



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.

POSTCAPITALIST FUTURES

THE LAST REVOLUTION

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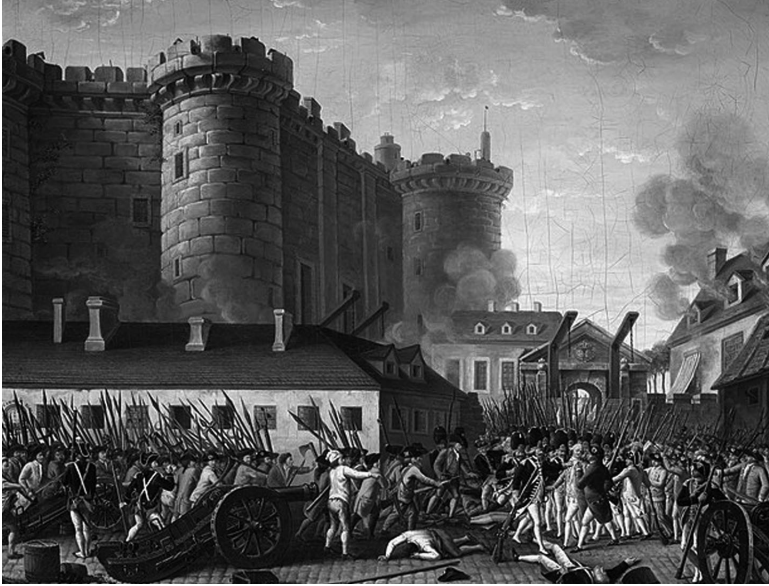
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INTRODUCTION

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 economics, 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.

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

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 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 nesus 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 over the capitalist world in the US was able to destroy its early success. The failure of Bolshevism to actually bring about it 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.

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. 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 (and followed by a rival to the barren historical materialism) in his class 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/values distinction to the mechanicism of the Newtonian revolution. Marx ended thus in his 'stages of production' theory with a systematics that excluded all ethical considerations, 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 only 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.

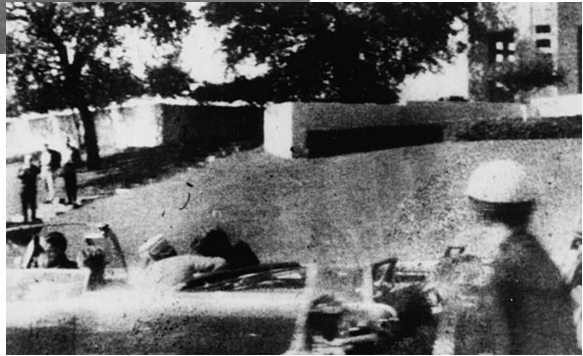
Ecological Socialism A further aspect for a new socialism is the revolution in ecological thinking that now attends the climate crisis of modern industrial capitalism. A number of Marxists have attempted to claim that Marx was already an ecologist. The evidence is ambiguous but the point is clear enough. 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

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.



File:National Park Service 9-11 Statue of Liberty and WTC fire.jpg

Moorman photo of JFK assassination.jpg



Cf. *The New Pearl Harbor Revisited*, D. Griffin; *Rush to Judgment*, M. Lane

WCPD

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.

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.

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.

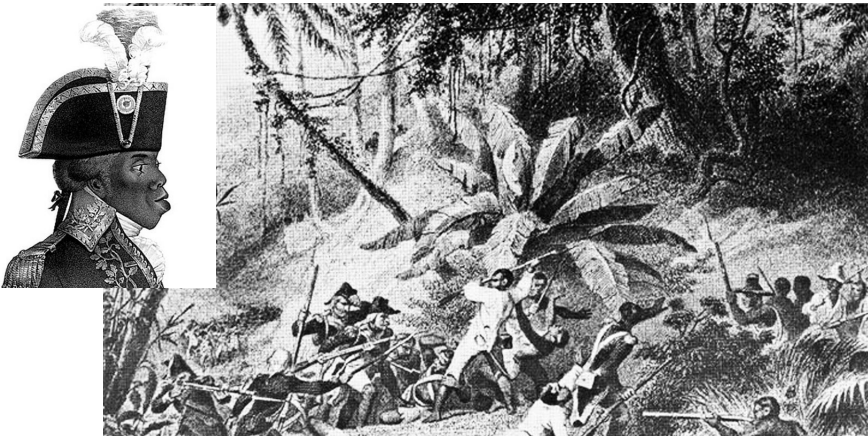
This is a companion volume to *Descent of Man Revisited and Last and First Men*. We will attempt a critique of Marxism and put its legacy in a new historical context. We can attempt to review the history of radical change in the context of modernity and to critique some of the assumptions at play in the contest of futures. 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 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.

