

The Evil Within Us

**Evolution of Social Systems
& The Ideal State**

Tayyib A Tayyib

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DEDICATION

This book is dedicated to the memory of those who spent their lives working for, and suffered for, a better future for mankind and those who laid down their lives, or lost the lives of their loved ones in this struggle: Abraham Lincoln, Albert Einstein, Charles Darwin, Deng Xiaoping, Joe Slovo, Karl Kautsky, Karl Marx, Leon Trotsky, Mao Zedong, Mikhail Gorbachev, Mohammad Ali Jinnah, Mohandas Gandhi, Nelson Mandela, Patrice Lumumba, Rosa Luxemburg, Salvador Allende, Sigmund Freud, Socrates, Vladimir Lenin and Zulfiqar Ali Bhutto

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Preface

This book is a review of human evolution and development of human society and the “state” as a powerful social group. The purpose is to determine the direction in which humanity and human institutions have moved and are moving at this time and, especially, to look at what lies ahead in the future. With this in mind, I have tried to work under the constraints of a concise and simple presentation for the average college student. My intention is to determine and describe, based on historical human experience, what structure and policies define an ideal state. Political scientists disagree on the exact definition of a state. To me, a state is a social group with a central authority, or government, that exercises sovereignty over the territory of the social group, managing affairs of the group, by means of institutions it develops and controls. The “United States”, “United Kingdom” and the “Russian Federation” are examples of present-day states, but tribes and nations of the earlier times of our history were also states.

It was quite clear from the start that, if the material is to be understandable to the average undergraduate, some new terminology had to be developed and old terms had to be made more descriptive, or abandoned. In this context *socialism*, *capitalism* and *communism* are the most difficult terms to deal with since, due to the strong emotions they have aroused in the political discourse of the recent past, each of them has assumed numerous shades of meaning. Thus, socialism can mean quite different things, depending on whether Adolf Hitler is the speaker, or Vladimir Lenin, or Zulfikar Ali Bhutto of Pakistan. Capitalism means one thing to Marx and quite another to President Reagan. Similarly, communism means quite different things, depending on whether you are listening to Marx, President Nixon, or a member of the communist party of China. So, I have avoided the use of these terms to the extent possible and have focused on the fundamental concepts and visions of human society and the relevant state structures, which are implied by these terms. I have coined terms that are more conceptually descriptive, even if they appear to be blunt to some of the readers of this book and, maybe, crude to others. The most difficult term to avoid in this context was “socialism”. We are social beings and our development as families, tribes and nations, etc., has been due to increasing socialization of our social groups. Thus, in a way, “socialism” has been with us throughout our existence. At present, this term has developed a specific meaning – “solution of our social problems by our collective efforts, as equals, by developing social institutions”. This is the meaning with which I intend to use this term, whenever it is unavoidable. This, I hope, would help in an objective understanding of history and the concepts which are dealt with in this book.

The concept of nationhood is also very confusing if you are listening to politicians of this age. I have kept the traditional concept of a *nation*, which has, till recently, been used widely. According to this concept, a nation is a human social group with four characteristics of its members in common - race, land, language and religion. These characteristics are important in this sequence - race, or genetic heritage, being the most important. Common historical experience also increases the national feelings of a group. Language, in the broad sense of the word, i.e., self-expression, and religion indirectly cover, virtually, the whole culture of a group. Also, a group is a nation, by this concept, even if all the characteristics are not uniformly shared by the whole population of a group. Thus, the Irish are a nation whether they live in Northern

or the Southern part of Ireland, or in the United States. Similarly, Koreans are a nation, whether they live in North or South Korea. Also, Arabs are a nation, even though they are split up into many states. Pakistan is a state, but Pakistanis are not one nation. There are ten nations in present-day Pakistan – five are quite large in terms of population, but there are five other smaller ones. Pakistan, according to this concept, is a multi-national state. Pakistan, also, has communities of immigrants, mainly belonging to the territory of present-day India. They and, even some members of the nations inhabiting Pakistan, have become attached to Pakistan more than their respective nations. I refer to such a population as a community that has developed strong “*state loyalties*”, and *nationalism* has become of secondary importance to such communities. This process is in progress in all states of the world, but needs to be identified as such for clarity of discussion. Also, by this concept of nationhood, United States is not a nation, but is a multi-national state. In fact, members of practically all nations of the world reside in it, or are its citizens. United States is also, basically, a European colony, but has become diverse with time. However, its mass media do refer to it, and sometimes even to its territory, as a nation. Britain and India are other multi-national states. Germany, Japan and France are national states and the respective populations are nations. The term, “nation”, is used in this context in what follows.

Here, I feel I should describe my attitude towards my national and state origin and my feelings about the United States, of which I became a citizen in 1990. It was a very pleasant surprise to find how my fellow Americans dealt with me. I was always treated with kindness and respect. I was especially impressed by the level of honesty in the new society I found myself in. I have never seen such a high level of honesty and consideration anywhere - and I have been to most of the important countries of the world. I was always frustrated about how the governments in Pakistan managed their state. Starting with the 1956 invasion of Egypt by British, French and Israeli forces, I was forced to try to understand what religion is and what human conflicts are really about. I was twelve years old then, a student of sixth grade in school. As time passed and I had contact with other human beings all over the world, I lost my class, religious and national prides and prejudices and became *just a human being*. When I chose to become a US citizen, my approach to problems of humanity was already a global one. I am a citizen of the US, but I have not lost my feelings for the rest of humanity by the change in my citizenship. As the reader would discover, I do criticize the US and Pakistan, among other states, for actions these states have taken in the global political arena. My attitude towards the US and my fellow countrymen is simple – we want a better US and, if possible, we want it to become an ideal for the rest of mankind. Unfortunately, this is not what has happened in the US during its existence as an independent country, despite all the claims of our rulers. However, I am sure the US would become a better state for its people and for the rest of mankind in the future. It has, already, faced up to its shortcomings and mistakes and has overcome many of its weaknesses and, I am sure, it would continue to do so in the future. *A great America is what we, the people of the US, would continue to dream about – an America that is sensitive to the needs of its children, the elderly and the disabled, an America that truly ensures equality and full freedom to all its citizens in all spheres of life and an America that inspires admiration of the rest of mankind, not its hostility or fear.*

