinking it opens up.

Let us note that beyond all the complexities of social reconstruction, there is one joker in the deck: a liberal parliament/congress can make one change to the system left otherwise as is: expropriation of capital in the large above a given threshold, leaving the rest in place, e.g. home ownership, small businesses, etc... In principle an emergency transient system could be created in an overlay over the current system with a simple declaration of expropriation at a high level.

The modern world system is moving toward collapse. Only a revolutionary response can suffice. But there is no movement there, and Marxism is no longer a viable ideology. However, we can simply chuck 'historical materialism' and dialectical materialism and form a rapid new synthesis based on a simple outline of world history. Marxists might multitask this new framework in a transition beyond their stalled legacy. The eonic model is very useful in that regard. To that the classic focus on the working class can pass into a new formulation with ease, and take a new context in terms of an idea of a universal class.

Our simple periodization of world history is enough to discuss the issues raised but behind it lurks the riddle of historical theory. Historians study history empirically, but as soon as the issue of theory arises the whole subject can go haywire. Consider that the historians and biologists remains confused about evolutionary Darwinism. Small wonder historical theory remains confused. We have pointed to the 'eonic model' to see why. History is not like physics, and its macro processes are a unity of facts and values. The correct category is indeed 'evolution', but not in the usual sense. The eonic model gives us a glimpse of how that works.

We have not sufficiently discussed the question of nationalism and an International. Marxists have often gotten the question right in seeing that 'nationalism' is a modern development, and that the creation of an International and some kind of world order remains for the future. The archaic 'cultural nexus' systems are often called 'nations', but they are something different. (cf. <https://www.marxist.com/marxism-national-question250200/all-pages.htm>).

Our aim has been to construct a viable socialism in one state, but as we can see the issue of a Commons soon demands a global version. We

Political idealism, realpolitik, covert agencies

The modern political system is almost too corrupt to reform. The rebirth of a basic ethical idealism would be simply laughed at by cynical Marxists, but is essential to proceed. This is not 'idealism versus materialism' but the realization of the will beyond the mechanized man. Here traditional religion will not solve the problem: a way must be found in the context of secular humanism if it can resolve its scientism must be a core option. At the same time the realm of Christian socialists, if they actually exist could enter into the field. We have already solved the problem with our discussion of the 'virtual church of the Holy Brick': beyond religion and confusions of spiritual metaphysics lies the 'universal religion beyond religion' of man as real man, the man of self-consciousness, however he might arrive at that: the Zen legacy is the best, beyond religious confusions, simple Attention, the original consciousness of homo sapiens. Behind attention lies the hidden will whose higher action remains latent, yet realizable. The modern left begins with the Reformation and our universal church might invoke and yet lead beyond the first basic religion of modernity. Intimations of this are visibly yet inchoate in the men of the modern transition, yet still floundering in the issue of slavery. And the Civil War is a reminder of the complexity of activist idealism in a corrupted system. One need not be a Kantian to see core issue in his ethical perspective and an off the shelf ethical systematics is there in Kantian ethical socialism. But the core of a capitalist system will give itself over to social Darwinism as a cover for the slow but steady coup of the psychopaths. Here a crucial issue is the cancer of the covert agencies who must be challenged beyond the rogue operations beyond control. The whole politics of Machiavelli has left the modern political class in a limbo of hopeless idiots.

must bring our DMNC model, which aimed to try and fix the braindead confusion over markets to some order. But there also the issue of a Commons will invoke the question of a global Commons and a considerable rise in complexity. Let us envisage global order of shared resources mediated via a global system of states. It could in fact be the spearhead of a new socialist challenge to imperialism and the mayhem of capitalist globalization.

Although we have critiqued the 'dialectic' we cannot reject that legacy as such, complaining only that the issue has turned into a hopeless muddle that has confused the simple recipe approach to action without theory or dialectical reasoning, which is a version of non-dual mysticism. But when we see 'eonic emergents' cascading in parallel we are left to wonder: democracy, socialism (with capitalism in the background) emerge in parallel and appear to us in separate categories. We are to flatfooted analysis piecemeal. But could some dialectical 'theory' find a place in our model when such clear 'oppositions' demand downfield reconciliation in the wake of a transition? We can continue with a research project on 'dialectic' on a sideline. We have an appendix on the issue: *Samkhya: Ancient and Modern*.

In the background we have pointed to the eonic model, to which the reader might refer and begin to study. Issues of decline have turned into historical myths. A better and ominously close analog in a system with cyclical mysteries is the two centuries from 600 BCE in the wake of the Greek transition. The point at which Athenian democracy founders. We see the US uncannily is a similar situation, with democracy suddenly under check. This is not historical determinism and free men with historical vision must rescue the fits of evolution from the jackals of empire circling the camp.

Kant, Marx, Hegel, Fukuyama...//google: end of history origin of idea

Few terms have been more botched than the 'end of history' term. The object of a classic propaganda assault by Fukuyama, from a leftist discussion in Kojeve, googling the phrase we find the quote below from Cournot which clarifies the muddle somewhat only to realize reading it that the real source (if not apocalyptic Christian theologies of ancient times) is Kant and his classic essay on history with its 'progression toward a perfect civil state'. And then there is Marx' version as the end of exploitation of man. But Marx's valuable contribution is muddled by his historical materialism which does not properly reflect historical dynamics while that of Fukuyama counterposes the issue of capitalism, completely voiding out Marx' critique. To impose

capital til the end of time (a muddle of the term 'end' in the EOH phrase) is rapidly becoming an untenable monstrosity. Kant's essay on history despite its 'aside' as to 'asocial sociability' is basically an honest question thrown into the future. A basic issue here is the confusion over scientific and teleological views of history and in the insidious way they are blended together, in the case of Marx with a sort of plausible deniability conceit that he does not invoke teleology. But there is no simple model of teleology and the idea cannot really be made comprehensible in conventional terms since it is probably a rejection of space-time frameworks for a more complex dimensionality. In principle that is possible but how to? Hegel is classic here but something goes awry: perhaps he fails to keep a secular note and retrogresses from a brilliant argument into theology. You cannot anymore get away with injecting 'god' into historical dynamics, a statement neither theistic nor atheistic. Still, Hegel's sense of a Gaian planetary consciousness was the mystic card du jour for a secular age. What is the nature of planet.

I can only recommend the so-called 'eonic model' which is a descriptive dynamics using both a linear continuous time frame (the stream) and a discontinuous 'interval' of transitions (the sequence) in a discrete-continuous model of the type well-known to science if not in this case.

The result is not a science, unless by that we mean a descriptive approximation. The stream is entropic while the sequence effect injects novelty into the system and takes it to a new level. We can see this in history even though we have no exact method to describe it. In practice if we look at world history we see the transitions that counter the stream and move up: e.g the Greek Archaic period and its brief after math. If ever there was a sequence interval that took a system to a new level it is the Greek Archaic (roughly 900 to 600/400 BCE). Virtually every category of human civilization emerges here, many actually downstream grandchildren from Sumer, in art, philosophy, religion, science, politics,...In a baffling sudden sequence boom the whole human picture is transformed, and in a way that reaches (no doubt partial) fruition in modern times, which again is another interval transition in the early modern. Let us note that twice in a row democracy emerges in these sequence intervals or transitions of the era of Solon and then that of the Founding Fathers.

This astounding correlation exposed by the eonic model shows how the end of history confusion arises and the way the term 'end' provokes muddle:

the end in the stream interval points to the end of a given civilization, end of time, or entropic endstate. The 'end' of history in the sequence points to the real meaning in suggesting a teleology or since we don't directly define or observe the end we might call it directionality: incremental steps toward an implied but unknown end. Here is where the confusion arises then. We see empirically in a short sequence the discrete approximations moving toward an end in what our model suggests: progressive cyclicity, as opposed to the pure linear flow line of history. We see democracy appears in correlation with the sequence, tending to damp out in the stream, and this situation in modern times provokes the ideological debate over the induction of democracy, its fate under capitalism, and the real meaning of the term even as the bourgeois democracy brand initiates and becomes a global outcome. Many things can be said here. If we look at ancient Athenian and then modern e.g. American democracy we must ask which is the real democracy. The point is that the 'end' of history in progressive cyclicity can produce progressive approximations, variants and parallel versions.

The point then is that democracy does, we suspect empirically, have a directionality in the sequence trying fix the stream 'forever' only to be overwhelmed by the stream. Marx's complaint about capitalism suggests the obvious fact that blending capitalism with democracy produces oligarchy suggesting what the early socialists saw at once: to preserve equality next to fraternity create a 'socialist democracy'. The complication of terms corrects the problem but tends to chaotification and the division of classes that is not easily resolved. Perhaps it must somehow be resolved. In any case nothing in our discussion states that capitalism is the end of history in the sense of democracy. This debate is long and vexed but the answer of the the early socialists, the direct sources for Marx, do not suggest a teleology for capitalism. It only suggests the need for a robust livelihood under equals for free men. Capitalism produced this an efficient side effect only to founder it its own faulty logic.

The point here about capitalism is that it is not a teleological innovation in the sense of categories of political systems. 'Capitalism' has always existed and is the propensity to truck and barter. Nothing much exists in modern capitalism that wasn't in place in ancient Greece in primitive forms. Men in the agora took bids on the Ukrainian grain trade, instant stock markets. Teleological history does need to invent capitalism: it is spontaneous, markets are almost instinctive in man. And they appear continuously in the stream in all places and times, save of course in Bolshevik Russia, a first.

You may well, reading our argument argue otherwise. With the modern capitalism that comes into existence, not in the early modern or before but in conjunction with the Industrial Revolution it might well seem like another sequence innovation with its complexifying markets, financial instruments, growing capital and general mystique. It is a close call, but both arguments here can be true, more or less, and our point stands. It was obvious to many at once that capitalism was a peculiar notion/entity. The Founding Fathers never mentioned it. But we see the delusive effect at work now: deliberate devastation of the Amazon Basin, for example, in open defiance of ecological complaint, and total indifference to species extinction. This is pathological. And Marx saw the handwriting on the wall very early. The issue of markets is open to many solutions, but the first step must be to free the system from capital domination. Systems of planning have so far failed but hybrids of economic systems can transform the dull obsession of the capitalist mentality. Markets versus planning can be a false dilemma. American economic life trumpets free markets but is highly regulated, no doubt often in the wrong way. The DMNC model suggests that socialist markets can exist under a Commons and coexist with planning. The era may come that will produce the expropriation of Capital, finally. But if the result is state capitalism instead of a commons the result will be leftist domination instead of from the right. One solution is to introduce a lower indifference level below a high level centralize large-scale economy next to an open field of small scale entities with miniature capitalist entities, shops, farms, etc...In the climate it is the large scale lunacy that must be stopped. Here democratic socialism is an obvious step. The point was seen at once during the Industrial Revolution and has not much changed.

The phrase the end of history was first used by French philosopher and mathematician Antoine Augustin Cournot in 1861 “to refer to the end of the historical dynamic with the perfection of civil society”.
<https://www.google.com/search?q=end+of+history+origin+of+idea>



CHAPTER 0/0: NOTES

Revolutionary ambiguity: a summary of DMNC models

We began with an intended manifesto which then by extension broke out of its own confines to a complexity that might stall its own realization. The basic point is that the democratic revolutions of the nineteenth century pointed to their own limits and the emergence of attempted completions began even as, for example, the French Revolution was still underway. A figure like Gracchus Babeuf makes the point with clarity. A generation of socialists emerged and here Marx and Engels became interlopers who took over the subject and grafted their own theories onto the whole field to the point that even today we often equate socialism with Marxism. At the same time without the work of Marx/Engels the whole field of socialism might have simply died out and the leadership of the two was an heroic saga trying to jumpstart a conception of revolution based on the model of such as given. But the legacy of revolution is not so simple to sort out and the issue really begins in the early modern with the English civil War and elsewhere in Europe. We might find that starting point earlier still in the Reformation and the Peasant's Revolt of Munzer. Marx was well aware of the ambiguity of revolution in his delineation of the bourgeois revolution. But the question

of a revolution beyond that was a conception with undefined terms.

The issues were understood by Marx who saw clearly the distinct character of the 'bourgeois revolution' and the contrast is evident in the mixed outcome of the English Civil War which ended in its own counterrevolution of the Restoration period. Marx and Engels well understood the problem but even so their conception of revolution concealed the hidden flaw of moving in two directions until it moved in one direction, post liberal dictatorship, the process so clearly evident the moment an actual realization occurred in the Bolshevik (the Commune of course is the classic moment of seeming clarity). The movement toward socialism then requires careful thinking as to the latent instability of two revolutions in one. But once diagnosed we can resolve the problem with a unified conception, a true dialectic realized, a brand of liberalism remorphed as socialism and a brand of socialism remorphed as liberalism. After centuries, millennia, of long lost 'democracy' or 'demokratia' the resurfacing of said in the American Revolution the sudden negation of the twin conceptions generated the explosion on the launchpad that we see in Bolshevism. It is here that our idea of 'democratic market neo-communism' enters as a hybrid in motion to create a genuine unity of liberal/democratic and socialist constructs, Lockean private property in the guillotine queue. The DMNC model is no Leviathan however and does not aspire to full control in its dash of 'anarchism' balanced with strong authority with an indifference level below with a strong variety remains. The issue of private property is first that of rogue capitals in the large as predators of globalization. There remains the wretched loss of choices suffered by a figure such as Lenin who faced the dilemma of soon forgotten democratic hopes (if they were present at all in Russian Tsarist cripple) confronted by the massive counterrevolution from all directions. Lenin actually won that battle, but lost the war for democratic socialism. The dilemma of revolutionary civil war endures. The American Rebs had the same problem but survived it but only because as per the Restoration 'fix' inspired the triumph of the Hamiltonian bourgeoisie that so soon being a captive to the sudden parallel explosion of capitalism.

Notes

Marx's phrase, the 'poetry of revolution' is less than convincing to most in the wake of Stalinism. In fact, this points to the problematic in Marxism, that it rejects the fact/value distinction and cannot really produce a real aesthetic. But the idea remains in the wake of a critique of historical materialism. The eonic effect and model show that massive aesthetic emergents in the transitions of the eonic sequence. Economics is mostly ad hoc by contrast.

Poetry of the Revolution: Marx, Manifestos, and the Avant-Gardes, M. Puchner

Although we have critiqued 'historical materialism' and 'dialectical materialism' as extravagant theories the core thinking of Marx remains intact (though still open to criticism perhaps). Marx wished to focus on the productive forces and their relations to class societies and this remarkable novel insight was a dramatic innovation in the sudden take-off of modern capitalism in the period of the Industrial Revolution. Consider a useful summary via Marxist jargon perhaps of the basic issue, here in the context of the development of AI:

<https://www.thecommunists.net/theory/artificial-intelligence-marxist-understanding-of-productive-forces/>

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We should consider how one might bring this kind of formulation in out of the rain in terms of our analysis here where economic forces are not taken as determinants of big history as such but which clearly condition the outcome of modernity, now increasingly in a fatal dose.

Hegel and modernity

<https://redfortyeight.com/2023/11/16/hegel-gaian-taoism-and-the-modern-transition-hegel-is-still-an-important-thinker-for-the-left/>

<https://jacobin.com/2023/11/hegel-political-philosophy-world-revolutions-book-review>

Planning An Eco-Socialist Utopia

“Although critics of the left often accuse socialists of magical thinking, the real fantasy is a future where capitalism can provide for everyone’s needs within planetary boundaries.”

Kantorovich and linear programming

Otto Neurath, The kernel of Neurath’s philosophical system was the rejection of “pseudorationality” — the belief that any single metric, like money, could guide all decisions within any system, economic or otherwise.

<https://www.noemamag.com/planning-an-eco-socialist-utopia/>

Capitalism, Nature, Socialism: <https://www.cnsjournal.org/>

The Future Is Degrowth: a guide to a world beyond capitalism, M. Schmeltzer et a.

Debating Ecosocialist Futures

<https://www.climatejusticecenter.org/newsletter/debating-ecosocialist-futures>

How to Make an Ecosocialist Revolution

https://socialist-alliance.org/sites/default/files/how_to_make_an_ecosocialist_revolution.pdf

Meet the Silicon Valley CEOs Who Say Greed is Good—Even If it Kills

Us All

<https://redfortyeight.com/2023/12/06/meet-the-silicon-valley-ceos-who-say-greed-is-good-even-if-it-kills-us-all-mother-jones/>

Seeing Through the Economic Bait and Switch

<https://www.counterpunch.org/2023/11/08/seeing-through-the-economic-bait-and-switch/>

How to explain these striking contradictions in assessments between the United Nations and those of the corporate media and the U.S. government?

In short, evaluations by the U.S. media and politicians are based on corporate prosperity while the UN's evaluation is based on individual prosperity.

US entangled in genocide

<https://redfortyeight.com/2023/11/03/johovah-the-last-pagan-god-judaisms-secret-and-christianitys-hidden-flaw-christians-need-to-move-to-secular-post-religion-as-they-get-entangled-by-genocide/>

Toward a Vegan Socialism:

Sides of Beef: Homo Sapiens and Beef Consumption

<https://redfortyeight.com/2023/07/13/sides-of-beef-homo-sapiens-and-meat-consumption/>

Planning the Future: Toward a Socialist Anthropocene, J. Grosso

As brilliantly described by Leigh Phillips and Michal Rozworski in their book *The People's Republic of Wal-Mart*, large, successful enterprises,

even while operating within a general market economy, do a great deal of large-scale planning internally. And these enterprises have been using forms of AI for quite a while. Some of these companies have larger market caps than most countries' GDP. Apple and Amazon are worth more than 90 percent of the world's countries. In 1970 the GDP of the Soviet Union, the second-largest economy in the world at the time, came in at around \$433.4 billion. In 2021 Wal-Mart's revenue was \$572.8 billion. These organizations eschew internal markets. The different departments, stores, and suppliers don't compete with each other. Everything is coordinated. To that extent one can say much of the global economy is already planned.

<https://www.counterpunch.org/2023/10/10/planning-the-future-toward-a-socialist-anthropocene/>

9/11 false flag, Deep State, JFK literature

We have barely touched the growing literature on the JFK assassinations and the 9/11 false flag operation. The latter is especially tricky in the way that the challenges to the cover up become themselves part of the coverup, especially as to the role of Israel. But the JFK assassination to a deeper look is not unlike this. Much of the earlier literature that brought many into the Deep State enquiry is thus, if not obsolete, then too limited and fooled by the secondary coverups designed to control those who suspect the truth. Cf. *From Yahweh to Zion*, L. Guyenot, et al.

The JFK assassination, 9/11 and the Judeo-Christian legacy
<https://redfortyeight.com/2023/09/25/the-jfk-assassination-9-11-and-the-judeo-christian-legacy/>

Although our prime focus was on the economic viability of a socialist transition in the context of the crisis of climate, our algebra of movements, the Red Forty Eight Group, is designed to be an umbrella for multitasking components in a larger sphere of radical activism, comprising the manifold of identity politics, intersectionality, racism (Black Lives Matter), Sanders' populism as 'Our Revolution', all issues of feminism, gay and LGBTQ+ issues, along with a debriefing, of not just Marxism, but of populism, left and right, and an anti-fascist definitional bastion from a socialist revolution done right to confront the rising counterrevolution on the right that burst into the

open in the Trump Jan. 6 coup, and which had a center of gravity based on issues of white supremacy. Cf. *Rebellion in America: Citizen Uprisings, The News Media, and The Politics of Plutocracy*, A. Dimaggio

<https://www.counterpunch.org/2022/12/30/white-supremacy-and-january-6-whats-missing-from-the-congressional-report/>

The eonic model has many echoes of an Hegelian pastiche of historicism, elegant, yet we must be wary not to mix our terminology with Hegelian elusiveness. The eonic model is fuzzy yet concrete and with its construct of divide explains something that Hegel sensed as culmination of world history. It is far superior to Hegel's primitive constructs. The 'end of history' theme is itself a part of these confusions passing over to the left. Our crude yet in its own way insightful 'eonic model' gives a practical insight into the 'teleological directionality' of 'some kind of world system' which often seems to evoke a 'passpartout' 'ghost' able to survey the surface of a planet, seed civilizations, play the role of 'Geist' and make a dead machine seem to come alive. And a goddess 'geistess' as a Gaian mother at the planetray level, old superstitions done right, under the gaze of the wrathful negations of secular humanists, and Marx's economic distractions. <https://aeon.co/essays/the-philosophical-legacy-of-alexandre-kojeve>

One of the best-kept secrets in economics is that there is no case for the invisible hand. After more than a century trying to prove the opposite, economic theorists investigating the matter finally concluded in the 1970s that there is no reason to believe markets are led, as if by an invisible hand, to an optimal equilibrium — or any equilibrium at all. J. Schlafer

hbr.org/2012/04/there-is-no-invisible-hand

www.google.com/search?q=wikileaks

wikileaks.org

The WikiLeaks Files: The World According to US Empire

WikiLeaks: Inside Julian Assange's War on Secrecy

books.google.com David Leigh, et. al

Julian Paul Assange is an Australian editor, publisher, and activist who founded WikiLeaks in 2006. WikiLeaks came to international attention in 2010 when it published a series of leaks provided by U.S. Army intelligence analyst Chelsea Manning. Wikipedia

The 9/11 Conspiracy: the media cover up

<https://redfortyeight.com/2023/01/09/counterpunch-at-one-point-cited-paul-craig-roberts-expose-of-9-11-a-remarkable-change-on-the-left-the-truth-about-9-11-gets-a-hearing-lies-about-how-the-attack-on-afghanistan-started/>

The future of the future republic would do well to consider the explosion of AI: https://www.amazon.com/s?k=AI&i=digital-text&ref=nb_sb_noss

Socialist Markets and AI? Critiques of AI hype? AI and the market phenomenon along with AI and planning could prove crucial components of socialist economy

The constellation of Kant, Hegel, Schopenhauer,...Marx can't be resolved by reductionist scientism of the type Marx embraced. The study of all this is complex and it is not necessary to resolve materialism versus idealism to create socialism. Now even physics seems an 'idealism'. Approach Kant's labyrinth with secondary sources... *Kant*, Allen Wood, *Hegel*, Charles Taylor, *Confessions of a Philosopher*, Bryan Magee, *Farewell to Reality*, Jim Baggott. It would seem that Kant gets the last laugh here, and his magnificent Transcendental Deduction is really about...?? space travel, as noted....In many ways Schopenhauer provides a key not only to Kant but to the whole tide of idealism in the generation that Marx rebelled against. But Kantian ethical socialism remains perhaps the best constructed socialism of them all.

Poison Spring: The Secret History of Pollution and the EPA, E.G. Vallianatos, Google Books

<https://www.counterpunch.org/2023/02/10/can-political-ecology-save-us/>
Ecology in America barely exists. Business as usual capitalism is so entrenched, it acts like a religion. It has its hierarchies of billionaires, and armies of economists and political (and other social) "scientists" preaching its dogmas. The countless faithful are willing to transfer even more of the national wealth to the billionaires, lest they, too, become servants of the elect. Their church is about monopolies and national and global control.

On the Emergence of an Ecological Class: A Memo, B. Latour et al.

The US government is infested with dope peddlers. Gary Webb, *Dark Alliance*, was killed for pointing it out...movie: *Kill the Messenger*

Conservatives are critics of all revolutionary leftism, yet have staged a de facto counterrevolution of near fascist proportions. But in ironies of dialectic combination, active, negation, reconciling...can simply be negation, reconciling, active. It has often happened thus as revolutions start in a passive state...

The Powell Memo Revisited <https://www.counterpunch.org/2022/12/09/the-powell-memo-revisited/>To read the Powell Memo today is deeply disturbing, not just because it was written by a future Supreme Court Justice who was advocating a corporate takeover of American democracy, but also because the actions detailed were so successfully deployed and completed. Powell was prescient. His plan worked. And the average American pays the heavy price today.

In the United States, power no longer lies within the halls of Congress or the White House, but within the corporate temples.

Did Washington Boost Another South American Coup?

<https://www.counterpunch.org/2023/01/20/did-washington-boost-another-south-american-coup/>

Dating back well over a century, U.S. regime change operations have ravaged the Southern Hemisphere. U.S. coups are ongoing. In fact, they never stopped. Even as you read this, doubtless in the bowels of the Washington security state, anonymous bureaucrats further and promote other plots against leftist Latino leaders. The Empire never sleeps.

The term ‘utopia’ is played out, and target practice for conservatives...// Fredric Jameson on Why Socialists Need Utopias

The term ‘utopia’ is played out and has suffered a century as target practice for capitalists. This just plays into the hands of capitalist propaganda. In *The Last Revolution* I have proposed a new approach: utopia as a model for new form of government, and then calling it something else as the term is set aside. The term was always contradictory and open to the suggestion of unrealizability! Our idea of ‘democratic market neo-communism’ points to some realizable, practical, with an intelligent model of socialist economy and a way to remorph liberal systems into (neo-) communist ones. Creating a new social system from scratch in the name of ‘utopia’ has always failed.

Marxist critic Fredric Jameson has spent his life’s work exploring the political significance of utopia. For Jacobin, Jameson argues that socialists today can revive utopian ideals by showing that change is in fact possible.

Source: Fredric Jameson on Why Socialists Need Utopias

Darwin's theory of natural selection is a gift to amateurs who can easily torpedo Darwinism due to its ridiculous statistical fallacy, this from 'experts' with PhD's in biology. Even the most severe critic of 'ideology' is at a loss to consider how this farciful situation arose. *Not By Chance*, L. Spetner

Adaptation in less than a century

On a tiny Australian island, snakes feasting on seabirds evolved huge jaws in a surprisingly short time. <https://redfortyeight.com/2023/01/19/on-a-tiny-australian-island-snakes-feasting-on-seabirds-evolved-huge-jaws-in-a-surprisingly-short-time/>

<https://deanbaker.net/images/stories/documents/Rigged.pdf>

There has been an enormous upward redistribution of income in the United States in the last four decades. In his most recent book, Baker shows that this upward redistribution was not the result of globalization and the natural workings of the market. Rather it was the result of conscious policies that were designed to put downward pressure on the wages of ordinary workers while protecting and enhancing the incomes of those at the top. Baker explains how rules on trade, patents, copyrights, corporate governance, and macroeconomic policy were rigged to make income flow upward.

McMindfulness: How Mindfulness Became the New Capitalist Spirituality, R. Purser

Capitalism, Consciousness and Meditation

<https://redfortyeight.com/2023/02/03/has-the-science-of-mindfulness-lost-its-mind-pmc/>

<https://redfortyeight.com/2023/02/03/the-mindfulness-conspiracy-mindfulness-the-guardian/>

<http://greensocialthought.org/content/paper-straws-are-not-enough>

As the UK suffered its hottest-ever temperatures only recently, Amy Goodman, host of Democracy Now, interviewed Britain's erudite environmental journalist George Monbiot July 21, 2022 about his most recent article in The Guardian: This Heatwave Has Eviscerated The Idea That Small Changes Can Tackle Extreme Weather, July 18, 2022.

According to Monbiot: "Paper straws are not enough. Only System Change can halt the climate crisis." Of course, System Change can only mean throwing out the neoliberal brand of capitalism in favor of almost anything else.

From the same aarticle: Adam Smith would be spinning in his grave with today's crony capitalism. Interestingly, "the term 'capitalism' appears nowhere in Smith's writings." (Source: Jesse Norman, Adam Smith, Penguin Random House/UK 2018, pgs. 265-66)

According to Jesse Norman, former Financial Secretary to the UK Treasury, 2019–2021 and Member of Parliament since 2010: "The real Adam Smith was (a) not an advocate of self-interest (b) did not believe rational behavior was constituted solely by the pursuit of profit (c) was not a believer in laissez-faire (d) was not pro-rich (e) was not anti-government."

In other words, Adam Smith is/was the antithesis of today's brand of neoliberal capitalism, and oh yes, "far from glorifying consumption for its own sake, Smith deprecated it."

Everything that Smith was against is found in neoliberalism today, especially the failure to protect and benefit the common good.

Today's capitalism couldn't fix climate change if its existence depended upon it, which it does, as self-interest looks elsewhere far beyond the common good or welfare.

Regenesis: Feeding the World Without Devouring the Planet, G. Monbiot

Amazon booknotes:

Farming is the world's greatest cause of environmental destruction—and the one we are least prepared to talk about. We criticize urban sprawl, but farming sprawls across thirty times as much land. We have plowed, fenced, and grazed great tracts of the planet, felling forests, killing wildlife, and poisoning

rivers and oceans to feed ourselves. Yet millions still go hungry and the price of food is rising faster than ever.

Now the food system itself is beginning to falter. But, as George Monbiot shows us in this brilliant, bracingly original new book, we can resolve the biggest of our dilemmas and feed the world without devouring the planet.

Regenesiis is a breathtaking vision of a new future for food and for humanity. Drawing on astonishing advances in soil ecology, Monbiot reveals how our changing understanding of the world beneath our feet could allow us to grow more food with less farming. He meets the people who are unlocking these methods, from the fruit and vegetable grower revolutionizing our understanding of fertility; through breeders of perennial grains, liberating the land from plows and poisons; to the scientists pioneering new ways to grow protein and fat. Together, they show how the tiniest life forms could help us make peace with the planet, restore its living systems, and replace the age of extinction with an age of regenesiis.

Despite our critique of Marxism our focus in practice updates much of Marx and easily takes up the discourse of class and class struggle, given our useful update on the idea of the working class, and industrial proletariat. We have a critique of this also, but we can adapt this key to our model quite easily.

Only Class Struggle Can Save the Left

The latest book by Cedric Johnson targets the shortcomings of race reductionism at a time when such critiques are sorely needed.

<https://www.commondreams.org/views/2022/10/21/only-class-struggle-can-save-left>

The Panthers Can't Save Us Now

Debating Left Politics and Black Lives Matter

by Cedric Johnson

In the wake of the mass protests following the police murder of George Floyd nearly every major consumer brand had proclaimed their commitments to antiracism, often with new ad campaigns to match their tweets. Very little in the way of police reform has been achieved. Still less was achieved around policies that might help the millions of black Americans living at or below the poverty line. Why has anti-racism been such a powerful source of mobilization but such a poor means of building political opposition capable of winning

big reforms? This volume revisits a debate that transpired during Black Live Matter's first wave. Writing against the grain of popular left sentiments, Johnson cautions against a new ethnic politics. Instead, he calls for broad-based left politics as the only viable means for ending the twin crises of racial inequality and police violence. Redistribution, public goods, and multi-ethnic working-class solidarity are the only viable response to the horrors of police violence and mass incarceration. It just so happens that fighting the conditions that make crime and violence inevitable is also the means by which we can build a working-class majority and a more equal and peaceful nation.

<https://www.versobooks.com/books/3937-the-panthers-can-t-save-us-now>

cf also: <https://www.commondreams.org/views/2022/07/11/organized-labor-and-crisis-democracy>

GGL: High Speed rail essential against global warming, yet US unable to build one...