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

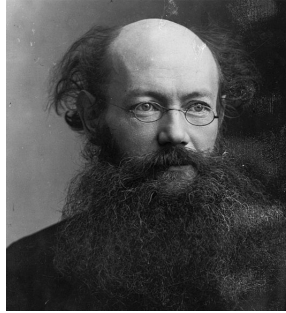


Toussaint louverture 001.jpg/
Haitian revolution.jpg

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 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

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”):

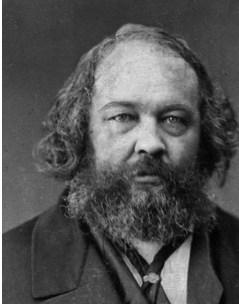
Take a civilized country. The forests which once covered it have been cleared, the marshes drained, the climate improved. It has been made habitable. The soil, which bore formerly only a coarse vegetation, is covered today with rich harvests... Thousands of highways and railroads furrow the earth, and 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...

Millions of human beings have labored to create this civilization on which we pride ourselves today. Other millions, scattered through the globe, labor to maintain it. Without them nothing would be left in fifty years but ruins.

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?

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



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.

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 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 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 evolution is indirectly inferred as robust empirical genealogies of species.

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 is



WCPD: Commune de Paris, barricade passage Raoul.jpg

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.

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 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 a form of evolutionary theory, by teleological design, even as he embraced Darwin, but the 'evolution' of civilization is something quite different. 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. We must consider the relation of system to the free agents inside can 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.

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. foments 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

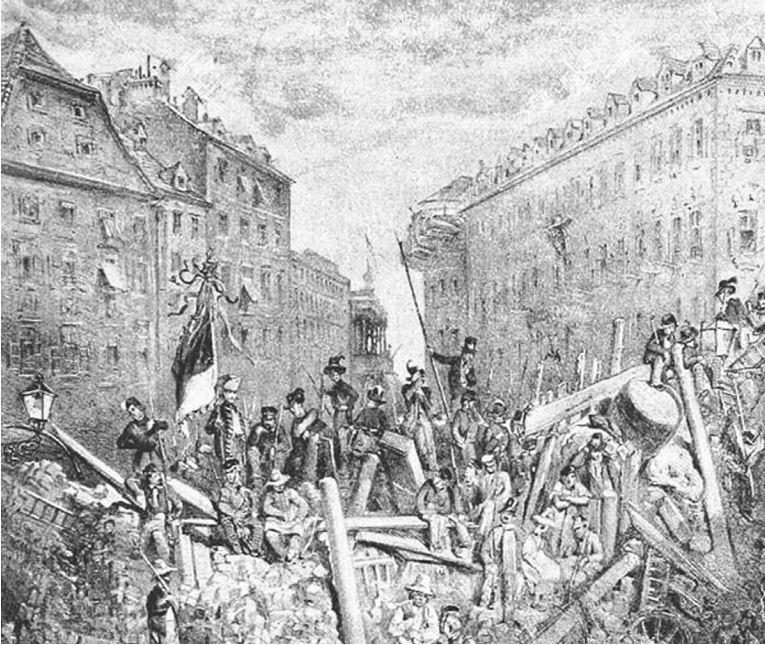
Defining a Commons: Industrial, Ecological, Global

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.

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.

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

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

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 Forty-eight 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. 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 first have become clear. We 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.

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 slammer 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.

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 millenia 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.

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.

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.

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

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.

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 a 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 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.

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:

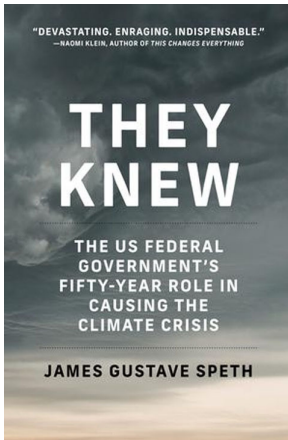
As time of social crisis, it is almost impossible for the Marxist legacy to provide now the basis for the social transformation to a postcapitalist eco-socialism. A complete break is needed for a framework that ended up in Bolshevik failure and Stalinist nightmare. We cannot place the blame for that 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 University Digital Commons @ Butler University: 1988: *Kantian Ethics and Socialism*, Harry van der Linden.

We have distinguished somewhat artificially market socialism from socialist markets (with a considerable but confusing literature) in order to consider two strains of a new socialist economy: in our version the many problems with markets can be resolved in a system that replaces market socialism with simple markets but this time inside of the larger system. But there is no reason a fields of ex-capitalist markets can’t exist in a neo-communist system: they can be based on licensed resources from the Commons. And the task of regulating immensely complex economies is not so simple. We cite one book of the older brand, *Market Socialism: The Debate among Socialists*, Bertell Ollman, ed...