As is well understood now, no matter what stage of history we are looking at, human society has always split up, broadly, into two camps - economic abusers and those who get abused. Different thinkers have given different names to these two classes at different stages of history, as the basic mode of economic production has evolved and the characteristics of the ruling and the ruled class have changed accordingly. The ruling classes are referred to as “tribal chiefs”,

“feudal landlords”, “Aristocrats”, “Nobles”, “Bourgeoisie”, etc., and the abused classes have been referred to as “serfs”, “slaves”, “Commoners” and “proletarians”, etc. In this process that has always split humanity since the beginning of civilization, the basic economic behavior and characteristics of the two classes have always been the same. What Socrates faced two and a half thousand years ago, is what we face even today. Accusers of Socrates alleged that he was corrupting the young by teaching them to study things in the sky and below the earth and by not believing in “Zeus” and other “gods” of Athens. Today, young men and women not only study “things in the sky and below the earth”, but also things they cannot directly see with their own eyes. They have all become students of Socrates. And where is Zeus, where are the other “gods” of Athens? We look at their statues and laugh at stories of their petty quarrels. Are they not dead? Is Socrates not alive in all of us?

.... “do not be offended at my telling you the truth: for the truth is, that no man who goes [against] you or any other [crowd], honestly striving against the many lawless and unrighteous deeds which are done in a state, will [survive]; he who [really fights for justice, must lead a private life, not a public one].

.... Me you have killed because you wanted to escape the accuser, and not to give an account of your lives... there will be more accusers of you than there are now..... If you think that by killing men you can prevent [them] from censuring your evil lives, you are mistaken “....

Plato (1896), *Apology*. Translated by Benjamin, Jowett. Urbana, Illinois: Project Gutenberg. Retrieved October 15, 2019, from www.gutenberg.org/ebooks/1656.

Note: “Apology” here means “defense”. This is part of what Socrates said in his defense, according to his student - Plato. Accusers of Socrates alleged that he was corrupting the young by teaching them to “study things in the sky and below the earth” and by not believing in “Zeus” and other “gods” of Athens.

I have chosen the South Asian word “*looter*”, as a generic term, to denote the abusers, or members of parasitic classes, at any stage of history. Rulers like Genghis Khan, Hitler, Pol Pot and killers of natives of the Americas, were not just exploiters, though – they were savage mass murderers also. This term, and what it denotes, according to my understanding, appropriately describes the ruling classes of the past and present, their conditions of existence and their “morality”. Thus, according to this concept, human society has always split up into one or another type of “*exploiter class*”, and the “*people*” as the exploited and abused class. It does not, however, mean that all the members of the ruling class are aware of their role, but may think of themselves to be entitled to greater wealth and their main role in ruling the people, as a matter of right. The term however, looks extreme to most people and somewhat extreme it is, despite the fact that it denotes a historically extreme and internationally condemned phenomenon. However, I was at a loss to find a different term which would better describe the ruling classes throughout human history. Many intellectuals use the term “*elite/elites*” to describe these classes, but this term has interpretations that tend to glorify them - this, certainly, is not my intention! If the readers can suggest an alternative term, I would certainly consider it!

The division into the two classes is dynamic since members of a class are constantly struggling against their fellow members and the members of the opposite class, some managing to move up or being pushed down into the other class. As a rule, the ruling class exploits the people and grows rich at their cost, without working in proportion to what it grabs. As a result, the people work, but do not receive what they deserve on the basis of their efforts. The division

of the population of a state, purely on the basis of income, is not the objective here - since the population of a state can be categorized into numerous “classes” based on arbitrary ranges of income - such terminology is in widespread use today and is quite confusing. Most Americans, for example, believe that they belong to the “middle class” and not to the “poor” class, although their standard of living may correspond to either of the two basic classes! They may be poor but they do not want to acknowledge that, or they may be super-rich but do not wish to brag about the wealth in their possession.

Ever since I gained consciousness in a small town in Pakistan, I have always been puzzled by the world around me, and especially, by the conditions under which the people of Pakistan live. The challenge to understand them and their conditions of life, in time, became the challenge to understand life and the world that I found in existence. I hope this effort of mine, as summarized here, would serve to motivate the reader to deeper thought and analysis. My fundamental realization is that mankind has developed two opposite sets of survival skills and behavioral patterns. I refer to one of these sets as *individual survival skills* or skills that embody and promote personal and selfish needs. The other set is referred to as *group survival skills*, i.e., those skills that embody and promote group needs, and individual needs indirectly – sympathy, compassion, civility, consideration, etc. These group skills are the basis of our civilization and are the reason why we are the dominant species on this planet. When we refer to good and evil, we are in reality referring to these opposite skills and qualities within all of us.

