

The Language of R

A
Primer in
Redemptive
Fluency



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The Thanktuary

Speaking the Language of “R”: A Primer in Redemptive Fluency

By Paul C. Guttke

ISSUE: Is there hope of a “liberated” history, a world of optimum benefit for all humanity? Why won’t the “R” word, as in “revolution, get us there?”

Liberated human history – you’ve heard about it, right? Well, it’s all the talk these days. Nah, I’m not talking about the spread of democracy as championed by neo-liberals, but the spread of revolutionary fervor as championed by neo-Marxists – history liberated by revolution, in other words.

Yep, it’s still the rage in certain circles; in spite of the demise of the Soviet Union, and supposed discrediting of Marxist-Communism as a result.

“Marxism has not died,” reports the Pakistan Observer (March 5, 2005), “in fact it is flourishing with more vigour in Latin America, India and some parts of Europe.”

So consider the state of things in Latin America:

“[R]adical movements in the region are trying to unmoor Latin America from its Western roots,” writes Roger Hernandez in the Herald News (April 12, 2005). “Venezuela’s Hugo Chávez is a Castro wannabe. Fanatics in Bolivia want to drag the nation...to a fundamentalist Xanadu... Even moderate-left governments like Lula da Silva’s in Brazil and Néstor Kirchner’s in Argentina have been flirting

“Marxism has not died...it is flourishing with more vigour in Latin America...radical movements in the region are trying to unmoor Latin America from its Western roots...”

with anti-Western rhetoric.”

Ok, but all is okay here in the U.S.A., right? Well, consider what is occurring on some U.S. university campuses with famed NCAA basketball champ Duke leading the way. Commentators Chris Arabia and Jean Pierce report (*FrontPageMagazine*, May 7, 2003):

“Duke University is quietly developing an international reputation for academic excellence in something else [besides basketball]: Marxist studies. Or, shall we say, pro-Marxist studies. At Duke, it’s becoming increasingly difficult for students to escape their instructor’s fervor for Communism...in the classroom and out.”

Don’t be put off by the 2003 date attached to the above; remember, professors have tenure; Marxists professors, certainly; so as of January 2009, Duke proudly offers their “Marxism in Society” course as an integral part of their literature program.

“Could it be that...the Soviets(s)...misread Marx and went astray? Do we owe Marx an apology? Is his version of liberated history a good idea?”

My, my! What are we to make of it? Do these academic elites know something about Communism’s promise of a “liberated” history that we do not?

Beyond this, moreover, there is the phenomenon of Islam remaking itself in the image of Marx—or Marx in the image of Islam. The following jarring AP report states:

CAIRO, Egypt (AP) -- On the bookcase of Adel Hussein sits an odd collection for one of Egypt’s leading Islamic thinkers.

Titles like “Socialist Integration,” “On Communism” and “Planning in the U.S.S.R.” speak more of class struggle than the hand of God. The authors...suggest Politburo politics rather than a source for religious ideas.

[H]e is a one-time Marxist and nonbeliever who has turned to Islam...a new intellectual generation reshaping the religion.

“I benefited from Marx in both theory and practice,” Hussein said in an interview at his Cairo apartment, which is remarkable for its lack of Koranic inscriptions so popular with other activist Muslims. “But now, Islam is my starting point and my framework.”

Hussein's [Marxist] goals have not changed...[he] now sees Islam...as the best tool [to accomplish them].

The date on the above AP report is 1997 — 4 years prior to the infamous 9/11/2001 terrorist attack on New York. If anything, by 2001 the Marxist sentiment carried over by people like the fellow above into Islam had strengthened; and lest there is any thought that by now (January 2009) such sentiment is dissipating, we come across the following dispatch. Under the title, “The Unholy Alliance—Marxism and Islam,” we read:

Jan. 20 [2009] — Daniel Pipes...recently authored an editorial [seeded on Newsvine] regarding his concern over the growing alliance between Islam and the revolutionary left.

Pipes is correct in his assessment that Marxists share a common enemy [with Islam]...

Islam has fallen under the radar of the imperialists for its ability to organize vast cadres...

So while important distinctions exist between Islam and Marxism-Leninism, the practical outcomes of such a relationship — manifesting themselves in the weakening and physical destruction of global capitalism -- are objectively more important. (posted on Newsvine, January 20, 2009)

Islam learning from Marx; Marx plus a secularized Islam sharing goals of world revolution—my, my! Do they know something we do not? Could it be that Stalin and Company in the Soviet Union just misread Marx and went astray? Do we owe Marx an apology? Is his version of “liberated history” a good idea we should resurrect?

It's just that some are more liberated than others

Well, before answering it seems sensible to ask, “Liberated from what? Liberated to what?”

Liberated from the evil of personal freedom; liberated to the conformity of a perfectly ordered society, Islam says. Sounds a lot like what Marx said—you think?

Well, liberated from the evil of free capital, answered Marx; liberated to the conformity of a classless society, he added — whatever that might mean.

“...abusive patriarchal, racist authoritarianism emerged hand-in-hand with communes, collectivism, and central planning.”

Yes, Neo-Marxist Michael Albert agrees: liberated to a classless society – but no, not merely from capitalism, but also from patriarchy, racism, and authoritarianism (See, “Resurrect the R—Word,” at World Revolution. org).

Hmm...the liberation grows, with authoritarian assurances...

Albert argues that “[t]o debate the propriety of ‘revolution’” to liberate us from these “reflects timidity about truth.”

Ok.

But whose truth?

Apparently, Albert means his truth and that of others who agree with him, such as the gaggle of influential Neo-Marxist professors at Duke and other U.S. universities, who are increasingly enamored with Islam’s truth—which is about anything but delivering us from “patriarchy, racism, and authoritarianism.”

Ah, pardon me, but does anyone see a contradiction here?

Doesn’t getting in bed with Islam, coupled with Albert’s “authoritative” assertion of what the revolution is all about, make Albert and Company the prophets of god – our voices

of authority? (What Islam might think about this is a horse of a different color we will have to take for a ride another time.)