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

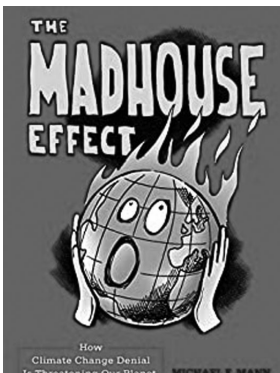
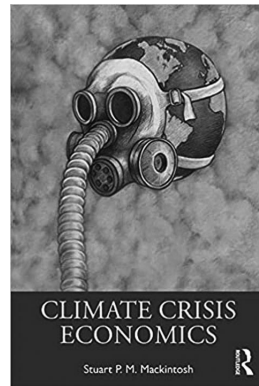
J. Speth

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

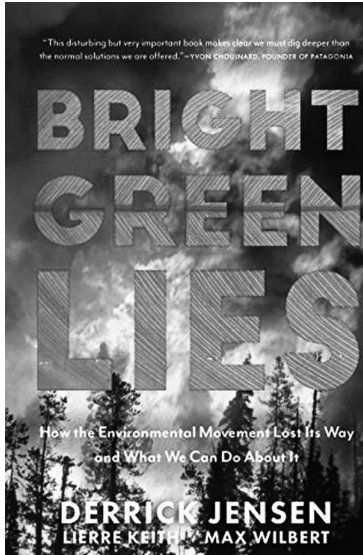


**The Madhouse Effect:
How Climate Change Denial
Is Threatening Our Planet,
Destroying Our Politics,
and Driving Us Crazy**

M. Mann

The fight with climate denialism

Economics has been a theory scandal since Adam Smith, a point expressed by Marx clearly, but he then turned around and tried to create a theory himself, another scandal. There is no science of economics like physics and the use of calculus in economics is mostly hokum. Cf. *Economics Unmasked* by Smith/Maxneal. Socialists might study the



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? Will civilization
collapse?*

typical economics textbook: *Economics*: Krugman/Wells is one such. They are ad hoc assemblies of this and that, lavishly illustrated and effective 'brainwashing' instruments. Ecological Socialism is an essential for a post-Marxism without trying to fit it into Marx's straight jacket. The Romantic Movement is the better basis. *Creating an Ecological Society*: Magdoff/Williams, *The End of Growth*, Richard Heinberg, *Postgrowth: Life After Capitalism*, Tim Jackson.

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.”

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.

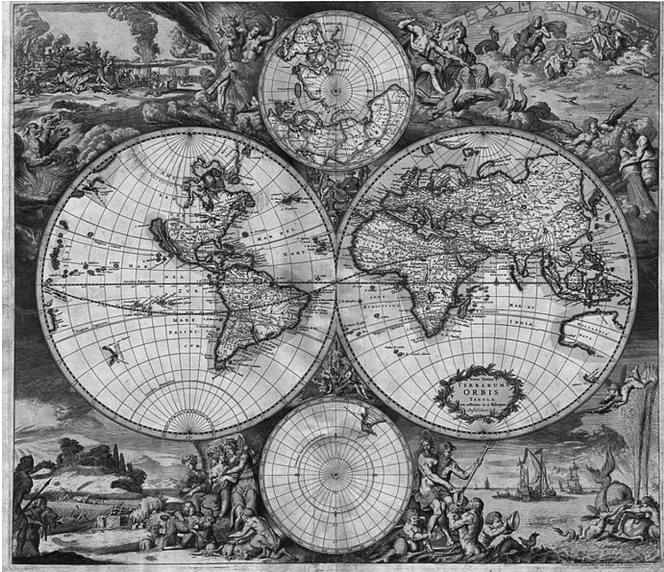
The issue of computational economic systems is maturing, ironically in the efforts of capitalists: cf. *The People’s Republic of Walmart, How the World’s Biggest Corporations are Laying the Foundation for Socialism*, Leigh, P. et al.

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 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

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? I googled that, but google couldn’t grasp the question.

The problem is that we should have started already, maybe in 1848?



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. 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 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. 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

From the Descent of Man To the Evolution of Civilization

Historical materialism has crippled socialism. It is a falsified historical fiction posing as science, but the same type 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 an end phase of human evolution, the descent of man.

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.

credentialed ‘experts’ could be stranded in ‘scientific’ hallucination.

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 at close enough range 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.

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, and 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:

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:

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



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.

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!

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 history are secondary formations and come in dozens of forms. Our basic progression of epoch is empirical and no economic system if associated with any of them. Here we can get into a muddle and claim that the modern era is capitalist, but it is no useful to take it that way. The new epoch is almost

The End of History meme: Tremendous confusion surrounds issues of historical dynamics, and the 'end of history' issue has bedevilled almost all studies. It might help to think in terms of the 'ends' of history for we can see that history shows a shotgun diversity of potential outcomes. We cannot speak of a science of history and then teleology. Our stance is that there is no causal model for history, that the eonic effect suggests

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.

