

Partial Reading Diary
Lawrence C Chin

December 2017 – January 2018

7 December

Downtown library. Checked out Henri Troyat's *Tolstoï* (Fayard, 1965).

13 December

Marx and Engels summarizes the principle of historical materialism in *Deutsche Ideologie* (Geschichte):

Hieraus geht hervor, daß eine bestimmte Produktionsweise oder industrielle Stufe stets mit einer bestimmten Weise des Zusammenwirkens oder gesellschaftlichen Stufe vereinigt ist, und diese Weise des Zusammenwirkens ist selbst eine 'Produktivkraft', daß die Menge der den Menschen zugänglichen Produktivkräfte den gesellschaftlichen Zustand bedingt und also die 'Geschichte der Menschheit' stets im Zusammenhange mit der Geschichte der Industrie und des Austausches studiert und bearbeitet werden muß.

15 December

Tolstoy on the meaning of art, in Troyat, *ibid.*, p. 639 – 643: “... la mission de l'artiste ne consistait pas à donner forme, couleur et rythme à ses rêves les plus étranges, mais à distraire les travailleurs des lourdes tâches de la journée et à leur procurer 'un repos comparable à celui que donne le sommeil...’” “Dès qu'un artiste se permet de dire, 'On ne me comprend pas, non parce que je suis incompréhensible, mais parce que mes auditeurs, mes lecteurs, mes spectateurs n'ont pas encore atteint mon niveau intellectuel', il se libère des exigences naturelles de l'art et signe son propre arrêt de mort en supprimant le véritable nerf de la création.” Art has no meaning unless it is understandable to the dumb peasant masses and proves to be pleasurable to them. I couldn't disagree with Tolstoy more: the purpose of all intellectual endeavor is to develop, and help its audience develop, human potential, human intelligence, and this is measured by increasingly accurate representation of reality. Since the dumb masses don't have any notion of what is real, art and literature that are understandable to them are truly devoid of meaning and purpose.

16 December

A great quote from Franklin: “God grant that not only the love of liberty, but a thorough knowledge of the rights of man, may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface, and say, 'This is my country.’”

17 December

Impressions after reading the biography of Jefferson and that of Franklin. In Franklin's time, the absence of academic specialization and professionalization enabled the especially driven and intelligent man, like Franklin or Jefferson, to better develop his human potentials than he can under contemporary conditions of specialization and professionalization. Thus the amateur scientist and engineer Franklin and the philosopher and lawyer Jefferson are both excellent statesmen at the same time. (The multi-talented genius.) The same can perhaps be said of Leibniz. A liberal education today is supposed to preserve the same advantage of undifferentiation and amateurism for brain and character development, but in practice it doesn't, due to the decline of educational standards altogether.

Downtown library. Checked out Francis Fukuyama's *The Great Disruption: Human Nature and the Reconstitution of Social Order* (The Free Press, 1999). Compare it with its Spanish translation, *La Gran Ruptura* (trans. Dorotea Placking de Salcedo). Checked out also: Daniel Salvatore Schiffer, *Umberto Eco: le labyrinthe du monde*, Éditions Ramsay, Paris, 1998.

19 December

SM library. Checked out: *Selections from Don Quixote: A Dual Language Book*. Ed. Stanley Appelbaum, Dover, 1999. In the introduction the editor says of Cervantes:

[Don Quixote] was then read by many as a mighty tragedy, written by a man born out of his time, grievously disappointed in his own career, both military and literary, and in the decline of his country (economic woes, revolt of the Netherlands, debacle of the Armada, etc.).

That's an exact description of me. I'm born out of my time, disappointed in everything I have done, and in the decline of America itself (people's increasing dummification, society's increasing McDonaldization, all this hypocrisy in society's increasing intolerance of sexism and racism).

20 December

SM library. Checked out: 叶永烈 : 四人帮兴亡. The Hong Kong author whose historical fictions I had read while a teenage is Gao Yang (高阳).

21 December

I have indeed always felt exactly what Don Quixote felt when he first set out for his adventures: “He was urged on by the thought that the world would suffer from any delay on his part, since there were so many wrongs he intended to right, so many injuries to redress, injustices to rectify, abuses to abolish, and debts to pay.” (CH 2: “... apretándole a ello la falta que él pensaba que hacía en el mundo su tardanza, según eran los agravios que pensaba deshacer, tuertos que enderezar, sinrazones que emendar, y abusos que mejorar, y deudas que satisfacer.”)

25 December

Browsed: Robert Johnson, *Transformation: Understanding the Three Levels of Masculine Consciousness* (1993). Don Quixote, Hamlet, and Faust.

26 December

Downtown library. Checked out: *Leben und Taten des scharfsinnigen Ritters Don Quixote de la Mancha*. (Neubearbeitung der Ausgabe von Edmund Th. Kauer unter Zugrundelegung der Tieckschen Übersetzung. 1967.)

27 December

Downtown library. Reading Robert Johnson's *Transformation*. The key characteristic of Hamlet is his inability to act. He couldn't decide to kill his uncle because, in the words of Tolstoy: "He was suffering the anguish men suffer when they persist in undertaking a task impossible for them – not from its inherent difficulties, but from its incompatibility with their own nature" (p. 41). Hamlet is held back by a nobler understanding (not to add more blood to an already bloody drama). Johnson concludes, "He is wise enough to see but not strong enough to accomplish... In this he is the prototype of so many modern men who see a noble world in their imaginations but don't have the means to accomplish it" (p. 46 – 47).

SM library. Checked out: 劉大杰, 中國文學發展史(下卷). Read: 關漢卿, 元代雜劇.

2018

1 January

Memorial quote from Don Quixote: "virtue is persecuted by the evil more than it is loved by the good." ("... la virtud más es perseguida de los malos que amada de los buenos...")

In *Don Quixote*, in Chapter LI, in the story of Leandra, the greatest beauty, we find the typical degrading stereotype of womankind from ancient time: the wantonness of women, their inconstancy, their double dealings, their forgotten promises, their broken faith, the lack of reasoning they show in bestowing affections and inclinations. ("... de la ligereza de las mujeres, de su inconstancia, de su doble trato, de sus promesas muertas, de su fe rompida... del poco discurso que tiene en saber colocar sus pensamientos e intenciones que tienen...") In another place is mentioned "woman's natural propensities, which generally tend to be thoughtless and unstable" ("... la natural inclinación de las mujeres, que, por la mayor parte, suele ser desatinada y mal compuesta...").