It is shocking to realize that the history of mankind is, basically, a history of violence, like that of all other species. Our ancestors have killed and robbed each other, besides killing and eating other species. They have attacked families and abducted other men’s women and children. They have stolen from each other what was not theirs. They have tricked and deceived each other. They have enslaved and abused other human beings. They have glorified conquest and abuse of other human communities. Our ancestors have done all this, while desiring to live peaceful lives, while wanting to raise their children in peace and happiness. Today, we can ask any human being how he or she wishes to live and, chances are, he or she would express a desire to live in peace with his or her family and friends and wish others to do the same. This is the fundamental contradiction of our existence, which is validated by the law of evolution and by an understanding of the structure of the human mind. We have been adapting and competing - that is what we have been doing; and violence, loot and plunder have been our history. In other words, our history has been a history of “*looterism*”, but, still, we have had an ever-growing desire for this to come to an end.

The subject matter at hand is based on a brief review of history. The first chapter describes the beginnings of the evolution of mankind in the age of savagery. Chapters-2 deals with feudalism and a very long period of development of our feudal societies. Chapter-3 summarizes how the world affects us and how we change it - the fundamental logic of historical change, as I see it. Chapters 4 and 5 describe the fundamental concepts of economics. Evolutionary history of mankind in the period of civilization, beyond the stage of feudalism, is reviewed in Chapters 6-12. Economics of each stage and the accompanying conflicts are dealt with as the need arises. Chapter-13 describes the semi-global empire that has developed since the end of the Second World War. After describing two current existential threats to mankind, in Chapter-14, historical stages of social, economic and political development of mankind are summarized in Chapter-15. After a brief description of the human personality and its development, sources of

human conflicts have been described in Chapter-16. Fundamental political issues covered by the current global political discourse are described in Chapters 17-19. Chapter-20, then, covers the structure of an ideal state, based on the lessons learned from history of mankind and its evolution. Then, the possible future of mankind, as I visualize it at this time, is depicted in Chapter-21.

Throughout the text, I have drawn on the work of numerous thinkers and geniuses who spent their whole lives, and in some cases sacrificed their lives, while searching and investigating one or another aspect of human existence, with the scientific knowledge that was available to them. Others spent their lives, or lost them; in leading humanity toward those goals that they had come to believe would create a better world. The quotations from, or references to, their works indicate what they were able to see in their times, regarding what we see as objective reality now - when we have the luxury of drawing on the enormous growth in scientific knowledge available to us. The quotations are a tribute to the work of those heroes of humanity, but do not imply any judgment on the sum total of their intellectual contributions. For a better and deeper understanding of those philosophers, scientists and political leaders, the reader would have to refer to their original works. I have, however, reviewed, and quoted from, some of those writings that I consider to be important to a thorough understanding of the subject matter of this book. I have also quoted some political leaders when they were dead wrong - in order to indicate what disasters their misconceptions ultimately led to.

This book is not written as a scholarly work with references to works of other scholars to justify each and every conclusion I have drawn. That would have been an impossible task, considering that it covers the whole evolutionary history of mankind in less than four hundred pages. Such a review of history was also unavoidable. I have, thus, referred to quite a few books and articles mentioned in notes at the end. These could get the reader started in finding the answers to questions which are bound to arise in his or her mind. The referred books and articles, in turn, provide numerous further references for the reader, to understand the specific issues they have dealt with.

A bibliography at the end of this book lists those books which, to my mind, provide the background information required for an in-depth understanding of the issues dealt with in this book. Due to the dramatic development of the internet, a lot of information about the history of mankind is available on-line. I like to recommend Wikipedia for this purpose. Also, many video recordings of lectures, book reviews and historical events are available on YouTube. I like to recommend videos of talks by Professors Noam Chomsky, David Harvey and Richard Wolff. Also, talks by Tariq Ali about a wide range of political issues, especially about the Soviet Union and Pakistan are very informative. Martin Jacques, Kevin Rudd - the ex-Prime Minister of Australia, and Professor Peter Nolan of Cambridge University are experts on China. Also, Yukon Huang and Louis Gave have specialized in different aspects of the Chinese economy. I would like to encourage the reader to look into videos of their talks, to get a better understanding of the subject matter of this book.

Modern social sciences have provided the tools for my analysis and it would be a challenge for many readers to verify and understand the validity of my conclusions. I, thus, expect a lot of disagreement and would welcome all criticism. Criticism of recent historical events, i.e., events of the last four hundred years, is especially important, since I have not always described them in sequence and have omitted many events that I considered irrelevant or relatively unimportant

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for my purposes. I have, also, deliberately repeated descriptions of many events - sometimes to stress their importance and, sometimes, just to summarize what has been dealt with before, to develop my arguments further. I would like to know about such errors in terms of sequence of events, or otherwise, if they are noticed by the readers - so that those may be corrected in a future edition.

Tayyib A Tayyib,

March 25, 2020

Chapter - 1

Life on Earth

Life's Basic Questions

What is life? Why am I alive? Where am I really? What would happen to me in the future, especially after my death? These are questions which bother us all the time, after we gain consciousness? We never get a satisfactory answer. Some religious people may give us some explanations but those explanations raise more questions than they answer. The science of Biology has developed as our science of life. It is based on all that we have learned about ourselves and other life forms on our planet, earth. We have come to know a lot about ourselves and other living beings but life's basic questions still continue to be puzzles we have not been able to solve completely.

Whatever its reasons for coming into being, a few characteristics are very clear about life and living beings. An individual, of any form of life, tends to grow and tends to reproduce himself, i.e., each life form tends to grow in numbers. Plants live on nutrients in the soil, use the sun and water. Some plants feed on each other too and are unable to reproduce without the help of insects for pollination. All forms of life use natural, existing, non-living physical sources, but in addition to those, they basically consume other living beings for survival and growth. As human beings we need the sun, the air, and water, and some other nonliving elements of the earth too. However, we cannot survive without consuming other forms of life – vegetable and animal.¹

Basic Laws of Biology

Two basic laws/theories form the foundation of Biology. Virtually all living beings are composed of cells, which reproduce themselves. Also, all forms of life evolve with time. These are the two basic laws/theories of Biology.