Private plane CO₂ calamity(US/global): the wealthiest and global warming

A core duty/task for the Marxist (and R48G) left:

Assessing the abortive North Korean legacy//Bolshevik calamity//China and pseudo-communism...

The Secret Life under Kim Jong-il

<https://www.youtube.com/watch?v=MRMTGLND6HA>// documentaries Revolution Needed! DMNC model as guide...?

An Orgy of Thieves: Neoliberalism and Its Discontents

<https://www.counterpunch.org/2022/12/16/neoliberalism-and-its-discontents-3/> St. Clair, Cockburn

The Surging Arrogance of Coporatism, Ralph Nader

<https://www.counterpunch.org/2023/06/26/the-surging-arrogance-of-corporatism/>

Servants of the Damned: Giant Law Firms, Donald Trump, and the Corruption of Justice by David Enrich, (2022)

Can any of the lefts provide a substitute?....//Can global capitalism endure?

<https://redfortyeight.com/2022/12/22/can-any-of-the-lefts-provide-a->

substitute-can-global-capitalism-endure/

In a century and a half of Marxist boilerplate the left has never produced anything that could follow capitalism, the fiasco of Bolshevism making the point obvious...

<https://archive.philosophersmag.com/chance-or-design-the-teleological-argument/>

The issues of teleology cross Kantian domains and their critical perspective. The 'design' in history suggests unexpectedly a form of historical directionality. We can invoke skeptical review but at the same time point to the built in limits to our method, and the extreme difficulty of observing the data sets of world history. Kant's critiques zero in on teleological claims, but at the same time point to their value as means of observing and understanding.

Behind the facade of Darwinism biologists are quietly closing on the real process of evolution:

<https://theconversation.com/on-a-tiny-australian-island-snakes-feasting-on-seabirds-evolved-huge-jaws-in-a-surprisingly-short-time-197791>

DMNC and a mixed approach...//Soviet Cybernetics and the Promise of Big Computer Socialism - Cosmonaut

In The Last Revolution we have been critical of Marxism and its legacy and have suggested the need for a break, not with socialism, but with the Marxist flaws that impede its realization. This article shows how, in the context of an immense field of innovation in the realm of computers including idea of economic planning, the left will navigate backwards to Bolshevik legacies which failed completely to create a viable socialism. To be fair, this mini-article lists some interesting and useful resources on the question, and could prove invaluable. But the correct way to construct a planned economy has eluded all leftis parties throughout. But a huge amount of new material has come into existence.

Our idea of a DMNC attempts to braid a socialist and a (post-)capitalist economy with a shotgun approach: socialist markets AND planning, and a Common balanced (checks and balances) against state control which did not succeed in the classic legacy...

Some references, go to site for working links:

References:

B. Peters – How Not to Network a Nation: The Uneasy History of the Soviet Internet

L. Graham – Science, Philosophy and Human Behavior in the Soviet Union

S. Gerontovich – InterNyet: Why the Soviet Union did not build a nationwide computer network

S. Gerontovich – From Newspeak to Cyberspeak: A History of Soviet Cybernetics

O. V. Kitova & V. A. Kitov – Anatoly Kitov and Victor Glushkov: Pioneers of Russian Digital Economy and Informatics

V. Pikhorovich – Glushkov and His Ideas: Cybernetics of the Future

Y. Revich – The Story of How the USSR Did Not Need the Pioneer of Cybernetics

D. West – Cybernetics for the command economy: Foregrounding entropy in late Soviet planning

Source: <https://cosmonautmag.com/2023/01/soviet-cybernetics-and-the-promise-of-big-computer-socialism/> :Soviet Cybernetics and the Promise of Big Computer Socialism - Cosmonaut

Climate Change as Class War, Building Socialism on a Warming Planet, Mark Huber

Can We Talk Sensibly about Inequality and Ignore the Rich?

<https://www.counterpunch.org/2022/12/22/can-we-talk-sensibly-about-inequality-and-ignore-the-rich/> Pizzigati

<https://base.socioeco.org/docs/full-report-crises-of-inequality-2022.pdf>

Half Earth Socialism; A Plan to Save the Future from Extinction, Climate Change and Pandemics

<https://www.versobooks.com/books/3818-half-earth-socialism>

What we can do, environmental scholars Troy Vettese and Drew Pendergrass argue, is strive for a society able to ensure high living standards while stabilizing the environment: Half-Earth socialism. This means:

- *Rewilding half the earth to absorb carbon emissions and restore biodiversity*

- *A rapid transition to renewable energy, paired with drastic cuts in consumption by the world's wealthiest*

- *Global veganism to cut down on energy and land use*
- *Worldwide socialist planning to efficiently and equitably manage production*
- *The involvement of everyone—even you!*

I will cite this book in my notes section o/o in the Last Revolution but note that authors on the ‘left’ constantly propose ‘solutions’, wave a wand, and then close for dinner. None of these proposals can be expected to happen. The left can’t even get the ‘working class’ disentangled from Trump...

Interesting anyway...

Meme Wars, The Creative Destruction of Neoclassical Economics, by Adbusters

A lavishly illustrated scholarly supercomic book.

 The issue of Buddhism requires a careful debriefing of secular humanist critiques of religions and spiritual terminology/beliefs.

<https://redfortyeight.com/2022/10/17/buddhism-in-world-history-2/>

Marxist failure to break with their legacy makes their perspective ambiguous: the public is not even clear that the Marxist left disavows North Koarean communism, oops, ‘communism’. A poor marketing job!

The US now has more ‘Buddhists’ than Marxists. Marxist psychology can’t even study let alone consider the legacy of ‘Enlightenment’ religion.

 We have critiqued cyclical theories but then produced one of our own, in an hypothesis about world history in the sense of evolution. A very strange thought, but with an elegant simplicity that brings coherence to the whole subject. Decline and Fall speculations are rife in many historians but our model shows the subject done right. Our period is not analogous to the era of Roman decline. In fact, one can recommend a good history of the fifth to fourth century in Greece/Athens: *From Democrats to Kings*, M. Scott: the struggle of Athens after 400 BCE to preserve its democracy through the fourth century is less known than the era of its first downfall in the Peloponesian wars. Athens struggled on and revived itself several times until the coming of the era of Alexander. Our modern period is formally analogous to this and we see in both cases the emergence of democracy near a divide, 600 BCE and 1800 AD. In Athens we see the two centuries after the divide

show democratic continuation after the slow start after Solon and now in our own time, two centuries after the divide we find American democracy in a challenge. We cannot absolutely say that is not coincidence, but it is very spooky. Let us interject that this is not a deterministic (only the transitions are relatively so) and we can always study our past and create a new future.

The History of Human Rights, M. Ishray

Note from the history that, despite earlier intimations, the modern legacy of rights comes the fore in the modern transition, and then peaks with the emergence of democracy at the end of the eighteenth century: the modern transition. These are what the 'eonic model' calls 'eonic emergents'.

Republican governors rejecting a new White House call to pardon low-level marijuana offenders have raked in big campaign donations from the private prison industry that has a financial interest in continuing the drug war.

<https://jacobin.com/2022/10/gop-governors-cannabis-pardon-private-prison-donors-profit-drug-war>

Our First Revolution: The Remarkable British Upheaval That Inspired America's Founding Fathers, M. Barone

A useful treatment of the Glorious Revolution, but this view is precisely a depiction of the emerging bourgeois state, and the less than glorious outcome of the real birth of democracy in England) in the earlier Civil War. We can hear Marx's wrathful fulminations in the background...

The World Turned Upside Down: Radical Ideas During English Revolution, Christopher Hill

<https://www.google.com/search?q=English+civil+war>

Many more blog essays in Appendix 1

Commentary:...//How socialism helped to seed the landscape of modern religion | Aeon Ideas

Commentary on essay cited below:

We started last week to consider the left and the various new age movements. This essay below has done a lot of our work for us, an useful

history. We see only Marxism now and not the many other contributions to socialism from a religious perspective. It is an understandable situation in some ways: Marx wanted to create a secular socialism, one that was scientific. But he failed to find a science and much of the complexity of 'spiritual' subjects and their histories was simply eliminated from discourse, a form of 'cancel' culture. We can be aggressive secular socialists, but the result in practice is a sterilized mindset that is woefully ignorant of a larger human nature and its histories and cultural complexity. You cannot now aver on the left any credence to Buddhism, say, or occultism, or a host of other historical givens, only partially indicated in this useful essay. On the one hand the new agist is a metaphysical mystic, and on the other a believer in the crude reductionist scientism of the onset of positivism. They have both essentially killed each other off. The problem clearly emerged in Hegel, but Kant is perhaps better here because he offers a discipline to caution metaphysics without necessarily rejecting it. And the legacy of Buddhism (and its related elements in the Hindu stream) are part of a global culture of man. And yet now anyone who even cites the path to enlightenment risks his life in a culture of intolerant and ignorant leftists. This is no laughing matter, and we hardly know the many who perished thus in the Stalinist era, and we have the gross example of the Chinese communist destruction of Tibet. You would think a tradition as rich as the Chinese who actually created Chan/Zen Buddhism might have informed the dim-witted brains of the Communist cadres of the Maoists.

There is a new future to be found here as Marxism and much New Ageism slide into a shadowy oblivion (with however a very strong presence in both cases in general culture). We can foresee a new kind of conjoined left and a new kind of religious futurism, each with strong critiques of their limits and failures. The trend of secularism continues and if we say 'religion' we can see already that the new age is moving beyond that so far limited category to a new future beyond Christianity, while Marxism with its strange failures of realization also seeks a new future beyond itself. There are any number of ways to conceive a new left category that also has a significant understanding of the realities of consciousness, even the occult, and the practices of meditation, and much else. There is no real conflict here beyond the understandable suspicion on the left of much counterrevolutionary (with respect to democratic revolutions) antimodernism of decrepit and obsolete new-age ultra-conservatives. They have nothing to claim here since the elements of, say, raja yoga emerge in their own radical birth in

the Neolithic period, and the classic Hindus were themselves revivalists of a new age movement, as with Buddhism. The issue of meditation thus has a strong tradition in the primordial legacy of man and perhaps goes back to the era of the shaman (which was what exactly?): it seems that greater nature constantly effects 'meditative' enrichment for its fragile homo sapiens with his strong yet limited consciousness, itself a mysterious gift of evolutionary directionality. It is hard to see how the human potential for altered consciousness could have arisen from natural selection. It is a mystery of evolution indeed and yet one can consider a dozen hypotheses as to how this might have happened, in the strange constellation of human 'equipment': the mind, the consciousness, language, and ethical reasoning, of a sort, and the sense of the reality of a larger dimension to man. And this need not be any conflict of materialism and the spiritual, a false dualism, long ago in the 'materialism' of the ancient Indic Samkhya, or the 'new age' version of J. G. Bennett. The real New Age is then the modern age itself and its incipient sense of the nature of consciousness, so boosted beyond itself by the era of cultural globalization and the encounter of greater antiquity and its legacies from Taoism to Buddhism/yoga, to Zoroastrianism/Israelitism, to the rich diversity of the early Hellenic age, with its own incipient 'new agism' of its pre-Socratic philosophers.

For most people today, socialism is associated with a secular or atheistic worldview. Since the October Revolution of 1917, most socialist regimes have built on Marxist doctrines, and taken clear anti-religious stances. From another perspective, however, secular or anti-religious socialism is exceptional, and religious socialism common. The vast majority of the socialist predecessors of Karl Marx and Friedrich Engels were acutely religious. Especially in France, socialists found religion integral to their political vision. After the mid-19th century, socialists even became founders of new spiritualist occultist religious movements. The role of socialism as a secularising force in the 19th and 20th centuries was coincidental, and not inherent to socialism itself. In fact, socialists had a vital and productive relationship with religion. In the 1820s, the French Saint-Simonians, the first influential socialist movement, declared themselves the apostles of their 'church' and preached a 'New Christianity'. The Fourierists, who succeeded the Saint-Simonians as the most dynamic socialist school, demanded the 'return to the Christianity of Jesus Christ'. In the 1840s, the leading communist Étienne Cabet identified communism with 'the true

Christianity according to Jesus Christ'. Pierre Leroux, who had coined the term socialisme, explained its meaning with 'religious democracy'. Engels, in 1843, had marvelled at the Frenchmen's 'mysticism', but later observers, who had usually been shaped by Marxism, dismissed the religion of the early socialists as superficial rhetoric or childish enthusiasm. However, that is simply not the case. Many early socialists looked to religion for ways to define society according to principles both religious and socialist.

Source: How socialism helped to seed the landscape of modern religion | Aeon Ideas

This said the Protestant Reformation was the first revolutionary movement of modern times (later with direct influence on the rise of abolition), but due to the violence of the struggle lost its creative edge. The result was the clear demarcation as the rise of science and the Enlightenment no doubt rightly displaced it. Yet Protestant brands of modernist Christianities persist and are almost dime-a-dozen, some with viable futures. Consider, the 'virtual church of the Holy Brick', an 'atheist' (cf. the distinction of atheism and 'atheism', the latter very close to the original 'atheism' of the IHVH prophetic cult, before the actual prophets realized it as pop theism) church that can be in motion in a testimony to the hyparchic (virtual) future (a lost Christian theme/meme) as in formation in each present moment. It can be as secular as humanism, and free adherents from the disease of godism, and black magical prayer. The English Reformation produced twin masterworks such as the King James Bible and the Protestant Hymnal, classic cases of the eonic emergents spawned in the modern transition) and which generated an immensity of Church real estate which need not simply be abandoned: needs new wine in old bottles, risky as that can be where a hard break might seem right. But Christians are confused enough already: the path from pop theism to atheism to gnostic 'atheism' would end in confusion: in fact, we have just described the hopeless muddle, next to Buddhist clarity, of Christianity. It is interesting that Sufism attempts to provide just this resolution, echoed in still another confusion, the fascinating Islamic 'no god, but god'.

Such churches can also be a refuge for wet-dog marxists, revolutionary hotheads, futurist madmen and free Christianity of its putrid 'evangelical' and crypto-Zionist reactionary politics. Christianity was to start, in the view of some Marxists, a clear proletarian movement of the early Roman Empire, but for any such statement there is a book contradicting it: cf. Creating

Christianity, A Weapon of Ancient Rome, Henry Davis, Creating Christ: How Roman Emperors Invented Christianity, James S Valliant, Warren Fahy, the critical literature is immense: cf. The Jesus Cult, Robert Conner

The Last Revolution....the idea of ‘virtual revolution’

<https://redfortyeight.com/?s=virtual+revolution>

This blog has a large number of posts on ‘virtual revolution’ and the idea might help readers of the text consider the real meaning of the book, which is to pause and reflect, prior to action. Chess complexity rises fast after the first moves. The same is true of social transformation. First, the book has to mean what it says and that points first to the historical reality of (violent) revolutions in history, and especially in the US: the American revolutionary war, and the Civil War. But it implies the revolutionary as a future option, in a global international and/or in the case of the US. That’s controversial and the reader can certainly stand back from or reject such implications. Fine, and the idea of virtual revolution is sufficient to consider the book’s point. In fact, the book as such proposes nothing. Second, the status of the US is that of rightist fascism, capitalist control of politics, wilful refusal to act on looming climate catastrophe. That looming set of liabilities would in any other period have produced a serious challenge. But in our time that challenge is absent, and even Marxists, probably in most cases infiltrated by covert agencies, are inactive. The US is truly in a dreadful state, as a criminal, imperialist, genocidal, and exploitative culture of rogue politicians constantly praising the US for its democracy. It is a sad endpoint, if not endgame, and in fact, as revolution is highly improbable the US is condemned to drift deeper into barbarism. Let us note that the founders of the US and its constitution implied a constitutional lemma to revolutionary restart: a republic if you can keep it. The US is defunct on that point.

The fecklessness of the left is the result of multiple factors, no doubt. Part of the reason is that the non-violence of MLK was taken to be a general strategy for all social protest and change. But the struggle for civil rights was a unique case, as MLK himself realized with his socialist inuendoes. But his assassination was the grim warning that leftists must defend themselves. For some reason, perhaps as above, the tactics of non-violence suddenly came to the fore in the generation since WWII and that is all to

the good, in context as a strategy of action in some cases, but the result has tended to stall activism of any kind and to foment contempt by the powers that be who know that activism can simply be ignored completely. Most of this 'non-violence' is hypocrisy: to be truly non-violent you cannot resist a Hitler. So much for that. The result is a distorted view of history and the demands of real change. Fascism cannot be overcome by non-violent methods. Capitalist destruction of climate cannot be addressed via non-violence. And in a strange irony the revolutionary impulse on the left has turned into the counterrevolution from the right, witness the Jan 6 incident.

In any case, *The Last Revolution* starts as a book within the bounds of law, does not, to start, as such promote violent revolution but simply points to the historical reality of violent revolution, and makes the reader consider the historical analogy to the present and the inactive passivity of activists who have forgotten history. But the clock is running out on 'virtual revolution'. It is very doubtful that any revolutionary option could realize itself at this point: therefore to start a reflection on 'virtual revolution' is appropriate. But the coming crisis will generate immense confusion and social breakdown, so this view will soon be swept away in the revolutionary tide. Who can say what will turn out to be the case? But it is essential as a Gedanken experiment to consider the history of revolution and its almost as many failures. The last chance is coming, and it is not so good to be unprepared.

In any case, and we have not even mentioned the socialist aspect, the powers that be are constantly harping on democracy and how we are losing it. It is gross hypocrisy and the sad reality is that the US is a population of brainwashed parrots squawking about their democracy, which they have long since lost. The idea of *The Last Revolution* is to create a real democracy for the first time and that introduces the socialist angle, in a benign and simplified version that is the foundation for a real democracy.

Link: <https://inthesetimes.com/article/january-6-capitol-riot-trump-anti-protest-left: How January 6 Is Being Used to Crush Dissent on the Left - In These Times>

The Fate of Monotheism in the Modern World

<https://redfortyeight.com/2023/02/08/update-repost-and-the-eonic-effect-the-idea-that-life-on-earth-originated-elsewhere-is-not-as-far-out-as-it-seems-aeon-videos-1848-the-ends-of-history/>

It is easy to lose perspective on Judeo-Christianity. The eonic models suggest some fairly obvious answers behind the fog of theological confusion: the world of pagan polytheism inherited from earlier age periods had created confusion in its proliferation and decay. The Israelite initiative and this is not something that Jews or Christians have any right to in their despoiling of the original mysterious eonic transition's strange meta-theology of IHVH. Some early gnostic profundity lurks in the record such as it is. The crystallization in a religion of 'god' is little more than polytheism stripped of its superstitions for one final superstition, the one god to replace huge pantheons. We should note that monotheism is born twice, in proto-Israelitism and Zoroastrianism. A close study of the history shows the amazing way the Exile phase transported Israelites to Persia, there to see the blending of the two. After the Exile the Jewish legacy incorporated a great deal of Zoroastrian theology and carried the day because perhaps it was a revolutionary movement where Zoroastrianism had become implicated in politics and empire. We don't see the Jews in this way so much now but the strange interaction of Israelites and the mighty Egypt is a tale so classic we can lose sight of its 'obvious' implications. The whole case is a classic case of a frontier effect, as per the eonic model, as the new era in the decline of the Egyptian/Mesopotamian classic civilizations in the period from ca. 3000 BCE passed into a new era tokened by transition effects in China, India, Persia, Canaan and Greece (later, Rome, a poor continuation of the Greek). This early Israelitism is lost to us now but we can deduce at least something from the remarkable legacy of the Prophets who are creatures of the eonic effect, the exact fact base being unclear. This whatever it was soon degenerated into the cultic monotheism that spawns 'Judaism' and then Christianity. Again, on one level the effect is transparent and a new universal religion in parallel to Buddhism (et al) appears that slowly but surely transforms paganism/polytheism and much else. But the result is incomplete and its obsessive reduction of pagan pantheons to the 'pantheism' of one male god is a pretty strange kettle of fish. The idea of a cosmic god would have made a good hypothesis, but instead it is turned into a bludgeon of social control, enforced belief, and the mind-crippling tactics of 'faith'. The issue is not theism versus atheism, but a strange 'atheism' in quotation marks that shows the natural metaphysical 'raw state' of 'cosmic figuring as god thoughts rise and fall on the tides of metaphysical wondering, well codified by the essential Kant. The same phenomenon is now occurring to monotheism that happened to polytheism and we are now moving beyond the 'one god' legacies. Note that

in terms of the eonic effect and its model, the early phase of Israelitism is part of the macro action of the eonic sequence while the period of the Exile shows a cut-off as the action passes from system action to free action. A treacherous issue of 'teleology' lurks to confuse further. Note that teleology would be quite different because system directionality default so human action. If you are confused that something some thought 'revelation' the reason lies here: the mysterious starting point is taken up by human cultural minds and turned into something that will be a distortion. This fate is shared by Judaism and Christianity both. Judaism rapidly turns into the fallacies of the Chosen people (the original idea was simply that the eonic macrosequence will focalize on a particular zone and region in Canann as a frontier effect), etc, while Christianity is overtaken by something that is now hard to fathom given the obscurity of the fact base. But again at a high level the whole operation is more or less clear: create a universal religion from the Judiac and other inputs, including the Zoroastrian aspects in Judaism, and some suspicious Indic factors lurking in the background. (note that Indic traditions often claim that 'Jesus' after his bogus crucifixion/resurrection escaped to India, a wave of the hand here). We are not even clear if 'Jesus' even existed or whether some lost figure as a gnostic somehow lurks behind the made up history of this set of 'Jesus hallucinations'. The results were hopelessly flawed in Judaism and Christianity and we had best see the future on its way once again. But to a long view the action of Christianity is clear enough. That said, secular humanism is a rabbit from a hat, a not very adequate pastiche of modernist themes. The result is that many step back into theology to find concepts adequate to real human psychology, etc... But the traditions however beguiling with concepts of soul and self will prove equally insufficient. The modern age must move to a real psychology of man that isn't some horrendous clone of Darwinism, capitalist ideology, and 'dish water' psychologies from behaviorism to etc... The Buddhist legacy is already showing a strong influence even as it too undergoes the epochal shift we have seen in each case.

Views on Ukraine war

<https://redfortyeight.com/2023/04/12/views-on-ukraine-war/>

I have cautiously supported the Ukrainians and the Ukraine war, but

I will include two dissenting views on the left, the first of which cites a new book on the issue from Monthly Review. These articles do not necessarily reflect my views.

<https://www.counterpunch.org/2023/04/12/the-war-machine-keeps-turning/>

<https://www.wsws.org/en/articles/2023/04/12/pers-a12.html>

The exposes of American propaganda are important and essential but the question of the Ukraine war is tricky. The question of American global hegemony is of critical importance as is the danger of nuclear escalation but the plain fact remains that the Russian invasion of Ukraine has proven so chillingly genocidal that regardless of politics one moves to rescue a drowning swimmer. The conflict is a true tragic deadlock: if you oppose the war after the fashion of the Vietnam protests you end up with Russia attempting to eliminate a whole people. If you support Ukraine you end up with their need to take back Crimea, and so it goes, like quicksand perhaps. The destruction of infrastructure may be a coward's or weakling's tactics, but it is very real in practice and exhibits war crimes on a level that is hard to fathom. Putin's invasion was a piece of monumental stupidity, and if he succeeds he will escalate further and the war will start over with another bite out of Eastern Europe, or so it seems. Nuclear wild card apart, the US will end up after this with increased global hegemony because we would not choose after this any consideration of either Russian or Chinese hegemony. That could be dead wrong. Still, we cannot predict this situation with any confidence. I think that the American imperial legacy has thrown into entire discredit the whole legacy of American civilization, but with Russian/Putin idiocy at this level it seems to make a comeback.

Still, exposing the lies here is essential and one has to consider what we are not getting from the news. The implications of the leaked documents are unclear but do they really change anything?

In any case, this is a challenge to the self-styled opinion leaders on the left who might assume agreement based on rhetoric against Yankee imperialists. Russia and Chinese are leftover messes of the left.

In the battle of the Romans against the Scythians I tend to side with the Romans, and their vaunted hegemony. In this case, ...? In the end, both China and Russia are victims of the failures of Marxism, no doubt to oversimplify. The best thing that could happen is for the US to move to a postcapitalist transition in a post-Marxist neo-socialism done right, the issue of hegemony given over to a new and just International. In the endless claptrap by political idiots about 'national interest', a decent version of the above would more surely be in the real 'national interest' of the slowing sliding away yankee doodle operation. My reverse propaganda is a version of 'democratic market neo-communism', liberalism as a trick play morphed into a sane neo-communism. That is the issue. This whole affair is really about the aftermath of Marxism, and the real aftermath must start over: in my *The Last Revolution* I consider a modeling tool that can sift through these combinations in a double play against rancid liberalism and rancid communism. I offer the same scale of thought to endgame commie grotesques of both Russia and China. Russia is haunted by its socialist failure and can never live it down without doing it right. Putin's fanatasy of a greater Russia as of yore would be plain silly if it weren't actually being attempted by this psychopath. Such a transition could be far simpler and realizable than we realize from the bad theories of Marx. That will require a level of intelligence absent in the post-communist after life of Russia, and essentially the same for China. I would demand a socialism in which I don't get murdered in the first week. Such a thing doesn't exist yet. But the temperatures are rising.

Repost and Update:...//What is the eonic effect?...

<https://redfortyeight.com/2023/04/12/repost-and-update-what-is-the-eonic-effect/>

This post started in relation to a discussion at gurdjieff-con.net (links at the end). But the key idea should be restated because it was confused by the extended discussion of the 'causality of freedom' which is not needed in a description of the eonic effect. I don't really agree with my own discussion of the causality of freedom and there is a better approach, transcendental idealism, and especially Schopenhauer. The causality of freedom notion is like a man and a computer mouse: the computer is mechanical as is the mouse. Now expand the range to include the user and we have a holistic situation of machine and user: the mouse gives input to the machine via human choice. Choice is real, whether free will or not. Choice may have a causal

explanation we know nothing about, but choice is real nonetheless, etc...

But let's extract the strange almost eerie beauty of the eonic effect taken as a description empirically, not a theory.

The issue of the eonic effect should be very simple and descriptive: a nonrandom pattern in world history.

The idea of world history was always confused in antiquity but with the rise of archaeology in the nineteenth century our knowledge has expanded and suddenly we see a non-random pattern that resolves or starts to resolve its mystery: the intervals from 3000 BCE to the present show clear evidence of an interval sequence while at the same time (e.g. the Axial Age) we see evidence of parallel action. This pattern then is nicknamed the 'eonic effect' and is probably the gateway to the eonly solution to a 'science of history', though not in the sense of Newtonian science, i.e causal laws.

A 'non-random pattern' is like Friday's footprint: Crusoe sees it and its non-randomness suggests a human on the island. The case for world history is more complex: a non-random pattern is evidence of an historical dynamic and design, but not of course of a human.

Note the discussion of yesterday on theistic historicism: a non-random pattern suggests design, and the result in religions is some kind of active theistic process. Doesn't follow. Crusoe can recognize a human from his footprint because he is human, has seen footprints before and sees an example of another human.

This is the issue of specification raised by William Dembski, the ID-ist at Evo-News (I may have altered his idea). Crusoe can specify the footprint because he has seen humans before and evidence of design can be specified as human. But that doesn't work with history. We see a nonrandom pattern, but we can't specify what a designer would be like because we have never seen anything that can serve as a specification. Thus, the issue of design in history becomes problematical

With history the problem is tricky because historical processes if they exist are not created by humans who however create history so to speak.

The scale here is tremendous. But the confusion was made by Israelites who sensed a non-random pattern in history and not surprisingly for primitive tribalists who thought it must be a 'huge something' that was really a somewho but very vast and like a human and so they invented 'god names' for that... Anthropomorphi, n'est pas? The false analogy to Crusoe and Friday is clear although it remains true that an historical non-random process just might suggest a designer. But unlike Crusoe and Friday we have no prior specification of 'god' and a name is entirely misleading. Even the term 'designer' is speculative. We have forgotten the originally apt insight of the primitive Israelites: the something/somewho is humungous but we should be wary of what we call it, viz. use a glyph like IHVH instead of terms like 'god'. Unfortunately the 'god' confusion took over and we got pop theism and its theo-gibberish ad infinitum. The problem is a close cousin to the Taoist insight, the Tao that can be named is not the real Tao...

In fact, we can solve the problem by seeing the Israelite history shows an eonic effect and in the eonic model the term 'god' is simply out the window (which is neither atheism nor theism, but a systems model, sort of).

The Israelites began to notice the eonic effect in their own history in the period ca. 900 to 600 BCE. The earlier history, Abraham, Moses, probably Solomon etc, is tribal myth with some historical component, like Achilles or Agamemnon in the Iliad. It is not part of this discussion which is about an interval not a long history. We fail to see just how remarkable that three-century period was, small wonder a 'theistic specification' muddled the vision. The actual data is not very clear and the Old Testament texts are hard to sort out and are often much later than claimed, but the point is that within that time frame a Bible emerged and so a 'religion'. Note the strange and eerie timing of the Exile and the way Zoroastrianism came to influence the Israelite corpus, this becoming very marked in the later centuries up to the time of the Roman Empire as 'Judaism' consolidated. The original vision one suspects has been lost and we can't quite make out what's what in the seed notions in the midst of semi-pagan 'god' elements. Whatever the case the Israelites created a revolution against paganism and succeeded in that, but the resulting monotheism turns out to be a pagan pantheon with one (male) divinity.

This issue haunts the current evolution debate: if you find natural selection to be a myth then you are confronted with the design issue and that

suggests to some a kind of theistic/creationist answer. Science has learned the hard way to be wary of design arguments in that sense, but then the issue arises: what is driving evolution, assuming the natural selection answer fails: it looks all very intelligent and we are once again in the trap. There is no answer here as yet: there is, in my mind, an unseen cosmological boot strap process that is related to the emergence of life on planets. We simply don't what the answer is, but we can see that creationist thinking is simply rehashed Old Testament myth. Let's be clear: nature with evolution shows processes that we can barely map out let alone explain. But some factor remains to be understood. The situation resembles the discovery of fields in physics, very puzzling those fields, til Faraday and Maxwell came along (Newton of course the first). Evolution needs its Faraday/Maxwell... That is only my opinion/speculation: evolution on the surface of a planet seems to show some kind of field effect (bio-field), and like earlier fields invisible to the naked eye.

