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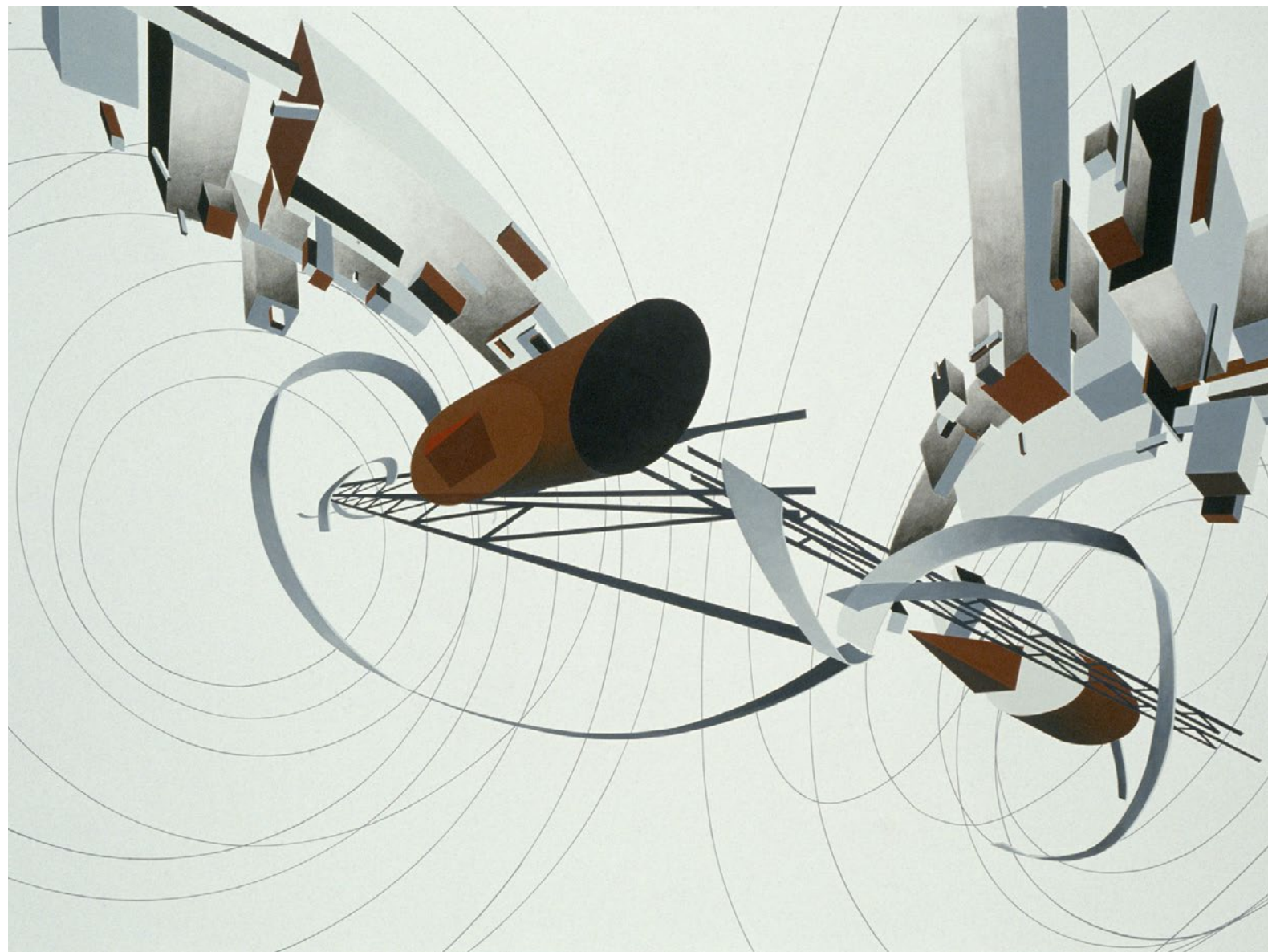
# SHAPE JOURNAL

TRUE MARXISM

THE TRUE NATURE OF STABILITY / TRUE DEMOCRACY / CRISES / DIALECTICS AND ABSTRACTION  
INEQUALITY / REVOLUTIONARY CONFIDENCE / SOCIALIST BANKING / LEADERSHIP & RESPONSIBILITY.

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## True Marxism

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# An Original Approach Marxist Philosophy via Science

by Jim Schofield

During a long period in Education, starting when I was very young, I was, at first, excited-to-know all sorts of things unavailable to me anywhere else, but, the Subjects, which were best, were those that explained-the-World, and those that enabled-things-to-be-achieved!

From my background, I certainly didn't presume to, in any way criticise, my obviously educated teachers, but I did engage most enthusiastically those who equipped me best in my delights - understanding and achieving. I naturally gravitated to subjects involving writing and Mathematics, but was most enthused of all the Subjects by Science.

Clearly, here was a subject which addressed both of my enthusiasms, and I studied this, and the other most exciting subjects, avidly both at school and at home with books from the local Library.

Aged 11, I, along with everyone else of that age at the time, took the "11-Plus" Examination. Neither I nor my parents knew what it was, but a form had to be filled in with my preferences for a Grammar School, or a Central School, if I was good enough to pass. We didn't know about such things, but my Dad was a Fireman based at the main Fire Station in Manchester on the corner of Whitworth Street, and he had seen boys in uniform coming from a school higher up that street, so, my mother wrote "Whitworth Street" on the form. They didn't know about any Central Schools, so they left that blank.

On the day of the exam, I was given a "dip-pen" and a ruler, and had to go with all my school-mates to another School to take the exam. I don't remember much about it, apart from interpreting sets of patterns, which was easy.

Months later we got the results, and I was the only person from my large Elementary School who had passed for a place in a Grammar School.

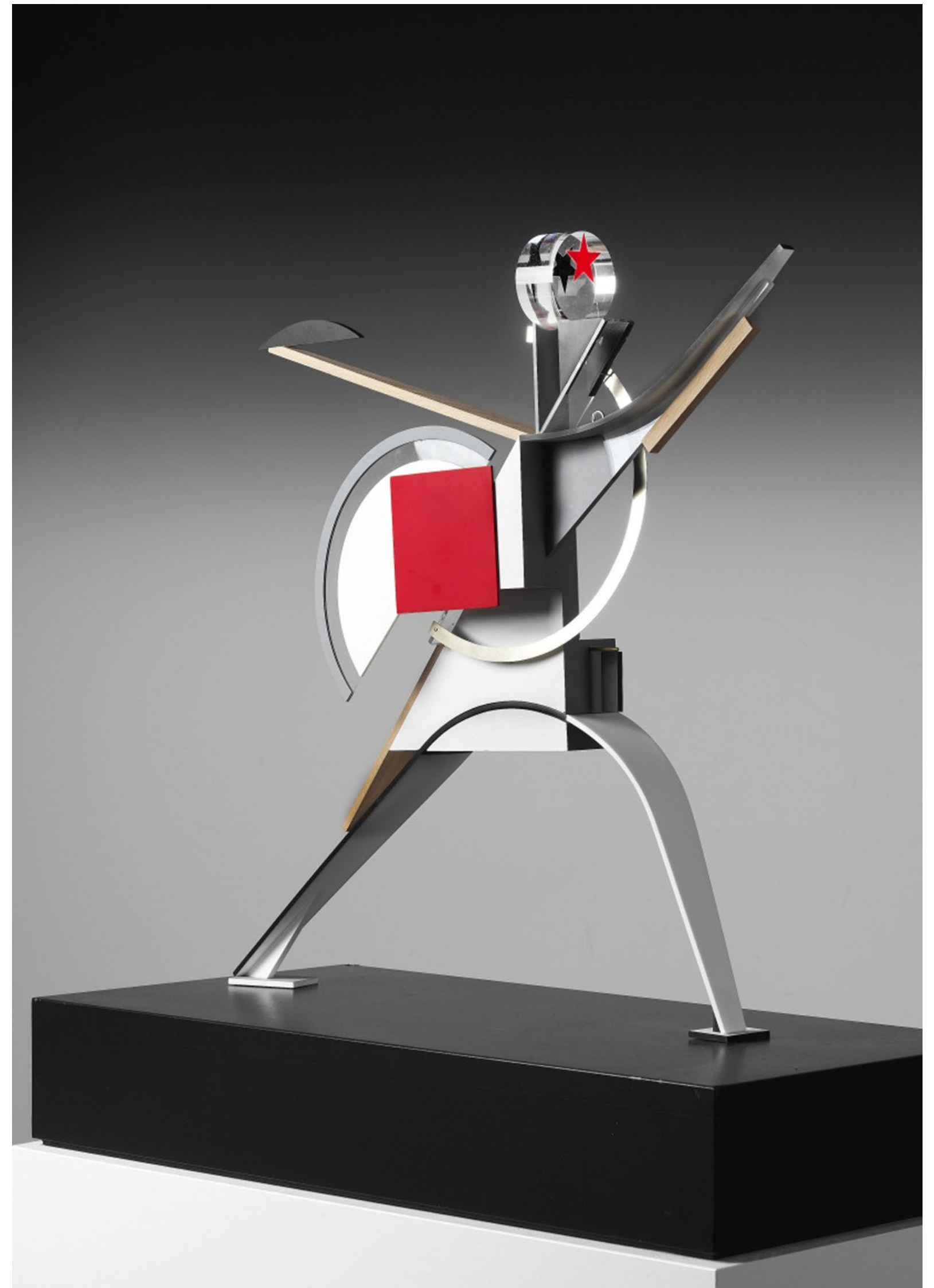
So, with a brand new Fountain Pen, with a gold nib, and a cap (no money for a uniform) I left all my friends behind and got the bus, every day, to the centre of the city to attend Manchester Central High School for Boys.

I did rather well! After one year I was promoted to the "A" Stream, and managed to be top of the class throughout the rest of my career there. Nevertheless, nobody considered that I would make anything of myself, as I was unattractive, unsporty, scruffy and obviously from a very Working Class background! I was pleased how many external exams I was entered for, and didn't realise it wasn't good for me, but excellent for the school (you don't have many Sixth Formers getting 7 "A" & "S" Levels passes, as I was pressed into doing, for your marks suffer somewhat.

Nevertheless I did well enough to be accepted at Leeds University for an Honours Degree in Physics, with a major subsidiary in Mathematics.

This would be it! I would be finally taking my well-beloved interests to the highest levels. But, in the very first lectures I was to be sadly disappointed! I was presented with aspects of the Copenhagen Interpretation of Quantum Theory, and, though I could do the Maths easily I immediately knew that the Physics was wrong!

I asked many questions, but never got a single satisfactory answer, and was told to "read-it-up". All explanations were then replaced by "Obeys this Equation". I asked my fellow students, but found that they loved it: they were ALL mathematicians to a man! They already believed that equations, in the form of eternal Laws, drove Reality,







“Didn’t you know that?” they incredulously asked! No, I certainly didn’t! I was a scientist not a Mathematician. I was always top of the class at Maths, but the subject didn’t explain anything, that is why I had, years before, concentrated upon Physics.

Amazingly, I could find no one who agreed with me. And, after a great deal of searching I came upon David Bohm and his *Chance and Causality in Modern Physics*, but it didn’t demolish Copenhagen.

Now, back at the turn of the century, there had been a group of physicists led by Henri Poincaré and Ernst Mach, who called themselves positivists, and argued strongly for a Maths-led version of Sub Atomic Physics. Chasing this (remember I was only 18), I found a book very critical of this tendency, later renamed as *Empirio Criticism*, entitled *Materialism and Empirio Criticism* by a Russian called Vladimir Illiyich Lenin, which I obtained and read. I agreed with every single word.

So, there was the reason: I discovered that I was a committed Materialist, and my colleagues and lecturers were, I’m afraid, devout Idealists! I followed Bohm’s post Copenhagen work, but it wasn’t going to do it, we needed a man like Lenin, but who was also a professional scientist.

Lenin wasn’t. He was a Dialectical Materialist or Marxist, and he was rather preoccupied with certain momentous Social Tasks, which you may have heard of! If I couldn’t find what I sought, that scientist would have to be me.

So, there you have it! Though from a Working Class background, it wasn’t political, and nothing of that kind was ever evident in my Grammar School or the deprived Manchester community I grew up in. I actually arrived at Marxism via Physics!