1 – 3 January

Reading about Wu Jingzi's (吴敬梓) *The Scholars* (儒林外史). Wu is an outsider critic exactly like me. He saw through Qing's examination system (科舉制度) and literati culture and recognized their hypocrisies, ineffectiveness, and shallowness (where all the "scholars" only studied to become rich, to be able to exploit the peasantry, and where nobody was learning real knowledge and becoming really

intelligent) and wrote this classic to criticize the system – just as I wrote “Rationalization, McDonaldization, and Increasing Stupidity of Human Being” to criticize, among other things, American higher education. (Apparently, China's examination system had gone into decline not simply because, after Han, it had deviated from the originality of the great philosophers of the Warring Kingdoms Period, but also because what was being tested was increasingly the ability to write “standard” good essays, i.e. essays within predefined parameters without any originality, substance, or insight: 八股文. This is very similar to my complaint about the degeneration to literalism and repeating words without understanding.) Even his life is similar to mine: disgusted with the examination system, he dropped out – even though he could have aced the examination and become a government official – and spent his life in poverty, doing nothing “productive” but wandering around town (a life of “dissipation”), in order to write his classic, “real knowledge and real intelligence”. He hated Qing society for its hypocrisies and corruptions, and was despised by the majority of the literati, by the Qing society.¹

“吴敬梓的反科舉，反禮教，反迷信，並且從各個角度上，批判了封建社會文化的虛偽和腐朽，表現出他進步的思想內容” (Liu, p. 1246). 這正是所謂的 – 外者。

Also read about Cao Xueqin's (曹雪芹) famous *The Dream of Red Chamber* (紅樓夢). Cao was another outsider critic. More sensitive to, and possessed of deeper perception of, reality, he wrote this classic to mock the moral degeneracy of the aristocratic families of Qing time.

“紅樓夢 ... 大耽地揭露了君權時代外戚貴族的荒瑩腐朽的生活，指出他們種種虛偽，欺詐，貪心，腐朽，壓迫和剝削以及心靈與道德的墮落。它不單指出了那一家族的必然崩潰與死亡，同時也暗示出那一家族所屬的階級所屬的社會的必然崩潰與死亡。” (Liu, p. 1252).

In a similar fashion, I wrote “An Chinese American's Open Letter to Richard Spencer” as a mockery of the hypocrisy and stupidity of America's politically correct mainstream (the “blue states”). My mockery goes far deeper than the typical Chinese mockery with the new term “White Left” (the environmental cost, the imperial exploitation of poor nations, and the hostility to achievements perpetrated by the “White Left”).

I'm to contemporary America what Lu Xun, Cao Xueqin, Wu Jingzi, and Li Baojia were to late imperial and early modern China. I exposed, with my “The Cheney Plan”, America's hypocrisy in foreign affairs (imperial conquest of Russia while making Russia look like the imperialist) and, with my various writings on McDonaldization and political correctness, the hypocrisy in America's morals and corruption in its social institutions.

Fictions satirical or critical of Chinese society are a peculiar development in Chinese literature during the Qing dynasty. Two waves can be distinguished: (1) the early phase, between 1700 and 1800, which includes Cao Xueqin, Wu Jingzi, and Li Ruzhen (李汝珍). Li Ruzhen, with his *Flowers in the Mirror* (鏡花緣), was also an outsider critic. He particularly mocked society's treatment of women, and was extremely critical of female foot-binding. (Wu Jingzi was also critical of society's devaluation of

1 “他處在那樣一個是非不明善惡不分的社會裏，給他的報酬，必然是饑餓與貧窮，必然是世俗的無恥的侮罵” (Liu, p. 1238).

women.) If I were living in his time, I would also be critical of society's mistreatment of women, just as I am critical today of American society's mistreatment of men and exaltation of women. (The outsider is always critical of the predominant trend.) The early phase is the “outsider period”, because China at this time was prosperous and not facing external threat. When everything seemed fine, these three intelligent literati saw that everything was wrong. The later period, between 1800 and 1900, includes Liu Er (刘鹗) with his *The Journey of Old Can* (老残游记), the aforementioned Li Baojia with his *Officialdom Unmasked* (官場現形記) and *Modern Times* (文明小史), Wu Woyao (吴沃堯) with his *Bizarre Happenings Witnessed Over Two Decades* (二十年目睹之怪現狀) and *The Strange Case of Nine Murders* (九命奇怨), and Ceng Pu (曾樸) with his *Flower In A Sinful Sea* (孽海花).² These four were not necessarily outsider critics, because, at this time, it had become obvious to everyone that China was inferior to the Western imperialist nations. One therefore did not have to possess superior perception and sensitivity to see that everything in society was terribly wrong.

3 January

Barnes and Noble. Found two anti-Trump/ anti-Russian books. Luke Harding, *Collusion*, Vintage Books, 2017; and Donna Brazile, *Hacks*, Hachette Books, 2017. In the former: (1) Vyacheslav Ivankov, a Russian mafia legend hiding in Trump Tower in the 1990s. Ivankov was extradited back to Russia in 2004, acquitted of murder, and then assassinated in 2009. (2) The Mogilevich organization. (3) Felix Sater, a Russian Jew who ended up in New York in the 1990s. Arrested and prosecuted, he then got off by working as a FBI informant inside the Mogilevich organization. He worked for Bayrock LLC, a firm founded in Russia by Tefvik Arif. Bayrock had an office inside the Trump Tower. It was Sater who showed Ivanka and Donald Jr around in Moscow in 2006. Trump had worked with Sater and Arif.

5 January

Downtown library. Checked out: Herbert Marcus, *Soviet Marxism: A Critical Analysis*: Columbia University Press, 1958. And Marx and Engels, *The German Ideology*, edited with an introduction by R. Pascal: International Publishers, 1947.