Whatever the case the eonic effect shows us something about the 'evolution' of civilizations and the clever way it does that leaving the suspicion of some kind of field effect. For the context of Israel in this discussion, along with Buddhism and/or the Greek Archaic period, etc, a careful study of World history and the Eonic Effect or Decoding World History will help. It is a massively detailed study with many gaps but the picture is improving all the time. Note that if you ascribe Israelite history to 'god' you would have to do the same for say Archaic Greece who 'eonic effects' are if anything more spectacular. You of course cannot do that with Greek or any other history.

original post:

But a short take: The view of world history was always confused in antiquity but with the rise of archaeology in the nineteenth century our knowledge has expanded and suddenly we see a non-random pattern that resolves or starts to resolve its mystery: the intervals from 3000 BCE to the present show clear evidence of an interval sequence while at the same time (e.g. the Axial Age) we see evidence of parallel action. This pattern then is nicknamed the 'eonic effect' and is probably the gateway to the eonly solution to a 'science of history', though not in the sense of Newtonian science, i.e causal laws. The issue of causality is controversial given the discussions of

freedom/free will but we don't have to get sidetracked there: a true science would have to show the 'causality of freedom' in some sense, a highly vexed notion with Kantian implications but not as such a rejection of freedom or causality (but best of luck making a science there, despite its in principle possibility).

In any case, a 'non-random pattern' is like Friday's footprint: Crusoe sees it and its non-randomness suggests a human on the island. The case for world history is more complex: a non-random pattern is evidence of an historical dynamic and design, but not of course of a human.

Note the discussion of yesterday on theistic historicism: a non-random pattern suggests design, and the result in religions is some kind of active theistic process. Doesn't follow. Crusoe can recognize a human from his footprint because he is human, has seen footprints before and sees an example of another human.

With history the problem is tricky because historical processes are not created by humans and their scale is tremendous. But the confusion was made by Israelites who sensed a non-random pattern in history and not surprisingly for primitive tribalists who thought it must be a 'huge something' that was really a somewho but very vast but like a human and so they invented 'god names' for that...The false analogy to Crusoe and Friday is clear although it remains true that an historical non-random process just might suggest a designer. But unlike Crusoe and Friday we have no prior specification of 'god' and a name is entirely misleading. We have forgotten the originally apt insight of the primitive Israelites: the something/somewho is humungous but we should be wary of what we call it, viz. use a glyph like IHVH instead of terms like 'god'. Unfortunately the 'god' confusion took over we got pop theism and its theo-gibberish ad infinitum. The problem is a close cousin to the Taoist insight, the Tao that can be named is not the real Tao...

In fact, we can solve the problem by seeing the Israelite history shows an eonic effect and in the eonic model the term 'god' is simply out the window (which is neither atheism nor theism, but a systems model, sort of).

The original discussion and link: TL: replied very nicely:Re: New Age, New Socialism...From: walkaway To: Nemonemini Date: Tue, Apr 11, 2023 6:16 am Yeah okay ... no prob. I don't have much time invested in the projec...

Source: TL replies nicely – New Man, New Age, New Socialism

I have many books on the subject of the eonic effect: go to the post Online Texts below and there is a library of free books, some on the eonic effect... World History and the Eonic Effect, Decoding World History...

belated 'bye'//A Farewell and Remembrance | Uncommon Descent

April 26, 2023

Source: A Farewell and Remembrance | Uncommon Descent

<https://redfortyeight.com/2023/04/26/belated-bye-a-farewell-and-remembrance-uncommon-descent/>

I hadn't noticed but see that Dembski has closed his well-known blog.

Although a long antagonist to the ID camp I have always respected the critiques of Darwinism by Dembski, which I have also criticized here. I began blogging at Darwiniana, if I recall, a little after the Uncommon Descent blog started. Tens of thousands of posts have produced a kind of blog fatigue mania, but I survived and I have shared the critique of Darwinism from a secular perspective that is neither quite theistic or atheistic (agnostic?) and I have been able to stand my ground against both sides because my World History and the Eonic Effect gives me a unique insight into 'evolution' as it really is as we see it in World History which has a concealed dynamic which almost has to be a hint at least about evolution in deep time. That could be speculation but the glimpse given once understood almost has to be relevant to a real solution. The design argument is completely relevant but the 'design' in history cannot be a theistic argument. Note that the 'design' argument in the history of Israel shows not the intervention of 'god' in history but a mysterious eonic effect. Thus the ID camp ends hoist on their own petard and in fact an 'atheist' might be able to assess 'intelligent' design with more clarity. But the issue appears to be beyond the grasp of the nutniks in the Darwinian camp, an unbelievable cadre of frozen ideological stupidity seemingly forever. It is a dangerous scandal for science and yet few physicists beyond Fred Hoyle have been able to speak on the subject. I suspect many are simply lying because they have jobs to protect.

The ID camp rightly deserves credit for attempting rigor that is not creationist and the result is a lot of useful information about evolution. But even so the religious angle was always there. The problem to me is that you might find design and call that 'intelligent' but then you are stuck with a crypto-creationist suggestion. Let it be said, design is very real but in the end it is mysterious and you cannot graft the ID argument onto Christian theology. On that point the ID camp is stuck. That said the anthropomorphic suggestion is very strong. Darwinism suppresses the reality with natural selection nonsense. Without that and without theology you end up almost spooked by the uncanny sense of a designer. But you simply cannot graft any of that onto theology. The eonic effect shows something places all that inside history and at that point creationist confusion turns into polytheism, a Kantian metaphysical ghost thought dead. The only thinker who seems to have gotten the point is Henri Bergson with his creative evolution (with many imitators in multiple New Age figures, Aurobindo?). The eonic effect gives a strong sense of creative energy at work at the point where 'macrohistory' seems to be the generator of most of the great innovators in history. A figure like J.G. Bennett even has a 'creative energy' model in relation to 'conscious energy' but it seems to fall short as science. In any case I would recommend a secular version of design and WHEE is a good place to start. But the evolution issue is still an unsolved mystery for all camps and the theistic angle is slowly retreating in the tide of secularism which is however at risk from ideological pseudosciences like Darwinism.

Comments on article on//*The Socialist Manifesto* by Bhaskar Sunkara
 I have not read *The Socialist Manifesto*, in part because I gave my *The Last Revolution* away for free and am not going to pay for book that is also a manifesto. And I suggest an escape from the Verso world, from Marxism, to a literature core that is free. It is almost impossible to afford even a minimum of the flood of leftist texts. Perhaps we don't need them. That's a bit contentious, but not really and in any case this article is a useful take on Sankara's interesting material. I can only recommend my *The Last Revolution* which moves in a new direction that simply leaves Marxism, Bolshevism and the rest of it behind as it starts over.

The Verso world can perform a better task. Historical models like historical/dialectical materialism should be critiqued and set aside as a new left thinks in new terms. The 'eonic effect' shows how to studied empirically with a simple go there. Instead of the only ID being World Hist World his to better

very simple structure that can be approached empirically. I never finished Capital and I am the better for it: its atrocious theory creation seemed brilliant in the nineteenth century, but in reality it is a hopeless muddle. Just set it aside. It is beyond the power of science to produce a science of history and in fact scientists have botched the theory of evolution and turned Darwinism into a myth of random evolution. Evolution is not random, so boatloads of rubbish have survived falsification. This is a warning that an entire professions can be confused. And yet the left cannot extricate themselves of the social Darwinist alliance with capitalism in a dogma made holy writ by Marx. The whole debate of idealism and materialism is another obstacle in the deadlock of theory. Sunkara is to be commended for even trying to review socialism. But we have left this early history behind. The issue of economics has defeated the left but that's only its second death. Its first demise was the early struggle over theory starting with Adam Smith who at least summarized his view of its basic operation. There is no science of economics but there is useful hodgepodge of practical ideas, like the core supply and demand curves, etc... Marx's struggle over economics was confused by this factor and goes nowhere. We have to find a way to construct a socialist economy that really works by another method: the recipe approach, that is by doing things in a procedure, yes, but not by the realization of a theory in the fashion of physics. The Last Revolution takes the issue out of the hands of theorists and offers constructive procedures that can realize a market inside a socialist system. This could be a lot simpler than we think. But the procedure to replace markets with state planning needs a re-think. There are all sorts of studies of 'socialist markets', many flawed no doubt. But the problem is surely solvable in a practical way.

The DMNC model is a simple way to blend socialism and markets. We may soon have no choice as the coming crises will need non-confused challengers to the reign of capitalism. But time to do that right.

Source: The Socialist Manifesto by Bhaskar Sunkara makes a pretty uninspiring case for trashing capitalism.

Zoomers: Last Chance for the American Dream?

July 25, 2023

Excellent depiction of the wreckage of America in what, you guessed

it. Karl Marx called class struggle, by golly. But at the end of the article nothing is suggested as a path to a remedy apart from 'if only', etc... Although I would certainly give grounds to 'reformism' it is very unlikely it can do again what it already did, and then failed. The oligarchy's usurpation has now immense power, a closure on capitalism, covert agencies that are deadly instrument's of a rogue state.

The flaw in FDR-ism is clear: a reformist resolution can just as well be 'de-formed' and with the powers of the fake and corrupt, ILLEGAL and lawless Supreme Court a de facto tyranny is in place, The current left could not even begin to deal with this situation. This situation is not new: the generation of Marx saw essentially this situation and the nineteenth-century left struggled heroically up through the New Deal revolution, if so-called, until the counterrevolution. The only real solution here is a revolutionary transformation. The usual left is blinded here and I have watched its fecklessness for a maddening fifty years of futile rhetoric that gets in print in Common Dreams or Counterpunch, and then not an inch further. I was recently watching the classic film on the Irish revolt, Michael Collins, and its depiction of defying the British Empire. A hundred men with pistols riding bicycles brought the regime in Ireland of the British Empire to its knees. Although the outcome was not perfect by any means it did free the Irish from Britain, more or less, whatever the ambiguity there, and much later trouble. I do not recommend the tactics shown in that bloody film, something entirely new would be needed, but the film flushes out the sentimental Gandhian left and its pitiful domination by the cult of nonviolence. Modern freedoms emerged in revolutions and the reality is even worse in our own time when the battle for democracy regurgitates drivel about the Founding Fathers to the tune of Yankee Doodle. The 'democracy' so-called of the modern liberal state is a clever fake and almost in the same generation as the American Revolution the fake was exposed and given over to a socialist fix. But the Marx generation fumbled the ball and by the time of Lenin a stark confusion had arisen to becloud the simple vision of a socialist completion to bourgeois democracy. There is no bigger idiot than the Marx idiot trying to figure Marx in the midst of solidarity with all the other idiots here, Lenin to Stalin, with a theory teutonic in its sophistical complexity and historical mythology. A century was wasted here. But at a time of both democratic muddle and climate disaster the attempt needs to be tried again. As per my *The Last Revolution: Postcapitalist Futures* such an effort in principle far simpler than legacy Marxism made it out to be. Constructinga liberal state that is socialism ought to be a slam dunk, and not the tragic mess made of it that occurred with Lenin, in what seems like the totally stupid version constructed from 1917.

The Russian context was a tragedy for the socialist left. Russia had to be the worst place on earth to try that experiment. Without the Russian brand's domination the larger left might have had more success.

The idea of ecosocialist 'democratic market neo-communism' is a new brand in a complete break with the past and hopefully the marxist cadre, too stupid to read it, with pass it by. A new generation of neo-socialists needs to disown the Marxist legacy and start over. For many a reformist approach is all they can manage, but it is at least necessary to consider the revolutionary option in a kind of 'virtual revolution'. I have watched fifty years of leftist 'frozen in place' and in that time the powers that be have created a dangerous totalitarian democracy all quite pseudo. There is always the chance that clarity can break through the mass of inertia, as indeed the Irish did in the twenties. And a reformist platform can itself be a path to revolution, a term with a confusing mystique. A reformist starting point will soon discover that that it isn't really an option, but that as in all the other cases where it leads is, as the blind man said, ...we shall see.

https://nemonemini.files.wordpress.com/2023/07/the_last_revolution_postcapitalist-futures_-final_ver1_7_3_2023.pdf

Supreme Court Justice Elena Kagan was pulling no punches in calling out her six Republican colleagues on the Supreme Court in the student loan case.

Source: Zoomers: Last Chance for the American Dream? – CounterPunch.
or

Clidynamics, the next round of history-theory bullshit...//Are These the End Times?

I have only read a summary of this book (cf. Amazon site for the Kindle select summary book) and it seems interesting enough, but the propaganda for clidynamics here is basically a wild goose chase. I would like to see some of their models which might have a basically restricted validity, but the aspiration to a science of history and/or laws of history has been debunked here many times. These self-appointed experts cannot lay a proper foundation and cannot grasp the failure of Darwinism

which is beyond question as an academic dogma. The issue of a science of history can never be resolved in such a muddle. The whole game is a field of confusion.

That said, the study has some interesting discussions of wealth inequality and its alarming surge since the era of neoliberalism and then Reagan. Here the usual round of economic/mathematical jargon and math can sometimes illuminate some aspects of the problem. This valuable aspect of the book survives the promo of a new round of historical theory. Not to worry, it is unlikely that another round of false theory will gain much ground in the social/historical sciences. These academic experts are too brainwashed by their own theory to ever escape academic/scientific lobotomization. The trick is to bypass such people. The advances must come from outsiders, unpaid, un-peer reviewed and spontaneous. The issue of facts and values cannot be assessed in mathematical terms. Ethical and aesthetic aspects have no reductionist basis.

I recommend something these scholars would never deign to even look at: the model (not a mathematical model) of the eonic effect which shows or gives a glimpse at the basic dynamic in the 'evolution' of civilization. It is right there more or less out in the open IF you can manage to study world history in a balanced way, taking into account the whole range of global cultures and sub-studies: culture: art, philosophy, religion, science, politics, etc... There is something mysterious in the evolution of civilization in the way a creative power drives a well-positioned set of 'transitions', clearly documented in the record. We must approach this empirically without the pretense of mathematical theory. There could be a mathematical aspect to be discovered in the future, perhaps. This open aspect is balanced with an occulted aspect in the creative mystery of a series of transitions. Human development is a gift of nature, not a human invention. Look at the facts, and the clustering of basic advances in well positioned transition. Without that man would still be in the Stone Age. to repeat: almost every advance is seeded by a macro factor. Cf World History and the Eonic Effect. Human input is thus limited yet still crucial in carrying out the input of nature.

Clidynamics as science is a bunch of baloney, but there is no gainsaying a 'theory yarn' to hang a tale. But the search for a science of history has consistently proven barren. The eonic effect/model shows in fact, to seemingly contradict myself, how a 'science of history' might conceivably exist, but the details are going to be so complex as to make the exercise

grind to a halt. We can do as well with simple chronologies. But re: the eonic model, which doesn't have to be a theory, shows something surprising and almost unnerving: almost all (and that says 'almost') the cultural innovations of civilization are gifts of nature, not human achievements as such, although the human creative factor is always one component. We have been so brainwashed by Darwinism and its social Darwinist aspect as to be full zombie science creeps, too bad.

A conversation with Peter Turchin, author of *End Times: Elites, Counter-Elites, and the Path of Political Disintegration*, about the prognosis for social breakdown in 2020s.

Source: Opinion | Are These the End Times? | Common Dreams

The history of Judeo-Christianity in the Old and New Testaments

The history of Judeo-Christianity in the Old and New Testaments is one of the most confusing and misleading accounts in the history of religion. But in light of the so-called 'eonic effect' the history of Israel and Christianity, and Israel especially, has an elegant but complex clarification, one that, unfortunately, the Jews and Christians are unlikely to ever accept. But secular minds in the US will go down with the ship in the calamity of Israel and its destruction of American politics, so a study of the so-called 'eonic model' might help to debrief the strange and persistent domination by religious tradition and its idiocies that has left the secularist a stranger in his own country. No politician in the US dare speak against either Christian/Judaic religion or Israelite propaganda and that is a disaster in the making, as we see all too clearly in the pursuit of folly in the current Israel/Gaza fiasco. A dangerous moment comes when lunatics start to believe their own propaganda.

I refer to two books especially, *World History and the Eonic Effect* and a simpler attempt at commentary in *Decoding World History*. The first is difficult for many while the second, which has recently begun to get a lot of readers, can seem elusive and tricky. But the basic set of ideas is in reality very simple: the problem is not 'theory', since the model is not a 'theory', but the immensity of empirical data needed to visualize world history. The idea of a science of history is useful but misleading: there is no such science since the action of free agents creates a wildly non-linear

dynamic. And yet there is a very simple solution: use simple chronologies as periodization 'models', the term 'model' being used in a distinction with 'science' as a periodization of world history in the narrow range for which we have sufficient data. This approach yields a spectacular result in the so-called eonic sequence or eonic effect which shows an elegant but mysterious solution to the problem of historical dynamics. But the result is likely to cause historians and scientists to balk for two reasons: first, the model shows parallel action and in addition a kind of 'macro' sequence' that is a dead ringer for a model for progressive cyclicity. If we can get past the strangeness of this and absorb sufficient data for the civilizations involved we inherit a truly beautiful non-random pattern that shows that something is directing the 'evolution' of world history. In its first phase, we see the eras of ancient Egypt and Sumer in two transitions in parallel, followed by a 'medieval' or 'mideonic' phase, followed by a strange new era starting with 'transitions' in parallel in Greece, Israel/Canaan, Persia, India and China. This stupendous parallel effect shows at once the real significance in the history of Israel, so strangely told in the Old Testament as a mythical encounter with a god of 'revelation'. This transition in the interval ca. 900 to 600/400 BCE shows the way that monotheism, in parallel with Buddhism and Taoism and much else emerge in the typical religion-generation process of the evolution of civilization. Note the use of the term 'evolution', in a new sense based on a critique of the pseudo-science of Darwinism, and demonstrated in the eonic model. We have still another obstacle in our way: the critique of the tenaciously held theory of Darwin, which can block our much better definition of the term. The unit of analysis here is not the 'civilization' but a set of transitions that show the driver in action.

We must suppose the reader will pursue the model further in the books cited, since a short account can only be baffling. But the point is that the eonic sequence only works through specific intervals but this then passes into a phase where the original action is in the rear view mirror. We see at once what happened with the case of Israel: Israel was 'chosen', but only in the sense of the eonic sequence that shows a brief focalization on a given region, the danger being the adoption of an imaginary myth of this action. The creation of monotheism furthermore suffered a strange chaotification of its action and produced two religions instead of one monotheism (as indeed we see in the parallel history of Buddhism) and in the increasing distance from the source 'eonic interval' or transition an invention of a religion at variance with the mysterious

source point. This was a religion of the 'one god' but the original idea is simply not clear to us: the refusal to reference 'god' save as the unspoken IHVH is a clue to the mystery here, but one we cannot quite solve save to note the possible resemblance to a gnostic idea of a mysterious design later downshifted to the 'god gibberish' of standard monotheism. Whatever the case it is likely that by the time of the early Christians and the Jews of the Roman Empire the whole concoction was obscurantist muddle. This model elaborated in the two texts mentioned shows clearly why Jews get so hung up on their history one from which they are forever separated even as they obsess over its truly remarkable starting point ca. 900 to 600 BCE, this interval clarified by a parallel transition, almost more remarkable, in the emergence of Archaic to classical Greece. This parallel helps put the Israelite transition in perspective and it shows how the confusion arose: 'god acts in history' and the 'Israelites' are chosen to recount this. But unfortunately hopeless confusion arose from the start and the far more coherent and less metaphysical case of Buddhism makes the point clear.

Here the problem is that we have so much to say that we can't put in one post that we must simply leave it to a longer study. But the delusion of monotheism was always an almost frightening outcome for the Buddhist, the Taoist (whose tenet, the Tao that can be named is not the true Tao, so strangely echoes the proto-Israelite ambiguity in its now lost legacy of IHVH), and the Roman. But in fact monotheism succeeded in its core mission: to replace the chaotic and decayed worlds of paganism and the profusion of myth and superstition. But that history began to be eclipsed in the rise of the modern, itself a classic 'transition', as civilization began to see through monotheism and enter what we call a secular age.

The point is to see both the success of monotheism and the dangerous illusions that it generates. Macro history in its return as the modern transition starts at once to dissolve the legacy of the 'one god' religions, a process we see to this day.

And here the tragedy of Israel arises, and this in the wake of the Holocaust to be sure, as the delusive idea of a promised land takes over the minds of the most retrograde of modern Jews in a paranoid reaction to the Holocaust (which we have not even discussed) that understandably but confusingly creates a false understanding. Israel is a *fait accompli* and I recommend only that Jews and Christians arrive at a post-monotheistic sanity to see that the ancient Israelite transition is simply not available as a model for modern thinking, and woe to those who fall into the retrograde mode. We might out of desperation compromise on the issue to let sleeping dogs lie and cede the Israel illusion without falling into the delusive mindstate it represents. It is dangerous to call Israel a promised land but it is equally dangerous now to deny this. It is like a stick up: hand over your money. We must hope that the religious legacy here will become so tiresome that it will finally just fall away like a scab.

Repost....//Insurrection in Constitution...// *Supreme Court Disqualifies 'Insurrectionist' Trump from 2024 Ballot*

Update: The issue of revolution is obviously controversial but the reality needs to be faced that Americans are losing their freedoms and the current elites have no intention of doing anything about it. The Last Revolution: Postcapitalist Futures can help to sort out the issues that were badly confused by Marxism. However, Marx's emphasis on the working class was right and there is no contradiction in critiquing Marx and yet supporting his emphasis on the plight of labor under capitalism. The Bolshevik screw-up has set the left back, very far back and recovering a radical activism is very difficult in the way Marxists still overly dominate thinking. But Marx's overall strategy was flawed, its Leninist version even worse, what to say about Stalin. It is probable that Marxism can never recover here, the reason The Last Revolution tries to make a complete break with the past. The issue of Trump is ambiguous: he is so totally stupid that one might think he was a plant of some kind, a sort of fake torpedo. But he is cunning and he did win once, so... But, despite the danger of him winning in 2024 the problem with American democracy

runs deeper. Although American democracy has always had its problems the period from Truman to the present seems particularly important because the American system fell under the spell of covert agencies, the royal road to losing democracy and succumbing to mind control. The American public still doesn't grasp what happened with the JFK assassination or the 9/11 Dark Op and that shows how easy it could be for covert agencies to seize power in the name of democracy. The inability of the left including the Marxists suggests the massive amount of infiltration there must be on the left. As with the oldie US communists there could be moe covert infiltrators that actual members.

Meanwhile the covert sector has morally compromised American politics completely. You can see it in the moral idiocy on subject of Gaza and genocide. These politicians are dangerous now and a figure like Biden, what to say of Netanyahu et al. are dangerous.

The world of the CIA is that of the political rape of South America, the destruction of the Middle East in cahoots with Israel and gosh knows what other dark activities. You can be sure they have many plans for that stashed away! Beyond that lies the covert action of Israel which is absolutely scary in its mind-control operations on American public opinion, as we see currently with 'Genocide Joe' in the pocket of Israeli politicians.

The Last Revolution shows how easy it is to repair the flawed framework of Marx and the path to creating a sane socialism that an American majority could appreciate and thrive under.

The idea of revolution still doesn't quite take with Americans but even a minimal realization of what really going on would change the general view. America (and Israel) are really rogue states and in the end their fate is sealed, assuming of course they don't take over the whole system before it is too late.

Check out [The Last Revolution: Postcapitalist Futures: a new version](#)

comes out every week or so and is available at redfortyeight.com. It is a useful toolkit and that in the context of the absolute botch of the left of the last century.

-----original post

Although I support Mr. Reich's view of Trump the issue of insurrection is not so clear. The Right is taking over the US and at some point insurrection might be the only hope for the Republic.

The insurrection option was clearly foreseen and, tacitly, endorsed by the Founding Fathers. Poor Mr. Reich is forever entangled with Bill Clinton and perhaps forever a laughing stock, or...maybe not. It would be a colossal mistake if Trump won the election in 2024! But the problem with the insurrection ban is that insurrection from the left might end up the last option. And Reich is no friend of socialism or any attempt to upgrade a failing capitalist system.

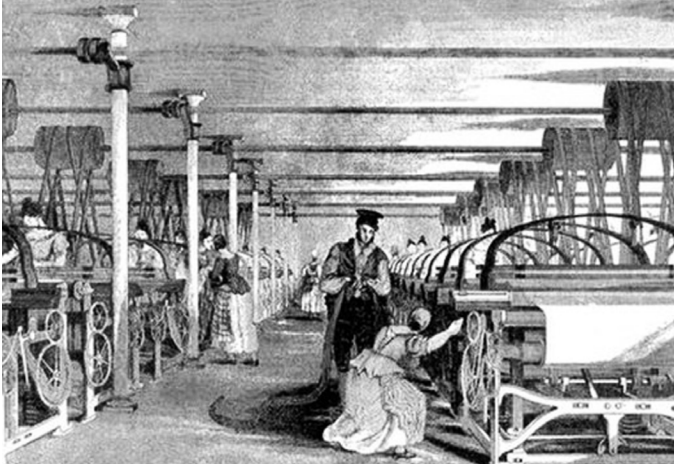
I should note that so far I am a bit of a faux insurrectionist in my *The Last Revolution: Postcapitalist Futures*. Since the book makes a clear statement about 'virtual revolution' as free speech I am off the hook on plots against the government, I expect, and perhaps linger in the same hole as Reich to share the fate of moral insurrectionist cowardice. But isn't Trump right in a wrong way: a resurrection is turning into, first, a last stand for a Republic that has in the last generation seen its politics descend into depravity, not least from Trump-like figures, and a protest seems relevant against the imperialist, assassinationist, capitalist exploitation, Israel dominated and Mossad/CIA insurrections of the JFK assassinations and the 9/11 Dark Op caper. I presume Mr. Reich would denounce these as conspiracy theories. The list above is incomplete. One might note a recent film, now streaming, *Drone*, about the drone assassination campaigns of the US globally, and the plight of a Republic of Assassins, and the plight of the innocent victims. A pathetic government of psychopaths, the CIA/Mossad mafia, capitalist super-greeds, et al.

A revolution is not the same as an insurrection perhaps and the issue of the legality of an ex-president advocating insurrection might prove irrelevant, given the aspiration to a new constitution. The left used to

advocate this revolution but the right cleverly stole away the option. At some point it might be rational to take back that option.

“Trump is disqualified from holding the office of president,” the state’s highest court found, citing his role in fomenting the January 6, 2021 attack on the U.S. Capitol.

Source: Colorado Supreme Court Disqualifies ‘Insurrectionist’ Trump from 2024 Ballot



APPENDIX 1: NOTES, BLOG ESSAYS

Comments notes, blog posts from redfortyeight.com, and booknotes: the links are inactive: use google with titles and you can find the source easily. This form of book production allows inserts as here, that can be removed on publication: good for ragged notes, mostly from redfortyeight.com which has hundreds of useful post/essays.

Who/what is the working class?

This refers to a debate about the ‘working class’, and we ask the question again: who/what is the working class and will defer a longer discussion to another day. The Left has been beating each other over the head about the working class for over century. What is anyone talking about?

One of the strangest things about the Left, and the Marxmail or Marxist left is failure to grasp its own core meme. In part this is because times have changed and the issue of class has shifted, let us discuss the US where the so-called ‘working class’ is ambiguous and not the revolutionary cadre Marx attempted to analyze. Look at the classic painting of Delecroix, *Liberty Leading the People*. It a snapshot in some sense of the original meaning

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Note: Al Zawahari couldn't have taken over from Bin Laden in 2011 because the whole operation was another fake, Bin Laden most probably dying in 2001/2 of kidney failure.

If al-Qaida leader Ayman al-Zawahri is dead, where will al-Qaida go next and what kind of movement will Zawahri's successor inherit?

Source: The death of Ayman al-Zawahri and the future of al-Qaida

Notes on ecosocialism: <https://www.google.com/books/edition/Ecosocialism/7xYJCAAQBAJ?hl=en&gbpv=o>

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Abortion, religion, secularism, and 'soul' questions Source: soul questions, and abortion...// the right thinks nothing of genocide but protests abortion sanity – 1848+: The End(s) of History

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Capital, Marx's epic work, describes in detail the capitalist system and how it functions, but is notoriously difficult to read.

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of the term with a revolutionary proletariat in a revolutionary snapshot. In an era of globalization, the original meaning is clear enough, but in the US the working class is really a part of the middle class, perhaps, who know? The text of the Last Revolution discusses this and tries different definitions: all those who labor for a wage, all those subject as passive objects, as it were, of the capitalist dynamic. Or the Industrial working class, or...

I have travelled back and forth across the Western US many times on freight trains and met many types of the working class but I never met any who were revolutionary, people exploited at the level of bare existence, and mostly unemployed, 'on the way' somewhere looking for work' many discarded by Marxists as 'lumpenproletariat', not a nice aspect of Marxism and Marx the middle class snob, who deigned to represent the better sort of working class bloke. South of the Rio Grande, things might be different. And I was never clear about the Unionized working class snobs who you don't meet riding the rails. Marx wishes a revolutionary proletariat to take power, but the only real instance seems to have been the Leninist moment, which almost immediately ditched the 'dictatorship of the proletariat' for the dictatorship of the Marxist bourgeoisie. Hal Draper has a book on that dismal term, the 'dictatorship of the proletariat', a term that should be shelved as worse than useless/misleading... Still the issue of class struggle should be clear enough. But can a proletariat create socialism?

Here is an idea: socialism needs to arrive via all classes, with some strategy for the capitalists beyond the million capitalists murdered by the Chinese Bolsheviks, the number by the Russian Bolsheviks unknown. The class struggle divides all classes, yes, but says that only the working class can deserve that. etc, etc... That can be very vague and very deadly. And really, no one in the middle class can rate socialism?

Let's challenge these confusions, but acknowledge that Marx beyond his failed theories go this right the first time, now long ago. Now the current era of socialist hopes needs to review its terminal case of bad jargon. In any case, if the working class is the set of all wage laborers then that includes almost everyone. Start from there?

The Book Your Church Doesn't Want You To Read

The issue of secular humanism is problematic for the left. Marx wished

to create a hard break with the past the domination of religion, hence his historical materialist critique and debate with Hegel, etc... But the issues are tricky and while a humanist challenge to Christianity/Judaism works well enough the result can misjudge the reality of so-called spiritual issues, e.g. the Buddhist canon, early Israelitism, and the strange history of early Christianity cloaked in propaganda, and the subsequent version of Constantine.

I just got a copy of this previously cited book which I can recommend as entirely germane to our socio-religious context, subject only to the reality that secular humanist tracts can have their own problems: their claims are not new religious/secular dogmas. The book (as usual is too expensive) and needs a cheap Kindle version. (There is an online PDF on google but it is somehow flawed and hard to read). The issue of Christianity and Judaism deserve the challenge of secular humanists but the latter can themselves be challenged. The hard reality is that religious claims can prove illusory without making some kind of 'spiritual' realm impossible, however metaphysical. The point is clearer in Buddhism which did not project claims onto the metaphysical unknown.