And, in case you wondered, though I joined the Communist Party, I found nobody there, not only who could help answer my questions, but who were the least bit interested! It spite of a lifetime in Marxist politics, in the end, it had to be me who took on the might of the Copenhagen Establishment and ultimately defeat them!

Anybody interested yet?



# Dialectics and Abstraction

## How Hegel and Marx Revolutionised Abstraction

The initial breakthrough to Abstraction was historically and unavoidably based upon a necessary-but-flawed premise - namely the Principle of Plurality.

This assumed that the causal factors throughout Reality were both separate and wholly-independent Eternal Natural Laws, and hence any arranged-for simplification of contexts, in order to reveal these factors exactly-as-is, was considered both possible, legitimate and indeed absolutely necessary! And, that process, which was assumed to be capable of revealing those primal factors (totally unchanged) was termed Abstraction.

But, as was finally established, the alternative Principle of Holism - "Everything affects everything else" was shown to be much closer to the truth, but at that time was totally inapplicable in a way that could individually reveal the causal factors of Reality - clearly it was because they were NOT fixed: they varied and even evolved.

So, why was Abstraction still so important?

The reasons take us, first, into a different realm to the everyday reasoning that had been so far arrived at by Mankind. Based upon Holism, the alternate view found that rates of change were themselves variable: so variable in fact that they could often appear fixed at zero - In other words the assumption of Plurality could often be approximately true!

Now, such pluralist-like interludes have a name: they are termed periods of Stability - when multiple changes of underlying factors effectively balance-out to maintain a stable set of conditions, over, sometimes, a very extended period of time.

But, such Stability is never permanent (permanence being the key assumption of Plurality), and when it does collapse, major qualitative changes always ensue!

Indeed, sometimes, the changes are so significant that they are irreversible, and establish a wholly new Level of Reality.

And when such occur they are termed Emergences!

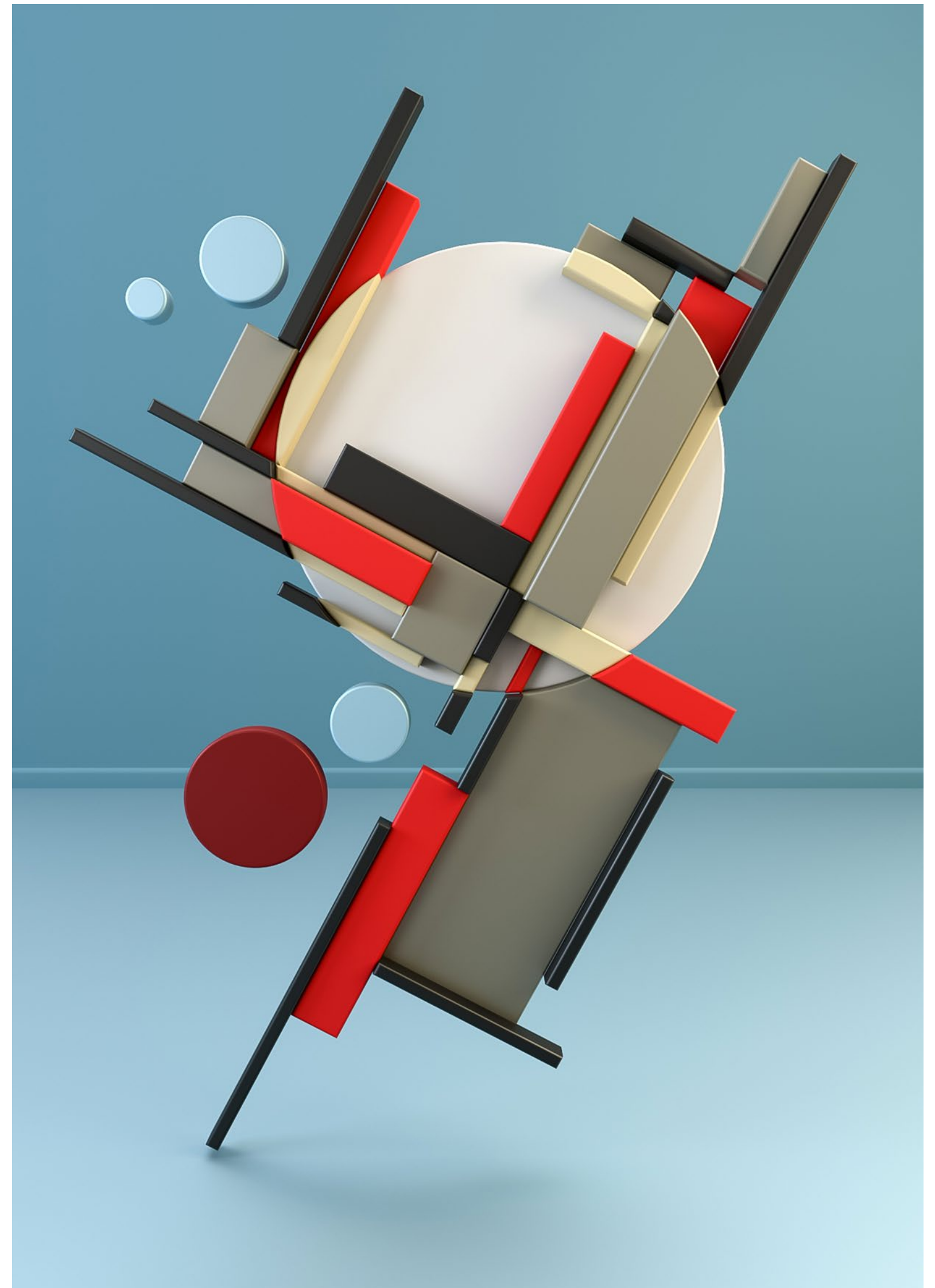
These are remarkable in that any linear (pluralist) causalities, within a Level, can never transcend the involved Level Change to actually produce the new situation. In other words, it is impossible to predict the actual outcomes of such a Revolution from the prior factors existing before that transition.

Clearly, though itself not the complete truth, Holism can and does tackle Qualitative Change and Emergences, while Plurality can deliver reasonably well only within persisting or arranged-for Stabilities.

Indeed, the essence of both current Science, and its pragmatic relative Technology, has always been Plurality coupled with Pragmatism, and hence they are the study of these stable, maintained Domains of Reality, and, of course, their use is in deliberately producing things of value to Mankind.

But, we have been nuch too kind!

From the birth of such ideas with the ancient Greeks, there was always an evident, major flaw! Even before what we now term Science, Plurality had led to both Mathematics and thereafter Formal Logic, and within a very short time, historically, Zeno of Elea had unearthed a pair of contradictory concepts (namely Continuity and Descreteness), when dealing with Movement, in which the choice of which one to use in reasoning, found that such could NOT be decided rationally. He also gave several other revealing examples in his famous Paradoxes, but they were swept aside as merely the work of sceptics, and not effectively addressed for a further 2,300 years!



It was not until the German idealist philosopher, Hegel, in his Thinking about Thought research area, who generalised Zeno's correct discoveries as frequently occurring Dichotomous Pairs in Formal Logic,

Clearly, such reasoning only dealt with Stability, and neither Qualitative Change nor Development were capable of being addressed. Hegel resolved to correct Formal Logic, and he commenced by purposely seeking-out Dichotomous Pairs, in order to determine why they occurred. And, he found the culprit was always in the assumed premises underlying such concepts. His researches proved him right and he embarked upon detailed work to remedy the problem. He didn't succeed entirely, but he did begin to develop a holist alternative, which he termed Dialectics.

It addresses the qualitative development of concepts in Thinking - dealing with the "Interpenetration of Opposites", and the consequent qualitative changes. And, in many areas it worked well! But, it was limited entirely to the Ideal, to Thought, and absolutely nothing else.

His best student Karl Marx, who was also a qualified historian, immediately found that Hegel's Dialectics was applicable literally everywhere, and carried it over wholesale into a Materialist Philosophical Stance.

Now, Marx's transformation not only took these methods, from being exclusively situated in Thought, but also radically extended the context, both down to lower levels such as Physics and Chemistry, but also upwards to Society, History and Economics.

And clearly, the kinds of possible Abstractions changed too! Indeed, once released from being only laws of Human Thought, Abstractions began to reflect parts of all sorts of features in concrete Reality, and would include Abstractions supposedly extracted from Nature itself, and hence of different possible complexities and Stabilities to those only within Human Thinking.

By far the most significant change was of an Abstraction that had been taken from a Stability, compared with that seemingly-same Abstraction, when considering it *beyond* that Stability, both during its dissolution, and in the following processes of creative changes that inevitably

followed. As you will have guessed it is, at least, likely to have been radically transformed, and, most likely, would often vanish completely! Perhaps surprisingly, the dissolution of a Stability does not continue down to total chaos and random and incessant change, but, always, immediately, transforms into the ascent towards a new Stability, where, once it has been re-established, again appears to confirm Plurality and its assumptions.

So, the interregnum, from Crisis to Collapse, and from Construction to the new Stability, surely has to be the new necessary focus!

The diagram (below left), which was developed to throw light upon an Emergent Transition, does reveal something of all such transformations, though here developed primarily to illustrate Revolutionary change within a Society.

Obviously, we can see the transitions involved in several different ways - some are relatively trivial, while others could be catastrophic.

So, at that latter end of the range, we would expect many abstractions to vanish in the transition, while at the opposite extreme, we would expect most to survive it. Clearly, in both cases, a maintained balance has been challenged, and can, in some circumstances, actually recover - so the crisis is over without significant change! Or, it can, alternatively, cause a collapse and a chain-reaction of other dependent factors in a much more extensive, qualitative transformation.

What has been threatened was a complex and active balance, delivering the prior, persisting Stability, so, once one factor is removed, there may be no easy way of again achieving a new and different balance. Though, such changes may well sometimes occur, seeming to stop-the-rot, and a temporary or even permanent recovery could be established!

On the other hand, however, such balances may not only lose a single involved factor, but its absence may also precipitate the failure of another, and, finally, the whole structure could completely dissociate.

You can see why particular causalities across Level boundaries can happen - but, at least, NONE of those that have been crucially contributed to the stabilities involved.

Stable levels are never caused by any causal actions within the prior level, for those can only precipitate dissolutions. So, such situations are built by systems of factors that, in the new conditions, can, and then do, balance one another in an entirely new stability!

Yet, there is still another possibility: in less crucial set-ups, systems can be simple enough to rest finally upon a single pair of opposite factors, with one dominant over the other, but nevertheless overall part of a balance of the full system of factors, such that certain changes DO NOT bring the whole stability into collapse, but can still maintain it with just the alternative dominance swapping over.