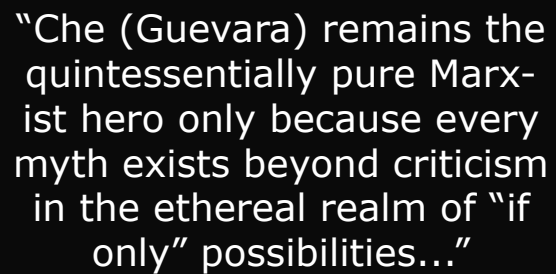
Even if in keeping with Albert’s premise, we assume they are the prophets of god herself, doesn’t this sound awfully patriarchal and authoritarian? And how can there be any ideology more so than Islam? What happened to the revolution?

The irony is not lost on one writer who remarks,

“America is not hated because it is Christian but because it is free. Despite this fact, anti-American leftists, feminists, and gay rights activists remain blind to the persecution of women and homosexuals in Islamic countries” (“Marx and Islam,” George Jockowitz, professor emeritus of linguistics at the College of Staten Island, CUNY)

Ah, blessed matriarch – deliver us from Dad!

Apparently, in Marxist versions of being liberated, like in Islam’s, it’s just that some are more liberated than others: there are those



“Che (Guevara) remains the quintessentially pure Marxist hero only because every myth exists beyond criticism in the ethereal realm of “if only” possibilities...”

whose job it is to define for others what it means to “be liberated.” Think they’re not gon’na define “liberated” to suit them?

You will be “liberated” as I define it, or else – sounds a whole lot like Russia under Stalin, or Cuba under Castro. So we’re back to square one: according to Albert’s truth, “liberated” means he and others like him are free to make the rules for everyone else.

Herein lies the crux of the matter. What “truth” are we talking about? Why does Albert get to be the one who tells us what “liberated” is? Too much like Islam, he merely appeals to the same authoritarianism he says we need to be delivered from.

Confused?

You’re not alone.

Let’s see, how do we sort this out?

First, since at this point Islam parts company, if not with Marx, certainly with Neo-Marxists like Albert, we will focus in what follows on the Neo-Marxist version of the “R” word. Islam openly and clearly avows a patriarchal authoritarian society, whereas Albert and company do so in the dark. Unlike Islam, they sell slavery in the name of liberty. The real affinity between the two is that, in fact, they both hate liberty for everyone but the ruling elite.

Myth of “The R” word

Let me restate the problem: to Albert, the “truth” may be patently obvious – even if less clear to Marx – that capitalism is merely one of various evils plaguing history; as I said, he fingers patriarchy, racism, and authoritarianism, and calls his analysis “truth.”

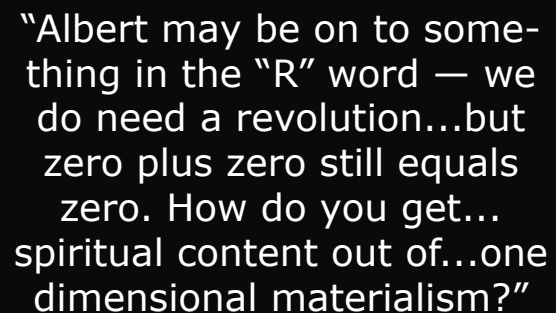
Anyone see the contradiction?

If we reject authoritarianism as an “evil” holding history back, how can Albert’s truth be authoritative?

Moreover, this “truth” was far less obvious to Marx. In practice, like Islam Marx tolerated, if not advocated, patriarchy, racism and authoritarianism to eliminate capitalism – even if he didn’t state it exactly this way.

In any case, the fact remains, these “evils” have been the result of Marx in practice, as Albert’s own critique of Marxism shows.

Indeed, this is exactly how Marxist inspired revolution played



“Albert may be on to something in the “R” word — we do need a revolution...but zero plus zero still equals zero. How do you get... spiritual content out of...one dimensional materialism?”

out in Russia, China, and Cuba: abusive patriarchal, racist, authoritarianism emerged hand-in-hand with communes, collectivism and central planning. The so-called “R” word – revolution – turned out not to be on behalf of the people, the proletariat, but to empower “the man,” Nietzsche’s prophesied “over-man:” arrogant, cold-blooded dictators and their administrators come to fore in the likes of Lenin, Stalin, Mao, and Castro. Albert refers to this “anomaly” – in fact, a contradiction of Marxist egalitarianism – as coordinatorism. It seems to be another evil a whole lot like “patriarchy, racism, and authoritarianism.”

If the Marxist revolutionary Che (Guevara) was naive enough to have resisted (at least overtly) this “coordinator status” for himself, and so manage to remain in the minds of many the mythically pure Marxist, it was merely that he died soon enough to become a myth in the minds of equally naïve people before fully morphing into the role that inevitably would have engulfed him had he remained with Castro in Cuba. Che remains the quintessentially pure Marxist hero only because every myth exists beyond criticism in the ethereal realm of “if only” possibilities – if only, the myth goes, Che had escaped the so-called capitalist-bankrolled, CIA-guided plot to get him, he surely would have transcended the temptations of “coordinatorism,” and instead shown to the world the true magnanimous nature of the “new” socialist “man” – ah, sorry, Ladies, I mean “new socialist person.”

Yeah. And he would have walked on water, too.

Hogwash.

The problem with the myth is the twin of Albert’s “R” word problem, whether the “R” refers to the bloody revolutions of the 20th century, or a “peaceful” revolution as prophesied by Albert for the 21st. Even if Albert insightfully lays out a multidimensional makeover for a future revolution contrasting with Marx’s flat economic solution he suffers from the same credibility gap of all

Marxist myths: like utopian visionaries stuff a bigger-than-life myth into the all-too-tiny and failed “Che” word, he stuffs the tacked-on dimensions of Neo-Marxism into the same, all-too-tiny and failed “R” word.

“At the core we are the same...the collective “old man”...burps, bubbles, and boils to the surface...the basic human problem isn’t... ability... what is missing... is will to truly contain the monster.”