‘directionality’ and that is strong evidence of teleology. But we can at best, immersed inside a system of this type, intuit or guess that it shows teleology. But unless we see the end of the system process we can draw no exact solution. But in a system of this type, with intervals initiated by transitions, we can see teleological subprocesses. Further we posit that free agency and system action act together and that the system uses a set of transitions to field something strange indeed: a teleology of starting points. The system sets direction and then free agency completes that potential. But as we can see the chance of deviation is high. But a system ‘evolving freedom’ cannot overdetermine the outcome and must risk the disorganization of the larger purpose. But the damage only exists in a singular interval: the next transition can reset. But what if we have reached the last transition? The issue of democracy versus socialism created a dialectical debate over the ‘end’ of history. We need to step out of such confusion terminology. But we can see a strong hint that ‘democracy’ is a directed outcome in the ancient and modern case.

The Last Revolution

And then in modern times a blend is suggested by the parallel emergence of socialism and democracy: the obvious suggestion is that the two should work together as ‘democratic socialism’. But there is no guarantee here: the teleology of starting points shows the two emerging in parallel and it is left to us to try to reconcile the contradiction.

Notes

Revolutions as a Modern Innovation

The phenomenon of revolution is 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

**Directionality, teleological systems
And free agents**

There is a very complex system behind our brief notes: world history shows a teleological process (by inspection) in the evidence of directionality, in a discrete/continuous series of so-called transitions and at the same time the splitting of its mainline into parallel sectors. The judgment seems speculation and we have no science to fall back on, yet the perception is analogous to see what any design object does with 'sequential output leading to an intended output. The obvious interpretation is developmental 'evolution' driving toward global integration. The mainline shows direction, the sideline integration of diversity. This teleology reconciles the constrained ends of a system in a general concept of evolving freedom as the directional process ends and a free agent emerges in some sense.

A process is 'discrete/continuous' if discrete (viz. numerical) intervals are embedded in a continuous line:

_____XXXXX____XXX____XXX____XXX_____

The eonic effect occurs through these discrete transitions in a sequence that represents 'evolution'.

Many systems are deterministic, but many systems exist that reconcile free agency and the action of a system. A computer mouse is the simplest example: the mouse is deterministic and depends on the free agency of the user. The eonic effect shows the action of free agents inside a directional system. Controlled agency can't be 'free', and our system shows the alternation of controlled agency followed by free agency. The free agent can carry out the implications of a directional system that lapses from system action into free agency.

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.

History and Evolution: The Rise and Fall of Darwinism

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.

The Failure of Historical Materialism: Slavery and the Eonic Model

This was originally a post at redfortyeight.com blog discussing a review of Howard Zinn's *A People's History of the United States* at the website of Socialist Revolution: *Source: A Marxist Appraisal of Howard Zinn's "A People's History of the United States" – Socialist Revolution*

Zinn's classic is rightly respected on the left but the book in detailing the crimes of American history has nothing to say about the crimes of the left, which, to be sure, is not the book's topic, and yet the impression given results in a kind of propaganda and gives the appearance of deception in a socialist.

And then again the analysis of the book at Socialist Revolution is typical Marxist mishmash and theory fallacy. To criticize a historian for being moralistic is Marxist idiocy and the whole issue of historical materialism creates a wrong-headed perspective and over and over again misunderstands history. Marx's views on slavery are typical here, at least in the telling of this essay. Marx's hard-headedness gets him into a set of fallacies. It is true that slavery is connected to the rise of modern capitalism but then Marx with his stages of production confusion calls it necessary in that respect. Surely not. The deeper point is that whatever its sins capitalism created a path beyond slavery and emerges in concert with the Industrial Revolution and abolition. It does not follow that slavery is a mode of production in the 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).

Slavery is to be condemned as morally evil and nothing in world history required its grim history. 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 causing to 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 point is that 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. The point is obvious in the modern world where it has been replaced with wage labor, exploited or not. The persistence of slavery at the margins in the era of globalization must be considered, to be sure. 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.

Note: This post is a good example of the power of the 'eonic model'. But it requires study and a reading of *Decoding World History* and/or *The Last Revolution* would help. But the left is so ingrained in the bad theories of Marx that it is virtually hopeless to communicate. The 'eonic model' so-called is not a theory but an outline of historical evolution. But it requires studying world history. The simple chronology in the model is very easy to understand, not so easy is the reading of historical books on world history. But the outline can be a start. For reasons that the 'eonic model' makes clear there is no way to a science of history, although the eonic effect as such points to such a theory which would be extremely complex. The academic world is unable to handle this kind of model because they are confused about Darwinian evolution. The evolution question is simply mishandled by biologists with their obsession with natural selection. The error is so simple that failure to grasp its implications makes us wonder about academics. The material below can be taken simply as a warning that historical materialism is not scientific at all. Nothing in reaching socialism requires Marx's theories. And it is very doubtful if Marxists can help us to reach socialism, which predates Marx, and they are really one more obstacle on that issue.



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 an incident in the large trend toward democratic government.