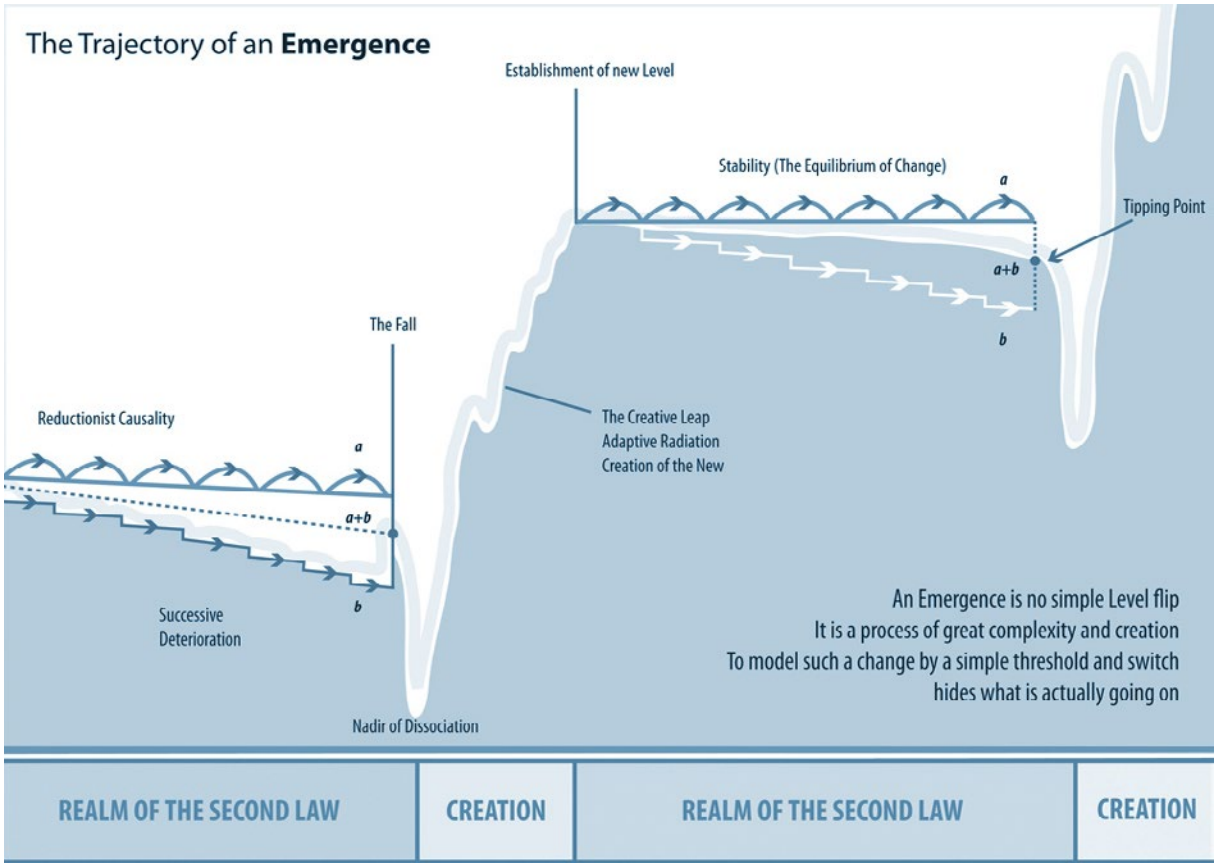
So, though somewhat shortened, this account has, I hope, pointed to the likely changes to Abstraction necessary for a dialectical modification to the processes involved. Primarily though, it does finally bury the pluralist error of eternal natural laws, and fixed abstractions, and finally opens the door to addressing both Qualitative Change and Development as the necessary alternative to Analysis and Reductionism in Science, and to Formal Logic in Reasoning!

Clearly, claims to Absolute Truth, even as an objective, are false!

And, eternal Natural Laws, encapsulated in Formal Equations, that supposedly drive Reality are arrant, idealist nonsense!

Mankind always finds its way via analogistic models that contain an improvement in Objective Content only.

Finally, with the strived for defeat of the Copenhagen Interpretation of Quantum Theory (available elsewhere from this theorist), the necessary union of Dialectical Materialism and Science will finally establish the basis for a New World on all fronts!





# The True Nature of Stability

## as Revealed by Dialectical Materialism

Stability is not an externally imposed order upon Reality!

Neither is it the all-pervading natural consequence of Reality - finding its natural state! But, it is, in fact, one of Reality's Natural Modes of Existence.

And, it certainly is neither totally fixed and permanent, nor is it the sole possible organising force, for its dissolutionary opposite appears equally powerful, and can, in appropriate circumstances, bring even the mightiest Stability to its final end!

So, to understand it, we have to contrast it with its more immaturely conceived-of alternative - Total Randomness! For, this seems to take multiple simultaneous processes to equal independance of one another, and a completely random mix as the outcome. But, the trouble with Reality is that is certainly isn't fixed! Indeed, it clearly changes all the time, and in many different ways. But, exactly how it does this, via such a mode of change, is certainly surprising. For, it inevitably builds many conducive structures, which, when revealed to intelligent, yet involved, observers, convinced them (our ancestors) of the existence of some overall, organising set of forces, maybe a collection of Gods, or even a single omnipotent God, who was making it all happen?

But, of course, that wouldn't explain the dissolutions, which were also evident too. So, warring Gods, or even a single power of evil, the Devil, was conceived of to explain the contradictory changes happening all the time and everywhere.

And, in response, all sorts of rituals and offerings to these divinities were developed, which did seem to help. But, single meagre offerings and individual prayers didn't ever have the success of larger gatherings of people, coming together, and building structures and bringing regular,

and more substantial, offerings. And, though this seemed to confirm the Gods' existence to the people, it did the opposite to the organisers of such constructions and events. And, another, and important, reason for success, with such ventures, was the coming together of the tribe or clan, with a common purpose and the confidence of the God(s) being on their side!

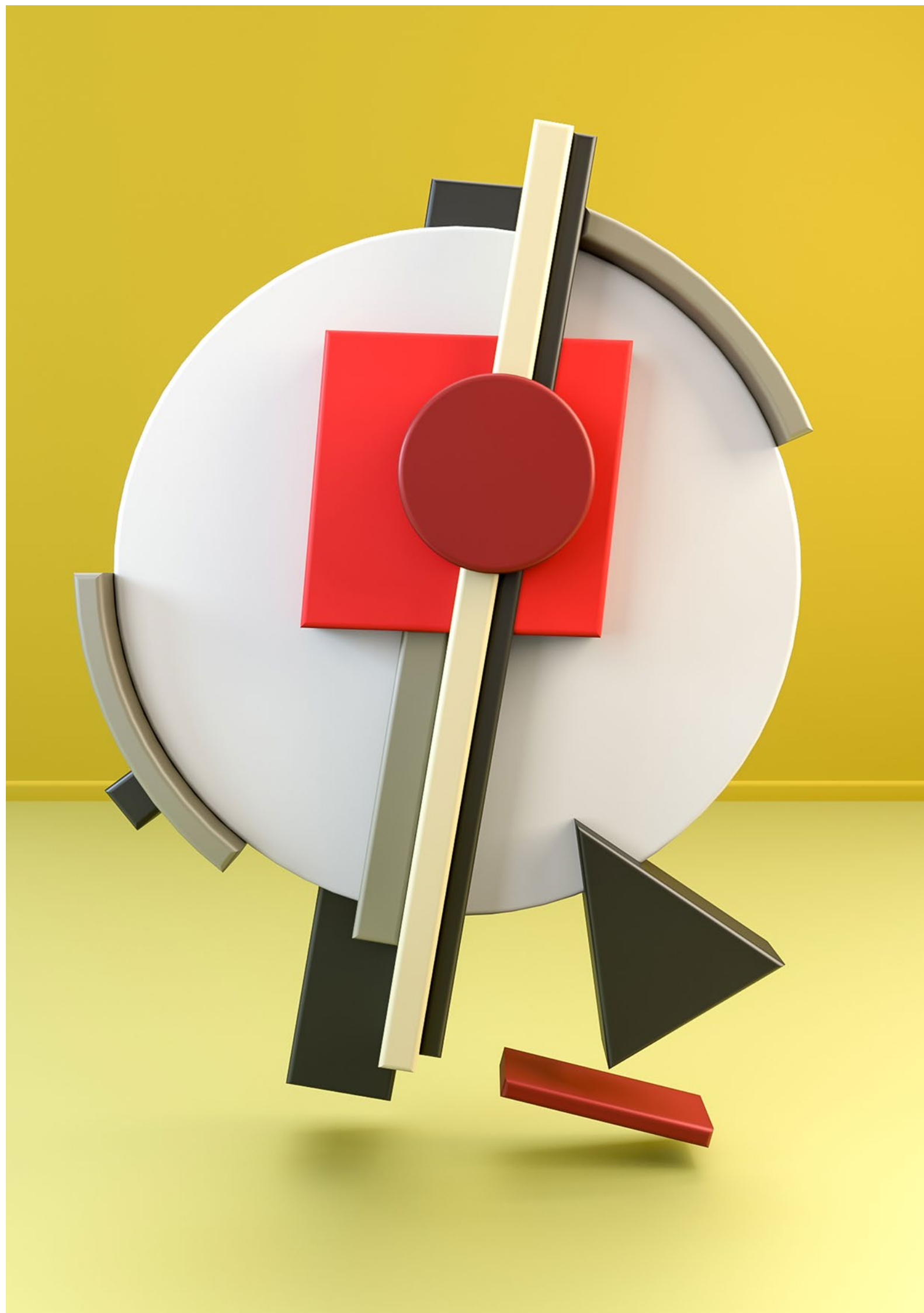
So, the confidence in Stability began to predominate. And the setbacks were more and more attributed to the Dark Anti-God, The Devil! But, in time, and more and more, domination of Nature by Man, began to involve more careful studies of Reality, and the formulation of supposed eternal Natural Laws, which "naturally made things what they were!"

But, such gains led to a philosophic stance which appeared to possibly explain the whole Nature of Reality, solely, by the combined effects of fixed Laws, and hence make possible its analysis, in those terms alone.

It was then, and still is now, untenable, because it ignores the certain terminations of absolutely all Stabilities. But, as long as the committed specialists involved, kept their chosen blinkers firmly in place, they limited their area of study to only within a particular realm, where their assumptions largely held, and left the rest of Reality to other groups of specialists, who each also took the same sort of course, but with regard to their own realms - namely The Sciences!

Of course, such paths were, in one sense, at least, all doomed to failure, even within their chosen realms, for though the damning terminations had been removed at the boundaries of their sciences, there still existed legions of contradictions within those areas, which were general skipped-over via the oldest means of all - "If it works, it is right" - the credo of Pragmatism!





So, such suck-it-and-see mechanisms got around the smaller contradictions literally everywhere... But, their confidence was also their undoing!

For, in Physics, their steadfast belief in Reductionism took the analysis down to the bottommost “Elementary Particles”, and there it all began to fail.

To see why, we have to address exactly how the physicists studied Reality, when Evolution hadn’t, and indeed couldn’t, have equipped them to do it. What was involved couldn’t be selected for as a survival enhancer, first of all because it didn’t exist yet across a section of the population, and second, because it couldn’t affect the things selected for by Natural Selection anyway.

So, what were the means by which Mankind made sense of Reality? They observed patterns, and Abstracted them from Reality into fixed forms, which identified and named them, then, much later, both simplified and idealised the patterns extracted into manipulate-able forms!

The first developed intellectual discipline, which was used in this way, was Geometry, achieved by the Ancient Greeks. It ultimately became Euclidian Geometry, and the principles involved were also transferred to Reasoning, in what became Formal Logic.

Now, what in fact were these principles, and how did they both initially, empower and then ultimately also undermine Mankind’s Understanding of Reality?

The areas where Stability ruled, contrasted favourably with those where it didn’t, for then things remained the same long enough to be measured and thought about.

Clearly, The Heavens were the most stable thing of all, so it was there that Mankind began its studies, and found both patterns and the possibility of Prediction. And, with that as a template, other conducive areas were found and adjusted, as much as was possible, to keep them “still enough” for patterns to be found there too.

Where Stability wasn’t found, it was sought for by increasing control over as many factors as possible.

The conclusion for what they achieved was that their methods were increasingly revealing important causal factors in those areas, and, if sufficient and different such

controls were implemented, perhaps all the major causes could be revealed.

Of course the unfettered, simultaneous set of such factors, as was usually encountered naturally, may not contain exactly the same versions, as were being revealed by these methods, so an implicit principle came to be believed in, which made these factors independent of their Context. Much later, it was identified as the Principle of Plurality, and rules much of Science still, to the present day.

Now, though this mistake had consequences in understanding Reality, it did not stop these methods leading to a significant measure of control, even in Use. For, though the extracted relations didn’t work with Reality-as-is, as long as the exact same conditions, as were used for extraction, were replicated for use, then all worked perfectly.

What ultimately became known as Science, was successful as long as the conditions were under appropriate control, Science was how things behaved in Stabilities. Because all use was limited to artificially achieved Stabilities, it didn’t as such explain Reality, so it was, in fact, a practical set of ideas and methods, which we now call Technology!

For, even in the areas where the Stability was natural, it wasn’t, as was usually assumed, *permanent*.

Indeed, all such stabilities, would at some point dissociate! And, of course, the “technological truths”, previously relevant there, would not only no longer apply, but could reveal absolutely nothing about the now evident changes. For, what had ultimately caused the transformation had been systematically removed in all technological investigations.

Mankind had no means of dealing with such *qualitative* transformations!