Now, in the world of theoretical physics thinkers crumple 10 dimensions into a single “membrane” that turns out to be an 11th dimension as the sum of the whole, and they get away with it; we stand in awe even though it sounds incredible because, doggone it, this so-called “M Theory” can sustain to the satisfaction of many the sensibility of seven unseen dimensions hiding inside the four we encounter in everyday reality. Albert, on the other hand, cannot equally demonstrate the sensibility of his socialist economics, kinship, culture, politics, and ecosphere hiding, no matter how stealthily, inside the “R” word.

Who in the world really believes that the “R” word unraveled results in a benevolent socialism? If you really believe so, I have this bridge for sale...

In short, “The R” word turns out to be as much a myth as Che.

Unlike M Theory, Albert’s “R” word just isn’t big enough to be complete enough to express fully enough the human condition and attendant solution sought by so many in various ways. It doesn’t close the cracks in the analysis of the problem let alone the gaps in the Marxist answer. To coin a phrase, it is “un-unified!” It has too many holes. In short, it leaks – big time!

“True selfless magnanimity naturally bubbling to the surface...so as to transcend selfish sectarian interests is as rare as steak tartare at a barbeque cookoff.”

It turns out to be the same flat one dimensional dialectical materialism, no matter how mystified by rhetorical dialectic.

So how about a real multidimensional makeover of history?

Still, to his credit, Albert may be on to something in the “R” word – we do need a revolution. It’s just that mere assertion of the “R” word won’t produce revolution in a million years, let alone the multidimensional result sought by Albert: the assumption that Marx’s dialectical materialism leads to inevitable revolution is a myth, as proven by Che’s gross failure to export “the” revolution beyond the shores of Cuba; Albert merely mystifies this myth, adding myth to myth: but zero plus zero still equals zero. What is missing is actual content, real substance, beyond the flat materialism of Marxism: how do you get the blatantly spiritual content affirmed by Albert out of one dimensional materialism?

In short, there is as much missing in Albert's R word as in Marx's original analysis: you cannot get to a multidimensional remake of history by waving an R-shaped magic wand above the all-too-flat single dimension of Marx's materialistic critique of capitalism. Wave as you will, wish as you might, materialism remains materialism.

And the altruism, goodwill, cooperation, empathy, and so on required to create and sustain Albert's world is a world apart.

The Beast Will Rise Again

In fact, Albert's world—or Islam's world, for that matter—is not yours or mine: that of people who, because they are special in their own unique ways, do not ordinarily follow the path of authoritarianism or intellectual eliteism. Further, in ignoring this basic reality to arrogantly propose his solution as the global solution for all humanity Albert betrays the essential problem plaguing all of humanity, one that is so deeply embedded in his own personal psyche that he may be blind to it. Like Marx, Lenin, Stalin, Mao, Castro, and, yes, even Che – had he lived – along with today's Islamist purists, Albert would create a world in his own image and stuff you and me into it.

In short, Albert would be god.

Now, we're not piling up on him – because you and I left to our own devices want to be god, too...and this is the essential problem.

At the core we are the same; Carl Jung was right: the collective unconscious is absolutely real and condemns us all to the same fate, even if consciously we refuse to own up to it – hey, that's why it's the collective unconscious! Indeed, it is the antithesis of Marx's collective “new man;” it is the collective “old man” of historical anthropology that, by his choosing to ignore, condemns Marx and his dialectic to the trash heap of history. Persistently and consistently to assert its presence, this collective unconscious burps, bubbles, and boils to the surface when our personal space is challenged. A careful examination of the phenomena reveals its pervasive presence: what I am at the core is dead set against accepting your solution as better than mine unless it keeps me in the center: who are you to hog the

“Marxists...would pull all of human existence into a... uni-dimensional universe of Lineland — restricting all of history to an inexorable straight-line movement toward...utopian society.”

spotlight? Who died and left you in charge? See?

What I mean is the basic human problem isn't a matter of ability, as if another stage in evolution would bring about "the capability" we need to achieve Albert's bloodless revolution. The evil genius

buried deep within us has burst forth too often in the Caligula's, Stalin's, and Hitler's of the world to question this; on the other hand, the creative genius in us has been right behind to capture the monster when it threatens society on a big enough scale, but not to contain it. Why?

Because what is missing isn't the ability to do so, but the will. You see, to truly contain the monster

so as to totally constrain it would limit my options as well as yours, my will as well as yours, because the monster is within me as well as you. What we both want is our own options out front, at the top, adopted first, protected...

That this takes on collective sectarian dimensions only affirms the premise. We identify with our own, like those who affirm us, move in community only as the community shares our values and worldview, because after all, we are right because I am right. Disagree with the group you disagree with me because I am the group, and the group is me. My options should not be constrained because "we" are right.

True selfless magnanimity naturally bubbling to the surface on a sustained basis so as to transcend selfish sectarian interests is as rare as steak tartare at a barbeque cook-off. At issue is not ability to reason through what is best for all, but the natural tendency to place what I want for me and mine above what you want for you and yours if it conflicts with what I want.

"Albert cannot even move us...into Flatland because... this would destroy the essential tension of the dialectic and admit...surprise... freedom and...up and down, a real vertical dimension"

"According to Marx, humans are trapped fatalistically in...Lineland. There can be no...moral-spiritual reality enabling real choices, decisions and options. Marxism must oppose this..."

So The Great War to end all wars imposes upon a defeated Germany the very draconian conditions that feed the fires of World War II which ends in nuclear conflagration with nuclear capabilities proliferating to the four corners of the earth, so that even though Marxist Russia sinks into economic

collapse, it does so in such a way that the nuclear threat is now probably greater than ever.

We capture the monster, yet let it live, and assure that it will wreak havoc again.

Why? Because according to St. John in the Revelation, the monster is, in fact, “the beast, which...once was, now is not, and will come up out of the Abyss...because he once was, now is not, and yet will come.”¹

Worshipping the beast in all its manifold existences, clinging to it, desiring it, and calling it forth again and again is what humans in organized society do. It’s as natural as a baby being born naked and bloody – but needing a human hand to get it bawling and breathing. We humans willingly cooperate in the procedures required to keep the beast alive...