That said, this book and its already considerable, parallel legacy literature is proving fatal to the reign of Judaeo-Christian social domination. And that includes modern Israel, the final botch of the whole tradition and an abortion of state formation that gives a vehicle to a dangerous mafia of geopolitical Zionist gangsters. The latter along with the US CIA have perpetrated a genocidal horror on the Middle East that rivals the Holocaust in its vicious horror. Yet in the end the status of Israel in terms of Biblical history is almost complete rubbish. God did not grant Jews special status nor to 'Israel', and the whole Christian New Testament is a farce of falsities worthy of the bunko square. The claim of 'Jews' (we don't even understand their genetic status; the origin of current Judaic populations to Kazahian Caucasians has been clearly tabled) to Israel was always a pack of lies, and the result in the last three generations has proven a calamity to the world and a double calamity to Jews who have lost forever the integrity of a once honorable religious tradition. Evangelicals and Israelis are at the last fag end of the whole muddle, hopeless from the start, of Judeo-Christian social domination and religious propaganda. That said, the exposure of Jews to a hard truth exposes them in turn to violent reactions and here in apparent contradiction to what we have said, protection of Jews in the US is needed in the context of history's clear spawn of movements to liquidate them. NOT! And yet at the same time the secular tide is inexorable and the passing away of Christianity and

Judaism is inexorable and the attempt to forestall that in the state of Israel has backfired with lurid precision. The American Republic in its great tolerance has ended up at risk from Christian fanatics and that sordid horror, no fan of democracy, Mossad and its doppelganger, the Jewish lobby.

repost/update...//India the the modern transition/eonic sequence...

From Marxmail: The fascist, Tucker Carlson, said that the British Empire civilized India. He should be stomped on by a hundred thousand Indians and his remains fed to tigers. Read the account of Prabhat and Utsa Patnaik (Capital and Imperialism: Theory, History, and the Present) for the truth of the matter. Britain in India was an unending nightmare of oppression and violence for the Indian people. The arrogance, and ignorance of someone like Tucker Carlson is breathtaking. But we are all confused.

Consider: India was producing enlightened yogis already by six thousand years ago (!) in the Neolithic, before even the rise of Sumer or Dynastic Egypt. European civilization, what to say of the US, was millennia into the future. The US got its first taste of (confused distortions of) yoga in the last generation, and more generally as the 'new age' movement emerged around the time of Blavatsky (in fact, the process probably goes back much further, cf. a figure like Schopenhauer). Who is civilizing who? The West and especially the US is still stuck in the third-rate religious muddle of Christianity, a cult turned into a religion by the Roman Emperors that packaged a series of falsities we suspect about the unknown figure 'Jesus'. Christianity is a degenerated swindle based on religious myths as propaganda, and has become a de facto standard that is totally deadening to its adherents. Its cheap and misleading claims for salvation should be of concern to bunko squads. The Indic tradition produced Jainism which seems to have been in part next to the Upanishadic type legacies (with Hinduism in the background) the source of the massive Buddhist religion which emerged in parallel with the almost primitive Judeo-Christian legacy which spawned a degenerate monotheism as pop theism, a vulgarization that still persists in its confusions to this day. Note that Christianity shows a connection in parallel with Mahayana, with its artificial memes of the 'savior religion', but which eliminate the essential legacy of meditation for the completely misleading legacy of 'prayer'.

In any case the modern transition which starts in Europe rapidly

created a diffusion field (which we call globalization) and which began to spread in India already in the nineteenth century in parallel and almost before the American world came into existence. Although the Reformation does in fact give Christianity a track into modernity, in reality that religious convulsion (with its century of violence) almost exhausted its potential at the start as the modern transition rapidly transits into the Enlightenment period and the realm of modern science. Christianity appears to be steadily but slowly declining, as is to be expected but its successors as secular humanism, Marxist ideology, and much else, have their own problems.

So, Tucker Carlson's remark about 'civilizing' is grotesque. It is true that the modern transition moves to create a new form of civilization, but in the case of India and China confronts modernist ideology beyond its technology and economic clout fails to really recreate or refound a complete social ideology, especially in the wake of capitalism and its imperialistic aspects.

The relative aspects of so many civilizations in sequence and parallel need careful study of the dynamics and the diffusion fields as cataloged in the eonic model.

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I don't think the issue was civilizing India, though any number of imperialists might have thought so.

It is useful to consider the eonic model and its global action which staged an eonic transition and this was a global action.

The tragedy is that the distinction of system action and free action results in these transitions losing control and falling to imperialists.

India hardly needed 'civilizing' but it did require a transition to a new epoch in the eonic sequence. Many Indians thought so but the colonialists ruined everything.

The danger lies in the way the source transitions must expand via diffusion fields and these are liable to fall into chaotification.

The whole thing was botched by the imperialists. Note the immense heritage via the eonic sequence in classic India, and before that in the Neolithic.

It is helpful to study the full model and its modern 'frontier effect', cf. *Decoding World History*....

Let's note that Marxists suffered the same fate with their best intentions and internationals followed by the Bolshevik fiasco which outdid by a mile the worst of Indic colonial/imperialist phase...

The mystery of the left's confusion over 9/11

Update: One of the marvels of the US brainwashing system is the way (along with a lot of help from Mossad) it controlled the narrative of 9/11 to the point of making the (Marxist) left silent on that nexus of lies, crime, and fascist politics. You can't discuss the question with such people, Marxmail bans all discussion, Amy Goodman polices Democracy Now, and Chomsky is the de facto Cancel Culture Big Honcho.

With Marxists, it gets worse: the same syndrome is effective on the JFK assassination (although that to a small extent has changed on that one).

It is hard, impossible, to trust the radical credentials of so-called radicals who are stuck on these questions.

The history needs to be told. Chomsky's position here is almost suspicious. The premier investigative journalist (deceitfully?) promoting the government's case.

Baffling. This is a left that has lost its basic fight with the US fascist regime and simply floats downstream babbling Marx purple passages.

<https://redfortyeight.com/?s=9%2F11>
<https://redfortyeight.com/?s=9%2F11+false+flag>
<https://redfortyeight.com/?s=9%2F11+Israel>

The US (and its criminal sidekick in waiting, the Israel/Zionist mafia) is in full bloodthirsty 'war on Terror' mode with its drone murder of al_Zawahiri. Whatever the evil deeds of this man, he was NOT

the mastermind of 9/11. The mastermind of 9/11 was the US (and its criminal side-kick in waiting, the Israel/Zionist mafia) in the false-flag cover story to generate the war on Terror, its capitalist bonanza of 'wars' on Terror in the middle east courtesy of the military-industrial complex, Wall Street, and the covert agencies. The genocidal destruction of Middle Eastern peoples is closing on the statistics of the Holocaust.

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The last twenty years have seen a sad ending for the American Republic...

Note: Al Zawahari couldn't have taken over from Bin Laden in 2011 because the whole operation was another fake, Bin Laden most probably dying in 2001/2 of kidney failure.

If al-Qaida leader Ayman al-Zawahri is dead, where will al-Qaida go next and what kind of movement will Zawahri's successor inherit?

Source: The death of Ayman al-Zawahri and the future of al-Qaida

Revolutions as a Modern Innovation

Although we have stayed short of theory and restricted discussion to our basic periodization, that data is suggestive and we can see that modern revolutions are an emergent phenomenon in the modern transition and bound up in historical directionality. That is essentially a simpler and better version of the 'end of confusion' muddle. But then, revolutions change their character after the transition, and have a different character, and might fail. It is essential to define explicitly the meaning of revolution and what it aims to do. Marx attempted to do just that, and failed so we must be wary of superficial theories of revolution.

The phenomenon of revolution is thus in many ways a novelty of the early modern period beginning with a religious revolution we call the Reformation and the first proletarian movement in the Peasant's Revolt initiated by Thomas Munzer. The English Civil War is almost canonical in the creation of the modern revolution, one soon betrayed in the Restoration

period. The American, then the French Revolutions sound the thunderclap of the modern democratic revolution, followed almost at once with an attempt to correct the class basis of the early revolutions with a socialist continuation and revision. Here Marx's classic observations are both an insight into revolution and a heuristic recursion of the future of the genre. Unfortunately the term 'revolution' has no clear definition that can stretch between the liberal and socialist versions. It is a problem simple enough to solve but the attempt to destroy the bourgeois state to create communism missed the point socialism should be a continuation of the democratic revolutions attempting to integrate the capitalist rogue economy into a democratic context. And throughout the phenomenon of revolution was violent, often serendipitous and without a clear plan of action, and victims of the Jacobin phenomenon and its demonstration of the Dark Side to revolutions, a reality that has become an obsession of conservative, rightist and finally fascist factions. In fact, revolutions have often been failures in place, only to fall apart yet produce their result in the next generation. We see this clearly in the way the failure of the French Revolution was no failure at all and produced within a generation the classic forms of republicanism leading to democracy. The clear suggestion from the chaotic and disorderly action of 'revolutions' is to discipline and rationalize the revolutionary wild card with clear platforms for action, a clear integration of democratic and socialist antitheses, a sane economic resolution to the clubfooted state capitalism blundered into by the mob of the Marx cult. A revolution might learn from the Romans and their classic republic, soon to fall apart, but with a host of failsafes and emergency interventions, such as the consular dictatorship at a time of crisis. The modern revolution must consider the lesson of revolutions unable to find the transition from revolutionary power to a constitutional outcome as democracy. A revolution could sound its platform and sequence at the start with a set of consuls to initiate revolutionary institutions as revolutionary dictatorship that then yields to a new sector initializing the result. This consul in the large might maintain a guardianship against counterrevolution, but it cannot persist in the t-zero moment or democratic socialist jumpstart. There are many further ways to bring sanity to social nature gone wild in the madmen at work in early modern revolutionary moments.

Marxism and Scientism

One of the key foundation points of *The Last Revolution* is the context/history of 'scientism' in the nineteenth-century gestation of Marx/Marxism: Google: scientism and a good study, Google: Science and scientism in nineteenth-century Europe By Richard Olson. The complexity of this subject is considerable and our text merely points to the influence of scientism on Marxism/communism. Marxism thrived under this regime (as ideology or propaganda as theory?) and then by the twentieth century founded in its multiple exposes and/or historical realizations (Bolshevism). The latter study sees the connection to Darwinism/Social Darwinism but is slightly reticent on the issue of natural selection: it our view that is the core 'scientific' myth of the Darwinian ideology.

A further aspects the idea of a science of history which has many nooks and crannies and an almost complete universe of fallacies and bad theories. The *Lst/Rev* adopts a new approach, one designed to focus on simple chronologies to keep the student well away from useless efforts to apply causal physics to history. This approach steps backward into what probably would be required for such a science: an evolutionary model, in a new sense, and not a theory but an empirical history as evolution taken as a discrete/continuous sequence effect, with (probably, our guess) a form of directionality, perhaps teleology. We make no hard claims there, but use this hypercomplex structure as a warning to stick to empirical histories. A system operating in a timed frequency is preposterous, but the evidence is there: judge as ye will.

The point here is that to found a socialist project on a science of history is always going to fail, best to stay low. Instead of the historical inevitability of Marx's progression of epochs of production, a clearly brittle 'theory', we have the 'core free agency of historical agents in the modern transition', as they mediate the emergent political field of source ideas, e.g. democracy, socialism,... :the eonic macro effect seems to field these core starting points and leaves them to human realization. Thus socialism and democracy come into conflict/harmonization as the field attempts to reconcile the two into a unity: this idea appears directly in the early socialists, picked up by Marx. This was the 'real democracy' suggested by those first socialists. Behind Marx's failed historical theories stands a cogent analysis of the capture of democracy by the bourgeois state. Marx is original in his key insight into the problematic of unchecked capitalism, which is as much a modern innovation

as the rest, but in the same way in need of resolution or harmonization into a new form of social economy: this project surely failed because no one could handle the mystery of markets until the twentieth-century debates on that. As a matter of fact, Marx, the critic of capitalism, admired it even as he foresaw correctly the dangers to come. Let us note (a la the eonic effect) the strange appearance of Adam Smith in such a timely moment, and that if anyone had actually followed his account the whole history of capitalism might have been far different. We must wonder if modernity is not a fault unaccomplished: A series of potentials realized in fragmentary form.

“People have the right to...the awful truth...: that the US isn’t a democracy...//Barbarians at the Gates

In an interview with Face the Nation he added: “Madison said that in a democracy, the people have the right to the most awful truth, which is the truth about the nature of government and their rulers. And we need Americans to look very carefully at what happened [on January 6, 2021].”

The awful truth is worse than Trump’s case: that ‘awful truth’ is that the American system is not really a democracy at all, is an oligarchy with a criminal gang of politicians and covert agents and a mind control system that effectively stifles awareness or dissent. Fascist thugs like Trump know they don’t have to honor something isn’t a democracy and is playground for budding fascists...Source: Barbarians at the Gates

Repost:...//The false flagged war on Terror and the future of the Yankee Doodle dot.gov...//The death of Ayman al-Zawahri and the future of al-Qaida

Update: One of the marvels of the US brainwashing system is the way (along with a lot of help from Mossad) it controlled the narrative of 9/11 to the point of making the (Marxist) left silent on that nexus of lies, crime, and fascist politics. You can’t discuss the question with such people, Marxmail bans all discussion, Amy Goodman polices Democracy Now, and Chomsky is the de facto Cancel Culture Big Honcho. With Marxists, it gets worse: the same syndrome is effective on the JFK assassination (although that to a small extent has changed on that one).It is hard, impossible, to trust the radical credentials of so-called radicals who are stuck on these questions.The history needs to be told. Chomsky’s position here is almost suspicious. The premier investigative journalist (deceitfully?) promoting the government’s

case. Baffling. This is a left that has lost its basic fight with the US fascist regime and simply floats downstream babbling Marx purple passages.

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Source: The death of Ayman al-Zawahri and the future of al-Qaida

Notes on ecosocialism: <https://www.google.com/books/edition/Ecosocialism/7xYJCAAAQBAJ?hl=en&gbpv=0>

Truth and Dare: A Comic Book Curriculum for the End & the Beginning of the World, <http://ecosocialisthorizons.com/2014/02/truth-and-dare-a-comic-book-curriculum-for-the-end-the-beginning-of-the-world/>, *The Enemy of Nature, The End of Capitalism or the End of the World?* by Joel Kovel, *The Rise of the Green Left, Inside the Worldwide Ecosocialist Movement* by Derek Wall, *Ecofeminism*, by Maria Mies and Vandana Shiva; Web: *Lucha Indigena*: <http://www.luchaindigena.com>, *Ecosocialists Unite!*: <http://www.ecosocialistsunite.com>, *Climate and Capitalism*: <http://climateandcapitalism.com>, *Capitalism Nature Socialism*: <http://www.cnsjournal.org>, <http://ecosocialisthorizons.com/articles/>

An Ecosocialist Manifesto: <http://environment-ecology.com/political-ecology/436-an-ecosocialist-manifesto.html>: The idea for this ecosocialist manifesto was jointly launched by Joel Kovel and Michael Lowy, at a September, 2001, workshop on ecology and socialism held at Vincennes, near Paris. We all suffer from a chronic case of Gramsci's paradox, of living in a time whose old order is dying (and taking civilization with it) while the new one does not seem able to be born. But at least it can be announced. The deepest shadow that hangs over us is neither terror, environmental collapse, nor global recession. It is the internalized fatalism that holds there is no possible alternative to capital's world order. And so we wished to set an example of a kind of speech that deliberately negates the current mood of anxious compromise and passive acquiescence.

The issues of ecosocialism and the question of a feminist core

to constructing socialism lurk incomplete as intended as key subjects for the realization of our model:

counterpunch.org/2022/05/12/building-socialism-is-womens-work-and-mens-too/

Faryn Fivek:

cpusa.org/article/why-we-need-women-in-the-struggle/

Former Cuban president Raúl Castro has the last word. Reporting to

a Cuban Communist Party Congress in 2016, Castro noted with regret that women occupied only “38% of positions in state bodies, government agencies, national entities.” This was despite women representing 49% of Cuba’s workforce and “66.8% of the best technically and professionally qualified workforce of the country.” He continued: “I stand by the strictest truth when I affirm, based on my experience in many years of Revolution, that women, generally, are more mature and better managers than men. Therefore, although I recognize the progress made, I believe that under the leadership of the Party, the promotion of our combative females should continue rising, especially to decision-making positions nationwide.”

Marxists crippled themselves with a dogmatic obsession to use historical materialism as a standard in the history of philosophy, a disastrous feat of shooting oneself in the foot. From Plato to Kant the legacy of philosophy must enter a larger socialist culture that is universal. The ‘eonic model’ offers an utterly simple solution: almost all the great moments of philosophy are ‘eonic effects’, starting with the Presocratics.

The study of Kant is highly abstruse: secondary sources are quite in order: a near crib for *Kant*, by Garrett Thompson, portrays the transcendental deduction in a few pages. The latter is outside the scope here, but the critique of metaphysics and the classic antinomies are important studies. The Kantian antinomies are devastating and utterly simple challenges to realist fundamentalism, always ignored lest the materialist focus suffer rout.

Kant’s ethics requires a psychology of ‘will’: cf. *Kant’s Conceptions of the Categorical Imperative and the Will*, T. Pelegrinis; Many instinctively sense the ‘eonic effect’: cf. *Novus Ordo Seclorum, The Intellectual Origins of the Constitution*, F. MacDonald; histories of the American Revolution and their ideology, *A Leap in the Dark: The Struggle to Create American Republic*, J. Ferling; we should addend multiple such histories, including their critiques, *Zombie Economics: How Dead Ideas Still Walk Among Us*, J. Quiggin; *Storming Heaven: A Story of Arthur Rimbaud and the Paris Commune*, R. Yates; *Marxism and the Leap to the Kingdom of Freedom*, A. Walicki, *From Marx to Mises: Post-Capitalist Capitalist Society, and the Challenge of Economic Calculation*, D. Steele; *Cimate Shock*, G. Wagner et al.;

Cuba/Venezuela: A Golden Opportunity

Our model creates a complete break with all previous pseudo-communist

dilapidations with the severe danger Chinese communism can destroy communism. We offer no solidarity with Stalinist monstrosities. We might however comment on the Cuban case, with reference also to Venezuela, uniquely positioned to adopt our DMNC model: a blog post from redfortyeight.com.

Cuba is at the point where left socialists fumble the ball and think in the hard duality of capitalism and communism. Marx warned against premature constructs, that was in the nineteenth century. Now, however, the time has come to design viable systems as the American system falls apart. This modeling tool has dozens of variants. The model instance here is structurally basic but needs a new idea of an International, and an eco-socialist content. We have a lot posts on our DMNC model which is tailor made for Cuba 'as is' if everyone can stop listening to the capitalist hyenas ready to pounce with development bait. We can apply this to the US in the discussion of Cuba.

<https://redfortyeight.com/?s=cuba%2C+DMNC>

Cuba has a golden opportunity in fact: it has gone through the expropriation process and can in principle design a version of our 'democratic market neo-communism' which can be adapted to just about any variant of capitalism, pseudo-democracy, pseudo-socialism, etc,...

In our failsafed definitions (terms are connected in the DMNC tetrad), Cuba's 'communism' might be 'Bolshevik communism' but it is not really communism which in our neo- version is designed around 'socialist markets' which are run by managers/ex-capitalists who license resources from a Commons (not state ownership) which is a legally defined entity of common ownership in the context of economic and legal rights. The little guy has a legal entitlement to access the Commons. The system thus has relatively free markets responsible to the public inside a system of larger planning, Free markets thus and large-scale planning can thus coexist.

Cuba has lost a huge amount of time due to the muddle bad socialist thinking created from the beginning. It needs a democratic system, a socialist market economy, a Commons, etc.. Perhaps we can propose a variant of DMNC and start with a new version of democracy: (there are many variants and this one is a bit odd, you can just use a multiparty system instead) in what we can call a four party state to dispense with the one party state that always emerges from legacy communism: a Congress of elected reps with three dialectical parties, a third to bridge in reality to a multiparty system in principle but fixed inside a third party dialectical resolution process. (Look at how this would save the current America's classic faction deadlock). There

is then a 'fourth' party of the Presidential system with checks and balances but inside the party of the former revolutionaries who remain as guardians of the Commons, but with power ceded to the larger democracy.

We want democracy but that is an abstraction and in reality is or should be a dualism of freedom/authority. The above can balance the system and move in both directions.

In most versions of the DMNC there is a lower threshold level left to itself more or less and in general this kind of system is a museum of multiple social DNA's: democracy, authority, three party Congress, vestigial fourth party of guardians of the Commons, a balance of anarchism and strong authority. Small businesses can experiment with new ideas and become a part of the larger system if they cross the lower threshold. Etc... The key is the reality of high level expropriation to a Commons from which socialist markets can be resourced.

We always use one word abstractions: democracy, socialism, etc...Viable systems need to be complex systems of at least four general or more system concepts, here democracy, markets, planned economies, a Commons. The failure of socialisms in the past was the fixation on a single term in abstraction resulting inexorably in a transition to Stalinism. This kind of system can be a no-brainer: the US Congress could simply expropriate private Capital above a certain level and the simplest version of DMNC is a done job. But...expropriation is still too much in America. But the reality is sinking in that corporations like Exxon-Mobil are super-dangerous and threaten a whole planet. Cuba is already past this nightmare, in principle. The early socialists and (early) Marx warned at the beginning: expropriate 'capital' at once, and at the start. As we pass the point of no return, their warnings were ominous and prescient.

The above kinds of systems have checks and balances, a lot of them, and yet a flexibility to create a vibrant socialist market economy. Cuba is in a position to do this where the US is crystallized in a hopeless mess. It has over twenty million businesses and this would make it hard to rescue the system short of the coming collapse.

Cuba has a golden opportunity here because it already has an expropriation process more or less a fait accompli. The Cubans should never let the Yankee hyenas talk them out of this asset, however flawed at present. That is not yet a Commons, but it is a start. They can either plan or allow spontaneous socialist markets to start bootstrapping into a world historical first as a successful socialist economic system. The mighty US system doesn't work

and is foundering. Cuba can experiment with a new path to the future.

Many other issues remain, ecological socialism added into the DMNC, the relationship of socialism in one country (we should approve of this once rejected notion) to a new International. Some would argue a larger Commons should exist as a global reality.

Resources and trade issues should be carefully considered but the standard reality of capitalist domination via an invasion of external capital offering development and loans needs to be bypassed. The resolution is simple: you can borrow money to create a socialist market corporation, but with full control inside the Commons.

The communist party in Cuba would be a perfect candidate for a presidential sector (electoral, finally) inside a fourth party guarding the Commons, but moving slightly to the background behind the electoral presidential system.

Such models have many variants. But Cuba in transition is going to have a rare opportunity to in fact surpass the US in state formation as capitalism tears the US apart.

We have said nothing about a working class, but this construct could be useful here. In any case, at this point, where labor requires an international in the complexity of globalization, we can simply speak of a Universal Class and the working classes as any number of subsets: here we might also consider that the 'working class' is defined in terms of wage labor, and/or of all those who are passive inside a system of capitalist domination. This means just about everybody including managers in capitalist corporations, in a complex tapestry of classes inside the Universal class.

Class War? from Redfortyeight.com

I got an email blurb from Haymarket Books: five books which I would like to read had the money, I have already spent my next year's allotment for books and have retreated to cheap kindle brand books under five dollars... Amazon also has thousands of books free of charge: desperate authors in the age of exponential book explosion are fated to give away their texts... Some very fine scholarly books...

The issue here is 'Class War', almost the crown jewels of Marxism, but now a highly vexed concept, one that any revolutionary must consider, and yet times have changed and declaring 'class war' requires review of its real legacy: genocide 'class war' in the Stalinist brand that pretty well finished off

the concept. A million capitalists were murdered in the Stalinist abortion of communism. Is that what we mean? In fact, the original idea was cogent enough in the era of the 1848 revolutions, perhaps. But now we have no revolutionary working class as such, and instead we have a strange stew of a gestating Universal Class, and a new idea of the working class: all those subjected to the domination of capitalism and/or all those who labor for wages. That includes just about everyone in a mix of classes. We would be ill-advised to amputate this concept but we should be clear of what we mean and not advocate shooting oneself in the foot.

We need a dialectic of such concepts, rather than outright rejection. Given our sense of the 'working class' as nearly everyone we need not so much class war as the association of all who can/will create a postcapitalist society. And we can neutralize the concept of capitalist as now an economic agent in a general Commons with resources licensed from that Commons. A working-class union movement and/or a revolutionary cadre is easily cast into the conceptual mix.

Abortion, religion, secularism, and 'soul' questions

Updated: Abortion and human psychology...two streams of 'soul' religion... Staying wary of Christianity....the pernicious idiocy of the Popes on abortion...

Christianity is uniquely confused and plagued with disinformation. The realm of secular humanism is almost worse, but your basic option in a secular time. There is no reason why secular humanism has to be so braindead. And there is no reason for such people to dismiss all spiritual beliefs as superstitions. Such people have rarely studied Kant and can't see their own metaphysics and superstition. They find Nietzsche groovy and degenerate into pseudo-philosophers. The issues of soul are a case in point. There is much superstition there, but the core meme is an aspect of human psychology and can't be amputated. Spiritual beliefs are in the materialism of Samkhya equally material and many students of yoga claim to be doing a spiritual study, but yoga invokes Samkhya at the start and is thus not technically a 'spiritual subject'.

The history of Christianity can help as a 'religious' exercise to see the way the whole subject degenerated, turning ideological and political and

serves no purpose beyond crowd control by politicians.

I think our comments on abortion and soul are on the mark although there are still many obscure points here. But the theological injunction against abortion by the theologians has totally misled the public. Such people are not spokesmen for god, but hopeless idiots in a tradition so corrupted as to be a dead loss. The reproductive process is an aspect of nature which all too often spawns unlimited or exponential life processes. We must bring human reason to bear to see that women cannot be regulated in the manner of theological now rightist/fascist politics.

The following is three blog posts, collated as one, and reproduced with the last on top.

The issue of abortion and soul usefully forces the issues of materialism, religion, metaphysics, and the unobserved aspects of human psychology.

We don't have a shred of evidence for the existence of the human soul, but to eliminate that factor is perhaps the biggest error of Marxism, which ended up collapsing in the resurgence of religion and creating an ideology to which a majority was allergic. The left might do better to create a full review of the history of religion and adopt (as already suggesting) a passpartout 'religious' token or meme-set taken as a dialectical reserve of cultural enrichment. The issues of religion remain open to challenge, and the confusions of monotheism have proven especially pernicious, but a really cogent psychology of man doesn't exist on the left.

Source: soul questions, and abortion...// the right thinks nothing of genocide but protests abortion sanity – 1848+: The End(s) of History

Update: this account here can I hope help to orient thinking on abortion and soul questions, but it is still somewhat inadequate and inconsistently introduces a spiritual/material distinction.

Note; This might sound vague or unsure: better that way. Propagandists always speak lies with great assurance, the Pope is the perfect example. Such Christians have totally muddled religion.

A long-time new ager, student of Buddhism, Sufism but also in some fashion a secular humanist, I have managed to evade some of the confusion over soul questions. But the question of soul and some form of materialism confuses the issue. In the legacy of something like Samkhya even 'soul' would be material, but in a different mode or degree of the 'material'. Universal materialism in some form is important but it is not the same as the materialism of physics. In any case our statement stands: the soul factor cannot be directly connected to the issue of abortion which can have no effect on the different modes of 'material' soul. There is all sorts of New Age nonsense on all this in general, but best to be wary of most of it.

Note: The realm of Sufism is too arcane even to Muslims and most 'Sufis', is lost to Christianity, and I would recommend a cautious Buddhist approach which has its own far simpler methodology and deals with man as he is: the path to enlightenment offers a more secure and still intelligible path to enlightenment and its relation to material rebirth. Sufism is a brand of gnosticism embedded in Islam and theistically focused. It is entirely possible to be an atheist 'Sufi' but they must have all been killed off. The term 'god' is mostly gibberish but has a gnostic legacy that is a truer version.

The arcane version of soul reference at the fringes even of the Sufi movement is something else and there is simply no public information on the subject. Note: Here we must consider the dangers of 'soul creation': do you really want to make evil men immortal ghosts? A soul in this larger sense would be disastrous in most cases, even with ordinary men. That's why our Buddhist view seems better: death strips the chaff away and you start over, perhaps with some aspect of learned living implicit.

Note: Further, nature can't depend on esoteric teachings: it must have beside what we see its own version of our second perspective?? Bennett spotted one answer: ordinary men in lives well lived with conscious efforts, ethical awareness and aesthetic aspect impress the memory of nature with enduring value. A bit vague but the point is that nature cannot preserve unlimited defective soul cases.

It is my guess that two streams of religion emerge in the Neolithic: the Indic and its much larger 'reformation' in Buddhism, and another first visible in Egyptian religion (consider the decline of that in the hocus pocus of mummies and the obsession with 'death' and the afterlife) and which suddenly emerges in a new form in early Christianity, passing into Islam

within 'sufism'. But clearly, the Christian version died out and Christians now are caught in a hopelessly sterile degeneration of 'soul' beliefs with a basis of 'faith salvation' which to the best of my knowledge I would call a defunct superstition.

Note: the issue of Egyptian religion is very complex: the religion we see in the era of the early Pharaohs ca. 3000 BCE could be a distortion of its original form. If our conjecture about the Neolithic is right, then the sources of the later Egyptian religion are as far from their sources (viz. ca. 5000 BCE!) as Christianity now is from its courses ca. 0 AD and/or the early Israelitism. As we see the connection of modern Christianity with its sources is highly vexed and plagued with disinformation, essentially defunct. Gurdjieff used to note this, speaking of pre-sand Egypt. In India, yoga in some form we suspect was already being used in the Neolithic, as references to various constellations seem to indicate. That seems right: everything that makes us human in terms of civilization is seeded in the Neolithic. But they didn't have writing, but with extensive oral traditions (consider the actual fact of oral traditions in India, for example. The sutras were once to be memorized by the student.)

The issue of universal materialism as in Samkhya is also very ancient thus, I would guess, but muddled mostly: a version appears in J.G. Bennett, often discussed here, but despite his far richer and often cogent version of spiritual psychology he remains muddled on many questions: his mentor the notorious Gurdjieff seems to have known the Sufi legacy of soul but that whole legacy is caught up in his demonic brand of esoteric Beelzebub', gosh knows what that is about. You don't have any business with such people. Note: Be careful what you wish for: you can be freeze-dried as an immortal devil. Watch out. Better the Buddhist approach.

The issue of human psychology is evolutionary and the evolution of man produces a 'soul' aspect in our first sense very early on, according to Bennett et al. That would be the right foundation, but in the world of Darwinism, the evolution question is so muddled as to make the issue hopeless. Man as homo sapiens, I would guess, 'evolves' a complex package 'mind', 'soul', and 'real consciousness' factors as a matter of his species characteristic and here matching that almost mythical legacy with some basic Buddhism might be a life boat vehicle...The point here is that you have a 'soul' factor that reincarnates in cycles of rebirth as the hominid you are since the dawn of

'Man'. For how long is unclear. Make good use of your time, 'immortality' may not be immortal.