Now, clearly, there had to be an alternative to this 2,500 year old tradition, which made sense of qualitative change, and the interludes of transformation out of one, and into another, alternative stability: and, of course, there is, and it arose almost simultaneously with Plurality in Greece. But, it happened in India, and concentrated upon how human beings interacted with each other, and how they observed the Natural World. It was most fully described by The Buddha, and differed predominantly in basing everything upon a very different premise - the



Principle of Holism, which asserted that “Everything affects everything else”, and, consequently, “Everything is naturally in constant change”

Now, though much closer to Reality than Plurality, it too, is so biased in the opposite direction, as to make many things which were made possible in the pluralist West, impossible in the holist East. Yet, without this alternative, the contradictions and impasses that were proliferating in the West, would never be overcome. And, this was because Holism alone addressed Change, both on the small scale, and crucially in the Major Interludes of Change termed Emergences or Revolutions.

The problems that were to increasingly affect the pluralist based West, had been glimpsed by the Greek, Zeno of Elea, soon after the revolutionary transformations were initiated in Ancient Greece. But, it took a further 2,300 years, for these to begin to be addressed, by the idealist philosopher Hegel, when he targeted exactly what Zeno had glimpsed in his “Thinking about Thought” researches. And, he did it by stressing Holism, and rejecting the pluralist assumptions and methods, as the cause for all the difficulties revealed by Zeno, plus many more, even more debilitating errors concerned with Emergent Change in general. The problems highlighted by Zeno, had been concerned with what became known as Dichotomous Pairs of contradictory concepts, in his case Continuity and Discreteness. which Formal Logic had no means of determining which was appropriate, in given situations.

Hegel determined that the problem lay in the common premises to both, which were incorrect. He determined to study the premises to all such Dichotomous Pairs and correct their premises. And, it worked! But, even this was only a start, for Hegel was able to reveal a whole possible range of situations occurring between such Pairs of Opposites, and began to develop a much more sophisticated holist argument based upon ongoing Change, which determined where, in that range, Reality was currently existing.

He called on the Interpenetration of Opposites, and his whole standpoint, Dialectics!

Now, many have claimed to be using Dialectics, but there are many interpretations, and Hegel’s was definitely an idealist version, entirely concerned with Human Thinking, but his best student, the historian, Karl Marx,

immediately realised that it most certainly applied to History too, and that was about real concretely existing people: you couldn’t put History down to Human Thinking, for it applied to all life, much of which had NO Human Thinking, and the more it was considered, the wider its application became.

Marx decided that its real home was concerning Everything in Reality: it had to be transferred, wholesale, to a Materialist, Philosophical Standpoint - and, he was right! In his own area, History, the whole trajectory of human development made abundant sense with a dialectical materialist stance, but were impossible to explain pluralistically.

Clearly, there were reasons for Dialectics being so apt, and Stability - in its Creation, its Persistence and its ultimate Demise had to be explained, in order to deliver Real Development and Evolution, at all possible levels. And, the key question had to be exactly how Opposites came in, and in doing so, raised Holism to a new Systems level!

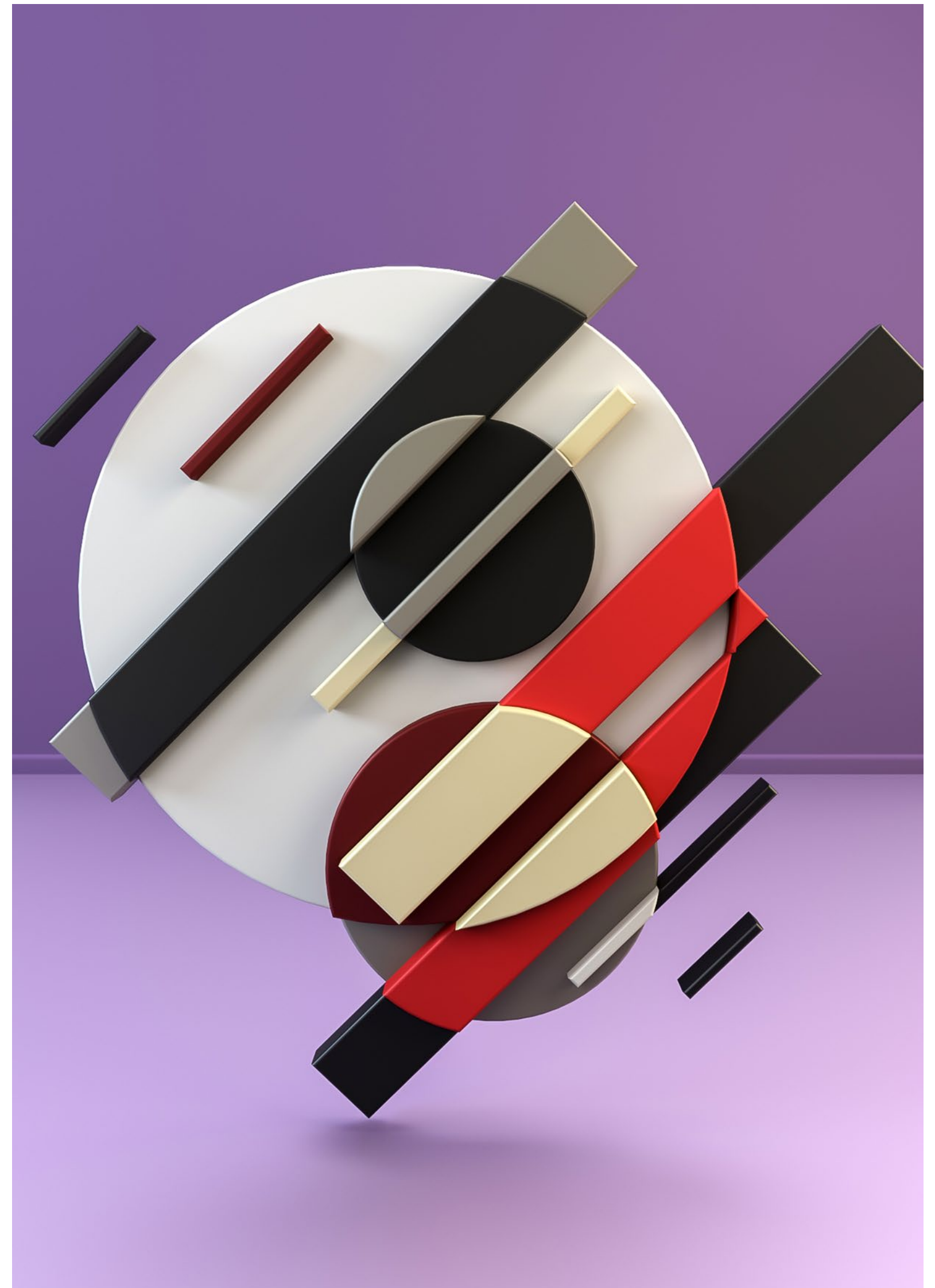
Now, such a question is hard, if not totally impossible, to arrive at, using Human Thinking alone. But, as soon as all of concrete Reality was included, it became much easier.

The writer of this paper has spent a great deal of time figuring out developments immediately prior to the Origin of Life on Earth, and it was in the totally holistic mix of multiple, chemical reactions in water, that the answers finally became clear.

For Holism, as distinct from Plurality, stresses the importance on *context*: so in any complex mix of simultaneous processes the most dominating of these will be those most prolifically supplied with their required resources, by the context. So, the context actually selects out just such processes for dominance!

BUT, they will both also be competing for the same required resources, so though both will trounce the other processes, they will also compete with each another, And dominance could move between these two depending upon other available and required extra resources.

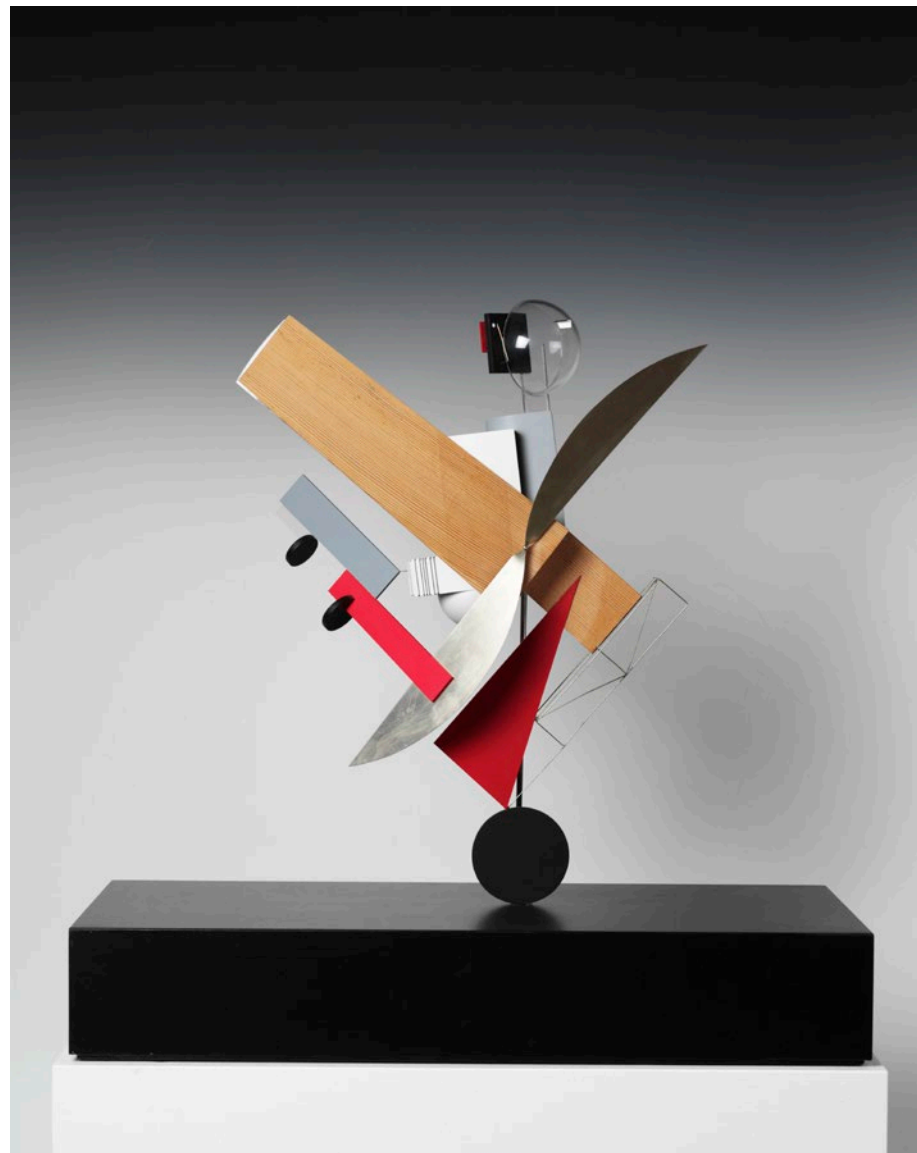
The Penetration of Opposites is explained, *materially*!



And, if they were diametrically opposite to one another, in the directions that they took the overall situation, then major qualitative Change gets explained, as well as its most dramatic form of all - Revolution!

How could this have been adequately explained using only Human Thinking: it is more basic than that!

So, when, as Marx proved in writing *Das Kapital*, a new area is to be thoroughly investigated and explained, it will NEVER be in terms of eternal Natural Laws, but by changing processes requiring the definition of new Abstractions in contradictory pairs.



## Crises

### The Real Thing

What must be tackled in attempting to understand Reality are Crises, and certainly not the usual emphasis upon their very opposite, namely Stability, but the much rarer and briefer major qualitative turnovers.

Not, I must emphasize, those temporary hiccups, within a stable system, which, after a brief deviation, very quickly, re-asserts itself, and then carries on quietly, as before. But, on the contrary, what needs to be adequately addressed are the Truly Major Crises that usually seem to be swiftly plummeting into an angry Turbulence, and then, ultimately, via a series of wholly dissociative interludes is seemingly heading for total formless chaos!

For, such are never what they seem, and are, in truth, the sole and crucial driving-engines of real Qualitative Changes, and of all creatively-transforming development.

NOTE: It is not by chance that the Second Law of Thermodynamics predominates in predicting the trajectory of inevitable decline for the “progress” of our Universe. What else could be extracted from a means of investigation looking only at Stabilities? For, it is only the exact opposite kind of investigation, which could possibly reveal the actual soaring trajectory of that very real development.