By failing to accurately grasp the basic clues of this fundamental metaphysical reality of human history linked to the corollary condition of human

existence, we imagination and cobble together weak, anemic solutions that the Beast mocks, disregards and tramples on to rise again.

Further, by ignoring these basic clues, Albert, like Marx, leaps mistakenly smack into the middle of a false analysis of human nature that only empowers the Beast for the next go round.

“Beneath the label there is but one dialectic...to claim otherwise...destroys the essence of Marxism. If, for example, Albert’s environmentalism is “more than”...materialism he has introduced a transcendent dimension...real spirituality and sent Marx to the trash heap of history.”

You Trapped in Lineland? Flatland Ain’t Much Better...

I mean, even if Albert tries valiantly to move beyond Marx, in spite of laudable references to culture and religion like Marx he remains stuck in a flat universe of materialistic horizontalism. He, like Marx, Mao, and even Che proceeds (whether aware of it or not) as if all of human existence adds up to no more than a flat line on a heart monitor.

Let me explain what I mean.

In his elegant book, *The Elegant Universe*, theoretical physicist Brian Greene does an elegant job of describing life in “Lineland:”

a universe with a single material dimension in which everything exists “in line.” He then rescues us from this by introducing Flatland. In Flatland, in addition to forward and backward in-line movement, there is now sideways movement, too – but still no up or down; all is on a two dimensional horizontal plane. In Flatland, then, one might “spread out” ever so far, but like a shadow has wideness without thickness, in Flatland there simply is no “up” or “down.”

In a similar way, Marxists, with an economic theory of all things would pull all of human existence into a horizontal, uni-dimensional universe of Lineland – the tension of thesis and antithesis always results in synthesis restricting all of history to an inexorable straight-line movement toward the classless utopian society. The tension within the dialectic assures this: Like Lenz law (pertaining to electromagnetism) states that a conductor opposes any change in an externally applied magnetic field, so the conductor of Marx’s dialectic opposes all change of direction – there can be no wavering from the inevitable goal. Progress may be slowed, some Marxists admit, but not deterred or redirected. According to Marx, humans are trapped fatalistically in the straight forward, inline movement of Lineland. There can be no vertical dimension, no “up” or “down” of a moral-spiritual reality enabling real choices, decisions, and options. Marxism must oppose this to maintain the inevitability of the outcome.

Thus, human history, according to Marx, is not human at all. History is not shaped by humans; rather, humans are shaped by the cold fatalism of the history of Lineland: the materialistic forces playing upon the capitalist oppressor, as well as those on the oppressed worker are the determinants of history, not the desires, decisions and actions of free human beings.

Responding, perhaps, to the horror of this amoral reality as manifest in a bloody history, a wide variety of egalitarian Neo-Marxist Socialists such as Albert now suggest a socio-economic-politico-environmental theory of all things that seems to move us out of Lineland – but only seems to; in fact, Albert cannot even move us from Lineland into Flatland, because in Flatland there would be sideways movement as well as the inevitable forward movement, and to allow this would be to destroy the essential tension of

“Capitalism in itself is as materialistic as Marxism. So if we view reality as...competing economic theories, one is as good as another depending on which will best serve my immediate self-interests.”

the dialectic and admit something other than synthesis into the result; indeed, it would be to admit the possibility of surprise, something undetermined by the dialectic, and thus freedom and the possibility of up and down, i.e., a real vertical dimension.

Thus, Albert must on the basis of his own Marxist premise leave us in Lineland; he may fatten the line: but no matter how many concerns he adds in as the purview of Marxism, they are merely ways of describing the same dialectic of Marxist economics.

So if Marx was like a child drawing a line across a piece of paper toward the edge where utopia awaited, the neo-Marxists draw the same line over and over again, calling one this and the other that, but they all remain the same economic dialectic notwithstanding the different labels: that is, there is only dialectical materialism in Marxism, even if you call it dialectical feminism, environmentalism, or something else. One can follow one label or another, but beneath the label there is but one dialectic: turn the paper on edge; you see nothing, because there is still no up, down or out.

To claim otherwise is to introduce something other than materialism into the equation, which destroys the essence of Marxism. If, for example, Albert's environmentalism is "more than" Marx's dialectical materialism he has introduced a transcendent dimension, opened wide the door to real spirituality and sent Marx to the trash heap of history.

Rather, I think, whether Albert owns up to it or not, his additions to Marx are like the scene in the sci-fi cult classic, *Soylent Green*, where Edward G. Robinson's character,

Sol Roth, rides a conveyor belt carrying him inexorably toward an inevitable destiny of being ground up into Soylent Green – condensed human protein tablets served up to an overpopulated earth unable to produce enough food. As compensation, those preparing to reduce him to a tablet size meal for someone else, serve up to him panoramic scenes of green fields, blue skies, water, flowers – all the environmental beauty unseen on an earth desecrated by humanity. Roth (Robinson) gazes transfixed at the beautiful illusions, merely memories captured on film of earth long since gone. But the illusions serve the purpose: Roth's

"If there is to be a liberated human history there first needs to be a liberated humanity. And if there is to be a liberated humanity, we need more than the "R" word... because we need more than materialism."

attention is momentarily diverted from the distasteful outcome toward which he continues to move.

In a similar way, Neo-Marxists serve up illusions to transform a proven distasteful outcome into a momentarily pleasant experience. No human wants to be trapped in Lineland – whatever the promise of the future described by Marxism, or the obvious evils unaddressed by Capitalism, or even created by it. Apparently, without a viable “third way, Marxists do their best to make their system and the attendant “R” word, more attractive.