Christianity is a useless mess. I would not pray to Jesus to save you, it's not going to happen. As Buddha insisted you must achieve your own liberation. Make your Christian activity historical study, what the heck was that? and then move on. The passage to the secular is inexorable. Let me also note that early Judaism disbelieved in 'soul'. And it is entirely apt, but misleading now. Jews and Christians (and many other streams) are so intermixed now that the ancient Judaic legacy would appear to be no longer relevant.

The abortion debate is moving into a new and deadly new fanaticism. We have tried many times to clarify the issues, entirely in vain. The entire spectrum of religious theology, rightist ideology and secular humanism has proven inadequate to the debate.

Let me note at the start that the right, a bunch of genocidal killers, suddenly expresses concern over the fetus, while secular humanists befuddle the issue with a reductionist and inadequate conceptions of 'man' and his nature. Women are more often compassionate, yet charged with abortion as murder. Their instincts are right: the nature of procreation cannot be subject to external control, by the state or by men. Here the legacy of Christianity has proven pernicious because it claims that man has a soul and then confuses that with reproductive function. Here the Kantian critique of metaphysics enters to insure the hopeless muddle of both sides. The 'soul' is real, but we can't have direct perception of its reality and indulge the reverse metaphysics of denial.

Christianity is a poor guide on these questions. A better guide would be Buddhism, with its consideration of reincarnation and the independence of 'soul' from physical issues. Christians and enemies of abortion confuse this point: the soul of man has no material basis affected by abortion one way or the other. We are doomed and have to critique both scientific fanatics who absolutely deny the soul and the Pope and Christian theologians here, but assuredly they are total idiots to have so derailed this question with the inadequate theology of Christianity scientific physics which can explain

human psychology. The Buddhist insight is open to challenge but it could help to calm the hopeless debate here. We cannot resolve the abortion issue on any religious grounds related to Christianity. The soul of man exists in multiple senses, but the basic issue is that human psychology is a larger framework than space-time and has a larger reality than his overt psychology. The Tibetan Book of the Dead, amazingly, confirms this directly and behind its strange jargon seems to suggest that the outer psychology of man fails to survive death but that a larger soul framework which stands beyond existence is unaffected by death, carries latent aspect of its sequence of lives and moves to enter new limited body frame in the cycle of the 'bardos'. We approach the key to the issue. But the chances of getting through to anyone here are not promising; we must denounce Christian confusions and beat secular humanists over the head on the grounds of being idiots. Note that Buddhists negate the soul, but that is misleading given their view of reincarnation. These are simply inconsistent terminologies. We could retreat to the Hindu view of self as 'atman' instead of the essentially identical Buddhist terminology.

There is also a tradition of soul in a different sense, still present in the realm of Sufism, and springing from greater antiquity. It is perhaps not relevant here: we have what we need: abortion is not a form of murder the 'self' in all its ambiguity as its samples bodies over millennia.

As we enter a secular age, we should wary of secular humanism, but it is all we have, can be dead wrong as here, and move beyond the pernicious distortions of Christianity.

In any case, the issue of reproduction puts women in the core nexus of nature and their instincts on the issues of abortion carry the correct weight.

The mystery of Schopenhauer, one of the greatest philosophers in history: response to a critique of Schopenhauer versus William James

The attack on Schopenhauer from a stance contra idealism shows the limits of Marxist thinking. Here the strange judgment of Schopenhauer beside William James misses the point: he is one of the greatest stylists in the history of philosophy: His work clarified the work of Kant who has to be the one who is long-winded and posed a challenge to Hegel as muddled-headed and who is far beyond the realm of the engaging but shallow William James. The US has no philosophers who come anywhere near this. I would not otherwise pass judgment save to note that Hegel and Marx are notorious for their strange styles, where Schopenhauer is breezy yet profound about the

core of transcendental idealism (poorly so named) with its direct assault on the riddle of consciousness, mind and the categories of perception. He took on perhaps the greatest challenge to clarity you could imagine and beautifully did the almost impossible. Unfortunately he was a conservative but with no influence thus on his basic and brilliant clarification of the greatest advance in philosophy since Plato achieved by Kant. He did not explicate Kant's ethics however, his stance being somehow up in the air. Schopenhauer was the rival pole in the Hegel constellation and his ruthless critique remains important given the way Hegel, some think, cheapened Kant with his elimination of the noumenal to the handclap of the peanut gallery of American philosophy. Who can judge such figures? Schopenhauer was immensely influential in the later nineteenth century but is less considered now. That is unfortunate but his legacy endures because sooner or later the study of philosophy must exist in a Platonic universe. Marxists will protest this but consider the way Marx wrecked his great achievement with the cheap metaphysics of scientism. Hegel is also unsafe to dismiss save in relation to Kant. Marx rightly vented his fury at conservatives, but in the process triggered a futile debate over idealism.

Note The gulf between hoary transcendental idealism and William James is a challenge to a new synthesis...Marx attacks idealism at the point where it becomes a reactionary factor in the wake of the reactionary Hegel. But there is no reason that socialism has to attack idealism any more than physics should reject mathematics as idealist. Marx wanted philosophy in a practical form related to economic radicalism. Attacking idealism is a dated battle now

Note: materialism/idealism and socialism

A socialism based on idealism might consider its ready-made starting point in the question of Plato's Cave: man must achieve not only economic liberation but a larger liberation from the inherent 'exploitation' of his limited consciousness. We can see in (mostly decayed) Christianity the dilemma of 'spiritual' modes: does religion liberate man or bind him in a controlled phenomenal realm? Is he a prisoner according to Platonic thinking.

More on this some other time. But the reality of Marxist realizations were always an exploited 'material' dumbed-down mental state open to a new form of controlled consciousness....

Man's spiritual beliefs mostly end in superstitions as he wagers this thought against the noumenon and the unknowns behind the veil of the 'phenomenon'.

Christianity claims to deal with all this for man, free of charge. It does nothing of the kind and (it has of course a long and varied history, mostly in decline) passes from the mysterious starting

point into a state-controlled form of domination and in addition the unknown larger exploitation in the obscurity of the 'unseen'.

Marx's materialist analysis struck a blow for secular humanism, but the issues are more complex.

A Christian is enjoined to believe and take on faith a set of charged metaphysical concepts: god, soul, angel, heaven, hell etc...He is promised salvation on very flimsy doctrines which in almost all cases are on the boundary of Kantian critique. This religion is thus hard to conclusively critique because everything is behind the noumenal veil. Surely over time the metaphysical veil and burden has corrupted as the great promise, which can't be directly observed, is hidden behind the veil. This decayed religion is surely an exploitation. The promises of salvation whatever their referents are surely bogus. Buddhists would be starkly critical of the packaged mess of pottage. But the original form of Christianity might have given real meaning to the conceptual jargon.

Source: Update on Schopenhauer, Marx... – 1848+: The End(s) of History

Capital, Marx's epic work, describes in detail the capitalist system and how it functions, but is notoriously difficult to read.

This is the story of the failure of Marxism. No one understands Marx, and his *Capital*, turned into an icon, makes no sense to most of its readers who almost always give up on it. Book after book attempts to resolve the issues, in vain or not. The left, if not Marxists needs to move on and refound their subject without the Marx texts. The core Manifesto is enough. It is extremely easy to state the principles of socialist society, and the issues of capitalism are also quite easy to state in clear and short accounts. So how did it happen that a subject so simple became an esoteric doctrine controlled by a new elite (that in fact doesn't understand *Capital* either)? In part it is the novelty of a new canon that drives thought to false complexity. Fair enough, but then simplify. Regrettably, another factor is clear: Marx was a dominating authoritarian who turned his work into a kind of cult doctrine under rigid control. To the see point, consider the movie on Karl Marx and the revealing moment when he attacks Weitling out of the blue and destroys his participation even as Weitling's working-class sentiments are attacked in the name of Marx muttering about theory. The sad reality is that Marx didn't trust the working class and wanted to dominate a movement

with elite materials. The movie may be factually misleading but I doubt it and the basic point is clear: Marxism needs to be retired and recast in the simplest form it can manage for those who might not even be literate. It could have more complex versions in parallel but theory is not needed there. Forget theory. Theories of history or economics don't exist in scientific form, and if that is true, it is highly unlikely that Marx could have changed the basic reality.. It is the pretense that Marx claimed to have exposed, only to substitute his own arcana. Take any economics textbook and see if you could make a science from that. Impossible, yet easy to fool yourself that the mass of descriptive recipes with some numeration is scientific. I have examined many texts on economics, and noted the way almost every branch of higher mathematics has been used to try and found economics. I even found one text using QM's Hilbert space theory. (I actually find that interesting, but still a bit nutty). The same is true of the Marx corpus. It is all unnecessary. History requires only a set of chronologies with descriptive accounts of its economic histories, AND lest one forget overall accounts of, yes, its politics, and also its ethical and aesthetic aspects. Etc...Marxism ended up in a botch because few understood it in the manner of Marx.

I venture that Marx was one of those who Schopenhauer, who detested Hegel, pointed to as totally confused by that philosopher. Fair or not, the issues of Hegel are actually better on one point that Marx's reductionist pseudo-science: Hegel saw that history shows the emergence of freedom and that this factor is metaphysically vexed as it stands next to 'science' which can deal with the issue. Marx ended up with a crypto-teleological history based on forms of production. A very shaky way to do historical theory, doomed to not really work, and Marx struggled for years to produce his theory and clearly failed, ending his life in a kind of limbo of unfinished work, the empty spaces in the volumes of Capital.

We urgently need a new leftist paradigm beyond the Marx swamp. It is impossible to make the Marxist system work. A far simpler framework is easy to arrive at and could produce a movement ready for the coming crisis, and aware of what they are doing.

Source: On a Compendium of Karl Marx's Capital

Erich Fromm, Socialism, and the Sane Society: A Sane Revolution?

Our model in some ways resembles Fromm's vision but now we confront the grim realization of the revolutionary path needed to transition to

postcapitalism, and its prospects seem at first hopeless. In fact, it would seem rather the case that the revolution is coming willy-nilly as possible system collapse as we watch the lunatics of government paralyzed, corrupt, capitalist stooges. The revolution can take a saner form as explicit revolutionary action rising to meet the ‘revolution’. Unfortunately the Marxist monopoly of thought without action is partly in the way. We propose our Red Forty-eight Group as an umbrella concept or algebra of movements: start to think immediately of the path through the chaos coming and the fascist devolution of capitalist controlled pseudo-government in place. In fact, we done just that: let X be the Red Forty-eight Group, a social-democratic construct! We have moved from Fromm’s fantasy to a realizable post-Marxist version of a realizable and efficient economy beyond private property and capital, with a constitutional format whose first stage is a transitional first version as our ‘democratic market neo-communism’.

This format at a minimum can be constructed as an overlay of the social structure we have already. Our model thus is not utopian in two senses, the ideal society, and/or the flawless ‘end of history’ fiction. Our DMNC model is in fact almost designed as less than perfect but with the basics of a postcapitalist starting point. It would require a violent revolutionary war, and all that entails. In a way the period since 1989 has been the end of Marxism also, save that the left doesn’t realize it. In its legacy Marxists have failed in every case, including the dead versions in China, and North Korea. We must move beyond the ‘ism’ that lead to their Stalinist nightmare. We can excuse Marx all we want but it won’t help at this point. We must recast the whole ideology and free it from its latent Stalinism. Not so hard to do on paper. The socialist/communist ideal is far richer than the sterile botch created by Marx and Engels despite their value as clarion call on public posters in the era of the early socialism and its strange twin, capitalism.

Fromm’s answer, which then as today has an air of utopian fantasy, was the devolution of mass automated consumerist society into small communities guided by what he called “humanistic communitarian... Source: The Sane Society?

Design in world history, the left’s blindness on Darwin...

June 22, 2022

The left has gotten stuck in Darwinism and is unable to get unstuck. But the critique of Darwinism at such ID sites as EvoNews has crept up on the Darwin fanatics. These sites are bastions of the conservative right but

with ID they have moderated their religious/conservative take to the point that one can profitably consider their frequent contributions to discussions of evolution. The issue is simple: design is present in nature and that has no theological implications, despite the cunning stealth theology of the 'sanitized' ID gambit. But as they make clear, trying to use 'natural selection' to refute 'design' is a failed enterprise, a statistical gaffe. In fact, Kant's classic antinomies apply and creative evolution in nature is not an argument for 'creationism'. And Kant's challenge to the design argument for the 'existence of God' is a classic. But Dembski's design inference is a cogent piece, and the eonic model has its own version, in multiple forms: democracy, and then socialism, are 'eonic emergents': their appearance is non-random and correlated, along with abolition and ur-feminsim with the 'divide'. The design inference in world history via non-random pattern detection is mysterious, yet as intuitive as 'Friday's footprint'. However the idea of 'creative' evolution inside nature evokes figures such as Bergson: creative energy, metaphysical 'red alert', no science there yet. Thus, having jousted with ID-ists, we retreat to the (non-) 'design' argument for elephant trunks?? Marxists need to move on from Marx's plug for Darwin and should consider that the debriefing of Darwinism should have been a task for the left. Failure to do so has left them 'left behind' when they could have better debriefed the issue as in part ideology. No more blaming Herbert Spencer for 'social Darwinism', Darwin is the culprit, and his views echo racist, genocidal and imperialist innuendo.

I do not share the hysteria of the mainstream secularists over design, or 'Intelligent' Design. The quotes are there because the issue of specification in the Dembski take (assuming I understand what he means by the term) won't work for theological implications, you can't specify 'god', an undefined term, technically gibberish. If not, I can state my point without that term: evidence for design cannot use the term 'intelligent' safely if they can't specify constructively the 'designer'. The comparison of Mt. Rainer and Mt. Rushmore is apt, but in theology we only have a mountain Rainer: there is nothing comparable to Mt. Rushmore's specification of the faces of presidents. The term 'god' is not available to the discussion because it is part of what we are trying (and failing) to specify.

As a secularist who studies history I find world history to be designed to a degree that is remarkable. But ironically the 'design' behind, say, the early history of Israel compounds the issue. We cannot ascribe the design here to a divinity. It is sad to watch the world of science so fatally addicted to Darwinism. The credibility of science is at stake and biologists seem oblivious. That

design is something unknown to us, directionality and prallelism together.

The academic mainstream has finally seen critics break ranks:

What Darwin Got Wrong.

Fodor Jerry

Piattelli-Palmarini Massimo

Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False

Nagel Thomas

Slavery as a disease of civilization...and then capitalism?

October 24, 2021

Decoding World History ED 1_6dcdx

Marx was too smart not to fall into a trap of theory, and yet he did, and then cheated on theory: you can't make teleology out of 'historical evils'???. So, then can 'the cultures of slavery' be 'epochs of production'. Even capitalism has this problem and Marx's histomat strains and creaks in the wind. The film *Spartacus* is a reminder of something discussed in *Decoding World History*: slavery was a 'means of production', but wayward nonetheless, and was a disease of civilization and doesn't appear at the dawn of higher civilization in Sumer and early Egypt, as far as we know. There is no inherent necessity for evolving civilization to exploit slavery. But it enters the picture steadily in the second millennium. We have images in mind of slaves building pyramids but at the start they were patriotic draftees, which asks again, how were they built? The exact history of slavery is not clear, but the modern world of abolition reminds of the now obvious: all the work done in world history could have been done without slavery which has no teleological anything behind it while the issue of higher civilization itself is part of a larger macroevolution. It is surely false to say that slavery could only be overcome by the industrial revolution, although in practice it came to that. The Christian world replaced slavery up to a point but created a world along the lines of the code of Manu, peasant, lords, warriors, priests, with slavery still extant yet modulated in the medieval fantasy of Christians. In the core ur-transitional zone of the modern transition

abolition was roughly the case, but then capitalism starts a regression and in the frontier zones, e.g. America, the disease makes a comeback.

If the pyramids were originally constructed by free citizens the point is clear enough. History has two levels and is too confusing with something like the eonic model and in Athens we see the birth of *eleutheria*/democracy even as slavery is growing cancerous in the occident to the point of the terminal depravity of Rome. Models of the eonic type with their 'stream and sequence' levels can sort that out, 'freedom' is a macro emergent even as slavery up-amps as micro. We note this strange set of layers and be mindful that our liberation in the future is being prepared now, and in fact already exists, even as civilization seems to be passing into another endemic disease. But we don't have option of waiting two millennia for liberation from capitalism, which does have historical directionality without being, in theory, an 'evil' It qualifies, as Marx well understood, as an ambiguous good. Socialists arose at the dawn of capitalism and sounded the warning: overcome it now at the birth of capitalism. So far no such chance.

Unfortunately, we don't quite have a sufficient database for world history to fully explore such questions. Yet slavery reminds us that most of history is a series of mistakes, deviations, and immense delusion. Higher civilization emerges and slowly but surely begins to deviate into slavery (the origin in some accounts is from prisoners of war) and this becomes endemic to the point that the era of Rome and its passing republic is a tragedy of history. It is no accident that a movement of liberation in the form of religion emerges at this point. But Christianity is a very ambiguous entity in this regard and very soon is part of the problem: no Spartacus there.

One can recommend a close study of the eonic model to come to see something unnerving: homo sapiens invented slavery as a disease of civilization and was unable to extricate himself from that without external macro processes, the eonic model and its transitions: the modern eonic emergent: abolition. It is again no accident that slavery is abolished directly in the period of the modern transition's divide. The model discusses the divide point ca. the generation around 1800 and here we see an immense cluster of revolutionary potentials, the French Revolution, feminism a divide bullseye, the American democratic start, capitalism/industrialization, and notably the abolitionist movement, and then the rise of socialism and world of Marx/Engels. And much much more. Some mysterious macro effect is directly associated with the passage from slavery. It is as if civilization can actually get underway, finally. But a new problem arises: capitalist

exploitation and the capture of the state by capitalists. Although the issue of capitalism is different from slavery we should see the resemblance and take the warning that capitalism against protest from various versions of the left is becoming endemic in civilization in a mixed set of pluses and minuses, but as a dominant new disease of civilization, even in concert with its benefits. In the final analysis, the minuses are in danger of coming to the fore and we see that capitalism is becoming a danger to civilization itself. The rise of the spectrum of the left we should note is also a macroeonic effect and the resolution of the capitalist issue at its core remains to be solved. But so far capitalism has moved to destroy the left, so far. Figures like Marx, and the early socialists, are world-historical in their core relevance. The core of his generation's gestation of the modern left is also a macro effect. Man has to be taught class struggle. In any case, we must as we pass further and further from the modern transition be mindful of degenerating capitalism becoming endemic. It may simply end in chaos, and if the Bolsonaro's can simply declare war against the Amazon basin then we see an endgame. But the point here is that while the issue of capitalism was ambiguous from the start it is also cursed from the start with a jekyll/hyde fate as its malevolent forms turn like slavery into a disease of civilization. It is hard to see how the modern brand of endemic capitalism can be overcome, but it may be doomed to self-destruction. *Source: 60 years of Spartacus • International Socialism – 1848+: The End(s) of History*

Blog post from refortyeight.com: this is a layered post with several updates in reverse order

Abortion and human psychology...two streams of 'soul' religion...

May 7, 2022

For more on topic, use the search string at blog:

<https://refortyeight.com/?s=abortion%2C+soul%2C+>

I am inserting a later post citing this one in a continued discussion:

Updated: Abortion and human psychology...two streams of 'soul' religion... Staying wary of Christianity...the pernicious idiocy of the Popes on abortion...

Christianity is uniquely confused and plagued with disinformation. The realm of secular humanism is almost worse, but your basic option in a secular time. There is no reason why secular humanism has to be so braindead.

And there is no reason for such people to dismiss all spiritual beliefs as superstitions. Such people have rarely studied Kant and can't see their own metaphysics and superstition. They find Nietzsche groovy and degenerate into pseudo-philosophers. The issues of soul are a case in point. There is much superstition there, but the core meme is an aspect of human psychology and can't be amputated. Spiritual beliefs are in the materialism of Samkhya equally material and many students of yoga claim to be doing a spiritual study, but yoga invokes Samkhya at the start and is thus not technically a 'spiritual subject'.

The history of Christianity can help as a 'religious' exercise to see the way the whole subject degenerated, turning ideological and political and serves no purpose beyond crowd control by politicians.

I think our comments on abortion and soul are on the mark although there are still many obscure points here. But the theological injunction against abortion by the theologians has totally misled the public. Such people are not spokesmen for god, but hopeless idiots in a tradition so corrupted as to be a dead loss. The reproductive process is an aspect of nature which all too often spawns unlimited or exponential life processes. We must bring human reason to bear to see that women cannot be regulated in the manner of theological now rightist/fascist politics.

`<blockquote>`I have revised this at some points as indicated as notes in a further update... Update: this account here can I hope help to orient thinking on abortion and soul questions, but it is still some...`</blockquote>`

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I have revised this at some points as indicated as notes in a further update...

Source: soul questions, and abortion...// the right thinks nothing of genocide but protests abortion sanity – 1848+: The End(s) of History

Update: this account here can I hope help to orient thinking on abortion and soul questions, but it is still somewhat inadequate and inconsistently introduces a spiritual/material distinction.

A long-time new ager, student of Buddhism, Sufism but also in some fashion a secular humanist, I have managed to evade some of the confusion over soul questions. But the question of soul and some form of materialism confuses the issue. In the legacy of something like *Samkhya* even 'soul' would be material, but in a different mode or degree of the 'material'.

Universal materialism in some form is important but it is not the same as the materialism of physics. In any case our statement stands: the soul factor cannot be directly connected to the issue of abortion which can have no effect on the different modes of 'material' soul. There is all sorts of New Age nonsense on all this in general, but best to be wary of most of it.

Note: The realm of Sufism is too arcane even to Muslims and most 'Sufis', is lost to Christianity, and I would recommend a cautious Buddhist approach which has its own far simpler methodology and deals with man as he is: the path to enlightenment offers a more secure and still intelligible path and its relation to material rebirth. Sufism is a brand of gnosticism embedded in Islam and theistically focused. It is entirely possible to be an atheist 'sufi' but they must have all been killed off. The term 'god' is mostly gibberish but has a gnostic legacy that is a truer version. The early Prophets were not theists in our sense now.

The arcane version of soul reference at the fringes even of the Sufi movement is something else and there is simply no public information on the subject. Note: Here we must consider the dangers of 'soul creation': do you really want to make evil men immortal ghosts? A soul in this larger sense would be disastrous in most cases, even with ordinary men. That's why our Buddhist view seems better: death strips the chaff away and you start over, perhaps with some aspect of learned living implicit.

Note: Further, nature can't depend on esoteric teachings: it must have beside what we see its own version of our second perspective?? Bennett spotted one answer: ordinary men in lives well lived with conscious efforts, ethical awareness and aesthetic aspect impress the memory of nature with enduring value. A bit vague but the point is that nature cannot preserve unlimited defective soul cases.

It is my guess that two streams of religion emerge in the Neolithic: the Indic and its much larger 'reformation' in Buddhism, and another first visible in Egyptian religion (consider the decline of that in the hocus pocus of mummies and the obsession with 'death' and the afterlife) and which suddenly emerges in a new form in early Christianity, passing into Islam within 'sufism'. But clearly, the Christian version died out and Christians now are caught in a hopelessly sterile degeneration of 'soul' beliefs with a basis of 'faith salvation' which to the best of my knowledge I would call a defunct superstition.

Note: the issue of Egyptian religion is very complex: the religion we see in the era of the early Pharaohs ca. 3000 BCE could be a distortion of its original form. If our conjecture about the Neolithic is right, then the sources of the later Egyptian religion are as far from their sources (viz. ca. 5000 BCE!) as Christianity now is from its sources ca. 0 AD and/or the early Israelitism. As we see the connection of modern Christianity with its sources is highly vexed and plagued with disinformation, essentially defunct. Gurdjieff used to note this, speaking of pre-sand Egypt. In India, yoga in some form we suspect was already being used in the Neolithic, as references to various constellations seem to indicate. That seems right: everything that makes us human in terms of civilization is seeded in the Neolithic. But they didn't have writing, but with extensive oral traditions (consider the actual fact of oral traditions in India, for example. The sutras were once to be memorized by the student.)

The issue of universal materialism as in Samkhya is also very ancient thus, I would guess, but muddled mostly: a version appears in J.G. Bennett, often discussed here, but despite his far richer and often cogent version of spiritual psychology he remains muddled on many questions: his mentor the notorious Gurdjieff seems to have known the Sufi legacy of soul but that whole legacy is caught up in his demonic brand of esoteric Beelzebub', gosh knows what that is about. You don't have any business with such people. Note: Be careful what you wish for: you can be freeze-dried as an immortal devil. Watch out. Better the Buddhist approach.

The issue of human psychology is evolutionary and the evolution of man produces a 'soul' aspect in our first sense very early on, according to Bennett et al. That would be the right foundation, but in the world of Darwinism, the evolution question is so muddled as to make the issue hopeless. Man as homo sapiens, I would guess, 'evolves' a complex package 'mind', 'soul', and 'real consciousness' factors as a matter of his species characteristic and here matching that almost mythical legacy with some basic Buddhism might be a life boat vehicle...The point here is that you have a 'soul' factor that reincarnates in cycles of rebirth as the hominid you are since the dawn of 'Man'. For how long is unclear. Make good use of your time, 'immortality' may not be immortal.

Christianity is a useless mess. I would not pray to Jesus to save you, it's not

going to happen. As Buddha insisted you must achieve your own liberation. Make your Christian activity historical study, what the heck was that? and then move on. The passage to the secular is inexorable. Let me also note that early Judaism disbelieved in 'soul'. And it is entirely apt, but misleading now. Jews and Christians (and many other streams) are so intermixed now that the ancient Judaic legacy would appear to be no longer relevant.

—————starting point.

The abortion debate is moving into a new and deadly fanaticism. We have tried many times to clarify the issues, entirely in vain. The entire spectrum of religious theology, rightist ideology and secular humanism has proven inadequate to the debate.

Let me note at the start that the right, a bunch of genocidal killers, suddenly expresses concern over the fetus, while secular humanists befuddle the issue with a reductionist and inadequate conceptions of 'man' and his nature. Women are more often compassionate, yet charged with abortion as murder. Their instincts are right: the nature of procreation cannot be subject to external control, by the state or by men. Here the legacy of Christianity has proven pernicious because it claims that man has a soul and then confuses that with reproductive function. Here the Kantian critique of metaphysics enters to insure the hopeless muddle of both sides. The 'soul' is real, but we can't have direct perception of its reality and indulge the reverse metaphysics of denial.

Christianity is a poor guide on these questions. A better guide would be Buddhism, with its consideration of reincarnation and the independence of 'soul' from physical issues. However it adapted a new and quite different idea of *anatta*. Put that aside to start with the obvious concern re: soul in the *Tibetan Book of the the Dead*. Christians and enemies of abortion confuse this point: the soul of man has no material basis affected by abortion one way or the other. even if in some sense the 'soul' is material, also. We are doomed and have to critique both scientific fanatics who absolutely deny the soul and the Pope and Christian theologians here, but assuredly they are total idiots to have so derailed this question with the inadequate theology of christianity scientific physics which can explain human psychology. The whole is lost to Kantian metaphysical violations as theological slapstick.

The Buddhist insight is open to challenge but it could help to calm the

hopeless debate here. We cannot resolve the abortion issue on any religious grounds related to Christianity. The soul of man exists in multiple senses, but the basic issue is that human psychology is a larger framework than space-time and has a larger reality than his overt psychology. The *Tibetan Book of the Dead*, amazingly, confirms this directly and behind its strange jargon seems to suggest that the outer psychology of man fails to survive death but that a larger soul framework which stands beyond existence is unaffected by death, carries latent aspects of its sequence of lives and moves to enter new limited body frame in the cycle of the 'bardos'. We approach the key to the issue. But the chances of getting through to anyone here are not promising: we must denounce Christian confusions and beat secular humanists over the head on the grounds of being idiots. Note that Buddhists negate the soul, but that is misleading given their view of reincarnation. These are simply inconsistent terminologies. We could retreat to the Hindu view of self as 'atman' instead of the essentially identical buddhist terminology.

There is also a tradition of soul in a different sense, still present in the realm of Sufism, and springing from greater antiquity. It is perhaps not relevant here: we have what we need: abortion is not a form of murder, the 'self' in all its ambiguity samples bodies over millennia.

As we enter a secular age, we should wary of secular humanism, but it is all we have, can be dead wrong as here, and move beyond the pernicious distortions of Christianity.

In any case, the issue of reproduction puts women in the core nexus of nature and their instincts on the issues of abortion carry the correct weight.

Source: soul questions, and abortion...// the right thinks nothing of genocide but protests abortion sanity – 1848+: The End(s) of History

Psychology and the issue of science///update: Schopenhauer, the Will, and Bennett June 23, 2022

The work of Schopenhauer, following Kant, has a profundity lost to modern psychology which would never credit such a figure, or even Kant. But Schopenhauer's thesis of the Will in Nature holds the hidden clue to a real psychology, although his overall work might seem too metaphysical now. Unfortunate because his work, which seems to echo long-lost spiritual/sufi psychologies, holds the key to a psychology done right. In fact, the left

would do well to balance Hegel with this (unfortunately conservative) figure whose thinking resurfaces in the student of the notorious Gurdjieff, J. G. Bennett, who adapted Schopenhauer's thesis of the 'Will' to a version of the sufi psychology of Gurdjieff. His thinking was unique and he is a dangerous reactionary occultist who is very malevolent for the left, beware of such sufis and their dangerous forms of hypnosis. But his thinking on the plane of psychology is far superior to the bland idiocy of modern psychology. Bennett his follower and no reactionary created an ingenious version of that sufi psychology modernized but infested with the confusions of the enneagram, which is completely unnecessary to his basic formulation. But his basic psychology consciously or not took up the idea of the Will from Schopenhauer in a highly cogent triadic psychology of Being, Function, and Will. His overall system has problems but it is lightyears ahead of the conventional psychologies of science and the universities. Such triadic foundations for psychology have a depth totally lost to reductionism. The point is that man has a 'will' and a 'soul' and these must be somehow rescued from the religious muddle that carried them over the centuries.

———original post

The issue of psychoanalysis is hardly even controversial now and I recall the immense influence it had up to the sixties of the last century. I read every book by Freud my freshman year in college and was a kind of fan, a la Norman Brown and his well-known book. But a lot of critics began to challenge his thinking and in the seventies the whole subject nosedived as its popularity waned, although as an expensive therapy it still endures. The idea that psychoanalysis could be science seems laughable now but it should be said that it generated an immense field of psychotherapy. Indeed, there is nothing wrong with the basic method: you follow the recipe and see what happens: it can be a praxis if not a science. But the silly theories of Freud get in the way. The idea of the unconscious is useful but it is really a spinoff of the once-popular and now derided but very profound Schopenhauer, still influential in Freud's early years. The endless field of therapies is open to harsh criticism as a lucrative racket and/or deserves note as a frequently helpful process of the talking cure, etc...

There is no science of psychology, and the attempt to create a science of evolution, sociology, history, and psychology, etc, has always failed, that is science of the kind we find in physics and its immediate 'hard sciences'.