Cell Structure of Living Beings

Virtually all living beings are composed of one or more cells. Viruses are the only exception. They consist of DNA or RNA with a protein cover. They cannot reproduce themselves. Instead, they use cells, which they infect, to reproduce them. Bacteria are unicellular organisms, while animals and plants are multi-cellular. All cells arise from preexisting cells. Thus, bacteria, being composed of one cell each, reproduce themselves by division into two cells. Our bodies are composed of many different types of cells. Those cells reproduce themselves to repair damage done to our bodies or just to cause growth of our bodies. Cells in the reproductive systems of humans, reproduce human beings. Cells thus, are, the fundamental units of life and the cellular structure is a basic theory of life.²

Law of Evolution

All forms of life compete with each other. As environment changes, living beings try to adapt to those changes to survive. The DNA of a living being determines its structure and basic behavior. There are differences in the DNA of members of a population. Those differences are inherited by the offspring of a living being. The inheritance is basically random, resulting in wide variations of inherited characteristics. The process of natural selection ensures that individuals with certain forms and combinations of DNA survive and reproduce. What it means is that certain off-springs of a living being have a better chance of survival and reproduction in competition with others. This process of natural selection ensures that those individuals with better abilities in terms of competition and adaptation are able to survive to reproduce themselves. That is the conclusion that an understanding of evolution necessarily leads us to. Evolution is the basic law of living beings. Some people refer to it as a theory, but it has stood the tests of time and scientific evaluation, and has been accepted by biologists as the most important law of that science. Facts that have come to our knowledge since it was initially proposed, especially the discovery of the structure of DNA and the recent understanding of its role in evolution, have only tended to strengthen the premises on which it is based. Hence, we would refer to it as the "*Law of Evolution*".³

Characteristics of Life

Competition and Survival

In the processes of growth and competition, one instinct common to all living forms is the instinct of self-preservation. The reaction to any danger is anger and defensive aggression. The organism under threat either attacks the threatening individual, or runs away from danger if it can, or, what is relatively rare, it may compromise with it, so the two may coexist while competing at the same time. The competition is for habitat and resources that are essential for survival. Survival of the fittest is the fundamental principle, and this is referred to as "natural selection". The "fittest" doesn't mean the strongest, or necessarily the cleverest species or individuals, but those who have skills for long-term survival and reproduction.

Competition and Adaptation

There is continuous competition among all forms of life that exist at any time. As the environment changes, the individuals of all species learn to adapt to it to survive and reproduce. The adaptation causes mental and physical changes. Organs needed for competition grow, while those that are not essential tend to wither away. Those individuals who are able to devise new tools and techniques that help them in survival and reproduction tend to succeed in competition while others don't. This is as if the competition had started with the purpose of one species winning over all the others and that is, in fact, what has happened, with mankind becoming the dominant species.

Gender Bifurcation

The struggle for survival causes some species to split up into two genders. This has generally happened to animals who have to move to survive. This is one form of adaptation and is a survival skill. It has not generally happened with plants. Most plants have both male and female flowers, at this time, and the female flowers get fertilized by pollination by insects. Some plants,

also, reproduce themselves by giving birth to baby plants from their roots. In animals, two genders are the norm. The reason is that the animals have to move or fly during their search for food. If an animal is carrying a baby, this creates a “security risk” if the animal has to defend itself from predators also. Thus, most animals have split up into two genders in the evolutionary process. The females carry and give birth to their offspring and the males are responsible for providing food and protecting the females and the young. Thus, this splitting up into two genders helps the organism in survival. But the bifurcation cannot happen suddenly. Since it is based on evolutionary experience, it happens in stages. We know the existence of some organisms which seem to be in transition from one to two genders. At this stage they have developed both the male and female sexual organs in the same body and are able to reproduce themselves. At a later stage these organisms may gradually split up into two genders. Now, it is important to note that both the new genders are likely to have some quality of the previous generations which were unisexual and so some genes do get carried over to some individuals of both the genders. This variation is part of the evolutionary process. Hence, the presence of homosexuality in some individuals, even after long periods of time, should not be a surprising characteristic.

Honey bees are unique in the way they have evolved and they can exist only as families and their individual existence, over a considerable period of time, has become impossible. Thus honey bees only exist as families, or colonies. There are seven known species of honey bees, of which six are native to Southeast Asia, which is considered to be the origin of this group of insects. The seventh species, known as the “European bee”, is found in Europe, Africa, North and South America and Australia. Four of the seven species, build their nests in the open, on trees and rocks. The other three have learned to build their nests in hollow spaces, for better protection from predators and the weather.

