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**"Species-appropriate society.
Socialism – Utopia – Errors - Search for Clues in China. "**

Expose

The present book attempts to provide a novel frame of interpretation for a variety of socio-political developments in the 21st century.

Well-known findings from different fields of knowledge are made fruitful and assigned to an unusual framework.

New insights and thought-provoking impulses challenge the reader to abandon traditional ways of thinking and face a compelling paradigm shift.

What questions does the author seek to answer in his book?

First of all. What distinguishes Homo sapiens in its kind?

The collapse of the Soviet-shaped world system, the dangers of the continuing arms race with its overkill capacities, new technological possibilities with its contours of a supposed transhumanism, the dangers of the ecological collapse brought about by itself, the emergence of an interlocked world subject, including the global migration movements, and much more, restate the old question. How do we tick? What actually corresponds to the type of Homo sapiens?

Developmental and explanatory models that have been tried and tested so far seem to fail. The activation of a mental "reset" button seems necessary by questioning previous tacit assumptions.

What distinguishes Homo sapiens from the other species of its genus are its social needs, including the cognitive abilities of cumulative learning. Life in the community and its ability to act together, purposefully and consciously in the group, brought Homo sapiens to the top

of the food chain. It is obviously the social skills, genetically anchored in Homo sapiens for many millennia, that have given humans a selective advantage.

These skills, so the thesis of the book, it is in the design of living together to preserve and to strengthen.

Secondly. What has history been like so far?

The development of mankind is assumed to be about 6 million years. Approximately 30,000 years earlier, the first traces of toolmaking can be proven. But only approx. 12,000 years before humans succeeded in producing more with agriculture and cattle breeding than the members of the respective tribes needed for their daily maintenance. By cultivating the plants and breeding the animals, Homo sapiens freed himself from the shackles of nature and made himself a "subject". The ability to produce more than one product gave an enormous boost to the division of labour. All this enabled a tremendous increase in the population. Borders of tribal communities were blown up, settlements emerged, villages, communities, cities and later whole states.

At the same time, the surplus product led to the release of enormous economic driving forces. By the appropriation of the multi-product it was possible for individual members of the community to achieve a prominent position in the community. This offered them the power to oppress and exclude others. It was the birth of both private capital wealth and the socially justified greed for wealth and power. This logic of development has been effective for 12,000 years. The price of progress is social exclusion and depletion of nature. The voices multiply that this price is no longer affordable and endangers the species as a whole. At the same time, according to the thesis of the book, this developmental logic created the economic, technological and social possibilities to overcome precisely this logic.

A break with the old logic requires a radical paradigm shift in thought and action. This provokes the question of whether another logic is possible at all and whether it corresponds better to the type of Homo sapiens. If the question is to be answered with YES, the next question is what are the criteria by which a conscious species-appropriate coexistence is to be oriented.

The book introduces **the term "species-appropriate society"** at this point.

This refers above all to the genetically anchored social instincts of the human-being, which contribute to the fundamental behavioral control of the individual.

These are the instincts, needs and abilities which distinguish them from other members of their genus and which contributed to their selective advantage.

In early childhood development, elementary basic needs can still be observed free of any cultural transformation.

The evolutionary basic social needs are: The attachment of the individual to the community, the desire for autonomy and freedom for the potential development of the individual, the lifelong collective and cumulative learning, the need for security, including clear rules, values and norms according to which life becomes predictable, and finally the struggle for respect and attention in the group.

With the emergence of the surplus product and the division of society into rich and poor, the basic social need for "community bonding" has been put under enormous pressure. Social exclusion became the characteristic of the developmental logic.

In place of social similarities occurred a.o. religion, nationalist and racist illusions, ideologies, or in the modern age, brand signs, media stars, sports idols, in short, everything that is suitable for identification and group formation. At the same time, the hunt for narcissistic and selfish self-realization leads to the dissolution of community structures. Loneliness becomes a new widespread disease. The balance of basic social needs is at its utmost

endangered. As the inability to satisfy basic social needs grows, so does the endangerment of the species. Thus, species endangerment and species-appropriate living together form two sides of the same coin.

Only a qualitatively new developmental logic, free of exclusion of other communities, oriented towards the sustainable use of natural resources, accompanied by planned birth control, enables a species-appropriate society.

Thirdly. How does the history of ideology, the perpetual quest of Homo sapiens for a species-appropriate living together express itself?

Historical expressions of the stability of basic social needs are the multitude of social utopias, the genesis of most religions, the genesis and assertiveness of socialist ideas, and last but not least the philosophical-historical traditional Chinese ideas. Since we have had written history, we are well aware of the depth of yearning for social justice, a sense of community, freedom and solidarity. If these values are considered "socialist", then mankind ticks "left". Ultimately, these values were also the inspiration for the genesis of the world religions. They offered regulatives in order to shape the actions of large crowds beyond the number of traditional tribal cultures. From an early age, social differences were seen as the driving force of action as well as the cause of resentment, violence and oppression.

French utopian socialists, English national economists and classical German philosophers are commonly considered as the three sources of Marxist thought. Another thesis in the book is that the traditional Chinese way of thinking can be regarded as the fourth source of modern Marxist thought. The same applies to the latest findings in social psychology, brain research and anthropology. They provide convincing evidence of the feasibility of species-appropriate living together and, so to say, provide a fifth source of modern Marxist thought.

Fourth. What are the historical achievements and limitations of the Soviet model of socialism?