But as we ascend the scale beyond physics/thermodynamics/cosmology no science exists. Granted, you can redefine 'science' as an activity of some kind and research of all kinds does just that. But the presumption that scientists can really understand man is often pernicious. Look at the world of yoga, for millennia it has shown a real grasp of human psychology via meditation in a way that is lightyears beyond rat psychology or the psychology taught as science in the West. Rat psychology with the skinner box is a bad memory for me: it was a required course in college and I refused to use electric shocks on white rats so I faked the results and passed the course. So much for my career as a scientific psychologist.

Here Marxism adopted a very reductionist view of man and the result is its crippled status and the very destructive character in practice.

The issue of consciousness shows the strange boundary of basic science (e.g biochemistry) and a mystery of mysteries. It is an odd janus-faced giant question mark: again, better explored via meditation. Meditation has been trivialized in the West, but it already has its own underground so to speak as it slowly permeates the West.

Source: Quora Forum discussion of psychoanalysis

From Red Fortyeight blog: On the JFK assassination literature:

<https://redfortyeight.com/2022/07/09/final-judgment-the-missing-link-in-the-jfk-assassination-conspiracy-5/>

<https://redfortyeight.com/2022/07/09/it-did-not-start-with-jfk-volume-1-the-decades-of-events-that-led-to-the-assassination-of-john-f-kennedy/>

We have just cited two books on the JFK assassination. Any discussion of a social transformation as reformism or revolution must reckon with the legacies of 9/11 and the JFK assassination and in that context the status of Christianity, the gangster Zionism of the Zionist mafia. The extraordinary documentation of outright criminality in the last century of US history especially since the end of the second world war and the passage of the OSS into the CIA is unsettling. And the endless literature on the JFK assassination seems to find its true resolution in the claims that Israel factions were behind it. There are many (so-called conspiracy) theories on that assassination but it's unnerving to consider that the one thesis that unites all the facts is the charge that 'Israel' was behind it. Along with the

CIA, ultra right-wing figures, and the mafia/cosa nostra + Israel/Kosher nostra. The mafia mystique of the godfather was always in part a cover for the real Godfather, Meyer Lansky. The failure of the left to even manage an inkling here is a final verdict on its nullity and a demand to start over with a new left, one that can survive Mossad assassins (among other major villains). Noam Chomsky has done a tremendous disservice here in this suppression of discussion. And this is just a start, the issue of 9/11 soon follows.

We have pleaded for tolerance in a new leftist initiative to welcome Christian/religious socialists in the context of religious tolerance, but we can have no illusions about endgame Christianity and its curious mask hiding downright fascism. The Christian right will do everything it can to destroy the left. The legacy of Christianity demands a critique but the secular humanists have bungled the job. The issue is open to simple resolution: the eonic model shows the parallel place in the (eonic) history of Taoism, Buddhism, Hinduism, Zoroastrianism/Israelitism (not the same as Judaism) and their later derivatives. In the group belongs the legacy of Archaic Greece which produces no 'ism'/religion but the Greek Enlightenment and the first near birth of 'secularism', in 'Axial' parallel with the sidecars. All these elements will under tolerant conditions likely pass away and/or transform into successors. It is not the job of a socialist revolution to perform fixes on religion. The simple gesture of creating a debate is enough. However, a leftist continuation of the Reformation, the 'virtual church' of the Holy Brick could ask if late Christianity is not an exploitation. Early Israelitism and early Christianity are movements of the Underdog, Israel with its 'disappearing kingdoms' in the field of empires, and Christianity as a proletarian revolt against Rome.

But historical materialism has distorted the study of history...//No, Karl Marx Was Not Eurocentric

Although the charge against Marx that he was Eurocentric is not really correct, he did not fully grasp why the issue of Eurocentrism arises at all. Further, his view of world history is very limited and suffers the reductionist limits of historical materialism. Marx was 'just one more sucker' for Darwinism, and could not properly assess the fact/value question in the clear 'idealist' factors of the history of philosophy, art, and religion. Because of the confusions of the generation of Hegel, Marx perpetrated the monumental

blunder of pitting materialism against idealism, where the two remain forever Janus-faced in the study of man, nature and his anthropology.

To be fair, Marx was not even aware of the discovery of Sumer (as far as I can tell) and lived just before or at the onset of the explosion of archaeological research that has transformed our view of world history. Yet Marx is still the de facto cult standard for world history, the exclusion of almost all other views is a species of theocratic domination.

The place of religion in the evolution of civilization is that of the history of superstition and his views bids fair to make the simple issue of the path to Buddhist enlightenment a reactionary trash heap, with a good chance of getting liquidated.

We need a new way to study world history on the way to socialism. I might suggest the chronology/model of the 'eonic effect' (a new periodization of world history) as a tool to prepare for that.

The issue of Eurocentrism is resolved in that model by showing how

Europe is an example of the 'Frontier Effect' in the evolution of world civilization. As globalization proceeds, the issue will become less troubling, perhaps. The issue of imperialism is not resolved here as such: a mysterious macro factor seeds immense cultural energy, but it is men who distort that and inflict the abuse of the gifts of nature for conquest and domination. Man has almost completely wrecked his own passage to civilization.

Marx always gets a break from his cult followers in the endless defense of his erroneous perspective against all other views which are denigrated as ideology. But it is clear at this point that the Marxist foundation is too crippled for a sane path to socialism. This is in part the result of Bolshevism/Stalinism. But a new left cannot simply close ranks on Marxism and its disastrous successors: best to start from scratch. Source: No, Karl Marx Was Not Eurocentric

Evolution is not a field for god debates...

The obsession (on both sides) to use the evolution question to debate the issue of god is completely futile and at the same time unstoppable. At the ID site here we see the attempt to find secular doubters of Darwinism as somehow evidence they are making headway with the ID gambit, which has often been sanitized and reduced to some 'neutral' design factor or 'design in nature', but then the relapse, well, evidence for god, even this secular humanist said so, neutral testimony. You won't get away with it. Write you

up for a metaphysical moving violation. Interesting, but it won't work. I will grant that the Dawkins style of atheism is a bit off. But 'atheism' in quotation marks won't really go away and it is futile to try to use ID 'evidence' to attempt to counter that. The opposite isn't really true because the term 'god' is incoherent and can't be used to mediate evolutionary, cosmic or any other questions. Neither side here can bring themselves to study Kant's critique of metaphysics, and his challenge to the design, or teleological argument, is fairly direct. And his classic antinomies are ignored as serious discussions of the Big Bag, evolutionary design, and the rest of get played back and forth. Dembski's interesting case for design inference cannot be used here because the necessary 'specification' assumes that the referent 'god' has a prior meaning and/or is validated by the Bible, which unfortunately ain't the case, The term 'god' cannot therefore be the specification for any (usually antinomial) attempted conclusion about 'design', and that includes most probably the adjectival full term 'intelligent design'. For a believer in the Bible/Old Testament it seems a sure thing but unfortunately the other side of the admittedly provocative Big Bang is really beyond knowledge in Kantian terms. And any fudge here will immediately energize a theological protocol of great political and social severity, so the lack of proof must be made clear so that we don't get a fascist government based on Dembski's design argument. AI true believers often fudge the issue of consciousness with 'intelligent' (AI) machines, but the Turing test ironically fails here because, well, the big bluff may be at work here, it is a case of AI, and you can expose the deception fairly soon. As an 'atheist' in quotation marks I cannot resolve the god question as gibberish, but I cannot deny the possibility that a 'god' hypothesis could be designed that is actually intelligent, and possibly open to demonstration. Doubtful, but we cannot predict the future of such a question. As a self-appointed beat cop here I think the ID/Darwin mob needs to be written up for metaphysical moving violations, and by no means the first offense. And the detection of design in nature is almost unavoidable and has no real theological implications.

Update: in many ways Dawkins has retarded the evolution debate: by claiming a thesis as idiotic as natural selection as the answer to all issues of design, he makes an argument he is destined to lose, in the process dragging down half the field of professional biologists with him. And there religious ID-its chuckle at their good fortune to get such a poor defense. The obsession with 'design' and the claim that selectionist evolution refutes all design arguments backfires and tends to make people regress to god thinking. But

the reality of design in nature cannot be resolved one way or the other in any simple way now known. And design in nature is not an argument for any theological claims.

Source: At Newsweek: How Science Stopped Backing Atheists and Started Pointing Back to God – Uncommon Descent

The eonic model, the ‘divide’ and the spectacular correlations of Israelitism, Jainism, Buddhism – The Gurdjieff Con

The near impossibility of communicating the eonic effect is a depressing state of affairs. But in an academic milieu that has failed after almost a century to see the elementary problem with Darwinism one can hardly expect any attention to the reality of the eonic data. Scholars and Marxists are totally blinded by Darwinism and cannot even begin to look at world history or any discussion of its real dynamic. What a pity. This material should have been a college course by now, but sadly I will be dead soon with not chance to develop a study discipline. But maybe something can be managed.

I have tried to extend the discussion of the eonic model and the left by dealing with the case of proximate antiquity in the spectacular correlation with the divide of Jainism, Buddhism and Israelitism (not the same as Judaism, and originally something different from degenerated monotheism).

The reason is to get some inkling before considering the modern case where we see the parallel clustering ca. 1800 of modern capitalism, the Industrial Revolution, the late enlightenment, the Romantic movement, abolition, feminism, etc... and socialism, with Marx/Engels appearing just after the divide period. The modern transition shows effects in art, philosophy, religions, economics, music, literature to a degree that is almost beyond belief in its richness. To reduce all to economic categories was a sad mistake.

Marxists (and others) would do well to consider the non-random character of their history and its backdrop. Let me note the difference of early and later Marx and the appearance of ponderous theory that cannot do justice to the situation as it emerged in first the modern transition, and then the nineteenth century. Marx's basic gesture however is highly significant and gives an amplification to the seminal socialist/communist birth of ideas from the early modern through the French Revolution. A prophet

indeed, but one who fizzled after 1848 (what else could he do). But historical materialism was never really needed for this and has confused the issue of socialism completely. World history is far more structured and abstract in a dynamic of creative evolution of some kind and cannot be reduced to economic categories. Scientism can't allow history the distinction of facts and values, a disastrous self-inflicted wound.

I fear however that Marxists are frozen forever in the format given by Marx and Engels. Best to start over and consider a quite different dynamic here.

Cf. *Decoding World History*, *WHEE*, and *Last and First Men*, prior to the Last Revolution. These are very simple models based on empirical data, not theory, although the descriptive evaluation of the visible dynamic seems like theory, but it is far from that.

From *The Last Revolution* *Modernity*, the *Modern Transition*, the *Divide* We might reiterate our opening statement about system collapse by putting it in the context of the 'eonic effect': Although we will leave the model of the eonic effect in the background, the basic periodization of that dynamic is easy and suggests a perspective to deal with system collapse: we should distinguish the 'eonic sequence of transitions', the modern transition, its divide, and the modern period as such that follows. The modern transition is densely packed with eonic innovations which are only barely realized and too often damped out by the high tide of capitalism. The system thus has immense reserve potential beyond the superficial realizations of the 'modern period'. this gobbledegook terminology is obscure at first, but always 'mere periodization' followed by careful empirical study until we suddenly see what the larger system is doing and get a feel for the historical tides in action. The modern period suggests dozens of recovery vehicles, and this kind of issue emerged early in the wake of the first socialists who sensed immediately that a new modernity was possible. The later confusions and sophistries of postmodernism can nonetheless remind us that while 'modernity' has no 'post' as an interval of 2400 years, it can be critiqued as to its realizations in place and the system dynamic of the eonic effect allows revolutionary/reformist restarts. We have critiqued Marx, but his instincts were right: he sensed a 'discrete/continuous' dynamic, the reason for his system of discrete epochs in the continuous stream of history. But the process transcends the economic and blends facts and values in a dynamic of reason, ethics, and aesthetics. Note the spectacular moment of the modern divide ca. 1800 and

the clustering of massive innovations.

Source: The eonic model, the 'divide' and the spectacular correlations of Israelitism, Jainism, Buddhism – The Gurdjieff Con

Buddhism in World History

(from the blog at redfortyeight.com)

I was about to critique this site as more of the mindfulness confusion only to discover it had (in ten sections, or webpages) its own such critique with links to Buddhist sites, Pema Chodron and much else.

Source: How to Start Meditating?????? link failed, try

https://getpocket.com/collections/how-to-start-meditating?utm_source=pocket-newtab

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In any case the mindfulness realm is full of confusion due to many reasons, among them the influence of scientism on psychology which is mostly incapable of correctly grasping anything especially psychology, and that dire muddle capitalism which has found a market in this field and turned the subject into the mindfulness racket. To be fair, that is due also to the new age gurus starting with Maharishi and his Transcendental Meditation which I feel forced to denounce as a racket save only that I signed up in 1972 or so, paid my money and got my mantra. At the first attempt I reached a state of enlightenment that lasted for three days until it faded away. I never had that experience again doing Tm, and I quit and gave away my mantra (SHRING), and much later realized that it was a transient satori of some kind that was triggered several times by completely different subjects including a book on Kabbala, and then J.G. Bennett's *The Dramatic Universe Vol 1*. Although I no longer pay any attention to Kabala I recall a vivid image of the Tree of Life's triads standing out like 3D. I read Bennett in a trance and saw a version of quite un-newage philosophical cosmology that helped pas the scientism in which I seemed stuck. That the book is flawed, with much pseudo-science I was only realize later, along with the realization it was connected with the loony doctrines of that dratted wizard Gurdjieff.

And then entering the world of gurus and sufis the experience permanently disappeared and so I became suspicious and moved on from gurus, some of whom are thieves of baraka, a state I experienced until it was stolen by a rogue sufi. Baraka is remarkable, better than dope, no meditation needed, but I realized it was a material substance of some mysterious kind and trafficked by sufis. I picked it up by accident while visiting a group of sufis who soon sent me So I guess that was cutting through spiritual materialism, that free advice from the notorious buddhist drunk Chogyam Trungpa, a mere Boddhisattwa (Buddhist riffraff). So my advice is beware of spiritual drunks. And Gurdjieff maniac Bennett's strange book. Am I enlightened? A trick question with no yes or no answer. State 4 is sometimes accompanied with awareness doing. I have never had that experience. Are Mahayana and Christianity junk religions? Why did Hinayana and Mahayana end in violent religious war?

The problem with much mindfulness is no problem at all if you actually study a text on raja yoga and its discussion of dharana, dhyana, samadhi (concentration, contemplation, ??). Mindfulness is really in the foothills of concentration, which takes many years (or lives) and after the quick intro aware state like a gift of nature of beginner's luck. Start young. And keep at it. Meditation is very stressful. Final question: is the demon Mara for real? To stop meditating, reach 'enlightenment'.

I have learned my lesson, stay away from gurus, and rogue sufis. Students of mindfulness will get no good advice from me except that that if you meet the Buddha on the road don't kill him but make faces at him and tell people Buddha was a buddhist sourpuss, the first noble truth and all that.

A gentle yet excuse-busting guide to starting a meditation practice that works for you. Even if that means squeezing in a mindfulness break in the car.

Update: The critique of Mahayana was a gesture of deliberate dialectic. Don't tell the Dalai Lama I said that. Mahayana is a considerable historical phenomenon indeed and deserves careful study. And in a way the statement should indeed be dialectically challenged. But the

statement has importance for the future perhaps because the realm of the Boddhisattwa versus the Buddhas is complex mystery that can befuddle many. In part note the parallelism with savior religion in Mahayana and a savior religion suddenly appearing in the West. Not a coincidence. A study of the eonic effect unlocks a strange clue: Buddhism gestates in a transition, while Mahayana appears later in the 'free agency' phase, with Buddhism a little of both. What on earth does that mean? Perhaps in another discussion. In fact the eonic model is a flimsy yet profound tool, but we must dig deeper to unlock its meaning here. It gets too complicated and we can easily misapply the eonic model, beyond its automatic hint. To be continued. In fact, we/I don't really understand this complex history. We have a lot of posts here on Buddhism and one attempt to explain Mahayana: <https://redfortyeight.com/2022/07/16/the-eonic-model-the-divide-and-the-spectacular-correlations-of-israelitism-jainism-buddhism-the-gurdjieff-con/>

But the point is that Buddhism suddenly spawned a ridiculously simple problem (shared by HInduism but to a lesser extent given its vastness and multiplicity of yogis), or catch: all its key figures disappear from history. Mahayana appears fairly quickly to create a reserve army of Boddhisattwas in what is really a quite different religion, one that will conserve its exemplars. This is partly guesswork and we don't know very much about the larger space of civilization and its dimensional complexity. But it is clear that the problem with disappearing Buddhas found its solution.

Note in passing that our macrohistorical model has its fingers in many pies, among them religion. Buddhism is apparently just on the boundary of a transition and has larger dimension unseen by Gautama, although he sensed it: Buddhism is thus both an eonic process and a human creation by an enlightened figure. This has been going on since the Neolithic with the legacy of Hinduism (and no doubt other sources and parallels, e.g. Daoism, etc...)

Note also how far off Marxism and historical materialism are from even an inkling of any of this.

Note also how far off Marxism and historical materialism are from even an inkling of any of this. The issue of Christianity here is not clear and we know very little about its early start. It is very doubtful if

Christianity now has any effect on reincarnation cycles.

It is clear that secular humanism, and the versions of it in Marx and his period, is very inadequate to the task of debriefing religion and has created a very strange concoction claiming the mantle of modernity. But does anyone really understand modernity? We barely study its roots. Consider Buddhism: the modern transition in the vast dialectic of its multiple aspects clearly seeds a protocol of Buddhism in the philosopher Schopenhauer (and others) for the modern period. But Schopenhauer is beyond the pale for the 'secular humanist' half-idiot. And this raises the issue of transcendental idealism (very bad term) and its connection to both physics and the history of religion.

I am not a Buddhist and would assess that Buddhism is not likely to survive far into the new modern era. The eonic model suggests this with most religions. But that model makes no predictions and the case of Hinduism is an exception, what happens with Buddhism is not clear. But Buddhism hides a dirty secret according to the neo-buddhist Rajneesh who charged Buddhists (hidden factions, tremendously unfair to the majority) with creating fascism and the hidden elements of Nazism, A hoard of deadly occultists. An extraordinary charge indeed. Buddhism can hardly survive such an expose. Perhaps the Sangha was committing suicide in a deadly war against the modern era.

Book review: Biography of Michael Harrington exposes his 'Failure of Vision' –

A cogent critique of Harrington but is the mainstream Marxist left any better here, beyond chanting the mantra of a revolutionary working class and then adjourning for lunch? Harrington reflects the impotence of the conventional sloganeering but the larger left steeped in Marx is unable to apply a relevant analysis of economics, history, or revolution and is stuck forever in the treadmill of Marx chapter and verse citation and homily. And it won't work anymore. The focus in mature capitalist society on the working class fails to really find any such class save as blended with the middle class. The recent resurgence of a union movement visible with Amazon, Starbucks, et al. hopefully can contradict that statement. The great tide of labor into

unionization in parallel to Marx's initiative has seen a great success, followed by its cooptation, and destruction at the hands of capitalist attacks, what to say of Mafia penetration, class struggle indeed, but very little toward the transformation beyond capitalism.

The issue of the working class is mostly a handful of clichés capped with the vain hope that the working class will take over the government and rule with justice at last. How is that to happen? The only real exemplar here is the Bolshevik case which failed on day one and produced not the dictatorship of the proletariat but the dictatorship of a Marxist bourgeoisie, and a working-class deprived of their labor organizations. Marxism is unique in the way, unlike most ideologies where its proponents carry out a program, it tries to get another class to carry out the program as they stand by and kibbitz with Marx quotations. That creates a tricky complication on the order of doing a yoyo standing on your head. Harrington's plight is therefore not surprising.

In fact, the terms are poorly defined: what is the working class? if that refers to all those who work at wage labor and/or are passive with respect to capitalist economies then that class is not the same as the industrial labor 'class'. To be sure, to focus on that subset of the 'working-class' was and might remain a brilliant strategy, it was so once, but it seems less effective now, save in a general global context where the old terms apply all too well; sweat shops in Bangladesh... If Delacroix's classic painting *Liberty Leading the People* is to be believed, the original idea of Marx et al. of a revolutionary proletariat storming from barricades into the streets in fight with, not the bourgeoisie, which was also in revolt (examine the painting), but the capitalists, itself another bourgeoisie. That is not our moment. Rebels are mostly middle class now. The whole terminology is inconsistent and fuzzy/incoherent, like a piano out of tune. And it subtly abandons the ideal of equality. Marxists wish the working class to smash the bourgeois state, take over government and then expect all other classes to go home and/or submit to class genocide as no long citizens of the resulting...republic? Why try to do the impossible? The whole formula requires solving the riddle greater than that of the Sphinx using terminology that is riddled with speculative historicism. Find a practical realization of socialism and a resolution of the working class issue as an passage of all into a Universal Class.

In the Last Revolution, there is an attempt to deal with all this by getting past the simplistic reference to 'socialism' and considering a more complex system of multiple terms that have to be resolved together. You can't just

construct socialism in a void. In broad terms you must resolve the issue of democracy and its dialectic with power, construct a sane economy that is something better than state capitalism by a class of former radicals, decipher the riddle of markets, decipher the prospects of planning, consider the how of expropriation, and create a Commons that cannot be the new capital of a revolutionary class in power, and decidedly ex-revolutionaries. The current left hasn't even started the first step in any of those tasks, citing Marx's refusal to get specific.

We need to start over, and asap because 'le texte du jour' is a flawed mishmash of histomat/diamat tria-dia-lectical gibberish, and the socialist construct has to have left behind the whole madcap ideological spiel in post-heglianse of Marx the domineering cult leader who to this day seems to browbeat middle class revolters/revoltees into submissive party conformity. Time to make faces at Marx as a bully and start over, his picture in the main office with a magic marker mustache. Taken that way Marx is a man I admire. Delacroix's painting shows strong female leadership: get the picture, and get with the program. A socialist platform can certainly deal with complexity (to find simplicity), but in the end it must propose socialist constructivist programs on the level of recipes, like baking a cake. Revolutions need observers, marshalls, failsafe, steps to be carried out during revolutions, and ways to change gears to create democracies... And of course the issue now is climate change, ecology and a ne kind of international. This can be reformist or revolutionary, but, frankly, it is hard to see real change coming from anything less than revolution, Harrington's Democratic party phantom rightly challenged here. But those who criticize Harrington must show how any group is actually going to stage a revolution against the American juggernaut, taken as the global mega-bully to be challenged first. The inevitability of socialism transition may not be sound theory, but it is sound practice at this point, as logical inevitability. But the obstacles now of covert agencies so skilled in staging counterrevolution is formidable.

(También en español) Review of Greene, Douglas, "A Failure of Vision: Michael Harrington and the Limits of Democratic Socialism" (Zero Books, Alresford, England, 2021).

Source: Book review: Biography of Michael Harrington exposes his 'Failure of Vision' – Workers' Voice/La Voz

Is man free to be free?...//Francis Fukuyama Is Right: Socialism Is the Only Alternative to Liberalism July 24, 2022

In Liberalism and Its Discontents, Francis Fukuyama diagnoses the political and psychological malaise caused by capitalism. His analysis makes one thing clear: liberalism is incapable of addressing the social, economic, and ecological crises it faces.

Source: Francis Fukuyama Is Right: Socialism Is the Only Alternative to Liberalism

Cf. <https://redfortyeight.com/?s=Fukuyama++>

We have commented many times on Fukuyama here and the title of our blog, which may soon change (again), the ‘end(s) of history’ invokes our idea that the ‘end of history’ dynamic is not univalent, but a constellation of parallel emergent factors, notably, liberalism/democracy and socialism (communism), along with others clustered near the modern divide: abolitionism, feminism, etc... Our analysis uses the ‘eonic model’ to subsume (i.e. gobble up) the ‘end of history’ meme as deeply insightful but in practice schizophrenic as to a set of pseudo-opposites, e.g. democracy, socialism, liberalism, etc... As to the ‘end of history’ dynamic we cannot proclaim one using a science of history, as did Marx: the stages of production theory is given canonical status in his ‘science’ with the epoch of capitalism to lead inexorably to the epoch of communism. The model is surely not science. This evidently is the basis of the end of history meme, thus originally ‘socialist’ but the deviously but significantly pocket-picked by Fukuyama for a play on the (non-duality) of terms. But the so-called ‘eonic model’ shows the basis for the sense of the ‘end of history indirectly’: we can show that from the era of Solon to the modern divide a larger macro-historical driver is at work and the double appearance of democracy (and Solon’s primordial abolitionist vain hope) is thus no accident. This raises question of the nature of human/historical freedom and leaves another question: what is the nature of human freedom as ‘will’ in the evolutionary psychology of man if his ‘democracy’ requires macrohistorical induction (as we suspect without full proof by theory from our model? It is all very well to assume that men will embrace democracy until we see once again in our own time the onset of the falling away of a classic democracy (not yet by any means an endgame complete.

Be that as it may (consider *Decoding World History*) we have an intuitive sense that the issue is a false duality and that democracy reconstructed as some kind of socialism will be ‘real democracy, exactly the language of the early socialists leading to Marx. That idea is now resurfacing and speaks to Fukuyama’s late equivocations and remarkable socialist ‘asides’/innuendoes, heretic of sorts to his own original heresy against the first ‘end of history’ meme/blurbs of the dratted commies.

In *The Last Revolution* we have tried to posit what we call democratic market neo-communism as ecosocialist as a resolution of the duality by taking a liberalism and, instead of ‘destroying the liberal state, remorphing it as a socialism, or more specifically a neo-communism, the term prefix ‘neo-‘ declaring that we have moved on from Marxist claims on ‘socialism’, ‘communism’, in order to create a complete break with earlier failures, viz. Bolshevism. This construct can function as a liberal state that is neo-communist: it has (socialist) markets that operate in relation to a Commons but otherwise can be real markets. In open non-‘contradiction’ these markets have a counterpoint in a planning sector, and in general many of the liberal aspects remain in place: legal rights, now balanced with economic rights, and ecological ‘rights of nature’, a democratic Congress (the Senate is abolished, or else made into a hobo jungle with a spur of the B&O RR leading to the back entrance), a presidential system and a basic dialectic of power between a revolutionary cadre and a Congress with multi parties: a revolutionary constitution is needed to guide the flow of revolution into democracy as its actual constitution in turn is constructed as the revolutionary party cedes power yet remains as a guardian of the Commons. Can a revolutionary party cede power to a democratic leadership? The record of Marxist/Leninist experiments is dismal indeed.

Etc...

The point here is that constitutional and political forms are still in their infancy, hence their probability of failure and search for reconstruction. But the basic ‘eonic tide’ shows clearly the core rightness behind the ‘end of history’ meme/muddle and that the rapid appearance of ‘second guessers’, early socialists to Marx, was no accident. The path to the end of history taken to the left in Leninist dictatorship thus ends with a sword fight with Fukuyama. The is fellow seems to have won the argument but to a close look was fatally wounded in the fray and we see now the passing away of the old memes in the (Egad, dialectical) contraries which demand a fusion of terms, and Fukuyama’s final words. The brash revolutionary rhetoric perhaps misled



THE DIALECTIC

Samkhya, Ancient and Modern

The Confusions of dyadic/ triadic logic in yoga, Christianity, Hegel/ Marx, and modern new-agism

At a time when clarity and simplicity are needed, the Marx canon proposes a flawed and now dated materialism and compounds the confusion with an inordinately tricky play on Hegelian dialectic. We might put the question in historical context and point to the legacy of universal materialisms in the historical record. At the same time we should abandon the futile debate of idealism versus materialism. Even the most robust materialism will end with idealist elements. Constantly attacking Hegel is a distraction for the left: a retreat to Kant (and Spinoza?) might be helpful, the more so since his work has yielded perhaps the best socialist framework in Kantian ethical socialism appearing in the first International but completely ignored in the floodtide of mediocre tracts on dialectical materialism. Unbelievably, Marxists completely suppress any discussion of this legacy. By comparison dialectical materialism is a crackpot subject.

One of the mysteries of intellectual history is the resemblance of 'dialectical materialism' to the ancient Samkhya. Engels, in a fugue of thought wandered into an ancient woods to be devoured by archaic figments of Samkyayoga, with its mysterious septad of triads as a cosmology of

involution/evolution. This legacy is briefly explored below and might need a longer account. The legacy of Hegelian dialectic and its Marxist versions was well underway by the end of the nineteenth century but then suddenly from the shadow realm of Sufism the strange figure Gurdjieff appears with a recursion of the ancient Samkhya which was then elaborated in the immense text called *The Dramatic Universe* by J. G. Bennett. One might recommend the Marxist-style left fold their cards here and not compete with massive confusion trying to replace classic canons of great sophistication. The whole subject is threatened with cognitive dissonance, occultism, reactionary metaphysics, e.g. Ouspensky's *Tertium Organon*, and counterrevolutionary 'instant' plots from the Dark Side. But the whole field could also be a leftist research project and a study of ancient materialism in its yogic guise. The final confusion is the connection to Christianity Trinitarian theology, diffusing into the Roman Empire from India. But that curious farce had a deeper side to it, soon lost.

Samkhya: Ancient and Modern

This is a short introduction to an already existing book on J. B. Bennett's *The Dramatic Universe*. It stands on its own however as a note with a question expanding on a core idea in that essay: world history exhibits a remarkable mystery of multiple subjects variant to each other yet all claiming a common theme. The oddity here is that no one quite knows what that common theme is. This refers to the many versions of three factor thinking that have descended through history in different disguises: the subject appears to start with the so-called *Samkhya* of India, although we can guess that the subject is still more ancient, going back to the Neolithic, and that the Sumerians and the Egyptians of the dynastic era had some early version here. From there we see the mysterious influence on Christianity in Trinitarian theology, and then in the context of many versions of the idea all the way up to figures like Boehme we find Hegel and his triads, followed by the version of the dialectic of the marxists, including dialectical materialism. From somewhere in the nineteenth century Sufi world we get the material bestowed by Gurdjieff on his so-called school. A discourse on what is called the 'law of three' enters as a recognizable if garbled version of the 'common theme', but matched now with a mysticism of the number 7 in the 'law of seven', a peculiar musico-mathematics of sequentiality in nature. It may be that in trying to revive a supposedly ancient mystical teaching Gurdjieff produced instead a set of new confusions, among them the strange concoction of the enneagram

whose nonsensical basis has wiseacred and confused the original material. It is important not to dismiss this legacy out of hand but at the same time to remain skeptical and stay ware of the 'mystical conversion syndrome' that causes so many to get stars in their eyes as they enter a field that has so far no real resolution.