But even if it seems at times that excellent thinker-writers like Albert reach outward or upward for vertical insights on the matter, i.e., speaking of “religious ways to understand ourselves,” their reach falls short just because on the egalitarian premise of their socialist assumptions they dare not actually break out of the bondage of Lineland – to do so would destroy their eschatology of economic equality to be brought about by the “R” word, revolution: it would of necessity place one view of things side by side with another admitting comparison into the equation and throwing the outcome of the revolution into question; or it might even place one view of things above another view and thereby establish the very hierarchy of right-ness and truth-ness that socialists disavow as patriarchal, racist and authoritarian, and co-opt the revolution even as in fact Lenin, Stalin, and comrades right down to Castro did.

Nasty truth about Marxism: religion to the core...

Even so, the foregoing leads to an inevitable if nasty conclusion: the Marxist single-word “Revolution” is nothing less than mystical religious theory, notwithstanding appeals to supposed “scientific” materialism. In fact, Marxism is a blind leap of faith – as affirmed by Che Guevara – that mystifies history, and in doing so, discards anthropology in favor of a blind religious vision, the eschatology of the proletariat.

So it does no good to say, as in Marxism, “Religion is the problem! Do away with religion!”² because that crusade, taken up by some, is in itself a religion – atheists may be the deepest believers of all,

“Yes, we need a revolution...to recover all cognitive capacities and reconnect reason to visceral appetite via chests with real hearts so as to hear, feel and choose intuitively with the spirit...rationally with a complete brain, and only then... sensually with the body”

certainly their belief system is a religion whether classified so; it betrays itself as so with its own distinctive liturgy, organization, doctrine and so on, even as it abhors buildings with steeples and clerics with collars.

In just this way Neo-Marxists, like Marx himself, believe in a system of superior enlightenment, envision a world in which capitalism is the devil's lie, preach an evangelistic message of socialist salvation, serve as a high priests of egalitarian celebrations conducted before altars of socialist absolutism, always in hope of that eschatology of revolution which will make them gods and you a mere creature of their making.

From this pie-in-the-sky-in-the-sweet-bye-and-bye – even if the sky is earth bound – Marx pulled the collective “new man” like a herd of rabbits from a hat.

Indeed, Marx's analysis must ignore the evidence of historical anthropology in order to turn humanity into a vast, reductionist economic machine, more than likely a conclusion Marx reached emotionally before he ever began his supposed “scientific” analysis. But in doing so he shoots himself in the foot, the head and heart, too, simply because there is no history apart from the record of events

determined by human thought, choices, and actions freely taken; the fatalism of Marxism is not history, neither is it economics: it is deterministic voodoo-ism, a religion of illusionary, materialistic, hijacked, inverted supralapsarian Calvinism³ to the core!

Further, try as you might as Albert does, you cannot turn this abject fatalism into a more palatable Arminianism – a supposed “liberated history” with choices – through the mysticism of Albert's faulty “R word solution.” This must still suppose that the “next” stage of history – as a thing in itself apart from human choice, because it “must” happen – lay in the bushes ready to pounce on us fatalistically suddenly producing all kinds of willingness, goodwill and grace in the human heart so as to achieve either Marx's or Albert's goals. Such expectation is a contradiction both of Marxist essentials, history as a material dialectic and raw evolutionary theory: evolution produces mere survival of the fittest by natural selection, which never in all of material history has been polite, pleasing and cooperative people getting together to do good things; yet, both Marxism and Albert's

“In fact, Marxism is a blind leap of faith...that mystifies history, and in doing so, discards anthropology in favor of a blind religious vision, the eschatology of the proletariat.”

Neo-Marxism must produce this sort of “New Man” filled with all kinds of willingness to share and cooperate. Thus, appeals to the “next stage” of human history are further mystifications, cop outs, and exactly where human nature in hand with history proves Marx wrong, and Albert, too, again, again, and again.

In proving them wrong, moreover, this partnership of the human history of human nature also proves the necessity of another far more complete analysis of the human condition than simply blaming capitalists for society’s ills and calling for a revolution as the answer. Even if Albert broadens Marxism, and disavows violence, too – he sort of says, “Make war with love,” a twist on a tired adage – the fresh buzz remains naïve: we have met the enemy, and he is us, observed Pogo, yet both Marx and Albert blame society’s ills on everything but us. Both do a verbal voodoo dance around the real problem as if critiquing symptoms would cure the disease. Yet, no matter how verbose or accurate, descriptions of syndromes do not heal sicknesses: verbal voodoo will not change what man and woman are in themselves.

“Marxism is not history; neither is it economics. It is deterministic voodoo-ism, a religion of illusionary, materialistic, hijacked supralapsarian Calvinism...”

“You cannot turn abject fatalism into “liberated history” through...further mystifications...human nature in hand with history proves Marx wrong again, again, and, again.”

Who will rescue me from this...?

So why does Marxism remain so attractive to so many people? It seems a blatant contradiction to talk about “liberated history” while stuffing all of humanity into a world of Lineland. Yet, in spite of this Marxism is alive and well on University campuses across the U.S., and attracts millions to its allure in Latin

America, and elsewhere. What’s going on?

In part, this may be because Capitalism in itself is a materialistic as Marxism. So if we view reality as merely Capitalism in opposition to Marxism, that is, as consisting of nothing more than competing economic theories, one is as good as another depending on which will best serve my immediate self-interests. For example, if I’m an intellectual in the University system, Marxism is simply

more romantic and self-serving: it is a religion without a god, but with an eschatology that I can serve up to students as a cause, which creates an identity for me; more than a professor, I become a prophet!

On the other hand, if I am one of a majority in certain Latin American countries I live on a dollar or two a day. The promise of “economic justice” makes sense to me! Further, the track record of Capitalism, connected as it is to the neo-liberalism through the U.S. Treasury, IMF, and the World Bank, is just not that good in more than one Latin American or African country. Marxism, as reflected in both traditional Marxism and Liberation Theology, seems to be the safer option.

This is admittedly a simplistic analysis – but valid as far as it goes. Further, it is offered here only for purposes of discussion: what answer do we offer people entranced by the allure of Marist’s illusions?

Neo-liberal Capitalism has no answer.