8 January

Downtown Library. Read Faust (I) and parts of Faust (II) in Robert Johnson's *Transformation*. Faust is in a state of existential crisis (the end of three-dimensional consciousness) very similar to my current state of anguish: hopelessness, meaninglessness, and supreme loneliness. (Mine: the inability to attain “public happiness”; but it is commonly known as “midlife crisis”.) Johnson's Jungian perspective is that the three-dimensional Faust now needs to incorporate into his being his “shadow”, his “dark side”, the part of his being which has not been previously lived. Mephistopheles takes Faust on a trip to relive youth and vitality (the un-lived part of his life) but Faust doesn't find any happiness in it at all. Johnson's Jungian perspective is that the existential crisis can only be resolved through an inner journey which, via art and symbol, restores wholeness: “the relocating of the center of the personality from the ego to a

2 晚清四大谴责小说，是指刘鹗《老残游记》、李寶嘉《官場現形記》、吴沃堯《二十年目睹之怪現狀》和曾樸《孽海花》。

center greater than one's self." This is enlightenment. Faust is doing this in (II) when he goes down and inserts the key into the tripod to obtain the vision of Helen. "This superpersonal center has been variously called the Self, the Christ nature, the Buddha nature, superconsciousness, cosmic consciousness, satori, and samadhi" (p. 84). The problem with Faust's first journey with Mephistopheles is that, throughout, his ego is still at the center of his being. Somehow the integration of one's "dark side" is part of the same process of "relocating from the ego to a center greater than one's self": "The true work of man in the latter part of his life is the cultural process of bringing up some of the contents of the unconscious and integrating them into consciousness" (p. 92).

10 January

Downtown library. Checked out: David Harvey: *Seventeen Contradictions and the End of Capitalism*, Oxford University Press, 2014. And H el ene Iswolsky, *La vie de Bakounine*, Gallimard, 1930.

12 January

SM library. Checked out, David Harvey, *The Condition of Postmodernity*. Basil Blackwell, 1989. Harvey posits a necessary connection between the rise of postmodernist cultural forms, more flexible modes of capital accumulation, and a new experience of space and time as the intermediate link between culture and capital.

Browsed also, T. McAlindon, *Doctor Faustus: Divine in Show*. Twayne, 1994. Marlowe was a notorious scorner of established religious beliefs. His Faust story was followed by Lessing and Goethe. Lessing's Faust was driven by an insatiable intellectual curiosity, and nothing else.

Browsed also on Amazon Micheal Wolff's *Fire and Fury*.

20 January

Browsed *New York Times*, Audrea Lim, "The Alt-Right's Asian Fetish" (06.01.2018).

23 January

Downtown library. Beauvoir, *El segundo sexo*, traducci n de Alicia Martorell. Read the prologue by Teresa L pez Pardina. "... si la maternidad es un h ndicap lo es en el contexto de la familia patriarcal, no en s  misma... Propone un tipo de sujeto que, siendo trascendente, libre y creativo como el sujeto masculino de la sociedad patriarcal, pueda ejercer la maternidad sin que ello constituya una carga suplementaria como en la actualidad. Y conseguir esto supone cambiar el modo de vida de ambos sujetos, femenino y masculino."

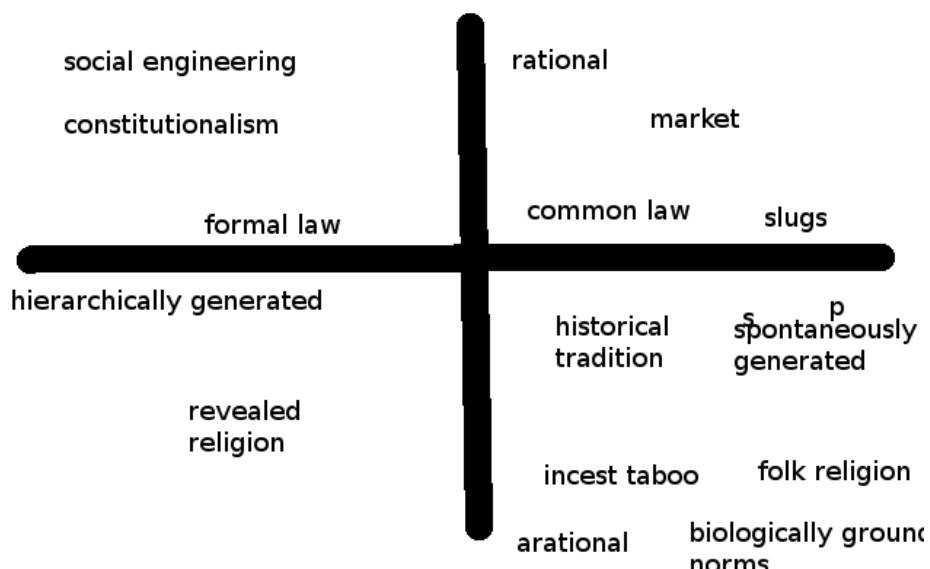
24 January

Read Adam Entous and Evan Osnos, "Jared Kushner is China's Trump card", *The New Yorker*. (29.01.2018)

Ackerman bookstore. Read parts of Michael Wolff's *Fire and Fury*.

25 January

Fukuyama's diagram on "sources of order" (p. 152):



Fukuyama then uses this diagram to illustrate the "universe of norms": (1) rational and spontaneously generated = self-organization; (2) arational and spontaneously generated = natural; (3) rational and hierarchically generated = political; (4) arational and hierarchically generated = religion.

In the last chapter of *The Great Disruption*, Fukuyama lists two "great disruptions" (the first lasting from the Enlightenment up to 1840s and the second lasting from 1960s to 1990s) and the "renorming" of society following each age of disruption (the Victorian Age from 1840s onward and the partial return to traditional values in the 1990s). While religion (Protestantism) plays a major role in the first "renorming", this will not be the case in the second, except in the sense of a vague, spontaneous revival of religious organizations without much seriousness in doctrines.