**The Phoenix really does arise out of the flames of Destruction!**

But, to ever understand such creative-turmoil-events, a very different and well-established prejudice will have to be soundly demolished first.

And, that barrier is the myth that Stability is the norm, and creative heart, in all Reality, and the natural, unavoidable “resting conclusion” of all such “temporary” turbulence - the settling down to persisting, productive rest - so to speak. For, that is wholly and misleadingly **WRONG!**

So, if Stability isn’t what we think it is, what exactly is it, and why do we get it so wrong, and have gotten away with such a mistake for literally-millennia?

It is due to how we see Stability as the minimal possible energy state! “It persists because it is naturally at rest: no other major force is acting upon it!”

This is a profound mistake.

Stability is actually an achieved balance of always-active, multiple opposing factors, acting in an arrived-at negative-feedback situation, where anything which begins to move it away from that state, also-and-inevitably initiates another directly opposing force too: it is a self-maintaining nexus of opposing factors! In other words our World is Holist and not as is usually assumed, Pluralistic!

And, if the reader thinks that such a description has just been artificially made-up-to-fit - then consider what must be going on during a very real Major Crisis. For such most definitely occur, and the question has to be “Why?” Something must precipitate the crisis, and the above holist stance **ALONE** can explain both situations causally.



One or more previously balanced factors begin to be selectively affected by changes in the overall context, and the balance is threatened!

If the balance is a multi-factor one, and only one of these is torpedoed, then the others might well re-establish the balance reasonably quickly, though, obviously, less firmly. But then, if enough other factors are also effectively undermined, the old negative-feedback situation could turn into its exact opposite - a positive feedback state, which would necessarily spiral into a dissociative chaos.

Of course, such a narrative fits well with a Holistic Stance, but much less well with a Pluralistic Stance, involving only eternal Natural Laws. For though balances of variable factors, all affecting one another, make easier explanations of balance situations, such things are much more unlikely, and much less steadfast with fixed, unchanging pluralist Laws.

It is the universal malleability of multiple, mutually-affecting, variable factors that make self-maintaining stabilities possible, whereas they would be almost miraculous with fixed, non-mutually-affecting mixes (indeed the usual over-simplification inherent in pluralist analyses is unavoidable in explaining stabilities: you can balance a couple of fixed laws, but never produce a self-maintaining, mutually-modifying balance).

So, if all this is true, the whole basis of Western Intellectual Reasoning, since its establishment in Ancient Greece, 2,500 years ago, will require a total-and-profound renovation. Many have become aware of this possibility, particularly since the anomalies increasingly evident in the Copenhagen Interpretation of Quantum Theory in 20th century Sub Atomic Physics, and have sought answers in the Eastern Alternative Stance defined most clearly by The Buddha in India, at about the same time that the Greeks were extolling their alternative.

So, a range of “orientalist” and “neo-Buddhist” imports were brought in to solve the problems. but sadly the problem was more profoundly misdirected than could be solved by such cosmetic changes,

Since the Greeks, western philosophy, particularly in the sciences, has been a surprising amalgam of Idealism, Materialism and Pragmatism, all built upon a foundation of a universally assumed Plurality! None of the imports have been able to solve anything, and though what was

actually needed has long been available, it has been deemed untenable-politically, because the wherewithal to address the problems, though initiated by the idealist philosopher Friedrich Hegel, was finally indicated, but not pursued in Science by the Dialectical Materialist Karl Marx. Marx did address Capital in his Economic Studies, but it took him a lifetime, and Science was never given the same treatment - until now.

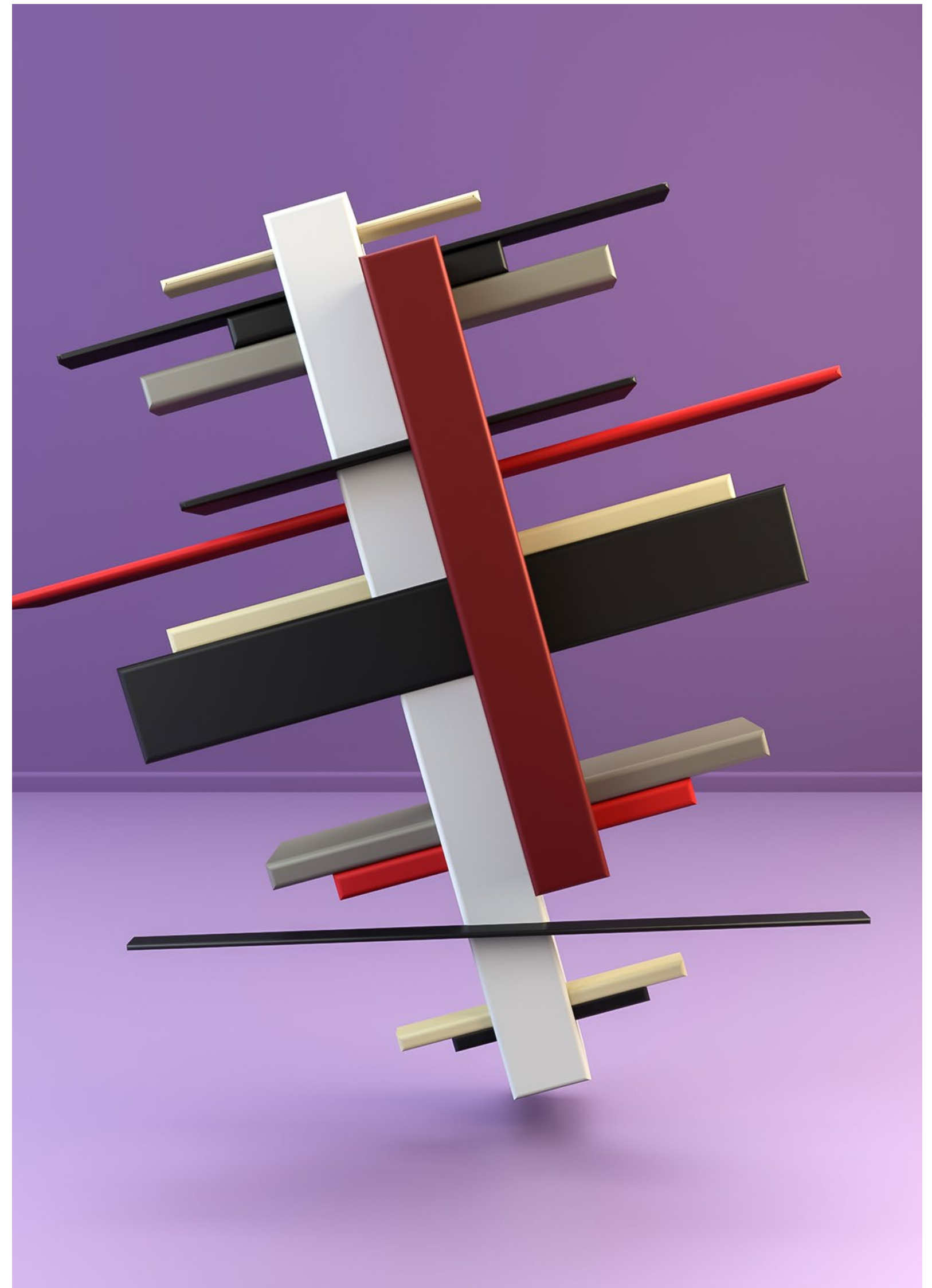
But in the last decade, this professional Physicist, who is also a Marxist, has finally completed most of the work to tackle the currently consensus Copenhagen Interpretation of which this Essay is a necessary adjunct! The Key achievements have been:-

The Processes and Productions of Abstraction  
The Theory of Emergences  
The Theory of the Double Slit  
Quantum Entanglement  
The Levels of the Undetectable Universal Substrate  
The Propagation of Electromagnetic Energy

But here, we are primarily addressing a particular aspect of how things are approached. with regard to significant qualitative change. For, with the consensus pluralist approach the actual cause of such changes are pragmatically skated-over by switches between different Laws, triggered solely by the transgression of prior, pragmatically experienced threshold values in particular key variables.

So, clearly, the dependence on formulae along with such switches, consequently delivers useable predictions, while delivering zero explanations. And, of course in the worst case scenario of all - namely in Sub Atomic Physics exclusively via the Copenhagen Stance, physical causal explanations are totally dispensed with in favour of “driving equations”. It is idealist and materialism has been dumped.

Clearly, what has been outlined here is a very different scenario, involving many, mutually-interacting-and-modifying simultaneous factors, which can form long persisting self-maintaining balances with overall effects during Stability, but also, though only occasionally, challenged by context effects to precipitate a temporary-crisis, and much more rarely, precipitating a cascade of failed balances and a system collapse: a Terminating Crisis!







## Revolutionary Confidence

### Raising the Consciousness of the Masses to both Revolutionary Consciousness & Participation

The sights, of even the most enlightened workers, are unavoidably lowered to only address objectives within their prior experience.

They certainly can, by successful struggles within Capitalism, be raised to a Trades Union level of consciousness, but, a more general, political level of consciousness doesn't usually rise above the objective of getting a Labour Government into power.

Now such, even in an unavoidably revolutionary situation, can get converted into the leadership of such a Party running the country on behalf of the Working Class, as the 1945 Labour Government tried to do with its truly massive Nationalisation Programme. Significant achievements included the National Health Service, and a Benefits System, along with State Ownership of the heights of the Economy.

But, they paid generous compensation to all the ex-owners, and left all the rest of the Economy totally intact in private hands.

All the resources of the still powerful capitalists, significantly inflated with their compensation payments, plus the pressures applied by the now world-dominant United States of America, all worked tirelessly to bring down that government, which was unable to survive beyond a single term.

And, in very different circumstances, and achieving both real and successful Revolutions, Russia and China were still unable to withstand the development of a stifling State Bureaucracy at home, and the constant capitalist pressures on a world scale, and have both succumbed to capitalist economics in order to survive in some form.

In their cases it was the State Ownership of the means of Production that led to privileges concentrated in very few hands, and increasingly undermined the support of their people, and also led to failure of their stated initial objectives, along, once again, with the constant opposition of the now toweringly powerful and capitalist United States of America.

As a life-long, committed Marxist, with many decades of experience in what were all claimed to be "revolutionary parties", and with various successful campaigns achieved within a relatively-unaffected Capitalism, several major inadequacies have become ever more clear.

Indeed, I have found it necessary to spend the last decade "getting to the bottom" of Marxism, NOT as a finished, ideal path to success, but, on the contrary, as a brilliant-but-as-yet-unfinished method and set of objectives, basically with much still to be done, to get ever closer to an applicable-to-all-things philosophical stance and approach to understanding and changing reality.

Economics and activism, was what I did get from my years in political activity, which were clearly nowhere near enough, and two crucial areas of inadequacy became ever more evident.

The first and most important was in the halted development of Marx's Holistic and Dialectical Theory and consequent Methodology, and the second, and indissolubly linked to the first, was the absence of an extensive and detailed addressing of the Sciences.

As a physicist, myself, I was won to Marxism philosophically, by Lenin's book, *Materialism and Empirio Criticism* - a critique of the then leading physicists, Poincaré and Mach with their Positivist re-



direction of Physics, but, thereafter, was amazed that not a single professed Marxist undertook to demolish Bohr and Heisenberg's Copenhagen Interpretation of Quantum Theory, which had initially caused my seeking of answers within Marxism!

Indeed, as I was to discover, without successful attention to that crucial task, Marxism proved to be clearly still inadequate in several key areas. In spite of Marx's transfer of Dialectics to Materialism, a necessary Theory of Emergences was still outstanding, so that no assault was possible upon the biggest question of all - The Origin of Life on Earth.

And, a comprehensive attack upon the amalgam of Idealism, Materialism and Pragmatism as the universally-and-long-adopted basis for all of the Sciences was never really tackled.

From Darwin, to Stanley Miller and more recently to Yves Couder, no real study of their vital work has been undertaken by Marxists. And, this is not a mere "criticism-from-without", as all of these have been exhaustively studied and explained, by this theorist, via a Marxist analysis, which itself has been significantly developed in the process.

Indeed, in a whole series of inter-disciplinary researches in Hong Kong, Glasgow, Bedford and London, including, most importantly, completely new methods in developing Multimedia Aids for use in teaching Professional Dance performance and Choreography - only possible via an intimate understanding of Dialectics.