Let us make clear at once that no one owns this material. The realm of the rogue Sufi Gurdjieff remorphed this material which is then somehow a part of his authoritarian legacy. No criticism is possible in any configuration of student, school member or disciple. Best to stay away from such legacies and yet continue with a careful research into a strange lore. But the fact remains that material inherited from early Christianity found its way into the Sufi world and then resurfaced in the nineteenth century. Gurdjieff often made claims for things we find to be untrue. His scheme and motives remain obscure. But his student Bennett came close to bringing sanity to the subject, in a clarification that then found its own confusions. But we get a glimpse of the great power of archaic Samkhya, with a sense of wonder as to its origins (and its connection even today with pop yoga, and its cults).

I would note at once that I have never met anyone using triadic logic who knew what he was talking about. The mind does not easily process 'triadic logic'. But such an ancient legacy might at some point be decoded. In this context, Bennett in the pre-war to sixties period produced his study, *The Dramatic Universe*, which, whatever its lack of foundational rigor, at least tried to enter the science sphere and produces an unwitting version of *Samkhya* that illustrates the full scope of the gunas and their seven levels making clear for the first time more or less what was being talked about. A prodigiously elaborate and complex rendering shows the cascade of 'cosmic laws' from the cosmic triad to the 6, 12, 24, 48, and 96 laws. We don't need to understand the details to see suddenly the clipped version inherited from ancient India or before rendered to its full scope. Further we can try to connect this hierarchy of laws with the psychological states of man.

The Indian *Samkhya* we refer to is a materialist cosmology built around the idea of three gunas that begin with a 'cosmic triad' and redouble as cosmic laws, 3, 6, 12, 24, 48, 96. This materialism is in reality a dualism of prakriti and purusha, the gunas as triads immersed in a cosmic format or energy of consciousness, purusha, sometimes also taken as spirit, and in general the whole subject the object of fulminations against materialists of

the Advaita schools who denounced materialism and the subject's dualism. But the Advaita and the Samkhya are finally about the same subject in the context of much thinking, and yoga practice. The terminology here is all confusing, and confused. Whenever we translate an Indic term into English as 'consciousness' we should be wary we didn't get it right. The term *consciousness* is confusing enough in itself, as a translation of terms in Sanskrit we should wonder if we know what we are talking about. But in a rough sketch the subject is clear enough save that it doesn't quite make sense. Why triads, why the redoubling of cosmic laws, and what are cosmic laws? People don't usually make up such oddities: they must be descendants of some earlier nexus of thought. But the Indic *Samkhya* points to a classic version of yoga with a practice. And it enters into general accounts of yoga such as the sutras of Patanjali. It is a powerful atheistic path to liberation in the range of such.

Let us make clear at once that no one owns this material. The realm of the rogue sufi Gurdjieff remorphed this material which is then somehow a part of his authoritarian legacy. No criticism is possible in any configuration of student, school member or disciple. Best to stay away from such legacies and yet continue with a careful research into a strange lore. But the fact remains that material inherited from early Christianity found its way into the sufi world and then resurfaced in the nineteenth century. Gurdjieff often made claims for things we find to be untrue. His scheme and motives remain obscure. I would note at once that I have never met anyone using triadic logic who knew what he was talking about. But such an ancient legacy might at some point be decoded.

This field has a definite Dark Side. I have met Sufis who use the second term of the dialectic (the 'denying force') as reference to demonic oppositions and/or black magical operations against various people. Watch out, this a strange terrain. But even to this day the field of yoga invokes this subject, and study there might resolve some of the confusion. However, the triad of Rajas, Sattwas, Tamas, would seem a degenerate version, once again, of the mystery of triadic logic. But Indic yogas record constellations from the Neolithic and one must suspect a truly deep source, now lost.

The Marxist dialectic inherited from Hegel and Boehme is thus in the same historical stream as the ancient subject as a whole, as it morphed into the Trinity doctrines of Christianity. One had thought all this near secular humanism as mere superstition, but the connection of Christian theology

to Indic yoga leaves a riddle in the history of the Romain oikoumene where the record clearly indicates the presence of Jain yogis (the 'gymnosophists', or naked yogis). Somehow the ultra-dialectic of the Samkhya became known to Christian theologians and the presposterous, some whould think, Trinitarian legacy falls into place, at least in principle.

The issue of dialectic is clear as the duality of simple debate. But the status of dialectical materialism with its pretense of science is a discredit to the left.



DECODING WORLD HISTORY:

FROM THE INTRODUCTION

World history hides an elusive riddle, one that betrays its existence in a mysterious design: the stream of history shows an embedded sequence, climbing Mt. Improbable. In addition, this phenomenon shows synchronous action in different places at the same time, sometimes referred to as the Axial Age, and this suggests global coordination. We call this overall pattern the ‘Eonic Effect’, or better the eonic effect, a mysterious drumbeat in world history. It is invisible to the naked eye, so to speak, but gives itself away with its massive clustering of sudden innovations in given regions over short intervals. That is non-random and can’t be ascribed to chance.

Non-random patterns The search for laws of history has always failed. A better strategy is to look for non-random patterns and this succeeds in spectacular fashion. We see the pattern we call the eonic effect which we must cautiously interpret, given that it is incomplete but decisive clue.

The Israelites noted this effect in their history and thought it ‘revelation’. The problem is that it happened to other histories. Innovations should be randomly distributed but in world history they are not. Clearly the rise of

civilization, against the backdrop of the Paleolithic, is improbable and the eonic effect shows there is a constructor in the background. We see the effect first in the so-called Axial Age when a series of cultural innovations appear in parallel in the interval from ca. 900 BCE to 400 BCE in Greece (Rome), Israel/Persia, India and China. These intervals defy the laws of probability but defy assumptions of causal continuity. Something is acting at a higher level in a way that appears as parallelism. The synchronous emergence in parallel of the Archaic to Classical period and the saga of Israel/Judah up to the period of the Exile and its interaction with Persia, and then beyond to ca. 400 BCE is exceedingly strange, almost eerie and then we see that a similar set of transitions occur also in India and China. The Greek Archaic which precedes the classic period shows a complex social transformation that flowers in the subsequent Classical period: the period is extraordinarily clustered with innovations. And then as the centuries go by the whole system goes into decline and we find the play of empires ending in the Roman period and its subsequent decline. Civilization never reaches the peak at its start until modern times.

The idea of 'god' acting in history is a fallacy from the start, and has created endless confusion: the Israelite vision in the traces we have in the biblical texts in its earliest form forbade reference to 'god' and pointed in silence to a mystery: IHVH. Those early Israelites are far beyond the degeneration of pop theism as so-called 'monotheism', which overtook Judaism and Christianity. This early variant of a gnostic vision beyond 'god' (!) was lost very early in the emergence of a world religion. A secular humanist would do better understanding this social archaeology. Placing this as an orphan at the doorstep of the eonic model is appropriate and the model makes far better sense of the Israelite vision as an eonic effect.

Let us summarize in advance the overall discovery and the start over in the next chapter with a model. The rise of civilization shows a hidden 'driver' visible in the sudden take-offs and accelerated changes visible first in Sumer and Egypt, then classical antiquity. Suddenly we see that enigma of modernity is a part of this process. We begin to suspect that this process was active in the Neolithic and that the transition from the Paleolithic is also part of the same sequence of driven epochs.

The reader can move to the next chapter, and consider the analogy of looking out an airplane window: we can see things at a glance, but their detail eludes us. The same is true here. We can see at a glance (but only if we read a few books on world history) that world civilization progresses through a series of well-placed transitions, of which the most recent is the

The eonic effect: the airplane view

Although a three term sequence is barely enough, the additional interior evidence, (e.g. the transitions) shows a clear non-random pattern, but also its significance...It is suddenly clear what this is doing...

?Neolithic: Middle East, ca. 8000 BCE (two eras?)

Sumer, Egypt, short interval prior to 3000 BCE

Greece/Rome, Israel/Persia, India, China, interval prior to 600 BCE

The Rise of the modern, interval from 1500 to 1800 AD

Rome is really a spinoff of Grece. Persia and Israel connect two monotheisms during the Exile. The synchrony of Archaic Greece and Israel, 900 to 600 is striking, and two religions, one theist, one atheist emerge in parallel, buddhism, monotheism, after 600 BCE. There are thousands of details like this and the study, across multiple times and cultures is arduous.

We are inside this pattern near/after the start of its third era, the modern. The 'eonic effect' is thus a fragmentary three term sequence, which we soon suspect starts in the Neolithic, but which suddenly stands out with the invention of writing in Sumer and Egypt. We are at the bare minimum stage to observe this: two full periods, and the start of a third. In each case we see about three centuries in a kind of transition clustering sudden advances followed by a more stable state. The effect is sequential in three periods or epochs and parallel in the first and second, as we see in the second period with as truly spectacular set of synchronous transitions. The period on a sliding scale is 2400 years. People have looked for cyclical patterns in history but never succeeded. The eonic effect shows the simple answer, in a fragment. This pattern shows determination only in the starting transitions: the reader must study the model to see the difference between system action and free agency. There is probably a set of still earlier eras in the proto-neolithic late paleolithic...

period of the 'early modern' from the Reformation roughly to the end of the eighteenth century, We are thus, and we sensed this all along, near the beginning of a new era in world history that we can 'modernity'.

As we zoom in the subject begins to a new level of detail and that collates data from hundreds, then thousands of books. But with care we can consider the top-level 'bird's eye view'. Nevertheless, used with care, the model in the next chapter can answer a long list of questions that have always seemed enigmatic:

After tens of millennia 'civilization' suddenly emerges in the middle east and develops very rapidly in on the order of ten thousand years.

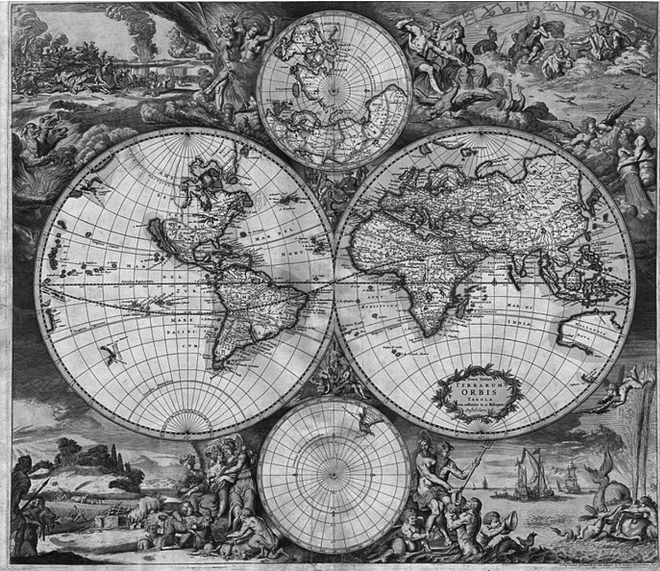
The period of the Neolithic expands globally and then in Sumer and Egypt move to a higher level of civilization of states, cities, and the invention of writing which shows us for the first time, history at the level of centuries and then decades, etc..

The next phase begins ca. 2400 years later and shows a striking parallelism with transitions ca. 900 BCE onward to 600/400 BCE in Greece (Rome), the middle east ('Israel/Judah, Persia), India, and China. The synchrony, especially with Archaic Greece and Canaanite Israel/Judah is so exact as to be uncanny. In addition the correlation with India is striking we see two world religions, one theistic, one atheistic, emerge in exact concert. We see the sudden generation in Archaic to Classical Greece of virtually all the categories of later world cultures. Then by 400 BCE the effect wanes and the occident never reaches the level of its starting point. The situation devolves to the state of empire, barbarism, and finally collapse and decline into a medieval period. No recovery occurs until the rise of the modern in the sixteenth century.

The early modern shows a strong similarity to the case of early Greece and we suddenly realize that the period from ca. 1500 to 1800 stages another of our transitions and demonstrates hundreds to thousands of innovations in a flood tide. Overall, almost all the mysteries of the evolution of civilization find a simple resolution in the phenomenon we call the 'eonic effect'. But the peculiar mystery in the result makes direct sense in the way it answers the question, how does civilization develop/evolve?

Although it is dangerous to mix models, what we have described, at a high level, is a striking case of 'punctuated equilibrium': suddenly 'punctuations' followed by a steady state, appear in the right time and place. But the punctuations show a fixed frequency pattern, operate globally, and are not 'genetic' evolutionary operations. We should beware of the term,

which is a useful metaphor, and not a really defined category. The point is clear that civilization develops in a series of jumps, or bursts, in a larger scheme of continuous histories.



APPENDIX 4

HISTORY AND EVOLUTION

This is a short ‘blogbook’ with useful material and background for the main text. It is the source for the term, ‘Toward a New Communist Manifesto’, and in part for the model of a ‘Democratic Market Neo-communism’. Our manifestos are labeled ‘toward’ as moving drafts, and yet they are also activated platforms in realization...

Introduction

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Introduction

The contemporary left is a dysfunctional array of issue activisms unable to coordinate a project of social change whether revolutionary or evolutionary. There are signs that this situation is changing. But it is important therefore to review the classic legacies, among them the Marxist, to try and ‘debug’ the older traditions which are too obviously stuck in a kind of dogmatic freeze. There is no mystery here: the immense corpus of Marxist literature is stalled in a kind of limbo given the legacy of failed revolutions, Stalinist innuendo, anarchist oppositions, and failed or challenged theories of economics and history. The result is a phenomenon analogous to the mechanization of thought that has bedeviled the history of religion. In addition the cult of Marx has made every word he has uttered a kind of holy writ, further stalling thought. It might be time to simply bypass the legacy with a new and streamlined platform that is not obliged to defend a frozen canon.

The current moment has spawned the term ‘anthropocene’, and from there the ‘capitalocene’, and this not inappropriate neologism points us to the disastrous brand of eco-degraded climate ‘terraforming’ that has emerged from the industrial revolution and its capitalist false epitome. The ‘other’ legacy of the industrial/capitalist ‘revolution’ has been the smoke stacks of satanic mills of the ‘great take off’. The result, onset of disastrous climate change, has created a crisis for the politics of globalization, setting a challenge to its political and economic axiomatic legacy. This has found insult added to injury in the current insanity phase induced by the election of Trump. We confront a system now bent on dismantling its EPA and its climate treaty at the point of no return in the benchmark 2C global warming. The delusive character of capitalist ideology has shown itself to be more

threatening than the original critics of the bourgeoisie could have imagined. Strangely, this is a revolutionary situation demanding a full cohort of activist resistance over and above the rising tide of environmental activism that has appeared within the last generation. This situation tokens a stage of near social psychosis and presents the left with the contradictory demands of revolutionary intervention and/or evolutionary political continuity. A system leviathan is in place that stands as the guardian of a pseudo-democracy of capital, very much as classic socialists such as Marx and Engels predicted. Given the shift of the millennial generation toward the left it is important for many of the legacy 'lefts' to examine their platforms and self-debrief the histories of the Marxist style Bolshevik revolution(s) in order to move on into a reformulation of the basic perspective of socialism/communism of the period of 1848.

This is called for due to the obsolescing character of much Marxist thought, its clinging to historical and economic theories that have been repeatedly challenged, and with the problem of theory itself, this raising the question of the status of the social sciences in the context of scientism. This evokes the enigma of scientific theories and the failed efforts to mimic the hard sciences in sociological terms. And this set of ambiguities includes the classic Darwinian theory of evolution, now under siege, next to such theoretical constructs as historical materialism and its 'stages of production' framework. We can thus reset the discussion almost back at the point of the onset of the industrial and French revolutions with the sudden crystallization of capitalist ideology followed in turn by the immediate challenge of the socialists/communists in the period of Marx/Engels. We can adopt this moment as a saga and prophecy of the future of the world system in the wake of the modern epoch and acknowledge the basic rightness of the challengers. This contextual history can be examined with a new analysis of world history, one that can provide a new perspective on history and evolution, in the process throwing some light on the question of economic theories in both their classical and neo-classical context.

The prospect of revolution is troubling for many who can see the handwriting on the wall but cannot evade the clear signals of failure in the case of the Russian fiasco of Bolshevism. We have discussed the question in a 'virtual revolution' mode to allow the basic review of the whole question to break out of the dogmas of past generations on the left. But the stakes have been raised by the developing emergency of climate matched with the 'blind men walking' as if in a zombie trance, the spectacle of global politicians unable to extricate themselves from the capitalist octopus. We have tried to

press the reset button on the whole range of questions with a practical set of manifestos that both echo and break out of the Marxist/Leninist mould.

The prospect of revolutionary action would seem an unlikelihood given the incipient disguised totalitriand power of the state as is in our period. We will outline a set of discussions of this 'virtual' book in order to get a bird's eye view of the basic discussion on the way to a new formulation.

1. Civilization in Crisis

The era of capitalist globalization has signaled that its world historical phase is approaching an end. This is no longer an 'end of history' debate, although that sophisticated legacy remains to haunt the discussion, next to a confrontation with environmental apocalypse. If before we had thought markets the inevitable outcome of history we can now see that the 'end of history' could assume an altogether more ominous literal meaning. Unrestricted markets have been put on a pedestal and turned into both an intellectual and a political/economic tyranny, with a patron saint in Ayn Rand the Nietzschean neo-liberal superman, in full cartoon comic. Discussion of such an 'end' tends to deal in absolutes of capitalism/communism but the issue is almost more a change of assumptions in our own minds about how the phenomenon of capitalism is to be taken. The false dilemma of absolute freedom for markets or their total abolition in a debatable version of communism has made the discussion a stalemate. The debate over the end of history was misleading: we can have a postcapitalist system of markets under communist assumptions and constitutional foundations: we can define a whole spectrum of so-called de facto postcapitalist systems. But we cannot any longer evade our responsibility to a planet with some realization of the dangers of unrestricted capitalism. The result has been a series of dangerous absurdities, notably among the dread list the decimation of the Amazon to produce beef for the American Hamburger mania. It seems that Veganism should join communism as a firebrand issue. A communist system can be founded in the idea of the Commons, and this can coexist with several related or overlapping modes that can failsafe the outcome as experimental and open to modification. We can define a transitional hybrid that can serve to free the discourse, and its discourse from absolute definitions. Despite this flexibility this is not an exercise as such in 'social democratic' or 'New-Dealist' programs, even if these are likely to lurk in

the background of unrealizable projects falsely labeled 'utopian'. We need to consider the issue of evolutionary and revolutionary paths directly and to consider these in the context of an advanced transnational array of nation state economies.

In all of the discussions of the end of history we have often unconsciously succumbed to capitalist assumptions given the way the outcome of bolshevism as Stalinism silences all discussion, and in the process failed to foresee just how dead wrong that fixation is and that we could be left with no choice but to move beyond the era of capitalist markets. It is a desperate situation: the free play of markets is consuming us on the level of an entire planet. The point of the original socialist/communist challenge was that such a phenomenon must be switched off globally. Such a conclusion need hardly be absolute, but it must envision the possibility of higher level control of market proliferation. Given the reality of climate change a system of unrestricted free markets will destroy a whole planet and could even produce the extinction of life as we know it on earth.. We have dawdled in capitalist complacency as this calamity has crept up on us. And there is hardly a more severe condemnation of the capitalist mental framework than the way in which it has bewitched its ideologues to the point of ostrich denial of a transparent crisis in action. Therefore question of climate change alone forces the issue: whatever the nature and future of 'markets' the stark reality confronts us that completely 'free' markets are a malevolent anti-ecological force. We need to define an exit strategy from the obsessive generation of ecological and economic chaos generated by the ideology of such free markets.

But the question of postcapitalism can be overdefined in absolutes: as noted, we should propose a hybrid transitional system in which neo-communist foundations shepard a dialectic of opposites in a balance of powers...

More generally the whole foundation of secular modernity is threatened by the cult of capitalism and yet the two are quite different cultural givens. What do we mean by modernity and the secular? It is helpful to consider a larger view of history than the current Marxist versions of economic historicism. We can avail ourselves of a classic legacy but at the same time create a kind of generalization of its premises with a new view of historical dynamics and evolutionary emergence. We live at a time when the classic Darwinian theory of evolution has fallen into a range of falsifications. The use of that theory for ideological legitimation is notorious. Let us be clear:

Darwinians and evolutionism are not the same thing. The former is a rigid dogma about natural selection as the core dynamic of evolution. That thesis was open to objections from the start yet has persisted unreasonably due to its ideological hold on biologists, and the general public. We must suspect that this is still another aspect of the capitalist world view, especially given the evidence of social Darwinist distortions of culture that have used Darwinism for ideological culture control. The thesis of the 'survival of the fittest' lurks in a economic bastard form and this needs to be deprived of its spurious claims to science.

1.1 On the Threshold of Climate Catastrophe

As noted, the system of capitalist economy has defaulted to a runaway ecological nemesis controlled by a monopolist class mesmerized by ideological economics built on mathematical fraud and now poised to rive the system over a cliff. The American system is currently on the brink of dismantling its outstanding climate regulations. That sends the message that the political class is asleep and in the hands of lunatics. But in many ways this situation has been predicted from the start, so we have a larger fall back position as a matter of historical fact. The prescient warnings of the prophetic early socialists have never been more relevant: this system will create its own doomsday scenario. Tragically the onset of the neo-liberal era in the 1970's was synchronous with the first realization of the threat of climate change. But the so-called 'neo-liberal' is really but an echo of the whole capitalist historical tragicomedy. The first warnings were sounded in the early stages of that economic counterrevolution, and yet an entire generation has been lost as the warnings have fallen on deaf ears. A series of limited measures have nonetheless been enacted, and a series of technical innovations have begun to show the way to a post-carbon era, but the capitalist capture of governmental action has produced a situation in the critical red zone: the ominous question emerges. Is it too late? We can see that without a revolutionary action to take control of the capitalist psychosis. We could be too late. The system is set to pass the projected limit of 2C temperature increase and yet even at this point the capitalist mindset is not only unyielding but intransigent.

The tenets of self-regulating markets have been in effect falsified by the reality that the global market system cannot respond to an existential crisis. Setting them on automatic has generated a system beyond control.

1.2 Capitalism and Empire

The history of capitalism has seen a series of imperialistic economic phases, from as early as the Spanish empire of the sixteenth century. Imperialism should be distinguished from empire given the frequent core republicanism and imperialistic economism of the periphery. The distinction might fall on deaf ears among many who foresee the downfall of those republics to the decadence of the Roman Empire. But a notable fact has been the cascade of imperialisms, Spanish, Dutch, English, French and German, finally that of the American colossus with its 'empire indeed' of militaristic capitalism. The global system is now beset with an American monstrosity of wars engineered for capitalist profit: a combined capitalist and imperialistic system transfixed by a military industrial complex that has become malevolent. This situation echoes the fate of the Second World War as it demonstrated the efficacy of military spending on the resolution of the Great Depression. This experience has colored all subsequent thinking. The famous complex of Eisenhower has graduated to the status of a new and elusively covert tyranny, open that has fed its appetite on the discovery of atomic weaponry and its maintenance. Although in some ways the attempt to control the factor of atomic weaponry induced a justification for a kind of American exceptionalism the fact remains that the realities of atomic war have fed all the worst tendencies of the global imperialists.

1.3 The Deep State

Some consider that it was the onset of the Manhattan project that produced this government in the shadows. This evidence shows that the American system has been taken over by a mysterious entity or entities often described as the 'Deep State', but in different senses, from Peter Dale Scott's version to that of Lofgren in his analysis in a book called *The Deep State*. The period of the second world war and after indicates the threshold of the process of capture and control, although the course of American history from its beginning shows the process gestating from the start, with an early version of the disease in the Gilded Age. The questions of slavery were not resolved at the start of the American system and the result has forever cursed the outcome, next to the disastrous genocidal history of the American West.

The period of the creation of the first atomic bomb shows more, the onset of the stranglehold of covert action, secrecy, national security and techno-capitalist collusion. The Manhattan project sowed the seeds of what was to come, but the CIA took the whole system to a new dimension of

Machiavellian politics.

The American system is a crypto-tyrannical cabal of arbitrary and hidden powers with no public accountability. And in the context of Madison Avenue psychological techniques applied to social communication it has become a de facto psychological tyranny of brainwashing and mind control, with intimations of the 1984 saga.

1.4 9/11, Covert agencies, and Drug Mafias

This period of the second world war and the Manhattan project produced the first versions of covert action agencies, which soon were transformed into the CIA, and a host of other intelligence agencies. The rogue character of the CIA has been documented from the start with such egregious actions as the destruction of Iranian democracy and the many coups and interventions globally by an out of control agency whose legal foundations were botched from the start.

The later stages of the disease are grotesque. The evidence of a 9/11 conspiracy, shockingly missed by the general left, the history of the CIA and the 'national security state' and an almost inconceivable corruption of government in the connection with the drug mafias. It is a significant indictment of the system as is that we cannot properly diagnose let alone deal with the corruption of the American government by the war on drugs taken as a cover for its actual pursuit by government agents.

1.5 The Coming of Postcapitalism

Almost from the start of the industrial revolution in the eighteenth century when the era of capitalism in its current sense began the destructive and exploitative character of its action was seen as a prediction of its eventual end. The early movements of the socialists and communists produced the first abortive challenge, one that was almost terminated by the distraction of the Bolshevik fiasco. The failure of that movement was a tragic delay in the formation of a genuine movement able to become the successor to the original process.

The question was never resolved by the Russian era of revolution and has resurfaced as the question of the future of a planet. The question of markets is however too often confused with absolutes. We need not fully renounce the market order to move beyond capitalism as a reigning dogma: the issue is that men have a right to live in a cultural mix where they are not subject to the 'alienation' of markets as a fiat of capitalists. We may consider the

question of market and planned economies in many ways but a fundamental axiom of fairness and economic rights must override the obsession with the fallacies of universal market dominance. We can consider the question of 'communism' (or neo-communism in a fresh definition) as the return of the expropriation of natural resources to a Commons, a jointly held set of ecological and economic resources freed from the 'primitive accumulation' of rogue capitalist powers.

The coming of postcapitalism is ironically prefigured in the 'end of history' moment of 1989: the Russian system collapsed on the way to a truer end of history! The era of postcapitalism is being rendered inexorable given the emerging catastrophe of planetary destruction...The term is ambiguous and requires a definition before, rather than after a revolutionary or other transition. The legacy of ad hoc 'as you go' constructs of the first aborted challenge to capitalism proved the undoing of the earlier Internationals...The question of the 'end of history' has been a notable boon for propagandists: a spurious Hegelian mystification has been foisted on a public confronting the real failures of supposed communism in the history of bolshevism.

2. History and Evolution

The issue of revolutionary communism needs a new historical framework, one that has created a superset to the classic Marxist legacy which can remain as a resource. We can suggest a new lightweight version of the 'eonic model' which can be a useful guide to historical and evolutionary thinking.

The tactic is one of stark simplicity that scores a spectacular success but one that remains somewhat ambiguous in its conclusions. We need not create a new dogma or theory to take the warning given by a closer look at history that where the 'science of history' fails, a slightly more complex variant can elicit the basics of a remarkable riddle.

The basic idea is very simple: will history respond to a systems analysis, with or without the search for causal laws.

Once we frame the question, does historical data exhibit a frequency hypothesis, we converge almost at once on the answer: the evidence suggests a clear case to which we can apply a discrete/continuous model of a simple and classic type. We need not make any explicit use of the full model to be able to stage a chronicle of empirical history with definable/visible structure which we can use for simple clarification, without theoretical entanglements. This is a far more general approach than the analysis of economic systems

in a teleological sequence.

The Marxist legacy suffers from a set of theoretical confusions and has been challenged many times. The question of historical theory is intractable and the model of historical materialism with its attendant 'stages of production' theory is too reductionist even as it proposes a crypto-teleology. A general critique might challenge the economic interpretation of history on the grounds that history is far more than economic functionality: religion, art, science, literature, philosophy and politics, and much else show independent interrelated histories not reducible to questions of economic system that are dominant at any given point. Furthermore, Marxism has become entangled with Darwinism, despite Marx's cautionary remarks, and this theory has proven a liability to the left even as the foundations of natural selection theory are found wanting.

In a further critique the Hegelian legacy of the dialectic has subjected Marxism to a kind of mysticism in the midst of its attempt at science. And the general world view of dialectical materialism has proven to be set of pseudo-scientific propositions that can't replace conventional science. The issue of logical systems in relation to ideas of the dialectic can remain as a research project but the mainline of proposal and platform should be wary of both non-standard logics and of Hegelian subtleties. The dialectic has not been shown to produce a dynamic of history. The nature of dialectical reasoning itself requires careful examination.

2.1 The Politics of Evolution, the Falsification of Darwinism

The question of evolution has been controversial from the start, but became institutionalized around standard Darwinism, to the dissent of many. The critique has been expropriated by the right which has expanded the challenge to Darwinism with a version of the classic design argument, even as it adopts a social Darwinist ideology. The suspicious abuse of 'survival of the fittest' theory as an ideology of business competition and class struggle has subjected the left to the vagaries of a pseudo-science. The issue of the mechanism of evolution remains unsolved by the falsified claims of random evolution. Modern biology has lost the original suggestions for a theory of evolution from the enlightenment period. It has produced a mindset fixed in institutional dogma as a form of social conditioning and an aggressive secular humanism that has created the Darwin propaganda machine. Marx himself was one of the original critics of Darwinism. But we need a view

of evolution and history that is open to a broader set of hypotheses than those provided by scientism.

Our strategy with evolution is to be partially agnostic about theories of such: we can see evolution in deep time as a matter of fact but remain uncertain of its mechanics.

2.2 A New Model of History

How do we resolve the confusion over evolution? Biology is slowing undergoing a transformation of its internal theory but there is another way to get a rough glimpse of dynamics of evolution by looking at history. If random evolution is a fallacious perspective then an example of non-random evolution is necessary to re-orient thinking stuck in false theories. Here remarkably world history can suggest the answer: it shows an elusive yet definite structural/developmental logic that can give us the example of non-random 'evolution' needed. This may not fully answer to the question of evolution in deep time but it can force the stock of Darwinism to plummet. The arbitrary assumptions of random evolution are seen to be grossly fallacious. Beyond that we need a view of history that is not beset by the false claims of historical laws and which can deal with questions of free agency, economic determination versus evolutionary developmentalism, and the issue of teleological directionality. In the process it should examine the place of values in a realm of facts and the issues of religion and reformation, and the place of Christianity in the birth of modern communism, beside its versioning as a concealed capitalist ideology.

This new model of history is based on the evidence of world history and its dramatic non-random aspects, which can be roughly systematized in a version of historical directionality. We can approach this starting with the dramatic evidence of the so-called Axial age which shows a global process of synchronous parallelism and non-local causal effects. Attempts to understand this discovery of modern historiography lead to a related analysis of a sequential logic of discontinuity in a system operating in a frequency pattern. A stunning development. And one that is likely to remain controversial. But we don't have to adopt a belief system about this, instead merely adopting a set of suspicions given a set of hypotheses. We see a non-random directional process in our past but we are still in this model subject to our own free agency and are not bound in a mechanical system. We do not therefore require a full theory of history to proceed, but our new suspicions

make us less dogmatic about issues of evolution, teleology, and historical dynamics, even as we find renewed grounds for 'history according to free agents'. We may take this approach to its logical limits without creating a false claim of scientific theory. We do this with a minimalist chronology of epochs 'visible to the naked' with a set of warnings about the relation of free agency to system dynamics. It is also open to a set of 'deductions' that lend plausibility to its perspective, and this shows a strong resemblance to the model of punctuated equilibrium. But we need only the barest outline of a new model of history, one that can also piggyback the rough outlines of the Marxist system whose assumptions however suffer a kind of metal fatigue next to a great deal of dialectical challenge.