The basic thesis in *The End of History and The Last Man* is that history is moving toward liberal democracy because of a strong correlation between economic development and the democratic form of government. "The unfolding of modern natural science drives economic development, and economic development drives – with lags, setbacks, and wrong turns – a process of political development in the direction of liberal democracy" (p. 280). Fukuyama seems to be saying that the "Great Disruption" is caused by the development of a new political order which has replaced traditional, cultural norms with the new, political norms (mutual respect and "the equality of all human beings based on their capacity for moral choice") as the source of social order. Also by economic development which, requiring a new pattern of living, has disintegrated the old cultural norms. It takes a while for cultural norms to

reestablish themselves in line with the new political and economic system. *The Great Disruption* and *The End of History* together describe the whole course of history: “There seem to be two processes working in parallel. In the political and economic sphere, history appears to be progressive and directional, and at the end of the twentieth century has culminated in liberal democracy as the only viable alternative for technologically advanced societies. In the social and moral sphere, however, history appears to be cyclical, with social order ebbing and flowing over the space of multiple generations” (p. 282).

26 January

Downtown library. Checked out Karl Polanyi's *The Great Transformation*, foreword by Joseph E. Stiglitz and introduction by Fred Block.

27 January

Ackerman. *Fire and Fury*. Highlights: Ivanka's former boyfriend, Jamie Johnson (Johnson & Johnson). The Ivanka-Jared relationship as shepherded by Wendi Murdoch. Dina Powell, the latest Goldman Sachs executive to join the Trump administration. In the first week, Yates informed Trump that wiretap had picked up Flynn's conversation with Kislyak. The FBI was also monitoring Carter Page in a Russian intelligence effort to turn him. Tony Blair told Kushner in February, 2017, that the British intelligence was conducting surveillance on Trump's campaign staff. Bannon's revolutionary goals: trade war to protect American manufacturing, immigration policies to protect American workers, and international isolation. Nobody in the Trump administration is interested in these goals. Also, Bannon wants the deconstruction of the administrative state along with media, academic, and not-for-profit institutions. The battle between Bannon and Ivanka-Jared, Mercer's cut-in to protect Bannon, and the creation of Office of American Innovation (27.03.2017). Wolff talked to Bannon in October, 2017. He plans to run for president in 2020. Nikki Haley is the only senior member who is not disillusioned about Trump; she is close to “Jarvanka” and seeks to take over the Trump movement and is an enemy of Bannon's side.

28 January

The outsider is going against history. The case of Heather MacDonald such as I have recounted it proves that both the left and the right believe in the opposite of reality – it's not just the left. This is necessarily the case given the operation of power, i.e. the direction and goal – or *Vernunft* – of history. The left will never realize that they are not fighting *against* free-market capitalism, but *for* free-market capitalism. The right will never realize that they are contradicting themselves when they want free-market and family values at the same time, that their promotion of traditional values is doomed to fail, that the leftist is not “cultural Marxist” but agent of free-market capitalism, that *a real Marxist today would promote rightwing values*. Even Steve Bannon does not see that banning immigration and bringing back manufacturing are goals contradicting his other goals of deregulation and privatization of everything which his boss the Mercer family so desires: it's sort of like subsidizing the tobacco industry while persuading people not to smoke. As I have noted in my Thermodynamic Interpretation of History, any revolution which succeeds in the end must be reinforcing free-market capitalism,

otherwise it would not have succeeded, and if the leftist revolution has succeeded, it's because it's a free-market ideology. The conservatives, the Republicans, and the Bannon group, insofar as they worship this free-market, are also agents of free-market capitalism, except that they are so explicitly. The leftist is so without knowing so, the conservative knows so without knowing that his or her values contradict his or her foundational value (free-market) and are an historical dead-end. *Everybody* is an agent of free-market capitalism because everyone is moved along by history, in one way or another, to fulfill history's goal – *except the outsider critic*. It is in this sense that both the left and the right share the same foundation without knowing so. Only the outsider critic has not been part of the same foundation: herein is a “leftist conservative” defined. *A leftist conservative is an outsider*.

The change I have made in Marx's historical materialism concerns the end of history, that the system never evolves toward socialism and emancipation, but only toward greater production and greater consumption, and, along with it, death of individuality, the worship of the dumbest and least able, and dummification. Insofar as socialist states all aim for increased production, they are indistinguishable from free-market capitalism. Both Herbert Marcuse and Peter Berger have noted that both Western capitalism and Soviet socialism share the same foundation, i.e. mechanized production through industry; they differ only in the manner in which the industry is managed,³ “private enterprise here, nationalized enterprise there”.⁴ Marx made two mistakes in his version of historical materialism: (1) that history is moving toward the final goal of redemption (where everyone is free, happy, and unalienated), something radically different from the previous stages, whereas my Thermodynamic Interpretation of History postulates that the final goal of history is just the same thing as before, except bigger and more terrifying; (2) that the movement of history is not really measured by the superficial transition from feudalism through capitalism to socialism, but rather by the deeper, more general transition from hand-production (common in agrarian economy and early township) to mechanized industry. In this way, Russia has not skipped any stage of development (capitalism) by going directly from feudalism to communism, and there is no contradiction in the coexistence of Soviet Russia and capitalist West with each other: both have followed the path from hand-production to mechanized industry. Today, since communism has all collapsed as a failed method to increase production and consumption, we can thus speak of “free-market capitalism” as if it were synonymous with increased production and consumption even though, in reality, it's merely *one* form of it. The leftist, insofar as his or her goal is increased production and consumption, is squarely an agent of free-market capitalism.