A colony of bees has a fully developed female, or “queen”, which is the mother of all the bees in it. After mating, it has the ability to lay fertilized or unfertilized eggs at will. The other bees are, mainly, worker bees which do all the work of gathering nectar, raising the young and protecting the colony. Worker bees are pseudo-females, since they can lay eggs but cannot mate and cannot lay fertilized eggs. Only males, or drones, emerge from their eggs. Males only exist in the colony during the mating season, i.e., in the spring season. Their only purpose in life is to mate! They cannot even eat on their own. They have to be fed. Thus, drones in a colony have a mother, no father, but they do have a grandfather! Thus, this insect, perhaps, due to its small size, has not bifurcated into two genders. In fact, there are somewhat like two and half genders of bees! The bees in the colony communicate by chemical signals, which mainly originate from the glands of the queen. They also communicate by making different sounds and by “dancing”. If the queen dies, and the worker bees are unable to replace her with another queen raised from a fertilized egg of the previous queen, the colony dies. The colony has bees of different ages performing specialized jobs based on their age, including house-keeping and cleaning, feeding the young and defending the colony against attack by predators. In spring, the colony raises male bees, or drones, for mating, and then produces several queen bees. After mating, each of the queen bees leaves the colony with a group of other bees of the colony. Thus, a colony of bees produces several colonies of bees and this is how honey bee colonies reproduce. Thus, the family or colony of bees, which may consist of more than a hundred thousand individuals at certain time of the year, is really an individual! And honey bees, effectively, have a socialized existence only.

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CIVILIZATION AND NATURAL SELECTION

..... "It must not be forgotten that although a high standard of morality gives but a slight or no advantage to each individual man and his children over the other men of the same tribe, yet that an increase in the number of well endowed men and an advancement in the standard of morality will certainly give an immense advantage to one tribe over another. A tribe including many members who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage, and sympathy, were always ready to aid one another, and to sacrifice themselves for the common good, would be victorious over most other tribes; and this would be natural selection. At all times throughout the world tribes have supplanted other tribes; and as morality is one important element in their success, the standard of morality and the number of well-endowed men will thus everywhere tend to rise and increase.

..... Now, if some one man in a tribe, more sagacious than the others, invented a new snare or weapon, or other means of attack or defense, the plainest self-interest, without the assistance of much reasoning power, would prompt the other members to imitate him; and all would thus profit. The habitual practice of each new art must likewise in some slight degree strengthen the intellect. If the new invention was an important one, the tribe would increase in number, spread, and supplant other tribes.

..... All this implies some degree of sympathy, fidelity, and courage. Such social qualities, the paramount importance of which to the lower animals is disputed by no one, were no doubt acquired by the progenitors of man in a similar manner, namely, through natural selection, aided by inherited habit. When two tribes of primeval man, living in the same country, came into competition, if (other circumstances being equal) the one tribe included a great number of courageous, sympathetic, and faithful members, who were always ready to warn each other of danger, to aid and defend each other, this tribe would succeed better and conquer the other.

..... He who was ready to sacrifice his life, as many a savage has been, rather than betray his comrades, would often leave no offspring to inherit his noble nature. The bravest men, who were always willing to come to the front in war, and who freely risked their lives for others, would on an average perish in larger numbers than other men. Therefore it hardly seems probable that the number of men gifted with such virtues, or that the standard of their excellence, could be increased through natural selection, that is, by the survival of the fittest; for we are not here speaking of one tribe being victorious over another.

Although the circumstances leading to an increase in the number of those thus endowed within the same tribe are too complex to be clearly followed out, we can trace some of the probable steps. In the first place, as the reasoning powers and foresight of the members became improved, each man would soon learn that if he aided his fellow-men, he would commonly receive aid in return. From this low motive he might acquire the habit of aiding his fellows; and the habit of performing benevolent actions certainly strengthens the feeling of sympathy which gives the first impulse to benevolent actions. Habits, moreover, followed during many generations, probably tend to be inherited.”

Charles Darwin (1871), *Descent of Man and Selection in Relation to Sex, Chapter V: On Development of Intellectual and Moral Faculties*: Project Gutenberg. Retrieved October 15, 2019, from www.gutenberg.org/ebooks/2300.

SEXUAL SELECTION

..... “Sexual selection depends on the success of certain individuals over others of the same sex, in relation to the propagation of the species; while natural selection depends on the success of both sexes, at all ages, in relation to the general conditions of life. The sexual struggle is of two kinds: in the one it is between the individuals of the same sex, generally the males, in order to drive away or kill their rivals, the females remaining passive; while in the other, the struggle is likewise between the individuals of the same sex, in order to excite or charm those of the opposite sex, generally the females, which no longer remain passive, but select the more agreeable partners.

The laws of inheritance determine whether characters gained through sexual selection by either sex shall be transmitted to the same sex, or to both, as well as the age at which they shall be developed. It appears that variations arising late in life are commonly transmitted to one and the same sex. Variability is the necessary basis for the action of selection, and is wholly independent of it. It follows from this, that variations of the same general nature have often been taken advantage of and accumulated through sexual selection in relation to the propagation of the species, as well as through natural selection in relation to the general purposes of life. Hence secondary sexual characters, when equally transmitted to both sexes, can be distinguished from ordinary specific characters only by the light of analogy. The modifications acquired through sexual selection are often so strongly pronounced that the two sexes have frequently been ranked as distinct species, or even as distinct genera. Such strongly marked differences must be in some manner highly important; and we know that they have been acquired in some instances at the cost not only of inconvenience, but of exposure to actual danger.

..... The belief in the power of sexual selection rests chiefly on the following considerations: Certain characters are confined to one sex; and this alone renders it probable that in most cases they are connected with the act of reproduction. In innumerable instances these characters are fully developed only at maturity, and often during only a part of the year, which is always the breeding season. The males (passing over a few exceptional cases) are the more active in courtship; they are the better armed, and are rendered the more attractive in various ways. It is to be especially observed that the males display their attractions with elaborate care in the presence of the females, and that they rarely or never display them excepting during the season of love. It is incredible that all this should be purposeless.