In fact, the real question is how do we escape the inevitability of condemning these millions to the bondage of Lineland, a Flatland universe of materialistic horizontalism, whether we call it Marxism or Capitalism? Is there a real “third way” into the richness of a multi-dimensional universe where we can live up to what we really know intuitively, rationally and experientially it means to be truly human spiritually, materially, socially, and economically, and thus truly be “liberated?”

“So consider an alternative...“R” words... with the power to produce a liberated history through a liberated humanity”

The premise is that if there is to be a liberated history there first needs to be a liberated humanity. And if there is to be a liberated humanity, we need more than the “R” word...because we need more than materialism.

The collective of R

So how about a different tack? Why not add external contours, features and dimensions to the “R” word itself? I mean, perhaps we need a big enough collective – pardon me Marx, no pun intended – to hold what Albert would put inside. We can appreciate Albert’s critique of patriarchy, racism, and

authoritarianism. But to go beyond a mere critique to actual application of a solution, we must have the more than a word; indeed, we need a complete vocabulary, with grammar and syntax included.

And the reason is that the essential problem of human history is not with anyone's vision of the future, but with the people who will create and participate in that future. Like the biblical shift from law to grace necessitated by "fault with the people" which is resolved by "laws in their minds and...on their hearts,"⁴ human history cries out for an epiphany, a paradigm shift cracking "the cosmic egg"⁵ thoroughly enough to let in light from a higher, spiritual dimension.

In short, what is needed is not merely a transformation of history, but transformation of the humanity that makes history. The chaos of history is the chaos of humanity: we have met the enemy and he is us.

As primitive as this may seem to myopic moderns, it is rather merely beyond modern, so postmodern if you please. But rather than being a call for deconstruction, as in some postmodern schemes, I argue for reconstruction of what modernity foolishly spurned, splintered and tried to bury to its own dismay: a recovery of an ancient way of seeing things obscured in the clamor, confusion and dust of modernity's falsehoods.

"Listening together...to what God is saying offers a corrective to pure subjectivism... something workable that can establish the truth of things substantially enough to...find the reliable path...to a liberated human history."

Yes, we need a revolution, but not one enslaving us to a management culture of technocrats as proposed by Marx or Albert, who are themselves products of modernity as evidenced by their flat, materialistic "solutions." No wonder their revolutions are too much like the so-called "scientific revolution" which left us half-brained dumb (and I do mean ignorant) and without "chest," as C.S. Lewis describes, illustrating the dilemma of modern man. Rather, we need to recover all cognitive capacities and reconnect reason to visceral appetite via chest with real heart so as to hear, feel, and choose intuitively with the spirit, as well as rationally with a complete brain, and only then respond sensually with the body.

Begin With the Baby Talk, but Skip the Babble

So if we grant Albert's basic assumption that a "liberated human history" should be the laudable goal the language of "R" has to begin with metaphysical baby talk: "...unless you change and become like little children, you will never enter the kingdom..."⁶ is how Jesus put it. Now, Jesus is no dummy; as the Lord of History he simply knows that in pursuit of a liberated history, we need to begin with the baby talk while skipping the babble – the babble of mere opinion parading as an ultimate answer.

Yes, indeed, in accord with Jesus' teaching, we need an "R" word; but in accord with Jesus' teaching, Albert's ultimate answer wrapped in "R" is like speaking formulas of advanced calculus to children still struggling to do, as C.S. Lewis might have put it, "sums." In short, Albert's naïve solution expects too much too soon without laying a foundation or supplying what has to come first and in between. It turns out to be sound without meaning, euphonic perhaps, but mere babble to human ears without a will to hear...

It follows that no matter how sincere he may be we have to conclude that Albert misses the point exactly where Marx did: by skipping the baby talk because, he assumes, surely sophisticated people like us have "progressed" beyond baby talk. He begins with the thoroughly mistaken assumption that we all really want the kind of world he envisions, as if his extrapolation of his personal desire is the true ambition of the rest of us.

"The point is that humans on their own just cannot find...a "solution" for the apparent chaos of history.... humans have to be liberated from the...wills-to-power residing in each one."

The Language of R: a primer in redemptive fluency

So consider an alternative made possible by doing what Jesus told us to do: "change and become like little children." The advantage gained in doing so is that "little" children are far more disposed to listening than more "mature" adolescents, teens or adults – and listening is the key to everything else.

"I praise you, Father, Lord of heaven and earth," Jesus exulted, "because you have hidden these things from the wise and learned, and revealed them to little children."⁷

What he has revealed (among other things) constitutes a primer for "little" children introducing the basic vocabulary describing

the actual path leading to a liberated humanity: a vocabulary of “R” words interacting integrally as a synergistic whole to form the “Language of R” with the power to produce a liberated history through a liberated humanity.

Now, that’s a revolution!

Revelation

The vocabulary begins with a word taken from the first whispers of the Father to his creatures, indeed the baby talk that enables metaphysical being and communication possible: Revelation. Like Momma and Daddy teaching a baby to talk, only if Someone beyond us is speaking into our human situation can we hope to encounter essential information and knowledge required to guide us to a rescue from the Flatland of materialism. Without revelation, we are lost in the soupy subjectivity of personnel opinion, yet even worse, the blindness of self-oriented ambition, motivation, and desire.

For any hope of liberation, we must first see things through God’s eyes. And for this to happen he must reveal himself to us on a level we can comprehend.

The Judeo-Christian claim, of course, is that he has, in Jesus through incarnation, death, and resurrection.

As we will see, this does not lead us to the certainty of pure objectivity, which would only lead us back into the falsehoods of modernity. In spite of reliable and accurate communication from God, we remain inside the problem

as part of it, meaning that pure objectivity is not available as such, because we are still the ones thinking about the whole thing. But, alternatively, listening together communally to what God is saying offers a corrective to the alternative extreme of pure subjectivism. Thus, we have workable, practical way to establish the truth of things substantially enough to keep us on track with a high degree of accuracy and lead us forward with confidence. You might think of this as akin to the critical realism of post-positivism: within a listening community, we have a context for the corrective of critical debate and can find the reliable path leading toward a liberated humanity, and beyond that to a liberated human history.