The outsider critic, because he has corrected Marx's historical materialism in the aforementioned manner, reaches the opposite conclusion than the classical Marxists when he learns about the history of progressivism. He sees clearly that the revolutionaries in each instance, from the Jacobins during the French Revolution through the socialists, communists, anarchists, and democrats in the 1848 revolutions to the popular uprising and Paris Commune in 1870 and 1871, are not rebels fighting against the power structure but the power structure's agents to help it transform itself into a more powerful form. They were progressives in the true sense, bringing the system to the next stage of its perfection: more powerful a system, more production and more consumption. More power for the social collective, more production, more consumption, more leveling of human intelligence, and the

3 Peter Berger in *The Homeless Mind* and Herbert Marcuse in *Soviet Marxism*.

4 Marcuse, *ibid.*, p. 6. In the beginning of the chapter “Western and Soviet Ethics: Their Historical Relation”, Marcuse even emphasizes that the similar conditions of industrialization in Western advanced capitalist states and Soviet Union have conditioned similar ethics in both camps.

consequent inversion of traditional values (such as the elevation of the dumb and disabled and the degradation of the smart and abled) – all this is the goal of history, the principal means to bring this about is the empowerment of the masses (both in the political sense of being able to participate in the governing process of the republic and in the economic sense of satisfaction of one's needs through sharing in what is produced collectively: the “revolt of the masses”), and it is the job of these progressives to bring their society's institutions closer to this goal of history by advocating empowerment of the common people or their liberation from oppression and poverty. The ideas which inspired the 1848 and the 1870 revolution – Babeuf, Proudhon, George Sand, Bakounine, and Marx – were popular at the time and have lived on afterwards to inspire the contemporary leftist progressives because these ideas are in line with the further development of the economic substructure and the final goal of history. The same with the Bolsheviks during the Russian Revolution. The same with the hippies, the counter-culture rebels, and the feminists during the 1960s and 1970s: they were tasked with bringing America toward more production and more consumption through, again, the empowerment of the powerless. The same with the “progressives” of today: to make the social collective more powerful over individuals, to make society more productive and more consumptive, to replace geniuses with dummies in all important positions of society. Only the outsider critics see the situation clearly, that it is the paleoconservatives who don't want progress, that it is they who don't want society to approach its goal, that it is they who are resisting against power. Only the outsider critic sees reality clearly, and thus pronounces his Thermodynamic Interpretation of History.⁵

Although I'm here merely repeating my earlier conclusions in my Thermodynamic Interpretation of History, it is only lately that I can put them forward with greater certainty now that I have a much better knowledge of the revolutionary movements from late eighteenth century to the early twentieth century – from the American and the French Revolution through the 1830, 1848, and 1870 revolutions to the October Revolution.⁶ This is a major study I wish to undertake: the evolution from the Anglo-American version of the rights of men during the American Revolution and the Declaration of the Rights of Man and Citizen during the French Revolution, through the ideas of Proudhon, Bakounine, Marx, Lenin, and Trotsky, to the Progressive movement of the 1900s, the socialist radicals like Emma Goldman, the counter-cultural and feminist ideas of the 1960s, and the sentiments of the progressives and Antifa of today – all these form a continuous development ever approximating the history's final goal. On the intellectual plane, you might say that the latter were simply trying to apply the original ideas more consistently. Thus, both the 1900 Progressives and the Students For A Democratic Society of the 1960s were trying to approximate social reality to the ideals already propounded during the American Revolution. In the context of the evolution of consciousness, you can say, with Voegelin, that consciousness is simply differentiating. In terms of historical materialism, I say that it is simply the evolution of the substructure which has been carrying these revolutionaries along to history's final goal.

5 Marcuse notes (*ibid.*, p. 196): “On the other hand, if there is anything common to the Marxian and anti-Marxian evaluation of industrial society in nineteenth century philosophy, it is the insistence that increasing industrialization is the prerequisite for progress in the ethical as well as the material sense.” Both trends, although seemingly antagonistic, are in line with the goal of history, i.e. increased production.

6 The references which I have not included in these reading diaries include several excellent documentaries I have watched, such as “Marx and Engels: Stationen ihres Lebens”, or “Die Deutschen: Rober Blum”, or “Die Deutschen: Karl Marx”. I have also found a narrative of how the Austrian court experienced the 1848 revolution in Joan Haslip's *The Crown of Mexico* (1971), “The Revolution of 1848”, p. 18 – 35.

However, only lately have I come to terms with what this really means for my “leftist conservative revolution” for a sustainable civilization. The fact is that these revolutionaries of the nineteenth century – whether Proudhon or Marx or Bakounine – were quite conscious of the direction of history and of the fact that they were going along with history and, carried along by history, moving toward history's final goal. The same with the American revolutionaries (the Founding Fathers) and the Russian revolutionaries (Lenin and Trotsky). Today, the progressives on the left, despite being dumber than their forerunners in the 1960s, are also dimly aware of their going along with history and being carried forward by history. The same with the rest of the humanity the world over. The #MeToo movement and Women's March have so resonated around the world because everybody is instinctively aware of being carried forward by history toward history's final goal and consequently quite excited about it. This is not only evident in the contemporary revolutionaries' self-designation as “progressives”. I became fully aware of this when I heard Deutschlandfunk Kultur's broadcast, “Progressives Taiwan: Erstes Land in Asien mit 'Ehe für alle’”.⁷ The Taiwanese government has consciously decided to adopt the most progressive policies in order to prove themselves “more advanced” (i.e. more ahead of others when moving toward history's final goal) as a way to compensate its diplomatic isolation. Empowerment of the masses, liberal democracy, gender equality, equality between heterosexual majority and the LGBT minority, and finally the unity of humanity beyond national boundaries: everybody knows this is the destination to which all human societies are moving. The contemporary progressives are striving for the same goal of history of which the nineteenth century leftists were already quite conscious: unification of humankind beyond national and ethnic boundaries, the empowerment of the common people, and, along with it, the dismantling of all asymmetries (difference in status – between the powerful and the powerless, between rich and poor – and in kind – such as the difference between women and men and the differentiation in gender roles) and, eventually, the celebration of the dumbest and worthless members of society. Hence Babeuf's first proposal of a communist society and absolute equality (*la conspiration des égaux*). Hence the congress in Frankfurt during the 1848 revolution demanded universal suffrage, the establishment of a republic, and a unified German nation. Hence the Congress of Peace and Liberty in Geneva, 1867, was specifically motivated by the progressive consciousness that all peoples belong to the same humanity. Hence Bakounine's vision of universal equality between all men and between men and women. Hence the hippies of 1960s propose “loving each other” as a way to establish equality and destroy hierarchy, which is echoed today in the proclamation “Revolution of Love” among the progressives and during Women's March.