The Socialist October Revolution is understood as the first major attempt to build a society that responded to the deep need for social justice and equality. Many social developments have been set in motion, such as the elimination of illiteracy, poverty and overcoming of social exclusion. Social security for all has been achieved. Under these conditions, a great development of selected industries and technologies has taken place.

The forced introduction of "war communism" in the direct wake of the First World War and the attack on the young Soviet Republic in the Second World War hardly left time and scope for testing and developing other economic and development models. The dirigistic command economy proved itself under the conditions of the war economy. The military victory over the powerful Hitler fascism left hardly any doubt about the correctness of the chosen path. This fostered the development that childhood diseases of the young Soviet republic became a chronic disease of the entire Eastern bloc. The inability to carry out reforms ultimately caused the system to fail in competition with capitalism. Historically, the first attempt at shaping a socialist society can be classified as the "Florentine episode" of early socialism.

Fifth. To what extent does the development of the People's Republic of China offer approaches for a species-appropriate society?

The book expressively points out that the majority of China's philosophical tradition is not only connectable to today's Marxist thinking, but enriches it itself. The strong focus on the

the community spirit (including a strong state), the common ownership of land, the strong focus on equal opportunities of education, the search for harmony and last but not least the materialistic and pragmatic basic orientation of ideological thinking, shape the basic character of Chinese everyday life, including the mindset of its citizens. Exactly these orientations enable the satisfaction of the social needs, which favour in their balance a species-appropriate living together.

The development of the Communist Party (CP) itself, including its historical twists and turns, testifies to the willingness to learn and thus at the same time offers a laboratory of social shaping possibilities.

According to the Chinese Communist Party, socialism itself is a deeply hybrid transitional order. Thus the Chinese communists are more in the tradition of Marxist thinking than many apologists for Marxism-Leninism.

The symptoms of the socialist path are clear, such as the exclusive communal ownership of land, the safeguarding of public welfare through municipal ownership, the public control of strategic industries and the media, and a new element of consultative democracy.

The „Belt and Road Initiative „(BRI) sets in motion developments that will enable a new type of international relations. The term "connectivity" refers to the similarity of relations between unequal people. The principle of non-interference breaks through the old principle of missionizing and dominating. The principle, which was obsolete in the 21st century, still finds striking expression today in the use of economic sanctions against unloved dissenters. With the BRI, the first approaches to the choice of a novel development model are emerging. The PR of China took leave of the traditional Soviet model and at the same time introduced elements of a controlled market economy. It is a third way between the traditional Soviet-style socialism model and modernized capitalism. To the extent that the logic of merciless quantitative growth can be abandoned, ecological issues can be given due space, and at the same time adequate prosperity for all citizens can be guaranteed, the contours of a "fourth way" will become visible.

The will of the Chinese leadership for such a path seems to exist. Even if the Chinese middle class sees this path as viable for itself and discovers the advantages of qualitative growth for itself, only then will the basic features of a species-appropriate society unfold its pull effect.

Sixth. To what extent do the new challenges of the 21st century require further development of Marxist thought?

Marxist thought crystallized in the middle of the previous century, under the conditions of the rapid development of the capitalist mode of production.

This represented a reality that determines the developmental logic of humanity right up to the present day. Basic statements of Marxist theory provide to this day a powerful tool for the understanding of time. At the same time, humanity is in a phase of upheaval that goes far beyond the beginnings of industrialization.

The understanding of "socialism" is less an accumulation of theoretical principles than an expression of a real movement. If so, then this movement has to be mapped partly with new terms.

a) Community - versus individuality.

The Homo oeconomicus and the reduction of social behaviors to economic determinants, only conditionally explains the complex world. Man is more than just the ensemble of social relationships. He is also a socially coined individual, with all his uniqueness.

b) State ownership - versus ownership, **from "free" - becomes "controlled" market economy**. However necessary ownership structures are at the means of production that

promote equality and the enforcement of the common good, the recognition of a variety of possible forms of ownership in order to develop all the economic driving forces is the right one. The diversity of forms of ownership requires at the same time a regulatory framework that guarantees the implementation of the common good.

c) Dying of the state - versus the power of action of the common good.

The dictatorship of the workers and peasants becomes **a democratic dictatorship of the people.**

In view of the complexity and sustainability of many economic and social decisions, huge planning efforts and a strong state are needed to enforce the interests of the common good against particular interests. Representative, **parliamentary democracy becomes consultative democracy.**

d) Export of revolution - versus non-intervention, from missionizing to harmonizing.

In view of the vulnerability of the stability of international relations any attempt to export one's own social models must be rejected. From fueling the world revolution and proselytizing to other states and cultures, is now the quest for harmony in international relations.

e) Distributive justice - versus achievement equity, **equality of distribution becomes equality of opportunity.** When the power of capital is broken, the perspective changes. Then justice is not only a question of distribution, but also one of equal duties of participation in the performance product.

f) Labor productivity - versus **qualitative growth logic and modest prosperity.**

The previous focus on labor productivity remains in the one-sided orientation on only quantitative growth of the economy. Qualitative factors of a species-appropriate society remain as hidden as the ecological footprint of each individual.

g) The monopoly on truth - versus **truth of facts.**

Every monopoly leads to solidification. The tremendous pace of social change forces us to question once gained positions, to acknowledge of different experiences and perspectives, and to pragmatic reform readiness.

Last but not least, the ability to reform and the pace of their implementation will determine the outcome in the competition of the systems.