..... He who admits the principle of sexual selection will be led to the remarkable conclusion that the nervous system not only regulates most of the existing functions of the body, but has indirectly influenced the progressive development of various bodily structures and of certain mental qualities. Courage, pugnacity, perseverance, strength and size of body, weapons of all kinds, musical organs, both vocal and instrumental, bright colors and ornamental appendages, have all been indirectly gained by the one sex or the other, through the exertion of choice, the influence of love and jealousy, and the appreciation of the beautiful in sound, color, or form; and these powers of the mind manifestly depend on the development of the brain.”

Charles Darwin (1871), *Descent of Man and Selection in Relation to Sex, Chapter 21: General Summary and Conclusion*: Project Gutenberg. Retrieved October 15, 2019, from www.gutenberg.org/ebooks/2300.

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Chapter – 9

Economics of Benevolent Capitalism

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Capital Accumulation under Benevolent Capitalism

As the economic system becomes benevolent under the pressures of labor shortages, threats of labor unrest, etc., the conditions of the workers improve. The result may be that the workers

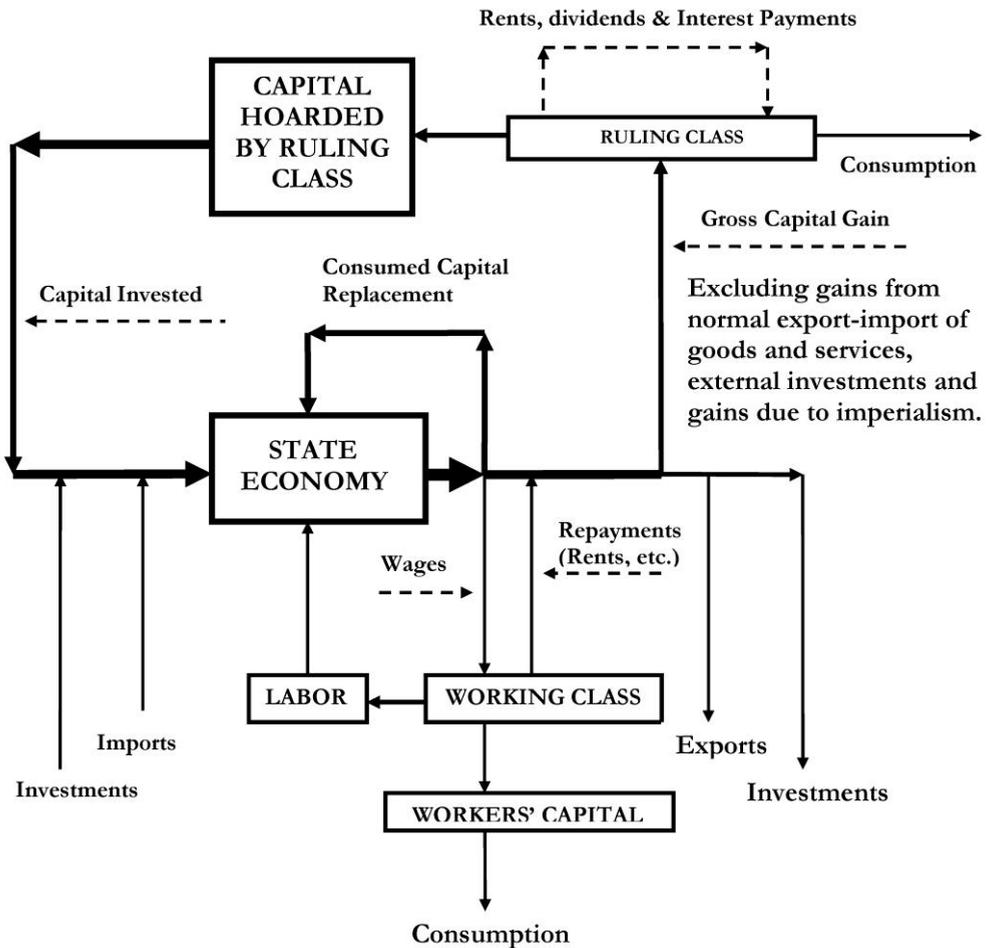


Figure 9-01: Capital Accumulation under Benevolent Capitalism

are no longer working as wage-slaves, but are able to have a living above subsistence. This

happened in Europe, the United States, Australia, Japan, South Korea and Taiwan under the threat to the ruling classes posed by the Soviet Union.

Under the new stage of evolution of the social system, the workers are able to save part of their wages to meet contingencies that may arise in the life of a family. This happens mainly due to the changed labor market. Wages increase because, for high technology industries, highly educated and trained professionals are required. Children of working people are able to get education, they may be allowed to have access to some level of health-care and they may be able to own their vehicles, etc. Thus, the only change from the conditions of intensive capitalism is the small amount of capital in the hands of the working people and the higher skills they have had to acquire to perform the labor that high technology demands. Thus, the *human capital* of society grows with technological development. The model of capital accumulation within a state, then, becomes as shown in Figure 9-01. Total capital accumulation does not slow down, as the social system develops further in terms of specialization and productivity of labor.

As the productivity of labor increases, as a result of mechanization and automation of production processes and the movement towards higher technology and higher wages, the rate of profit tends to fall, because of greater competition between owners of various sectors of the economy. We refer to the rate of profit, in the domestic economy of a state under benevolent capitalism, as the *rate of benevolent profit* (RBP). Another aspect of this technological change is that the owners of the production centers, in the highly automated sectors of the economy, tend to lose interest in further increases in automation, because the resulting increases in productivity cannot keep pace with increases in wages. They tend to move their investments into other sectors of the economy. If no such opportunities are available with substantial increases in capital accumulation, then the ruling class tends to move its investments to foreign states. The ruling class, thus, tends to drive its government towards imperial adventures, if possible, as under intensive capitalism. This happened to the US during the period between 1945 and 1980, along with improvement of the standard of living of American people. However, confidence returned to the ruling class, when the Soviet Union seemed to be facing economic difficulties - with the resulting decreases in its possible economic and military reach. Thus, since the beginning of 1980s, the ruling class of the US has reversed its policies - and economic disparities between the two main classes, i.e., the ruling class and the people, have been growing ever since. Incomes of most sub-classes of the working people have been declining since then. The drive towards imperial domination over states has become very difficult for most of the recent imperial powers, who find it very difficult to hold onto their surviving imperial relationships, let alone expand them independently. The only exception is the United States, which has continued to expand the semi-global empire dominated by its ruling class.