The outsider is however alarmed amidst everybody's excitement over the fulfillment of history's final goal. The outsider sees that all is not what it pretends to be: in developed consumer nations, gender equality really just means the disguised oppression of men by women. The outsider sees the consequence which nobody cares about: that mass equality ultimately means (as my professor friend keeps reminding me) that everybody shall be the same – average and dumb – and that all outstanding intelligent people shall disappear. The outsider sees dummification in the final goal of history: all this equality and diversity is merely meant to create a perverted society where dumb, disabled, and worthless people are celebrated while intelligent and abled people are disposed of – a society where, eventually, nobody is capable of thinking anymore, not even a minority of intellectual elite.⁸ The

7 At: http://www.deutschlandfunkkultur.de/progressives-taiwan-erstes-land-in-asien-mit-ehe-fuer-alle.979.de.html?dram:article_id=408131.

8 Otherwise, how do you explain the fact that, when women activists complain about women's underrepresentation in STEM fields and demand affirmative actions favoring women, they never say anything about the overrepresentation of

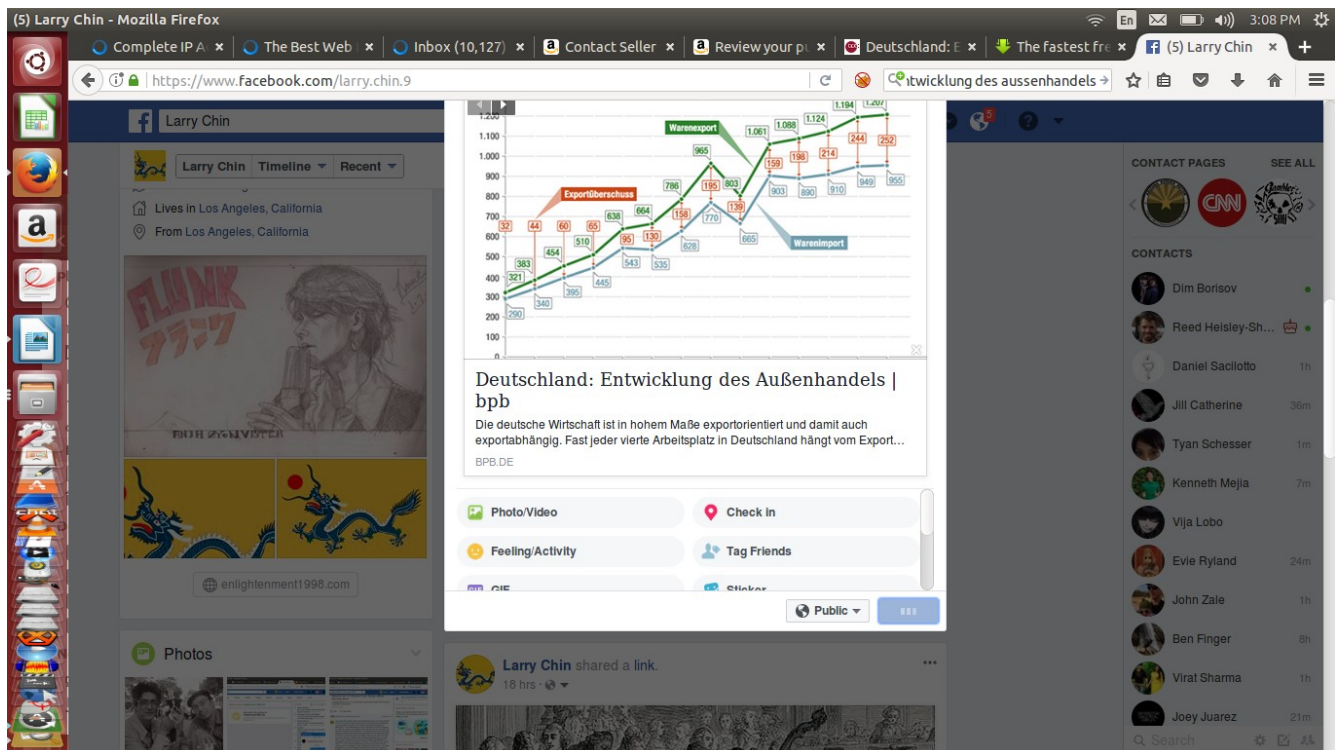
outsider is threatened by this goal of history – putting the dumbest on the pedestal and rooting out the outstandingly intelligent – because it is about *the extinction of his kind*. Only the outsider is aware that what the nineteenth century progressives got it wrong, and what the 68 hippies and the contemporary progressives have completely forgotten, is the fact that the underlying, substructural goal of which the goal of which they are conscious is merely a superstructure is simply more consumption, more production, greater power of the collective over the individuals, dummification, extinction of geniuses, increasing simplification of human beings, McDonaldisation, oppression of men, and then the collapse of industrial civilization altogether.

While the outsider doesn't want this because he doesn't want to be a genius trapped in a world of monkeys, the rest of the humanity see nothing but good in all this because, being dumb and ignorant, they do not know the value of what is being lost, nor even the fact that anything is being lost at all. The outsider therefore wants a leftist conservative revolution – neither progressivism on the left nor conservatism on the right – to preserve what is being lost, but, in this, he is going against history, trying to go backward from its goal (both substructural and superstructural). The outsider – whether myself or anybody else who doubts that the fulfillment of history's goal is a rosy affair – is necessarily a counter-revolutionary. *The leftist conservative revolution is really a counter-revolution*. But counter-revolution will not succeed because one can never succeed in going against history. Even the neoconservative counter-revolution, promoting conservative values, has never succeeded in the domain of culture. My theory will never get anywhere *according to my very theory*: working against free-market capitalism and globalization is working against history and is doomed to fail. People will never notice there is no more oppression of women in the Western world because such recognition of the truth is going against history – because it is bad for the growth of our free-market. That the outsider critic is going against history means that he is going against the development of the free-market. In regard to my business with the Secret Society women, the US government has already decided that these women's Guinness World Record story shall never be known. The world must not be allowed to know that most of the complaints about sexism and violence against women are completely made-up fantasies, that political correctness is the opposite of reality – because the government instinctively knows that this is bad for the multinationals and everybody instinctively knows that this is going against history and can never become a popular thing. All the law enforcement officers who know the truth about the Secret Society women's business will keep the secret knowledge they have gained (that women's complaints are mostly nonsenses) entirely to themselves. And I will never be able to communicate my predicament to my fellow citizens. Because recognition of my victimization – i.e. being the most falsely accused man in the history of mankind – goes against history, most people will not even be able understand it. Making people understand that women have this habit of making false complaints, forging evidences, and staging crimes against themselves in order to use law enforcement to assassinate their guy and be recognized officially as his “victims” is as impossible in the USA as it is to ask people in eighteenth century China to not require a woman who is raped to kill herself but to sympathize with her and recognize that it is not her fault. Recognizing that women are victims is going against Chinese history, the development of Chinese society, or the destiny of Chinese nation and so impossible in eighteenth century China just as recognizing that men can be victim of women's false accusations is going against