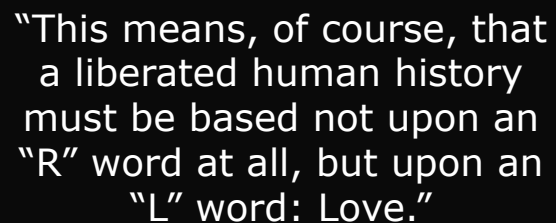
“The viability of human choice, decision, and action...casts a long shadow of doubt over any socialist theory that disregards a serious anthropology based on a serious theology that is always looking up for the hand that is reaching down.”

Rescue

And this brings us to a second “R” word taken from the baby talk of our metaphysical existence: Rescue – as a starting point we need rescue from Flatland of horizontalism. We must reach up to grasp a hand reaching down.

The basic point is simple: because we exist within history as an essential factor in the problem, we cannot at the same time be the solution. I will explain what I mean in a moment.

First, it is interesting here to note that the logic of Marxism agrees with this analysis on a different basis, even if covertly and silently: Marxists’ liberated history results from the relentless fatalism of their dialectic leading to revolution, not from human “will” to revolt for that would imply choice which would throw the outcome into question. In the Marxist system, humans cannot participate in the solution, but merely react to it as it is imposed inevitably by the inexorable force of the materialistic dialectic. So in a sense, in Marxism humanity is finally “rescued” by a force apart from them.



“This means, of course, that a liberated human history must be based not upon an “R” word at all, but upon an “L” word: Love.”

The point I make, however, is vastly different: contrary to Marxist claims, The Christian claim is that real humans really do make decisions and choose outcomes. A growing awareness of this in the sciences, social sciences, philosophy, psychology and so on is probably the most distinctive mark separating postmodernism from modernism: just because of human freedom so-called pure objectivity such as assumed in the Marxist analysis is impossible; every person brings something of the problem to the problem, seeing the solution as it favors his or her prejudices, suppositions, and ambitions. Michael Polanyi called this reality “personal knowledge,” pointing out that all knowledge is far more subjective than “objective.” So the post-positivists have buried the supposed objectivity of “scientific positivism,” i.e., “logical positivism” – and along with it Marx’s so-called “scientific” dialectic materialism – beneath the uncertainty of critical realism.

The point is that humans on their own just cannot find final truth no matter how close they come to it. So they simply cannot devise a “solution” for the apparent chaos of history. If history is to be

liberated, humans have to be liberated from the disparate wills-to-power residing in each one, that core “will to follow” one’s own desires rather than follow what is good for the collective, as required by Marx.

This death of pure objectivity does not mean we are not responsible for an objective solution. We are. But as we will see, we are responsible to own up to the problem – not to rescue ourselves from it.

Redemption

This responsibility requires, of course, that we hear what God is saying about Redemption of an enslaved humanity. Now, you may argue that humanity is not enslaved, just underdeveloped – in need of further “progress.” But that is just what Marx and Albert have asserted, which depends on the accuracy of a materialistic analysis, which in turn undercuts the myth of inevitable “progress” toward the beneficence and goodness required for a “liberated history”: you can’t get altruism out of selfishness and hatred, spiritual values from a material dialectic. You must transform humans to transform history, and that requires, we argue, redemption.

So here again is the crux of the matter: Marx’s materialism destroys the very moral reality we need to come together to accomplish Albert’s goals!

Marx, in fact, argued against a moral reality; he mystified the whole thing by appealing to a supposed dialectic of history that would suddenly produce a classless utopia. Albert, on the other hand, argues that we *should* do this or that: he makes a moral argument, which in turn is a spiritual argument, which implicitly denies the inevitability of history, and affirms the viability of human freedom. Finally, this argues for a universe with both vertical and horizontal dimensions, a heaven and earth, to say nothing about hell.

In fact, only in a universe with both vertical and horizontal dimensions can Albert contend for his view of truth, you for yours, and me for mine. The very fact that we can disagree sincerely points to the viability of human choice, decision and action: in short, freedom. Of course, if this is so Marx was wrong, and casts a long shadow of doubt over any socialist theory that disregards a serious anthropology based on a serious theology that is always looking up for the hand that is reaching down.

It follows that if in this multi-dimensional universe we cannot together bow to a Higher Authority Who Is Speaking Truth – a

Revelation that is clear enough to be heard if listened to – in order to offer rescue through redemption, then, I’m not about to give up my truth, nor are you yours, nor is he his. We will be at one another’s throats sooner or later fighting for our truth because religious truth, whether we label it Marxist, Socialist, Christian, or Muslim will drive us to arms as no other “truth” can.

Relationship

For this reason, redemption must lead to Relationship – another “R” word. In fact, redemption assumes a restored relationship to God, which posits the possibility of restored relationship to one another, and to the creation of which we are a part.

Restoration

Notice that the conversation about relationship requires another “R” word? Restoration: indeed, this is the goal – restoration to God, to one another, to the creation, and to a human history based on relationship.

Repentance

But where does anyone begin? Given that we accept this premise (or one close to it) how do start the process, if not with Albert’s “R” word – Revolution? Well, to avoid that, we have to add another very essential “R” word to our primer: Repentance.

Rather than rebelling against one another, or one “class” against another, let’s do a positive thing: turn away from that by turning to God – this in essence is repentance.

“Repent,” Peter replied to troubled people asking, “What shall we do?”⁸

They were looking for the promised kingdom, liberated human history, and had been looking in all the wrong places.

Turn around, do an about face, turn from your way to God’s way, Peter answered. This is what he meant by “Repent!”

Further, as following events made clear, God’s way is love for the world in need: not merely love for “souls” to be “saved,” but love for broken people needing redemption and restoration to relationship with God and one another in spirit, mind, body, society, politics, economy, and environment.