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Chapter-15

Stages of Human Evolution - Summary

Evolutionary Stages of The Distant Past and the Present

We are social beings and the level of socialization of our social groups has grown with time. Looking back at the evolutionary history of mankind, we can, now, identify the following stages of human development:

1. Family - during the age of savagery, engaged in hunting and gathering. Always in conflict with other families in competition over habitat and resources.
2. Extended Family - during the age of savagery, engaged in hunting and gathering and domesticating and using animals. Always in conflict with other families over habitat and resources.
3. Nomadic tribe - in the age of savagery and the age of civilization, engaged in hunting, gathering and animal-farming for food and using animals for transport.
4. Tribes settled on land - initially engaged in agriculture. Sporadically coming into conflict with adjoining tribes and, in later stages, trying to establish hegemony over them.
5. Nations. Settled tribes merging into an advanced feudal nation. Nations trying to establish hegemony over other nations and tribes - thus establishing multi-national empires, or states.
6. Nations, multi-national states, or empires, developing a modern *intensive capitalist society*. Given an opportunity, trying to establish hegemony over other nations and tribes, or extending their hegemony over more nations or states and, thus, establishing, or extending multi-national empires, or states
7. Intensive capitalist society of a state becoming benevolent capitalist society. Nations, national states or multi-national states trying to establish empires over other nations or states.

As long as the above social groups existed as independent groups, we can refer to them as states. For the first three stages, independent groups do not exist anymore. Extended families, living close together, do exist in societies of South Asia, Arabia and Africa. Very few nomadic tribes exist now and their numbers are negligible. Families, extended families and nomadic tribes do not exist as independent social groups. Some nomadic tribes inhabit areas around the Sahara Desert in Africa. They also inhabit parts of Eastern Afghanistan and Western Pakistan and move between these two states as weather conditions change.

The remaining four stages of evolution of societies do exist at this time, even as independent states, although the very primitive customs of openly practiced slavery and concubine-ship have

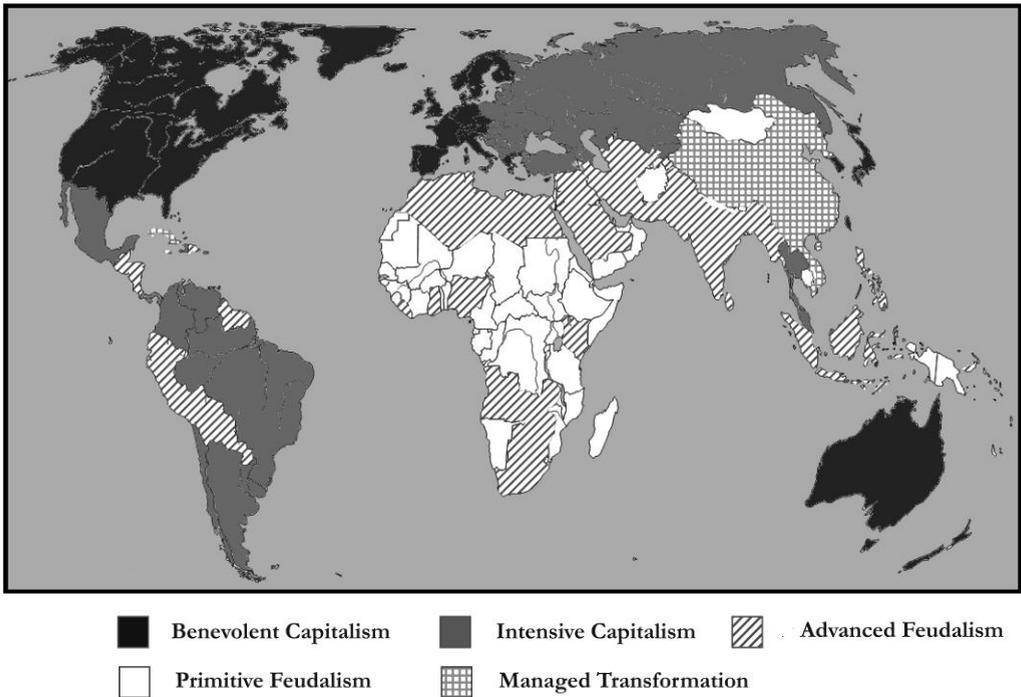


Figure 15-01: Stages of Socio-economic Development (Four Worlds)

(Map based on world map at: https://www.d-maps.com/carte.php?num_car=13184&clang=en)

disappeared. Also, at present, genocidal tendencies of tribes and nations as modern states, with clearly demarcated boundaries, have virtually come to an end. In all these stages, societies are divided into two main classes - a class engaged in economic abuse and a class being abused. Thus, exploitation of human beings by human beings is virtually universal at this time. It has always been this way ever since mankind developed the evolutionary economic skills of production and exchange of products. We refer to this characteristic as "lootera-ism" and the two classes of abusers and abused as the "ruling class" and the "people".