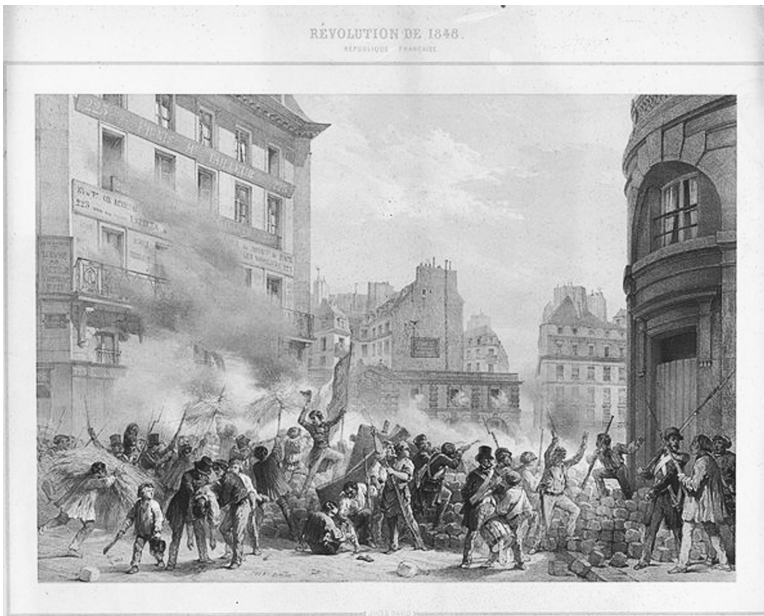
The crisis we face has no activist groups able to face the reality that current governments cannot/will not act in time and to consider the moral that armed insurrection as an idea must proceed from virtuality to....? Without drastic action the last waltz on the *Titanic* will play out to non-violent saints at the end times of planetary so-called civilization.

The 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 he 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' and we can close on that note. But this suggests something more than new socialist economic systems: it must be a general contribution to the evolution of civilization. We can adjourn to our two manifestos as deliberated futurism, revolutionary or reformist.

But if we examine the early modern, as did Engels, we see the real roots of the modern revolutions. If we consider that Martin Luther's Reformation as revolutionary by default, we note that in the same frame the rebellion 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 the emergence of the



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

democratic idea. The ancient Greek legacy resurfaced but was soon remixed in the suspicious transition from the English civil war to the The idea of the socialists, taken up by Marx, was to caution the proper definition of 'democracy' as it had ended up in the fictions spawned by the Restoration.

New models of socialist economy

The legacy of the left, particularly the Marxist, is a huge and mostly unreadable literature on historical materialism and yet one never able to produce any models for a socialist economy. Theory was misleading here, and operated in a blind on economic issues notwithstanding Marx's considerable commentary and seeming expertise on economic questions. The big secret is that no one understands economies because there is no science of such things, contrary to dogma. No one really understands economics as a result, Marx included. Economics was never a science as Marx himself made clear, even as he indulged in his own speculations theories. The Bolshevik revolution was an immense opportunity and yet it proved totally incapable of resolving the question of an economy that was robust. The issues of the classic 'calculation debate' blindsided all leftists, and Marx before the fact was probably no exception. These issues have been resolved to some extent, but there is a much simpler approach to solving the problem as with our model of 'democratic market neo-communism'. Although capitalist markets as problematical suggested state control of economies, that was a disastrous mistake. We have created a new and simpler approach in which planning and (socialist) markets coexist in the context of a Commons and in which socialist entrepreneurs can licence resources. To be sure this is a variant of state control, but with a crucial difference: we take a capitalist economy, make one change, and declare victory: the expropriation of large-scale capital can define socialism but in a multitasking of modes. And the obsessive hatred on petty bourgeois shop keepers, etc, is totally distracting. We aim at the key issues at scale and leave things beyond a certain threshold alone. This kind of system is a balance of opposites, anarchism, statism; markets, planning, personal property (below threshold) and a Commons, and finally democracy/authority in an interplay of control and let go. This, to be sure, is not itself the conclusions of science, but closer to what economists do in practice: test various models, the bigger the computer the better. But we can adopt a variant here based on individuals (whose 'wills' can't be mehanized and we would have to construct/remorph a capitalist system into a communist one, to see what happens. But if the capitalist system works, this one to a high probability would also work beause the two are mirror images, yet the same system

We can see the gestation of socialism again in the English Civil War and the strange cooptation of its spectrum of intent in the Restoration which is the paradigm of counterrevolution as the dawn of the era of Parliament.

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 bourgeois 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 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. ExxonMobil 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.

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.