So repent: turn to God and your neighbor – if you’re ready for love, that is. If you are, begin to speak the language of R, and acting upon what you say. The purpose is to redeem a lost and broken world. The potential benefit of the outcome is enormous:

not merely “souls” redeemed for eternity, but a cosmos reclaimed for the glory of Jesus. So go ahead, speak the language. Fluency will come with use.

What’s love got to do with it?

This means, of course, that the Language of R leading toward a liberated human history is at its root not just a collective of “R” word at all, but rather a Language of Love containing the “R” signs pointing to the signified which simply is “God is love.” This alone — not merely the word, but the Reality the word points to — is big enough motivation for rescue, revelation, redemption, relationship, and restoration.

Further, pure God-centered selfless love renders moot revolutions motivated by such things as patriarchy, racism, authoritarianism, and the like. These lose practical significance as motifs for revolution because where love is, these are not.

So what’s love got to do with it?

Everything.

Love: this is the language of R, and this is liberated human history.

Based on love, human freedom to choose is very real; whether any one of us loves another or not, we are making history right now by the choices we make: history, in spite of Marx, is not making us.

So why love a world gone to hell in a hand basket?

But to grasp this fully in order to incorporate the totality of what a “liberated history” would look like — that is, to know what we’re actually reaching for without imposing one person’s “liberated history” upon anyone else — the language of Love offers a final “R” word: resurrection. This is a key word in the Language of R (synonymous with the Language of Love) that lends a rationale, a reason for having a conversation with God and one another about a liberated history.

We bow to God and his view of what “liberated history” should be because we should do so, but also with excitement and anticipation because of his proven, demonstrated love for the totality of his creation.

Mistakenly, Christians too often flee the world of material reality in a pursuit of a type of spirituality erroneously based upon a worldview assimilated from Greek and Gnostic philosophy. Sadly, in doing so they cut themselves off from Christianity’s natural roots planted deeply in the rich soil of Hebrew thought.

The antidote to this “hyper-spiritualism” that tends to abandon

the material world as “evil” and doomed to utter destruction (rather than renewal) is the incarnation, death, and bodily resurrection of Jesus and the promise this holds for the resurrection of all humanity and the rebirth of Planet Earth.

This is not the place to explore this fully. We simply note God’s interest in Planet Earth as affirmed by the Son of God incarnate in a human body real enough to die, which body was raised again, and the promise for the future embodied in this resurrection.

Resurrection

We note God loves dirt. He made it, humanity out of it, and placed his One and Only Son in it. More significantly, when Jesus rose from death he took the dirt with him. Transformed, yes, reborn, yes, but nevertheless dirt. There was no pile of “dust” left behind with the grave clothes on purpose. God loved the dirt that formed Jesus earthly body. He made it and called it good. No one who curses it, calls it evil, or damns it to hell in a hand basket can at the same time be the friend of God. God loves the human body, the ecosystem, the elements, and the atmosphere of Planet Earth because God loves dirt. And he affirmed this in the resurrection of Jesus from the dead. He took to heaven all of Jesus — not merely his spirit, but his body, too.

Again, this is not the place to explore this fully. I merely make a point: any supposedly Christian message, witness, or mission that fails to incorporate the material as well as the spiritual dimensions of reality is less than fully “Christian;” the proclamation of the gospel, the “good news” is to the whole creation, not merely to “souls” of disembodied people.

So as we Christians are to witness to people and proclaim the ultimate restoration of all things in the resurrection, we are to witness and proclaim ultimate restoration to the creation itself:

“For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.”

The point is, to the degree that we are to expect the “salvation of souls,” we are to expect on the basis of an accurate and complete declaration of the gospel of Christ reclamation of the cosmos itself, including a liberated human history.

It is clear from a Christian point of view that the consummation of this will occur at the resurrection of humanity and the total transformation of the cosmos resulting in a completed “new

heavens and a new earth.” In the meantime, we are to expect a substantial down payment in the here in now on the eternal inheritance.

Rapture-minded, super-spiritual escapism of pop theology that ignores this potential, and thus ignores responsibilities of the kingdom of God in the present, must own up to abject failure and take its place at the judgment of God side-by-side with the diametrically opposed extreme of dialectical materialism.

Indeed, the dialectical spiritualism of dispensational escapism is as guilty before God as the dialectical materialism of Marx: both schemes would blind people to the true glory of God in the creation, and thus God’s glory in heaven, too. If one would send people to hell in a hand basket, and the other in a Rolls Royce, the difference is merely cosmetic: the outcome is the same.

Both miss the point that God loves dirt;¹⁰ and that the Language of R, synonymous with the Language of Love, demands that we love it, too. So, anyone for a revolution?

(Endnotes)

¹ Revelation 17:8; while this is a reference to the personified evil of world empire inspired by hell, at its root it is merely human nature in organized rebellion against God, helped along by personified evil.

² “... we do know that Marx would be antithetical to religious belief, at one time pronouncing it, "the opiate of the masses".” From “Biography of Karl Marx,” see at, <http://www.indepthinfo.com/communist-manifesto/karl-marx.shtml>

³ Calvin would condemn Marxism, of course, and this in no way equates the two; the point here is simply that Marxism is a religion of the most extreme views of fatalistic predestination. For “supralapsarian,” see, <http://www.mbrem.com/calvinism/dab-sup.htm>

⁴ See, Hebrews 8:7-12;

⁵ Taken from *The Crack in the Cosmic Egg: New Constructs of Mind and Reality* by [Joseph Chilton Pearce](#), [Thom Hartmann](#), but not an endorsement of Pearce’s views;

⁶ Matthew 18:3;

⁷ Luke 10:21;

⁸ See, Acts 2:37,38;

⁹ See, Romans 8:19-22;

¹⁰ See, Genesis 1:31; 2:7, 8, 15; compare Ezekiel 36, a remarkable account of God speaking to dirt as to a person; compare Revelation 22; these are only a few references from a large number of other biblical passages showing God’s personal concern for what we refer to as the “inanimate” creation, i.e., “dirt!”