And, following this breakthrough, the real work began!

And, instead of the same old placeholder formulae, real Marxist Analysis was again possible, and not only in everyday political activities, but in developing Understanding in literally all areas of intellectual endeavour!

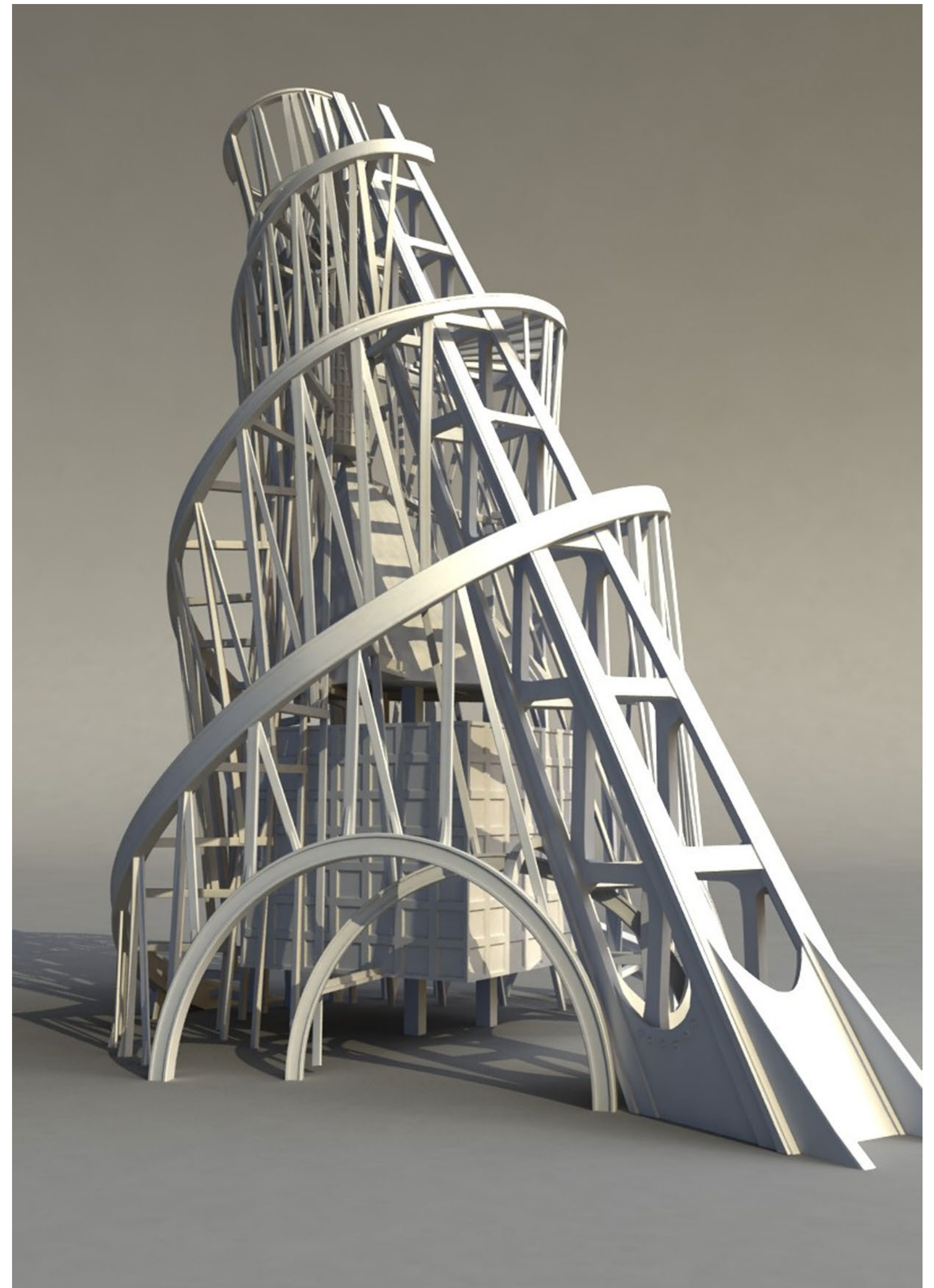
#### **Revolutionary Confidence?**

So, if you are wondering what happened to the subjects indicated in the title of this paper, the above outline was absolutely necessary to ground the conclusions to be reached.

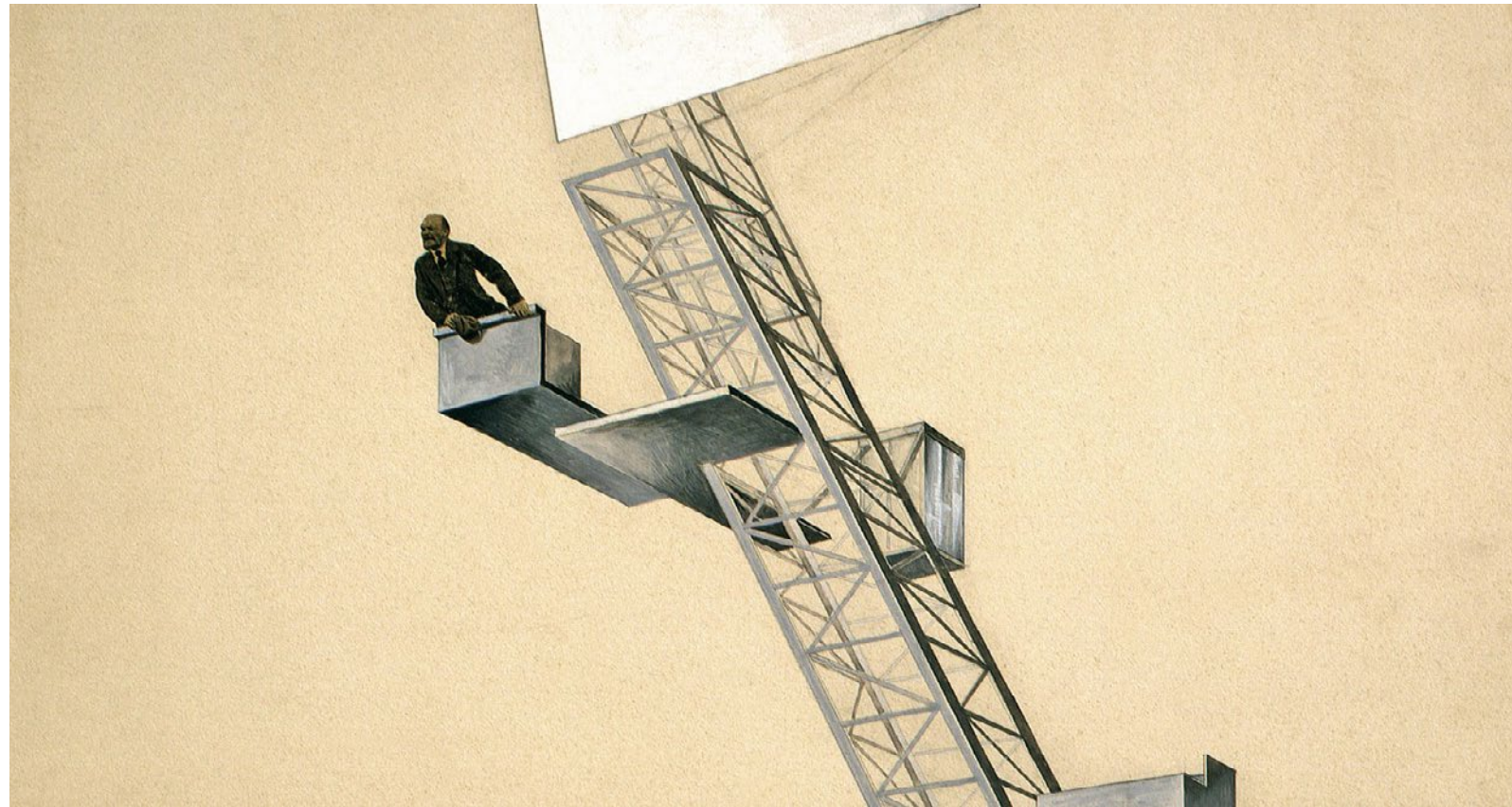
Marxist Economics and Activism could never be enough to equip the cadres of a Revolutionary Party to win the leadership of the Working Class in the final struggle to guide a Revolution to success.

Nor could it arm that Party, following a successful Revolution, to avoid the mistakes in both Russia and China.

This theorist has proved that the high ground of intellectual endeavour is the natural area for Dialectical Materialism to flourish, and win the best intellectuals on all fronts to the banner of Revolution.







## Leadership & Responsibility

### What has it to do with privilege?

The situation in the British Labour Party over the last couple of decades, reveals, once again, the major problem that has existed ever since Mankind began to live together in extended social groups as a result of the Neolithic Revolution, only a few thousands of years ago. That problem is:

Who leads, and how and why are they chosen?

For, that mode-of-life transformation significantly extended the normal social unit, from the prior, wandering, hunter/gatherer family, to a statically-situated farming and domesticated-animal-rearing community, around the village, and later further extended to include the role of larger towns, cities, states and nations.

Decisions made for a relatively isolated family unit had naturally defaulted to the family head, who was also, to a significant extent, the main provider and defender of the family. It was a natural default result of their means of life.

But, after the switch to farming and a more productive and static means-and-mode of life, decisions would affect more people, in a collection of families, and greatly increased social contacts, not only in the local concentrations, but in the emergence of trade between producers, and even the possibility of specialists like blacksmiths, millers, weavers, potters, and the shops and markets to facilitate their transactions.

And, there was always the threat of raids from the less well-endowed remnants of the Old System. Who was now to protect the new social groupings? For, though the village was concentrated and could be defended by the populace, the farms, by their very nature, required space, and were much harder to defend.

Clearly, the presence a fierce fighter and organiser of defence would be a great asset, and the appearance of such people as Chiefs with certain privileges and responsibilities was inevitable.

But clearly, the farmers and the chiefs were very different kinds of people. Having a killer on your side was an asset in defence, until increasing prosperity meant that he could also bully you!

The general arrangement of the people and their chief, became insupportable as the numbers involved grew, and the old arrangement evolved into the people and a ruling clique or class, often imposed by conquest, but requiring both groups to survive, for the arrangement to continue. NOTE: Just occasionally groups of people escaped to new uninhabited lands where they established rule by an elected elite, but that was a rare exception.

So, the norm became a Class Society, with a privileged and relatively small Ruling Class governing the much larger group of the working populace. It was always a very unequal arrangement, and the ideal dream of the masses was to elect a leadership that was not exploitative, and would solve the problems of the group for the general good. Many millennia and several revolutions were necessary to get to Parliamentary Democracy, but, by then, a well-entrenched Ruling Class, with wealth and power, were able to subvert that system for their own benefit.

The people were involved in further revolutions, but mostly failed to realise their ideal state anywhere. Political Parties arose explicitly to represent the Working Class. And in Britain the main such party was The Labour Party.

But, from its inception, this party was a Social Democratic organisation, whose object was to be voted into power, via an election, and, thereafter, rule for the benefit of the majority of the People, without challenging the wealth and power of the Ruling Class. Clearly, there were many within the Party who wanted to go further, but also others whose job it was to prevent that from happening.

Now, the current battle, within that Party, has come to a head, and the issue is presented as, “Who leads?”

So, the following questions have surely to be posed:

Why are things still cast in this old way?

Why is a leader even necessary?

Could not the Party arrive at a position and programme by debate and decisions made on all these questions by majority vote?

And, though the obvious, and even overtly-agreed, answer must be “Yes!” to all these questions, and, such things are actually carried out in the Party Conference, the cancelling decision is then made to elect a Leader, and give that person the power to pick the implementing team to carry it all out! Many arguments are put forward for consolidating such constructing of a leadership, in order that they have the time to achieve something, but all of these are predicated upon the voting membership simply not knowing enough to be final arbiters upon what is done in their name.

In other words, the voting body cannot be trusted to make immediate decisions upon whether a leadership should be replaced. It presupposes that they could be easily persuaded by populist rhetoric into making the wrong decisions. And, in a hostile world, where ALL the means of information are in the hands of the enemy class, they may well have a point - BUT, by far the most important reason for this inadequacy is that it IS NOT part of their everyday lives to make important decisions: they are wholly inexperienced in decision-making to be able to “get-it-right”!