A look at the perspective of Kantian ethical socialism can buttress this approach and consider the form of Kantian historicism that asks for a solution to the riddle of history in a larger framework than reductionist science. Kant's famous essay on historicism speaks of the progress to the perfect civil constitution and we can adapt this to the claim that democracy, then economic democracy, shows this very progression. We act as free agents to amend our constitutions to, viz. a postcapitalist communism, as an issue of revolutionary re-foundation. This is very different from saying that feudalism yields to capitalism thence to communism, a difficult speculative theory.

But we should adopt only the most general assumptions, and not pretend to a science of history in conventional form, instead remaining within an empirical confine.

This approach suggests the efficacy of a plan vanilla 'discrete/continuous' systems analysis which can show the teleological character behind historical chaos and in the process force us to take seriously ideas of the 'evolution of freedom', a useful end run around the usual 'end of history' propaganda... This can be interpreted as a progression of epochs. And this in turn can help to clarify what we mean by modernity and secularism. This is another borderline theory of Big History, but we can simply leave it in the background to an empirical outline of history using the given visible blocks of evidence taken for what they clearly suggest.

2.3 Epochs in Transition, Modernity, Divides

Our model can be reduced to the simplicity of a rough outline of world epochs with the transition to modernity in the most recent transformation of civilization. The transition concept suddenly explains the obvious issue

of the explosion of the early modern from 1500 to 1800 or so, at which point a divide era emerges as the onset of the new epoch. It is significant that capitalism and communism emerge almost simultaneously at this point and the 'dialectic' of a new era attempting realization comes into being. Note the way this model does not produce determinate outcomes, only semi-determinate initializations. This analysis distinguishes the early modern, as a transition, and the new era itself which begins in the early nineteenth century in the wake of the immense transformation from the sixteenth century onward. This model considers then the 'divide' point at the end of the transitional period: it leaves a question, why was the period just before and after 1800 so massively gifted with innovations? Our model suggests an answer. And it suggests the tandem emergence of a capitalist frameworks and a challenger, the socialist/communist movements whose prophetic action constitutes a chase plane action in the chaotic phases of free markets and their ideology...

This system is simply a reminder that a revolutionary process must distinguish teleological and the effects of free agency: the relationship changes as time goes on. A far larger process of social transformation is required than the usual version of revolutionary economism.

2.4 Secularism and Religion in World History

Our model gives us a clear rendition of the issues of religion, the Axial Age, reformations and the emergence of the secular framework. The left is the inheritor of the void left by the waning of Axial Age religion but its early Feuerbachian versions suggest the need for a larger framework. These issues were actually well analyzed by such as Kant, Schopenhauer and Hegel who brought the reformation to a close and set the religious legacies into a new evolutionary phasing still underway in our present.

The evidence of the Axial Age shows something far more complex than what the views of historical materialism would suggest, and furthermore this is beyond the duality of sacred and secular. The Axial Age shows a global almost 'gaian level' process operating across long intervals of time and non-local zones of planetary space. The suggestion of the overall dynamic is that of a directed 'evolutionary' process that can operate on whole cultural subsets, a spectacular finding. This process was detected by but misunderstood by the Israelites who created a myth of the action of 'god' in history. But the larger context shows us a mysterious design driven by a mysterious 'macroevolutionary' injection that resembles an analog

structure of punctuated equilibrium.

One of the distinctive features of this new model is the way it must reflect the non-linear interaction of historical system and free agents. It does this by operating in a discrete/continuous series in which the degree of freedom is a variable: our system shows an active phase at the start of each interval or epoch and then the degree of freedom of the free agents takes off in the wake of the characteristic transition. This form of analysis suddenly clarifies many confusions of historical study and enables a discussion of the 'history of freedom' of the types considered by Kant and then Hegel. Marxism was regressive in this respect and tried to reduce history to economic interpretations.

2.5 The End of History, Evolution of Freedom, Free Agents

Our model gives us another version of an 'end of history' argument in its examination of the rising effects of free agency in a system of macro action. The term is sophistical and we see that the 'end of history' means better 'historical directionality'. And that direction setting occurs before the new era begins, not at its end which is created by free agents and may deviate from initial conditions. The association of democracy and capitalism is seen to be arbitrary and the domination of free markets and its ideology, exposed as a planetary threat, falsifies the simple equation. From the beginning of the socialist movements the obvious counterargument has suggested a socialist foundation for real democracy.

The term 'end of history' is an ambiguous one and can refer either to some 'terminal point of history', not what was meant, or the 'end' in the sense of some goal or directionality. The idea via Hegel was pegged with the idea of the emergence of freedom and here the model of the eonic effect more successfully shows a direct set of examples of the directionality of 'freedom'.

The macro system as it is called has a high degree of determination at the start but progressively releases its agents to increased levels of freedom. We must suspect that the issue is really the 'end of macrohistory' as free agents emerge from the eonic sequence to assume their own history.

Here the issue is really about the emergence of democracy but this must be subject to analyses of the meaning of that term and here the critiques of Marx and others very clearly distinguished between legal and economic democracy.

The emergence of free agents in the wake of the hypercomplexity of the 'macro effect' is a warning that revolutionary processes are subject to very

difficult tasks of ‘culture creation’ and this requires a far larger study than simple economic refoundation.

Thus, the ‘end of macrohistory’ leaves man with a set of potential realizations in dialectical tension: the first attempts at democracy are critiqued to suggest a socialist rewrite of the early democratic crypto-oligarchic systems dominated by capitalism. The critique is transparent, the correction very difficult.

3. Out of Revolution

Our model gives us a better insight into revolution in the association of revolutionary action with the early modern period. Revolutions are clearly associated with the onset of the transition of the early modern, an elegant solution to an historical riddle. But there is a warning that revolutions induced by a system effect will lapse to free agency for their completion. This might explain why the Bolshevik revolution was so swiftly derailed by events. We must carefully think through the implications of early modern (democratic) revolution as freedom in one sense and the conscious later replication and realization subject to the action of free agents. Our proposal for action is to remorph cases that succeed, more or less, such as the American revolution, given the Marxist analysis of its bourgeois character.

3.1 1848

The symbolic year 1848 shows the spooky timing of the emergence of communism in the ambiguous revolutions of 1848, just after the ‘divide’ period of our transition. This is hardly coincidence and shows the reification of a prophetic action in pursuit of the runaway capitalist frenzy...

3.2 TNCM: Toward a New Communist Manifesto

We can conclude by invoking our two manifestos, noting that the appearance of the original is a classic moment now highlighted by our new historical model.

That the year 1848 issued the classic manifesto of Marx and Engels is strangely ‘right timing’ at the precise point of the onset of a new era. The manifesto issued the de facto judgment that the capitalist system was flawed and could not be final. We can both echo and update/virtualize a new manifesto that attempts to realize a set of ‘hyparchic futures’, a term to be explored in another text...

A selection from TNCM:

The Crisis of Capitalist Globalization

At a time of social crisis, the classic Manifesto of Marx and Engels in the

era of the 1848 revolutions resonates with an eerie relevance for the age of neoliberalism and dangerous climate change. The clever fiction of the end of history is exposed as an artifice of philosophic legerdemain, Hegel from the bottom of the deck. The original tour de force would be a hard act to follow, but in reality our 'new' manifesto is a studied echo of the old brought to its real future, via the prophetic desperation of two revolutionaries before their time. The era of the 1848 upheavals, in the last tremors of the mighty French Revolution, has been called a turning point in world history, but one which failed to turn. It is an ironic aspect of our current era that this 'revolution manqué' is an apt metaphor for our own predicament. It threw down the gage to the future of the whole of indusreality. That remarkable period of revolt was a shot over the bows of the capitalist revolution unfolding toward its long march to globalization, with the problematical outcome of its success beset once again with the haunting realization the failure to turn is a world of markets going mad. A rational limit or else overthrow of the new capitalist affair might have spared the planetary community much suffering, but now the issue goes into the critical zone, as the crisis reaches a point of no return. And that moment has a symbolic significance in terms of a larger view of world history.

The status of late capitalism is desperate:

As the planet nears the point of no-return at the threshold of climate criticality, the conservative sector of the American congress threatens to veto the US treaty obligation with respect to the recent Paris climate conference: this example typifies the extreme terminal ideological seizure of consciousness by capitalist ideology and tokens a recompute of the American system of government...

The crisis of capitalism is the crisis of planetary destruction in the onset of catastrophic climate change. And this is becoming a crisis of modernity itself. The inability of the powers of government to mediate the capitalist process condemns both and asks for a program of (new) communism to bring sanity to a body politic mesmerized by the ideology of economic illusion. The tenets of free market economics have been exposed to stark falsification in the inability of the system to respond to the disaster of climate change. This extreme example leads to a second look at much of the rest of the ideology of random economic activity. Selfregulating markets are shown to be a myth. The effect of ideology blinding agents to their situation is clearly prophesied by the earliest observers of capitalism.

Marx/Engels correctly saw the crisis of globalization and deserve to speak for our present in the rough outline of their remarkable Manifesto. We must

try to ‘throughpass’ their classic while creating a more flexible superset of that classic as a venue to practical realization. We will concretize the result with a gesture to define ‘market neo-communism’ as one realization of the original proclamations. We must emphasize the prefix ‘neo’ and move to a discussion of a New Communism as if encountering the idea for the first time.

Marxist shibboleths: It is a spectacular effect to see the period of the passing of the Hegelian school proceed to the era of Feuerbach and the many associated figures of that period, including Marx and Engels who spawn the new vision of economic history just at the point of the failed revolutions of 1848. Those revolutions failed, but they prophesied the future of a ‘last revolution’ that would set the true fate of modernity. Clearly they were premature, as Marx/Engels sensed... Those two went on to create a remarkable canon to codify a new view of society, economics, and revolution, one that would nearly overtake the twentieth century, despite what we see now is still another version of the failed revolutions of 1848, and the roll back after 1989. Marxism produces a powerful basic corpus, but, as noted, it has elements of distortion, or so we suspect... We should note that it was beset with the difficulty of analyzing economic systems, the debates over the labor theory of value, as one example, and the sudden onset of marginalist economics in one of the spookiest of capitalism dead bed survivals. Beyond this we see also the appearance of Kantian ethical socialism in an attempt to critique the reductionist positivism of the marxists. Beyond this the proliferation of social democratic substitutes for the full transition beyond capitalism.

Leninist interlude: The first aftershock of the 1848 ‘failed revolutions’ was the great Russian Revolution, which was both a standard democratic revolution of the classic type attempting to overthrow the medieval Tsarist phantom, and a first attempt to bring about the final revolution against capitalism. The question of Leninism arises in this context as a hard to evaluate circumstance that carries a flawed ideological complex but which probably prophesies the future of ‘chase plane’ communism to come... Lenin is not a transparent figure who belongs to his followers, but a mysterious agent of revolution in a prefiguration of the coming of postcapitalism. The core issues are the ethical perspectives of the agent of change, and the need for an economic solution to the operation of markets. We can and should argue the ‘dialectic’ of these two questions, and see the way an ethical nihilism, foreseen by the Kantian socialists, can enter like bilge water into the good ship Communism, and the way that the cunning capitalists with tricks of phantom calculus outplayed Marxist rendering of Adam Smith,

and how figures like the market evangelist Mises, etc., performed the feat of turning the idea of freedom into a libertarian finesse, along with a valid challenge to socialist planning on the grounds of the dynamic of markets.

Last Men and their Smartphones: The passing of the Leninist Interlude has given the appearance of final sanction to the capitalist future, but already by the end of the twentieth century the reality would seem that a flawed socialism was abandoned to search for the real thing, even as the so-called neoliberal age began a rapid conquest of globalization, economy, and government. The fall of the original Leninist interlude begins even to seem a mistake, despite its massively flawed outcomes.

The basic development of communism is and remains nonetheless a world historical outcome to the modern transition, in ambiguous relation to democracy, and will spawn sooner or later a new version in the wake of the failure of bolshevism... At the moment of climate crisis, we sense the desperation of the euphoria over the capitalist miracle with its final gesture of planetary destruction. The debate over the last man, which started with Nietzsche takes an ominous leftist form as the ideological rigor mortis of capitalist ideological in its final symptoms produces a social nexus completely bemused to the point of blindness to the destruction of environment, and the final carbon destiny of the capitalist industrial revolution. Nietzsche was a distortion of the early modern, but had a point about the 'last man': the participants in the modern experiment are moving toward the completion of the 'great transition' or the evolution of man, and this requires that 'free agency' come to an understanding and self-replication of the macrosequence.... But the downside is the commodity fetishism so visible in the smartphone mania outbreak at the point of atmospheric breakdown.

Last Phase of Capitalism: We can conclude by pointing to the eerie downfall of the capitalist Faust in the pact with the logic of derivatives and catastrophic margin calls. We refer the reader to the Hollywood movie... the profits in downfall. The last phases of capitalism show the capitalist axioms proceeding toward the destruction of the world system in an orgy of financialization... The period 2008 made plain a new form of capitalist finance: the bet against the system, an omen of the self-destructive character of the capitalist lunacy syndrome...

3.3 Economic Theory, Market Socialisms

We need to upgrade classic Marxist legacies with a close analysis of the neo-classical economic farce and its 'theories' as ideologies. We have

a strong clue to the failures of economic science in the abuse of calculus to explicate something very different from systems analyzed by physics. The element of free agents as economic atoms nullifies the deterministic solutions of formal science. So we reduce such theories to a dead letter on the spot. We can also profit from study of the critics and proponents of market socialism and its brouhaha over the so-called calculation debate. This debate was won then lost by the left but was then won again in various considerations of computational economics...A clear and effective strategy as to 'market calculation' is needed on the left. In the age of computers, AI, and increasing insight into economic action the solution is at hand in various experimental post-

Keynesian/socialist strategies...Since the capitalists have no serious theory of economic systems we are under no obligation to submit to critiques of socialism based on the sophistries of the calculation debate.

We include a short selection from *World History and the Eonic Effect*: it is important to understand why deterministic calculus theories can never apply correctly to economic models of free agents in economic contexts.

System Action, Free Action:

Determinism vs (Creative) Free Agency

Related to the issue of Kant's Challenge is the issue of creative history, and we need to set a distinction, before embarking in the next chapter on a study of world history. The data of history is confusing unless we distinguish a causal factor from free agency, AND be sure to keep the two together, in tandem. We have evoked Kant's Challenge, and we must distinguish historical dynamics from free will, since both are operating, and we can call this the distinction of a system and the free agents inside it. Think of a ship and its passengers: the action of the system, the ship, and the action of the passengers on board is a hybrid system of mechanics and free will. It is important to see that history is not determined: it shows many hybrid situations where behavior is partly determined and partly free in the creative action of individuals. This distinction of system and agents might seem confusing, but we already know all this: the simplest example of the many we encounter every day might be the 'system action' of a car, and the 'free action' of the driver. The point is that 'history' has a mind of its own, so to speak, and we are inside it operating with our agendas. But the two intersect. We need a looser version of the duality of causality and freedom: system action and free action. Free agency is not always 'free will'. You can be a free agent in an earthquake, but not free to do much of anything while

it happens!

Some analogs The simplest example here is that of a driver in a vehicle. The situation shows the tandem action of a causal machine and a free agent, with our without free will, in control of that machine. Another example is that of an ocean liner and its passengers. Still another is a computer with a mouse, a clear tandem situation of ‘system’ (computer) and ‘free agent’, user with mouse.

The question of market socialism has been controversial since the era of Mises near the start of the Bolshevik revolution: it is important to study this debate and it is also important to be able to survive capitalist sophistry here. Our DMNC in a way creates a hybrid that makes the debate irrelevant, and in the age of supercomputers and Artificial Intelligence the idea of planned economies takes root all over again.

The text of *Toward a New Socialism* contains a useful discussion:

http://ricardo.ecn.wfu.edu/~cottrell/socialism_book/new_socialism.pdf

A whole series of books on the ‘calculation debate’ have been reviewed at Amazon.

Our formulation undermines the whole of neo-classical economics, in principle, as noted in distinction of free action, system action. The calculation debate is tricky and needs study but in the end if economists have no real theory, the debate is also sidelined. The left needs in any case to study this issue without getting entangled in sophistries from capitalists...

A useful summary:

From *Marx to Mises: Post Capitalist Society and the Challenge of Economic Calculation*

Miscalculations and botched economies : Critiques of Marxism are too often biased and useless misunderstandings of the substance and history of its philosophy and theories, but this book points to a partial exception that is more than ideological cliches, the socialist calculation debate, and contains a thorough history of this theoretical wrangle and its arcana, exposing the core weakness of the so-called Communist economies in action. Since conservatives make a fetish of this argument, I will recommend it instead to ostrich students on the left since few seem to be even aware of domain of discourse, or else they are not telling. G. Hodgson’s *Economics and Utopia* also contains a corrective discussion of this issue, with a summary of “Towards a New Socialism”, with its provocative and amusing attempt to resolve the intractable pricing nexus with computers! This after all is partly a technical, not a philosophic, issue, in the long run. Pricing twelve

million commodities was a nightmare for Stalinist bureaucracies, but a few seconds computer time these days doing an input-output matrix! Hayek the dragon slayer may find himself trumped by Moore's Law, one day. That will be the day. Ha!

Important and useful book:

Against the Market: Political Economy, Market Socialism and the Marxist Critique by David McNally

This is a useful critique of market socialism with a lot of good history of the subject, tracing it back as far as Adam Smith, no less. But the larger question remains of what economic system is to be provided for a socialist or communist successor to the market. We cannot rule out the entire universe of possible systems, among them systems of communism that expropriate the bourgeoisie but leave open the economy to match. There is completely satisfying argument thus against all forms of market socialism. But this is a useful history and set of challenges to those who consider the complexities, not fully resolved by marxists, of any form of postcapitalism. The reader might consider the issues of 'democratic market neo-communism' explored at darwiniana.com and in the reviewer's Last and First Men (Amazon).

Market in a Socialist Economy by Wlodzimierz Brus:

A somewhat 'ancient' but still very useful discussion of the place of the market in a socialist economy with a consideration of the questions of decentralization. The work is useful (and includes a short take on Oscar Lange and the calculation problem) in coming before the flood of neoliberal propaganda for the free market system that was soon to overtake the field. Our contemporary crisis of economy and climate crisis forces us to search the history of the many discussions now virtually banished from public discourse.

Introduction to Equilibrium Analysis: Variations on Themes by Edgeworth and Walras

The neoclassical realm of economic theory, August 26, 2016

In the context of the so-called economic calculation debate and its controversies it is important to get on the trail of the theories involved: consider a work such as Marx to Mises by David Steele, and Economic Calculation in the Socialist Commonwealth by Mises. The debates here have seesawed over the years with the perception that that the capitalists have won the debate. But the reality is that neoclassical economics is a

flawed theoretical framework and offers no proof of anything. It is useful to try and extricate oneself from the confusion of complex theories that are likely pseudoscience. In a system that uses mathematical complexity for some outrageous deceptions, the task is not easy and keeps getting passed to 'experts'. The issue of equilibrium comes to the fore and it is hard at first to find the relevant books (in the era of the Amazon search box the books can be found in an hour or less). This book is a good simple text on the basic economic model. The appearance of rigor and the use of modern (mathematical) 'analysis' (advanced/modernized calculus) is misleading or in any case a transient portrait of the elegance of theory that is perhaps misleading economists. The issue of marginalism, from Jevons to Walras enters directly and we are left to wonder as to the status of economic theories. We can proceed to another round of the calculation debate armed with the 'culprits' of theory involved in the general confusion.

Finding Equilibrium: Arrow, Debreu, McKenzie and the Problem of Scientific Credit

Science or sophistry?, August 22, 2016

I am skeptical of the neo-classical paradigm in economics and went in search of some expose of the way the work of Arrow/Debreu is used to give the equilibrium mystique a mathematical footing. Instead I found this book which has high charm value and considerable (your time at bat) acumen in its own closed world of calculus applied to economic systems. So the critics lose one inning here and retreat to the dugout to 'figure'. Actually the mystique is not hard to explain. Work such as that of Arrow/Debreu's demonstration is not surprising given the initial assumption for a subject created by the original mathematical economics; But we can find hopeless flaws there leaving us to wonder why it works. This subject of neoclassical economics was levitated from physics bastardization with a use of differentials breathtaking in its sophistical impudence. The trick to Arrow/Debreu springs from the fact that if you scrawl figures on a wall of geometric form, you may derive the a priori properties from such scrawls, but if you call the result a science of economics the umpire should call you out and sent you to the dugout.

But this book is fascinating in any case, and is minor classic in the realm of neo-classical mathematical economics, aka economic dark arts.

It is a useful history of one of the more obscure areas of the economic reasoning by which we are, well, in Keynesian 'all dead'. Now I will have to study this subject in greater detail. Socialism After Communism: The New

Market Socialism by Christopher Pierson

This is a highly useful set of challenges to the idea of ‘market socialism’, but written too soon in the wake of 1989. It is hard to follow sometimes the intimidated muddle that came in the wake of bolshevism, but now that we have had over a generation of neo-liberalism we can see from experience that something is as wrong with capitalist dogmatism as with pseudo-socialist fantasy. The implications of the end of history argument (fantasy) are that we should let markets, without modification, proceed to destroy a whole planet. Clearly the whole capitalist mindset has produced an ideological blindness to the facts of the case. The fallacies here revolve around the failure to really explore an immense number of possible solutions to the question of a planned, socialist or communist society. The examples of bolshevism are not really examples of anything at all. And the question of planning has been the object of far too much ideological thinking from defenders of capitalism. The adoption of planning at the start of the second world war should have made it obvious that debunking planning in your enemies is a bit facile. When it comes to planning your own home terrain, suddenly it is easy and the planned economy in the US at the start of the war came into existence in a matter of weeks. So the dogmas of the right are mostly just that. In *Toward a New Communist Manifesto: The Crisis of Modernity Postcapitalism in the Era of Climate Calamity* Kindle Edition we see a new set of possibilities are explored and that evade the standard objections. In any case, the history of the question itself shows the weak assumptions of all parties at the start. Research has produced many insights into possibilities for the future. We are in a new situation: we must constrain the wild destruction of free markets before it is too late. The older literature here seems out of date and almost lunatic on both sides.

3.4 DMNC: Democratic Market Neo-communism

We begin to consider a practical version of a system that can mediate capitalism and communism, taken as ‘democratic market neo-communism’, a transitional system that can provide a resolution of the crisis point...We have a system that can mediate both markets and planned economies, next to a third autonomous sector with a degree of anarchist free for all. The combination of strong regulation, strong communist authority and a reflected set of opposites in balance, with an especial focus on the creation of a Commons of shared resources beyond capital as private property and an ecological legal system that can assist the passage beyond the crisis of

climate...

Selection form DMNC:

Democratic Market neo-communism: a short sketch...

We will with the core idea of the classic Manifesto of Marx and Engels:

...The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonisms, on the exploitation of the many by the few. In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property... From the Communist Manifesto

Communism/socialism has many confused representations, ours will attempta to create a very broad blueprint that reconciles many opposites:

The details will be left out as we combine two ideas: the abolition of private property with a system deliberately balancing a set of opposites: planning, markets, top down control, bottom up semi-anarchist autonomy...Many discussions of communism confuse the foundational logic of expropriation with the creation of a particular economic system. But the two issues are not the same: a communist system founded in a constitutional starting point can then proceed to construct an economic system to match. There is no inherent reason why a communist system can't adopt experimental hybrid in a transition to a new kind of neo-communist economic system. Our refernces imply a discussion of the US system and yet invokes a transnational system.

1. step one is the expropriation of the bourgeoisie, at the high end. We leave a lower threshold to semi-autonomy, subject to regulation. Property, i.e. industrial macro projects, belong to the Commons. All natural resources belong to the Commons. This distinction is important because the control of economic resources by a one-party state is highly undesirable: a separation of powers requires a set of economic bodies, legal and practical, to regulate economic issues.

2. the executive power consists of a strong state that guards the revolution, protects the Commons, but which otherwise has limited powers which are delegated to different branches of government. This sector with be a one party or zero party state, republican with a president and set of guardians, and an elected president. This branch of government requires additional revolutionary challenges to the vices and excesses of authoritarian governments. This requires a global transnationalism in the midst of a communist nationalism, a commitment to a new globalization of states

beyond imperialism, robust versions of free trade that are liberated from the capitalist brands of exploitation and out-sourced working classes, and the abolition and reconstitution of all covert agencies and their false-flag conspiracies. The market sector must be divorced completely from military capitalism. The 'deep state' must be exposed, neutralized and replaced with an open system with established laws as to surveillance, ideological mind control, and political deceptions.

3. a congress (and/or Senate) and a set of courts based on multiparty democracy that is completely free of big money of any kind. It will be meritocratic, with short elections, state sponsored advertising on an equal basis, etc...: creating a reformed democracy given the grotesque distortions of the american example. This combination of one-party and multi-party systems is a unique innovation requiring careful consideration of its draft status in the realization of a open society in the context of a superset with strong but limited authority.

4. a set of economic institutions and courts to match will mediate the issues of development projects, allocations, planning...the central state will not be allowed to muddle through this sector which operates with a separation of powers. This set of legal bodies must include an ecological court mediating the economic impacts of industrial activity. This overall framework will mediate three sectors of the macroeconomy:

5. the resulting macro economy will be a hybrid of state corporations and entrepreneurial startups created by individuals with licenses to operate with ecological resources.

6. there is a lower threshold below which a high degree of autonomy is left to balance the anarchist pole of the equation. This sector can show many combinations of small-economy/communes/farms/NGO's etc...

7. the system must have strong authority next to a democratic core with rights and liberties and a populist program that deals with labor, education, medicine (these probably free), housing, employment in populist emphases, and move beyond the sterile anti-liberalism of earlier communists.

This system requires many additional details but our snapshot is an attempt to generate a way to break old habits to think in a new way. As the text of *Toward a New Communist Manifesto* are aware, we have spoken in terms of the universal class rather than the working class. The universal class is the class of all classes and enforces the idea of the equality of all in a common class. A focus on the working class is entirely appropriate in this context and can be brought to the fore as appropriate.

We need a new perspective on history and a rough outline of the context of revolutionary neo-communism: communism is an innovation arising in the wake of the french revolution (in fact its primordial birth was in the early modern reformation, if not the ancient greek utopians). Our model of history is a simple 'narrative' of epochs in a chronology of civilizations. Economic systems exist inside and influence but do not fully determine these cultural complexes.

Our framework begins with the crisis of climate change. Homo sapiens is a highly destructive species tending to the destruction of all environments in his wake. The modern industrial system has both revolutionized development and handed the curse of environmental scofflaw destruction to this species man. Unrestricted free markets are an emerging calamity.

3.5 Last and First Men

Man is proceeding as a species in transformation with the emergence of civilization seen as a new phase of human evolution. The almost inconceivable complexity of human evolution presents a challenge for a new civilization in the era of postcapitalism. Our challenge to darwinism was at least appropriate to the task of evading oversimplifications. Man is emerging from an embryonic phase of so-called civilization to a new form of society that can resolve both economy and democracy in social commune vested in the Commons. The question of evolution has become an endless debate over religion and science, with neither side able to resolve the question. Even as empirical research proceeds with increasing force the overall character of history and evolution remains obscured by theistic confusions and the narrow vision of scientism. A future beyond the Reformation will attempt to find a dimension beyond spiritual myth and beyond scientism a new science that recognizes the place of value in the realm of fact. Modernity has been confused by premature Nietzschean efforts to foreclose on religion with a degenerate view of higher man. Perhaps a movement cast in a new left can lead man to a completion of human speciation in a synthesis of perspectives that does justice to the real evolution of man.

From Last and First Men:

1848: Last and First Men

As we examine world history with its suggestion from the brief interval for which records in real time are available of a cascade of successive epochs, the significance of the modern age becomes clear, as enter into a new stage of civilization, and yet one, as the early socialists saw, that had at its beginning not yet achieved its conclusive final state, in the creation

of a potential leading to a possible endstate. As the consequences of the capitalist revolution close on themselves two centuries downfield from the conclusion of the modern transition, the better conclusion in the form of a meta-economic understanding confronts the reckless abandon with which modernity was equated with economic free for all, and this in turn with an extravagant fantasy of evolving economic agents.

It was the science fiction writer Olaf Stapleton who coined the phrase 'last and first men', and in the wake of our evolutionary discussion, it would seem appropriate to wonder if the chronicle of the first and last men is not reflected in the stages of what we suppose is the macroevolution of the species 'homo sapiens'. We tend to think, as noted, in terms of 'evolution' stopping, for history to begin, but we should rather suspect a braided set of evolutionary histories, between transitional phases, such as history indeed shows, to be the real 'evolutionary saga', as yet incomplete, between the first and the last men. That this phrase echoes a quite different notion to the philosopher Nietzsche is an additional irony, for we can see that the 'last man' of that philosopher's tirades against modernity is in reality a parody of Darwinian pseudo-evolution, and, absurdly, the false victor of the economic game, unfit to survive due to the blunting of his humanity in the phases of alienation.

The year 1848 is a symbolic token of this state of affairs, prophesied by the witnesses to the French (and American) revolutions who saw a future and final revolution to come, yet one, as in the tales of Scheherazade, forever delayed to a new episode of the old. We should rather consider the scale of our larger chronicle, to see that events have proceeded faster than we might have thought, and that the urgency of the early challengers to capitalist domination seemed to sense that the endgame would not be a distant future, but a nearly imminent crisis in the system at hand. And so, two centuries from their urgency, we can indeed see that an unadulterated system of markets can in short order destabilize an entire ecological system, and in the name of free markets produce a kind of social madness in the octaves of Social Darwinist utopianism.

The revolutions of the year 1848 are thus an apt reference, more so than those of the classic early modern, to our current realities, since precisely the constellation of market liberalism triumphant and liberalism reborn in the resolution of its contradictions in the new banner of socialist democracy was at work, and powerfully recorded in the writings of the scions of the 180's, that seminal decade that saw the first phase of the modern world compromised

at the start by the legacies of scientism, Darwinism, and economic ideology. That moment of high potential remains to find its realization in the last, and first new age of man's true speciation as man, the stage of homo sapiens as yet unachieved. Sooner or later, and, as it now seems, sooner, we will be forced to conclude the revolutions of 1848, as a global movement toward postcapitalism, environmental sanity, and in the context of an epochal transition in the macroevolutionary legacy of man.