women in law, medicine, and psychology and demand affirmative actions favoring men; and that, when activists demand affirmative actions to increase the number of black students in college campuses, they never demand affirmative actions to increase non-black participation in sports? The real goal of affirmative action is not to increase diversity or establish equality, but to replace the more competent with the less competent in certain important institutions.

American history, the development of the American society, or the destiny of the American nation and so impossible in contemporary America. The agrarian economy there has to be protected from such recognition just as the consumer economy here has to be protected from the opposite recognition.⁹

Hence my only chance lies in immigrating to a non-consumerist nation: a country with a strong manufacturing sector. While all societies are moving toward the goal of more production and more consumption, there has occurred, thanks to globalization, a division of labor among them, with some nations moving toward more production (China, Germany, Japan) while others moving toward more consumption (USA, other English-speaking countries, France). While sharing the same goal of history, these two types of nation will have two distinct destinies. The bleak picture I have described above is the destiny of USA but not of China. Fighting against feminism, against the conception of women as “victims”, getting the concept of women making false accusations recognized by the general public, is an impossible goal in the USA because it is going against history, but only in the USA but not in China – it is going against the destiny of USA but not the destiny of China. While the “culture war” rages on in the USA in order to drive American society toward its destiny (with the left side winning the war), there is no such culture war in China. I will suffer a different fate according to whether I'm located in a production nation or in a consumer nation. Because I'm in a consumer society whose purpose is to waste brain, I'm widely regarded as a racist and misogynist schizophrenic plagiarizing and impersonating and computer-hacking charlatan terrorist. If I end up in a manufacturing nation whose purpose is to promote brain, I might have a chance of being recognized as a genius.



⁹ Thus, an outsider critic like Li Ruzhen never got anywhere in Chinese society with his criticism of female foot-binding. His criticism was going against Chinese history or the destiny of Chinese society. Only when, later in Qing dynasty, the destiny of Chinese society had been altered thanks to Western imperialism, did all this outsider criticism of female foot-binding finally result in the prohibition of the cruel custom.

Germany's trade surpluses from 1993 to 2016
That Germany's destiny is export nation is
manifested in the fact that, the more globalization, the more it runs trade surpluses

Qualification: when one goes along with history, one does not always succeed, but one can be sure that one will be popular and that one's spirit will live on. The 1848 revolution is going along with history but is crushed by the conservative governments which represent the forces of inertia in human history (e.g. the Prussian government, the conservatives with their armed forces, or Napoleon III). But something like the 1848 revolution will eventually take hold of Germany and Europe.¹⁰ Bakounine was going along with history but didn't succeed because, while going along with it, he had really exceeded it. The Paris Commune was in the spirit of Bakounine, but more moderate, and could have succeeded.¹¹ The Khmer Rouge was quite in the spirit of Bakounine, and could have succeeded. These three examples, although in excess of history, were nevertheless going along with history. Hence they could acquire enough adherents to at least get *somewhere*. But if you go against history, such as in my case or in Richard Spencer's case, you will never get anywhere. You will never be as popular as the heroes of the 1848 revolution, whose spirit lives on despite being crushed by force.

Bakounine goes along with history because, ultimately, he is about the empowerment of the masses. The masses will rise up spontaneously to demolish all state structures because the common people have in them “l'esprit de révolte”, Heraclitus' *πολεμος*. This is essentially the same arrogance and self-aggrandizement which Ortega y Gasset has diagnosed in *hombre-masa*. Because of this rebellious nature of the common people, they can never be contained in a state structure without suffering oppression.

Nous savons que l'État était aux yeux de Bakounine, l'obstacle principal au bonheur des masses. Ce mot de *Masses* revient constamment sous sa plume, car il considérait le prolétariat non pas comme une classe (ainsi que le faisait Marx), mais comme une sorte d'océan mouvant, une lave informe qui devait inonder l'univers, mais qui renoncerait toujours à prendre un moule rigide. (Iswolsky, p. 220.)

This anarchic perception is not only recurrent in Badiou's thinking on the Paris Commune, but also among the progressives whom I have witnessed in the Green Party.

10 To quote from Mary Fulbrook (*A Concise History of Germany*, second edition, Cambridge University Press, 2014): although the German liberals lost during the 1848 revolution, “it was not a revolution without consequences. Feudal relations on the land, effectively abolished all over Germany by 1850, did not return. The organization of economic life continued in a liberal mode, *allowing rapid economic development in the 1850s*. The particular system of political repression associated with Metternich did not return. The articulation of grievances, the opening of concerns with issues transcending the immediate demands of the day, aided the formation of a range of national groupings and political orientations, which were to develop into more party-political forms in the next couple of decades” (p. 121 – 122). The German liberals (leftists) had thus indirectly, and vaguely, achieved their goal, both in the economic substructure and the political and cultural superstructure, although in a toned down version, just as the social democrats from 1870s onward were accomplishing a vague and toned down version of Marx's program, although denounced by Marx for this “toning down”.

11 Bakounine's revolutionary vision – the rise of the common people on the bottom to abolish all state bureaucracies, all top-down social structures, and their spontaneous self-organization into a new social collective where everybody is finally free, freedom being the objective of revolution and the goal of history – is very similar to Alain Badiou's description of the Paris Commune in his *L'hypothèse communiste*, the sort of true democracy to which he aspires.

The unity of humanity which Adam Weishaupt sought, which was also the goal of Bakounine's anarchism, and which the Bilderberg today still aims for, is all the same. All these apparently divergent revolutionary goals are at bottom the same, all going along with history. And this is why the Bilderbergers are succeeding today: a sustainable consumer society without national boundaries.