Now, how could that be remedied? There is a mode of life that could train ordinary workers in such skills: it is when they are working daily in a Worker Co-op Enterprise, where the workers actually OWN the enterprise, and are involved every-single-week in discussing, and making decisions, about all aspects of running an organisation. In other words, the Management Functions are organised upon a Democratic basis. Decisions are made upon majority votes, and then regularly reviewed in the same way, to judge their efficacies!

When everyone is necessarily involved, and can get some things right, and even get some wrong, and have the power to correct them, they can develop what is needed to make decisions which affect their own enterprise, and not have to rely upon someone else, who doesn't work there and whose decisions are entirely determined by how much profit they will receive!





## True Democracy

### How should Socialists see Democracy?

#### Representation: Rule for the People, and by the People

That is how it is usually defined, but how would that be both set-up and maintained as such?

A strictly local Democracy would be the easiest, because of the small scale of the individual units, which would allow issues to be about things that were clear to all involved, and the crucial “democratic processes” easily and quickly organised when necessary.

So, a true democracy must get that level sorted first!

And, it should have its own financial resources, so as to avoid, as is often currently the case, the domination of purse-string-holders at the top significantly-limiting options at the bottom. And clearly, the same principles must then be upheld for all higher-level democratic bodies too.

In other words the final overall structures, at all higher levels, should be built from the bottom up!

In Russia, during both the 1905 and the 1917 revolutions, the natural unit, at the bottommost level, was the soviet (the Russian word for a council). The smallest versions of these were in factories, or barracks of soldiers, and ship’s companies in the Navy. For example, in 1905 on the Battleship Potemkin, the sailors threw the officers overboard and sailed and ran the ship themselves via a soviet. While among civilians the soviet unit was generally the factory, where the members worked, though often they were local-area soviets, set up by the peasants, but excluding the landed gentry!

And, though higher levels too were necessary, to act upon wider matters, beyond the remit of the individual soviet, they would necessarily-involve such principles as “instant recall”, which were straight forward to implement by simply taking the decision in a soviet meeting, and sending a suitably documented group along with the elected replacement to the higher body, to also bring the recalled representative back.

Soviets were ideal units in most cases because they were workers’ organisations, no votes at all were given to the enemy class, and managers and foremen all had a single vote, the same as did each and every worker.

The criteria for setting up such organisations were flexible in what constituted the natural unit, but steadfast in who had a right to be in it. Clearly, in a revolution the workers took over the factories, and the soldiers took over their regiments: so, from the outset, the “change of ownership” was a pre-requisite, and inevitably transformed the nature of how the unit functioned.

NOTE: Indeed, even within Capitalism, there is much that can be learned from the establishment of Worker Co-ops, for it is at such bottommost levels that the really necessary nature of worker democracy is tried out and perfected.

NO “democracy”, imposed from above, should ever be trusted! And, certainly, neither should anyone with evident wealth. Indeed, a main task of a revolution is to part the wealthy from their fortunes, and put it all under democratic control.

In Russia the workers, peasants and soldiers looked to an All Russia Congress of Soviets as the final State-Wide Organisation, and, correctly, never trusted the Constituent Assembly (or parliament) which though dominated by “professed socialists” was NOT for revolution, but for so-called Parliamentary Democracy, while everything else stayed the same.

A study of those two alternatives is enlightening. In the Congress of Soviets there was a constant inflow of representatives from the individual soviets bringing new members for the Congress, to replace prior ones that didn't do what their soviet wanted.

NOTE: The issue of mandating the soviet's representative will be crucial and difficult, as full cognisance of all the issues that will come up, is unlikely to always be available to the lower body.

The Constituent Assembly, on the other hand, had representatives that had been elected to serve for the duration of the Parliament, and who were generally initially chosen by non democratic organisations, whose policies they pursued.

When the revolution finally occurred it was the government ministers set up by the Constituent Assembly that were arrested, in the storming of the Winter Palace, and “All power to the Congress of Soviets” was the battle cry!

But, the salutary lesson, that has to be learned from Russia, was that in spite of its Soviet origins, it was re-organised from the top down by Stalin and his gradually built-up bureaucracy into a Parliamentary type Democracy, which ceased to reflect the wishes of the People and increasingly reflected those of the ruling and privileged bureaucracy!

#### Education

But still, many questions remain to be addressed. For example, take the key problem of making informed decisions! If a gathering, which is democratically entitled to make a decision, do not have the necessary information to make that decision, and, particularly, if a better informed group with their own agenda, win the argument, and get their required policy agreed upon, that may be democratic, but it has been achieved by inadequate understanding by the majority of the

electorate. And, if such a situation persists then decisions will regularly be taken, directed mainly by the better equipped group.

The only answer, to such a bending of democracy, has to be achieved by the adequate education of the populace, with consequently NO advantages to any better equipped groups. Nevertheless, the genuineness of any Education System - in the Schools, Colleges and Universities must be kept out of the hands of groups with their own privileged agendas. So, who will determine what occurs there?

For example, this student won a place at a University to study Physics, but then spent 3 years being fed the totally idealist Copenhagen Interpretation of Quantum Theory, and has spent a good period of his life since attempting to remedy that mis-education.

So, who will determine what is taught in a nationwide Education System?

And, the more you think about it, the more areas you uncover, where mis-education and mis-information can allow vested, privileged interests to dominate.

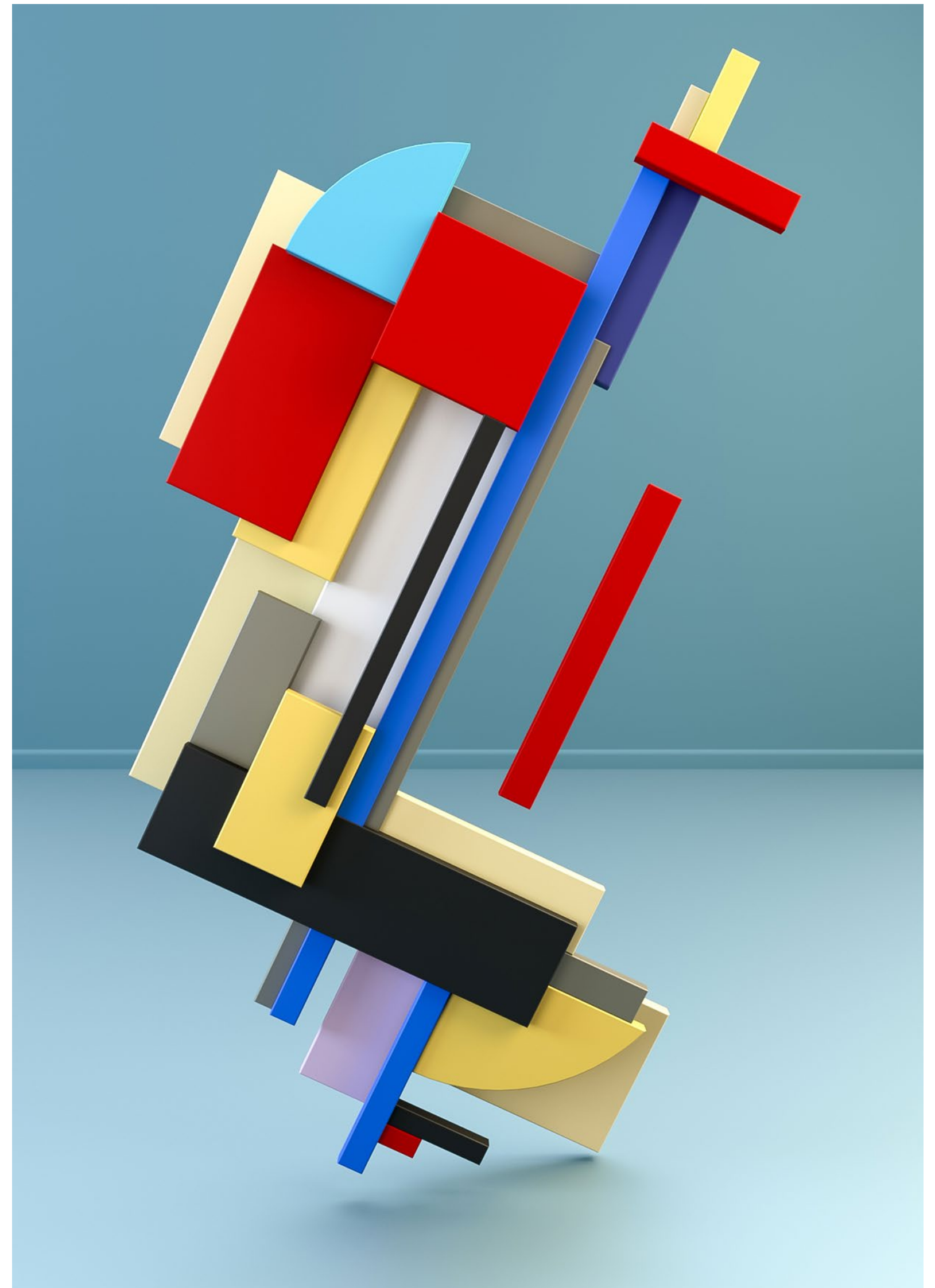
How do you think the Stalinist Bureaucracy took control of Revolutionary Russia? Clearly, “one person one vote” isn't enough!

There must, also, be a fight for Education, purposely excluding the old enemy class: the democratisation of Education must replace the privileged classes with able and educated individuals from the Working Class.

But, how this is to be achieved is not an easy question! I got an education by passing exams, but at every stage was given a version of Education determined by the enemy class. Indeed, this was, and still is, so widespread that even successful students from the Working Class are often seduced into switching sides to get a measure of privilege for themselves.

Now, how can such things be avoided?  
It seems to be a classic “chicken and egg” situation!  
But, there is an answer!

The Revolutionary Parties must develop Theory, as an equally important side of their work on Economics and Organisation, And, this has NOT been the case







in my experience over almost 50 years! Such questions as Education must be addressed by the theorists of Revolutionary Parties - indeed, it is much more general even than that!

Armed with the most advanced philosophical stance in Human history - Dialectical Materialism or Marxism, theorists must also enter-the-lists in all the major disciplines, and convert them to a better direction, and if that doesn't exist yet, work to deliver it!

No one else can do that.

But, nevertheless, sadly over the past century, the Marxists have not done it either. Since Lenin's *Materialism and Empirio Criticism* a century ago, absolutely NO contribution, of transforming merit, has been made to Sub Atomic Physics, until this theorist tackled the major questions over the last eight years!

To transcend the impasse in Education, theoretical advances must be achieved within the Revolutionary Party to break the hold upon Education of the enemy class. You do it by answering questions that they are incapable of answering! And, winning such battles in the academic disciplines will see significant gains upon two vital fronts. First, it will win the best intellectuals to the revolutionary banner! And second, it will arm the working class with the best advice in making hard decisions.

#### Communications & The Media

Clearly, apart from Education, the most powerful means of mis-informing the Working Class has been the Mass Media, which have been solely in the hands of the enemy class for their entire history. Not only via Newspapers, Radio, Television and Films, but also by recent moves to control Social Media and the Internet, under the excuse of disabling terrorists. For these are all powerful means of lying to the people under the guise of delivering News!

Now, having been in the socialist movement all my adult life, I have been in different organisations with various kinds of newspapers, but the problems involved, whether in producing the content, or financial and distributive inadequacies, they were always close to being disabling. When it was done right, however, it had remarkable effects.

But frankly, they generally just weren't good enough!

And, the major problem was, once more, the lack of an absolutely essential development of Theory. Not only was there an absence of the disseminating of Marxist Theory, but it also made the analyses and policies far less than sufficient too!

Now, there has been a major effect due to Social Media on the net, but the vast majority of it, as in the Arab Spring, was neither Marxist nor even revolutionary in any way informed by history: the series of nascent revolutions fell like ninepins before the forces of reaction.

The issues outlined here, clearly, still require further contributions upon what is necessary, but this comrade after a lifetime in the movement, has made more progress in the last period of "Marxist development" than in the previous 40 years of "Activity"



## Inequality

Is Taxing Wealth the Answer?  
or  
Nationalisation without Compensation?  
or  
perhaps it requires a Revolution?