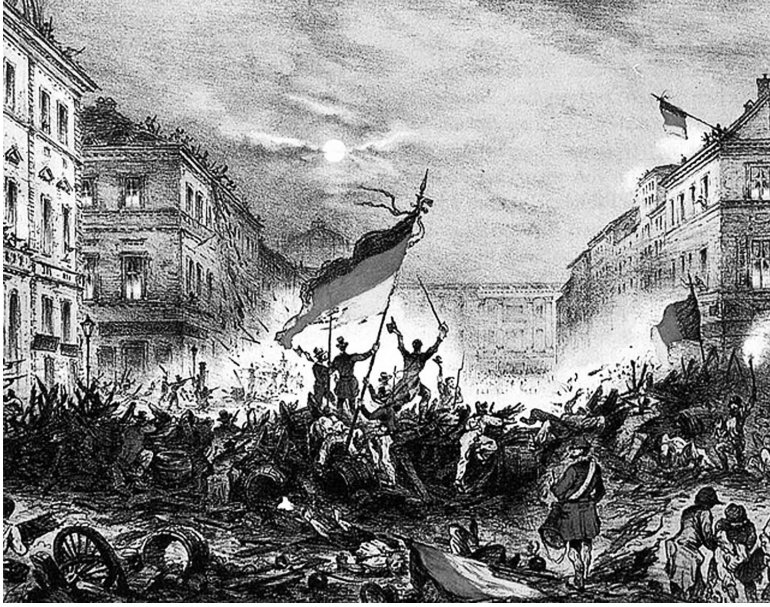
Armed with the DMNC model the creation of a viable socialism as 'democratic market neo-communism' could be constructed almost on the spot, with a lot of details needed, to be sure. But the basic point is that Marxists are so confused by their own assumptions that they can't really handle practical situations. 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 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.

Notes

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 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. 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 Constituion*, 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.;



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.

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

We are done. 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 of the Marxist corpus. This model can throttle back and forth between a remorphed liberalism, and an eco-socialist commune,

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 moving toward 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. The working class issues of labor and capital thus transition to a transnational 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'.

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.

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 next to a democratic as an armed force to resist capitalism, no doubt subject to a civil war. 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.

Notes

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. 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

From Eonic Effect to Eonic Model

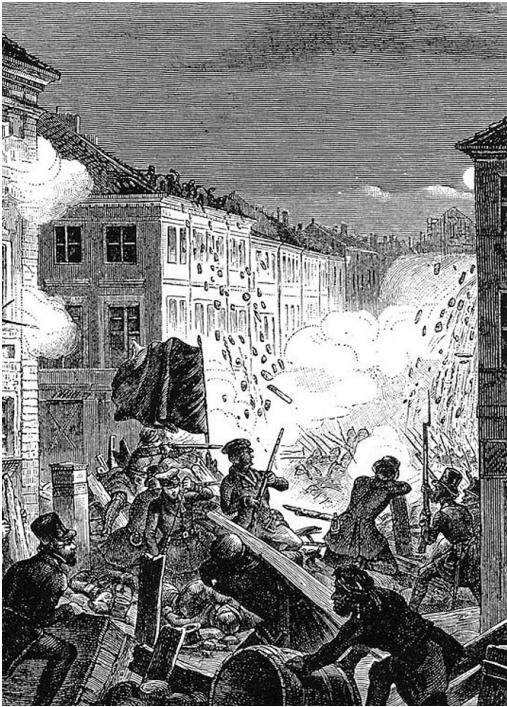
From ch. 3:

A set of two and a half epochs of some kind take up the whole of world history into our time with:
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

We called the periodization above the eonic effect, an incomplete but immensely suggestive structure that shows the way to a science of history, save only that we can't specify the hidden force factor behind it. That and the necessary data to complete the task. We should stick to simple chronology, which will clarify world history by itself. But we indicated something mysterious behind this empirical surface which we will point to just at the end of our account: we call that the eonic model, which is not a theory, but may as well be one, on provision. Any student of systems models can see at once that this is a recognizable 'system' operating in a frequency, and that at about a 2400 year wave length. Such a system might show transitions and will have a kind of 'divide point' as it moves in a discrete/continuous rhythm. Sure enough, and our periodization shows the answer at once as our dates above conclude a transition with a divide. We suddenly see why the period around 1800 (fifty years either way) is so packed with innovations, and initializations. And why the early modern spawns revolution: macro system on the move. And the European focus, initially, of the modern transition tends to create Eurocentrism which is illusory: the modern transition is a local effect in a global system, as we can see already in the rapid globalization of modernity. The rise of democracy is clearly an eonic effect, but so is the sudden chase plane of socialism, and the industrial/capitalist revolution. The larger system seems to generate a democratic start up with a socialism chase plane, witness our later sense of an early innovation chaotifying. We have a new resource not available to antiquity: a left wing socialist reconstruction effect to failsafe the emergent democratic system as an incomplete modern formation. The eonic effect is a set of facts, the above my interpretation, and the reader might explore the massively documented data in the context of the 'eonic model'.

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.