Something that must be kept in mind is that, ultimately, much of the debate in the culture war, such as the debate between the left and the right, between the Antifa and the Alt-Right, is completely worthless since the two sides only disagree because they want different things in life or are pursuing different goals. While the leftist wants multiculturalism and immigration, Richard Spencer wants ethnic identity and homogeneity. The leftist is convinced that white men should not want such things; but why is ethnic homogeneity not a worthwhile goal? I want to preserve human intelligence, but nobody else cares about that. Why is what I want more worthwhile? The left, the right, and the libertarians stand for what they do because they are pursuing different goals: equality, order, or liberty. Meanwhile, the goal which all US government officials pursue is simply power. The Alt-Right and I have another sort of goal, *the preservation of a certain human experience*. In my case, the experience in question is simply intelligence, especially in the sense of the mind's ability to represent reality. This is the experience of being a philosopher. In the case of the Alt-Right, the experience in question is ethnic pride. Marine Le Pen wants to preserve the experience of being French, common during de Gaulle's time. Making the preservation of a certain human experience into one's political goal is out of fashion in today's increasingly consumerist world. Another philosopher who had this goal in mind is Heidegger. I read this in David Harvey:

[Heidegger] was evidently disturbed by the bland universalisms of technology, the collapse of spatial distinctiveness and identity, and the seemingly uncontrolled acceleration of temporal processes... He is deeply influenced by Nietzsche's interventions but sees them leading down the path of an unacceptable and total nihilism. It is from such a fate that he seeks to rescue civilization. His search for permanence (the philosophy of Being) connects with a place-bound sense of geopolitics and destiny that was both revolutionary (in the sense of forward looking) and intensely nationalistic. From a metaphysical point of view this entailed rooting himself in classical values (particularly those of pre-Socratic Greek civilization), thereby highlighting a parallel orientation towards classicism in Nazi rhetoric in general and in architecture in particular. The rejection of Platonic and Judeo-Christian values, of the 'myth' of machine rationality and internationalism, was total, even if the revolutionary side to his thought forced him to compromise with the advances of science and technology in practical affairs. Reactionary modernism of the Nazi sort simultaneously emphasized the power of myth (of blood and soil, of race and fatherland, of destiny and place) while mobilizing all the accoutrements of social progress towards a project of sublime national achievement. *The application of this particular aesthetic sense to politics* altered the course of history with a vengeance.¹²

Heidegger was bemoaning the loss of a certain human experience under the impact of modernization, i.e. the aesthetically determined and destiny-bound national pride. He belongs to the fourth category as

¹² Harvey, *The Condition of Postmodernity*, p. 209, emphasis added.

well.

Thus, when history shall have completed its goal, leveling all differences among us, conferring all power to the supraorganism, turning all of us into dumb consumers, putting the dumbest on the pedestal while degrading the smartest, we will all become “one-dimensional” in Herbert Marcuse's sense, but, in view of what has been said about nations' different destinies, this is especially the case in the USA, and not to the same degree in other production nations. It is especially in the USA and other Western nations, but to a lesser a degree in China, that, when history shall have fulfilled its goal, so much of our rich human experiences will have been lost by then. Because I am not dumb and have no interest in consumption, I feel threatened by this goal of history, this destiny of all Western nations except Germany. I will presumably feel less threatened if I were in China.

29 January

In this Deutschlandfunk Kultur broadcast on empathy (29.11.2017),¹³ Ute Frevert is quoted as expressing a historical materialist opinion:

Gefühle verändern sich auch im Laufe der Zeit, schreibt die Historikern Ute Frevert in ihrem Essay 'Vergängliche Gefühle'. Manche Gefühle, die unseren Groß- oder Urgroßeltern noch vertraut waren, haben an Macht verloren: Wer appelliert noch an die Ehre? Und 'Schäm dich!' klingt nach einem längst überholten Erziehungsstil. Scham und Ehre sind für Ute Frevert Gefühle, die in der modernen westlichen Welt an Bedeutung verloren haben. Hochkonjunktur dagegen hat die Empathie: Immer wieder wird das Gefühl benannt und besprochen – oftmals mit der Botschaft, doch mehr Mitgefühl zu entwickeln.

Alexander Grau: 'Und die Empathie, der ganze Begriff philosophisch kam eben am Anfang der Moderne auf, im 18. Jahrhundert, als Philosophen versuchten, Moral nicht mehr religiös zu begründen, sondern irgendwie plausibel wie menschliches Verhalten kooperativ anders begründet werden kann.'

Ute Frevert: 'Wir können uns jetzt fragen – und als Historikerin tue ich das natürlich liebend gern – warum man dieser Fähigkeit des Mitfühlens gerade im 18. Jahrhundert, der Mitte des 18. Jahrhunderts, einen so großen Wert zuschrieb?'

Das fragt Ute Frevert auf einem Symposium im Oktober 2016. Doch hilft der Blick in die Geschichte wirklich, den aktuellen Hype um das längst auch marktwirtschaftlich ausgeleuchtete Gefühl zu verstehen? Unter welchen Bedingungen wurde Empathie im 18. Jahrhundert zum bedeutenden Thema?

Frevert: 'Die Antwort: Man befand sich in einer Umbruchsituation, von einer alten moralischen Ökonomie in eine ganz neue, deren Moralität noch nicht recht erkennbar war. Die alte Ökonomie beruhte auf festgelegten Verbindlichkeiten und Obligationen. Die neue

13 “Fühlen, was andere fühlen”: http://www.deutschlandfunkkultur.de/zeitalter-der-empathie-fuehlen-was-andere-fuehlen.976.de.html?dram:article_id=401857.

Ökonomie, der Kapitalismus, der auf der Schwelle stand, der hebelte all diese Obligationen aus und überließ alles dem freien Spiel der Marktkräfte.'

When society enters the phase of industrialization, even people's emotional structures change to accommodate the new economic environment. Feelings of shame and honor disappear, and “empathy” has evolved as the new emotional structure corresponding to the new economic system – until today, where even “empathy” is gradually disappearing.