Listening to Michael Hudson's on-going analyses of the current Capitalist Crisis, it becomes crystal clear that a rejuvenation of Trades Unions to fight on behalf of Workers' wages would never be enough to dismantle the towering wealth and power of the Capitalist Class.

For, the absolutely crucial task is to take back their wealth completely to use solely for the benefit of the people.

Now, the historical means of achieving this is absolutely clear: and it wasn't and never could be, the task of Trades Unions! And yet, the only applicable power of the Working Class has always been the withdrawal of their Labour in Strikes. And, Strikes are organised by Trades Unions! Thus purely Trades Union type activity can never produce that essential transformation, which is, and always has been, of course, Revolution!

And, even when, that happens and is carried through to a successful conclusion, as in Russia and China, the transfer of that wealth to a State Bureaucracy wasn't sufficient to secure those gains permanently.

Could you ever achieve such a Revolution by Strikes alone, no matter how big? Even General Strikes usually fail to achieve such a massive transformation.

To separate the Ruling Class from their wealth involves Force, but, primarily, it also required the winning of the leadership of the masses, by a political party with the Theory and Organisation to achieve it.

The Question is, "Are there such parties currently in existence anywhere?" The answer is, clearly, "NO!"

I watched the "Not One Day More" demonstration though London on the eve of the British General Election. It was truly magnificent, and the loudly voiced demands for a Labour government would indeed be a necessary first step.

But, who was there, among the masses, spelling out what had to happen next? Nobody - we only got slogans!

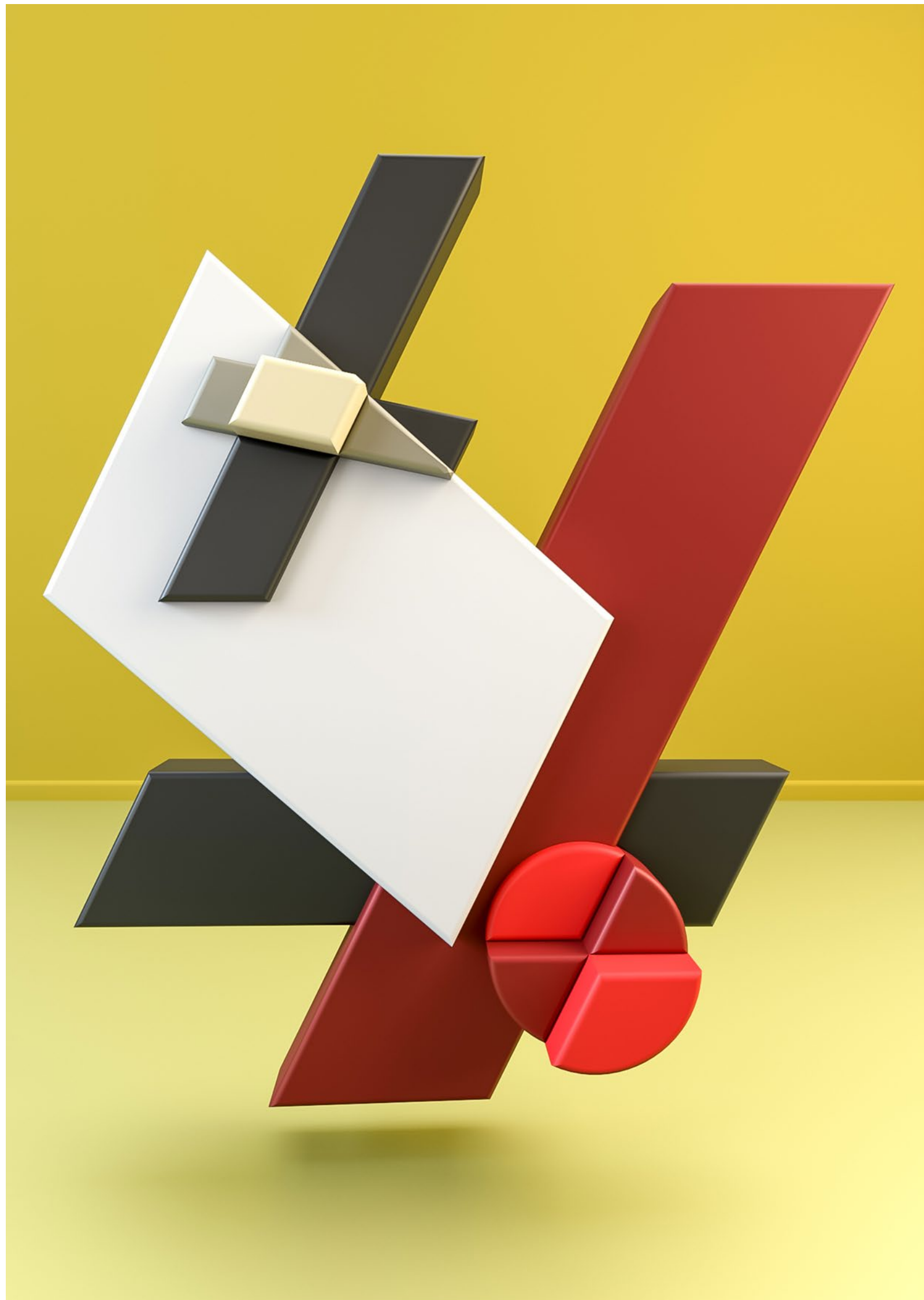
There were different tendencies in evidence... And, they were co-operating in a United Front, but the participating parties seemed to believe that softening their policies was necessary. Anything more radical than shouting for a Labour Victory was clearly seen as "rocking the boat"

NO, they were wrong!

Indeed revolutionary demands within such a magnificent show of Solidarity, would not only be possible, it would demonstrate to those involved alternative ways of going forward TOGETHER!







# Socialist Banking?

## Restructuring the Economy Everywhere

Among the key questions about a Socialist Economic System, has to be that concerning where the Capital is to come from to establish new enterprises, which are primarily to serve the Community, and NOT to make a Profit.

I assume that a Socialist Bank would have to be such an entity, but to achieve such a function it would certainly have to concentrate financial resources, from somewhere else, in order to do it. The historical solution was to temporarily hold resources for depositors, in order to get sufficient to allow such Capital to be provided. But, of course, there would have to be both safeguards and rewards(?) for depositors, and the same for the Bank with regard to its provided Capital funding.

Now, before considering anything else, we will have to address how Capitalist Banks exceeded their assumed remit by lending more than they were currently holding in deposits.

They do it by simply opening an account with the loan amount “pencilled in” and simply issue the borrower with a chequebook, by means of which withdrawals can be made. NO actual cover for the loan exists until most of the owed capital and interest has been paid back. Banks simply create the money for a loan, on the basis that it will be there plus interest when the repayments are complete.

So, for long periods, money is being used that does not yet exist!

Effectively, when a loan is finally repaid with earned money, what they get back is all profit, as they didn’t have anything to lend in the first place.

Classically, these rewards would be interest payments: clearly, whenever deposits resided in the Bank, an interest would accrue to the depositor, while, on the opposite side, an interest payment would be due from a receiver of Capital, whenever it remained in the receiver’s hands.

Now, the question is, “How can these be balanced, for surely the Capital requirements will be of a different order of magnitude to workers’ wages or savings?”

Well, two things will be of significance here!

First, there will be far more workers-depositing than enterprises-borrowing. And if the same bank is also handling both the incoming and outgoings of many enterprises, in their day-to-day transactions for resources and sales, there will be an average amount available, in the bank, for each unit period. Meanwhile the bank will be also holding many workers’ wages, less regular outgoings, throughout extended periods, amounting to an average in hand there too.

Now, as they say, this does not seem adequate to the functions required by all the participants!

In Capitalism, vast deposits from the very rich deliver the necessary basis, but there will be no such people involved with a socialist bank!

Of course, in Capitalism, such accrued resources will have been concentrated in relatively few hands, who over time will have used a variety of means of amassing their fortunes, generally NOT via relatively tiny interest building up, but via unsavoury means like War, Exploitation and even Slavery.

So, to make such wealth available to a socialist bank, it will have to have been taken away from the billionaires,

and deposited in the bank as the accrued resources of the People!

NOTE: The mistake of the 1945 Labour Government when they Nationalised the heights of the Country's Economy, was to pay Compensation to the prior owners, while also leaving their accrued wealth almost untouched. Clearly, such mistakes should not be made in the future!

Also, the pressures of inadequate recompense, for work delivered to the owners of enterprises, can cause inability to pay for needed commodities and services, and therefore lead people into borrowing at such enormous rates of interest, that the amount owed can grow to undeliverable proportions. Indeed, at the current time, whole countries have reached proportions of debt they will never be able to repay!

Indeed, certain economists are now saying that banks actually create the amounts they lend out of thin air.

No one has previously deposited that amount: the bank just "writes in" the required amount to the requestor's account, and allows them to draw upon it to the limit of the "loan". They can do this purely on the basis that they cannot lose! If the debtor reneges on repaying their debt, the bank has lost what they "lent", even though they didn't have it to lend in the first place, but they will have received the interest payments in the meantime. Of course the debtor will have spent that loan, and the accounts of the bank won't look so good, whereas if the Loan and interest had been paid in full the repaid debt "mends the hole" in their accounts and the interest is real profit!

Now, even the basic argument about real money isn't true either for a country's available resources, for they are NEVER accumulated income. The Government merely prints money and uses it to buy "things" (usually investments) to effectively pump invented money into an ailing system. There has to be no basis for how much it inserts, but if it goes too far, the value of things soars due to run-away inflation. But during the current crisis (which began in 2008) this "Quantitative Easing", as it is called, has been resorted to many, many times.

Clearly, such tricks are possible upon the "promise" of all such holes being subsequently mended by repayments. But, of course, the system requires constant growth or the whole thing collapses!

And, any hiccups in that necessary constant growth causes immediate problems. Indeed, since its inception over 300 years ago Capitalism has suffered various amounts of "recession" every 4 to 7 years, and twice, in living memory significant Worldwide Slumps - the one in the 1930s lasting 11 years and the current one still persisting after 9 years.

So, because of what is considered here, the Economic System relies upon ever increasing profit to fill the Gaps in real resources, that have been essential for virtually-funding development! So, Capitalism has always needed ever more workers producing Surplus Value in the form of Profit, for its primary, everyday mechanism is to run "on tick"!

Let us look at what we think happens, but actually doesn't! The myth is that inventions deliver the potential, and that the justification for wealth is as the rewards for such achievements. But, individuals have been inventing things for centuries, which only helped a tiny number of people. The achievement of Capitalism was to make possible the production of such inventions upon a large scale - the key thing being protection of the owner of the invention by Patent Law, and the necessary wherewithall to produce in bulk!

NOTE: This writer has personally invented many things of real use-value, but the only way they could be made available generally was to "sell" them to "Entrepreneurs": no mechanism existed to do anything else!

So, we must see not only the potentials of this system, but also its unavoidable failures. And, to guard against the latter, there has to be the incessant drive for Profit, above all else! It isn't only greed that drives it, but also its survival as a System.

Clearly, the "ideal" is that a legitimate Socialist Banking system will lend only what it has in held-resources. It will serve its community, both safeguarding the workers' earnings in persons' Bank Accounts, but funding innovation only out of Savings in separate Deposit Accounts, which would be guaranteed by the government. Surpluses would be extracted, but not to get rich: they would instead provide resources for in-house developments, and taxes for Services provided by Government such as Health, Education, Insurance, Fire and all the rest.

When it comes to business, small organisations may well convert to Worker Co-ops, but larger ones will demand different solutions. Initially they are likely to stay as they are, but with workers taking over locally, but as that would be on a factory-by-factory basis, the initial process will undoubtedly be conducted between mutually-cooperating groups, seeking ways to continue. While also conducting different investigations with wholly separate suppliers for required resources, and with customers about available products.

Assuming a Revolution, the organisational forms implemented will not be immediately clear, and many different alternatives will be tried out - not least within geographical localities attempting to come together as publically-owned-and-run businesses, along with a complex set of required facilities serving the local population.

Now, these latter will include Banks, Credit Unions and Insurance providers, which before the Revolution were arms of the significant Major Capitalist Organisations. The local Branches will certainly be taken over, but they will have to be totally changed from following the requirements of billionaire Bankers of the prior set ups, to instead serving the needs of The People!





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