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 of ideological propaganda. Better to see that no law of history guarantees the passage to 'communism'. Free men must establish that as historical free

The Red Forty-eight Group

We can create a model of a new kind of movement/group that is post-Marxist, based on ecosocialism as 'democratic market neo-communism', and revolution/reformist in a general template for a 'neo-socialist' activism. This refers to an imaginary to be realized leftist group whose name echoes the heroic saga of the 1848 years, but drops the cult of personality of the term 'Marxism'. We are still echoing that period when in the wake of the French Revolution the first socialist and communist movements and their philosophies emerged. It is the period of the great Communist Manifesto and its first clarion call. All we need is that manifesto, the rest of 'Marxism' obsolete bad theory.

Our group could form into a party or a revolutionary/evolutionary movement at any time but the point here is to consider and abstract algebra of movements and the need for a new left, beginning with a critical stance toward Marxism itself which provides a background but not as such a current language. In fact, the core of Marx's vision remains and our critique tries to detach that vision from the now dated theoretical construct. The theory of 'stages of production' of Marx is problematical and has tended to confuse leftists and it accompanies Marx's refusal to get specific.

It might be better to start over and leave Marx/Engels behind as an historical 'core heroic saga'. Our approach is a version of neo-communism that deals the endgame of capitalism and begins to propose a new form of economic system and politics that can match the prophetic moment of the early socialists from whose work Marx/Engels derived their basic starting point. This is really an attempt to leave behind bolshevism once and for all even as the tale of Marx/Engels is in the rear view mirror, we consider a new communism based on the expropriation of capital into a Commons. The epoch of postcapitalism is upon us, effective immediately. We must consider a new and effective neo-communism beyond the harebrained, tragic and premature fiasco of the Bolshevik misfire. We disown the entire tradition and start over.

At a time of crisis when the fate of capitalism is itself bound up in the calamity of climate change the eerie abstractions of revolutionary vision crystallize into the direct inevitability of a post-capitalism of some kind. We need to resolve the issues of democracy, markets, and ecological socialism. Our 'Democratic Market Neo-communism' is one realization.

agents, and the transition to barbarism to a high probability is the equally likely option.

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

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.

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.

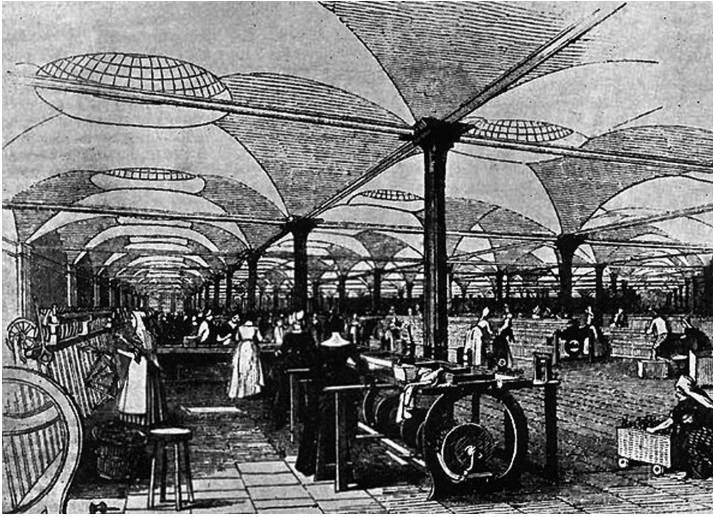
Our simple periodization of world history is enough to discuss the issues raised but behind it lurks the riddle of historical theory. Historians study history empirically, but as soon as the issue of theory arises the whole subject can go haywire. Consider that the historians and biologists remains confused 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 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*.



APPENDIX 1

Toward a Neo-Communist Manifesto

Democratic Market Neo-Communism

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.

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, *apres nous* planetary fire. A grotesque state of affairs.

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,

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.

from the year 2100, to 2050, now, 2031, less than a decade or we exceed 1.5 C of global warming since the Industrial Revolution. Yet the American Congress has been repeatedly defeating all efforts to take decisive action, in the mockery of its paralysis of its hopes in the sabotage of a single senator beholden to coal interests. For the US to be a laughing stock now is not so funny. The verdict is clear: the American political system can take no 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 futurism. Here we consider moving from the virtual to a real project, with a virtual movement in progress to an actual realization. Item: our images of barricades point to the era of 1848 at their end: later Paris in the era of Napoleon III saw boulevards widened to close the age of their flourishing. We see the same in modern Washington, which learned this lesson.

The point of no return approaches and last chances summon the chances 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 capitalist system as it took off. Nothing in our statements preempts the option of reformist action, however unrealistic. It lurks in the dialectic of 'revolution' as its twin.

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. Such a forbidding task should evade the leaden versions of earlier socialist science fiction. The complexity of the current system is forbidding, but a new and upgraded socialism can deal with multiple situations of many types, and not try to create a new Leviathan of total control. Anarchism can serve a dose to macro system control. Owners can become stewards as ownership of capital structures enter a Commons. A level threshold can divide industry from base level economy, left below an indifference level.

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 American system has a hidden text in the suspicions of covert involvement in the assassinations of Kennedy and the false flag operation of 9/11 to justify a deadly war on terror that has destroyed the political fabric of the Middle East.

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 failsafe 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 must subject the classic thinking of Marxism and disavow any religious fundamentalism in its artificial monopoly of sacred texts and dubious theories.

Marx’s work is ambiguous and must be judged by its legacy of revolutionary failure and a Stalinist endgame. 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 doubletalk. Let us grant the working class a failsafe and guarantee: equality as a set of economic rights constitutionally guaranteed, to start.

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.

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' 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 a 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.



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.

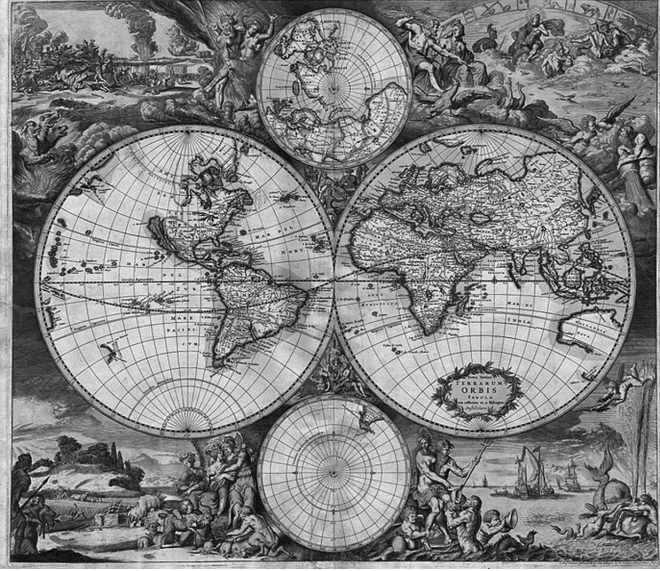
The period of the Neolithic expands globally and then in Sumer and Egypt move to a higher level of civilization of states, cities, and the invention of writing which shows us for the first time, history at the level of centuries and then decades, etc..

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 3:

Samkhya, Ancient and Modern

The legacy of triadic logic,

In yoga, Christianity, Hegel/Marx, and modern new-agism

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*. One might recommend the marxist-style left fold their cards here and not compete with massive confusion all around. The whole subject is threatened with cognitive dissonance, occultism, reactionary metaphysics, e.g. Ouspensky’s *Tertium Organon*, and counterrevolutionary ‘instant’ complots 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.

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 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 wisecracked 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.

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.

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 Samkya 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 prodigious 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 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.

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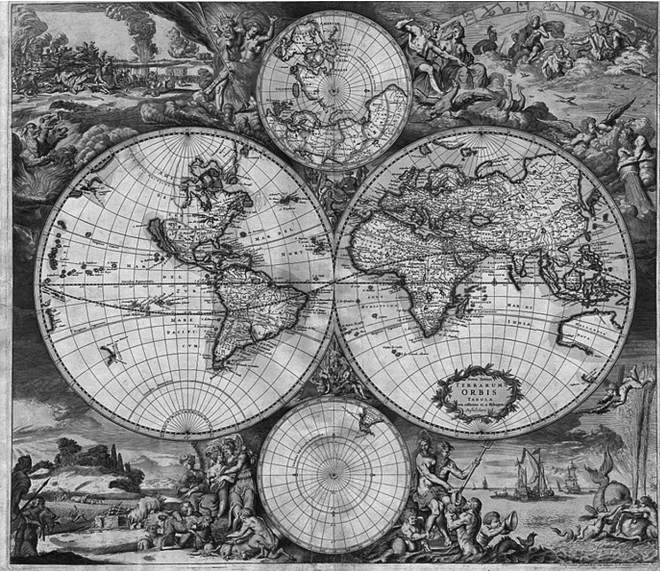
This field has a definite Dark Side. I have met sufis who use the second term of the dialectic (the 'denying force') as reference to demonic oppositions and/or black magical operations against various people. Watch out, this a strange terrain. But even to this day the field of yoga invokes this subject, 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 left has a number options here: dig a deep foxhole with lead barriers and ignore the subject, using yoga to leave the current universe...

Create an historical research subject but be wary, perhaps scrap, the field of dialectical materialism...

Try finally to make sense of triadic logic...

Create a new religion of Trinitarian Marxism, a sort of virtual church of the Holy Brick, the foundation stone for a new Church of Left/futureism, pax vobiscum.



APPENDIX 2: 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

1. Civilization in Crisis
 - 1.1 On the Threshold of Climate Catastrophe
 - 1.2 Capitalism and Empire
 - 1.3 The Deep State
 - 1.4 9/11, Covert agencies, and Drug Mafias
 - 1.5 The Coming of Postcapitalism
2. History and Evolution
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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 plain 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 sophisticated 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 send 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 attempt 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 references 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 will 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 scowflaw 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.