We refer to the present-day social system of a tribal society, with each tribe claiming a discrete tribal territory, as *primitive feudalism*. A national state may consist of one or more tribes, or some or all tribes may have merged into an advanced feudal society with no discrete tribal territories. Thus, a national state may have a tribal society at this stage of social development or it may have developed further. We refer to the social system of a national society that is no longer tribal, as *advanced feudalism*. Nations in a multinational state may also be at either of these two stages of evolution.

Intensive capitalism denotes a social system based on the factory system and a relatively free market economy. This system came into being in Europe after the French Revolution and was given the title of "*capitalism*" by Karl Marx. He coined this term to denote blind accumulation of

capital by the ruling classes of Europe at that time, resulting in exploitation and intense abuse of the people and the working classes. The system has, since, spread into other regions of the world, while Europe's social system has evolved into a higher level, i.e., *benevolent capitalism*. Societies of South America and the successor states of the Soviet Union are, basically, at the stage of intensive capitalism at this time. The rest of mankind, excluding China and other states ruled by their communist parties, is at the stage of *advanced feudalism* or *primitive feudalism*.

We can, thus, divide the world of today into five Sectors, or five "worlds", each of these worlds consists of one or more regions of the world. There are four "worlds" of normal evolution, as follows:

The Fourth World, or the World of Primitive Feudalism.

The Third World, or the World of Advanced Feudalism.

The Second World, or the World of Intensive Capitalism.

The First World, or the World of Benevolent Capitalism (or "Capitalism with a Human Face").

In addition to these four worlds, as described above, a *fifth world of managed transformation* exists, consisting of states ruled and managed by their communist parties. These states are at one or another of the four stages of evolution as indicated above, but do not really fit into any one of those stages, because of their unique management. In the following sections, we would summarize the characteristics of these five worlds, which correspond to the last four stages still in existence, of social and economic development of mankind, along with a world of managed transformation, with a focus on the mode of production and population dynamics.

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Chapter – 20

The Ideal State

The State & its Functions

When we compare the families, extended families, tribes and collections of tribes and nations to modern states of today, we may define a state as a highly organized, sovereign social group on a clearly-defined territory. Human social groups consist of living human beings and, thus, behave like living organisms. Like a living being, the political organization, or structure, of a modern state consists of a number of “organs” dealing with different functions – e.g., an armed force to protect the state from external threats, a police force to protect the state from internal dangers, i.e., dangers to individuals from other individuals in society and dangers to social sub-groups of society from other such groups. Also, states generally have an organ dealing with relations with other states, a taxation authority, an internal conflict resolution institution to provide judicial functions, and other institutions for management of other internal functions. About 200, national states and multi-national states exist today. The state has existed in its less-developed form, even during the early hunter-gatherer stage of human evolution. Tribes and nations developed later as more or less organized states.

“If one enquires into precisely wherein the greatest good of all consists, which should be the purpose of every system of legislation, one will find that it boils down to the two principle objectives, liberty and equality.”

Jean-Jacques Rousseau (1920), *The Social Contract & Discourses*. Urbana, Illinois: Project Gutenberg. Retrieved October 14, 2019, from www.gutenberg.org/ebooks/46333.

The main functions of a state are, generally, described as “the security and well-being of its population”, but they should ideally include its peaceful co-existence in the global community of states, to ensure well-being of the global population. By “well-being” we mean safe and happy existence of individuals and social sub-groups of its society in terms of a wide spectrum of human activities – social, economic and political. Maintenance of the health of its population by organizing preventive public health and health care programs, enforcing food and environmental standards, providing education and training, organizing property protection rules and standards, and ensuring fairness in all economic, political and other social activities by individuals and businesses, are some of the responsibilities which ensure the “common good” or well-being of the population of a state.

The Evil Within Us

As we look at the evolutionary history of mankind, it is quite clear that our history has been a history of violence, cruelty and economic and sexual abuse. Although most of us have developed high levels of group survival skills, i.e., sympathy, consideration and respect for the rights of others, injustice has been the basis of the past behavior of many of us as individuals and as members of social groups. The social violence and cruelty of those individuals has been

driven by their blind and insatiable greed. In our societies, some individuals develop social skills and learn to respect the rights of others, while others do not develop those social skills to the same extent. This causes some individuals to engage in violence against others or to take advantage of others by trying to rob others of what they possess, or steal from others what they desire themselves but cannot obtain by their own efforts and skills. This is what causes pain and suffering to the victims of such crimes.

Some individuals in our societies become clever enough to develop skills which enable them to form sub-groups to abuse others. Thus, all our societies and states of the past and present have been driven by greed of their ruling classes at the cost of those who were less knowledgeable and, hence, less powerful. The working people were forced by one scheme or another to work hard, while the fruits of their labor were expropriated by the ruling classes. This insatiable greed of the ruling classes resulted in greater and greater inequality in our societies and states. It also led, in the distant and recent past, to endless wars, mass murders of whole families and tribes and genocide on an ever-growing scale. The ruling classes have always consisted of individuals with similar outlook in their lives – a desire for accumulation of wealth, a desire to engage in sexual exploitation of others and the desire of personal aggrandizement – with no sympathy and little or no respect for the rights of others.

The abusive behaviors of individuals affecting individuals and of groups affecting individuals and other groups, have to be controlled and the behaviors based on sympathy, courtesy, mutual respect have to be developed further, so that the human species can have a peaceful existence and our social groups and states can really ensure security and wellbeing for all of us. Consequently, the main questions that arise are – what are the forces that cause crimes of physical and sexual abuse among individuals? What motivates groups of individuals to use and abuse other groups? How can we control such behavior among individuals and social groups? How can we promote sympathy and mutual respect in all individuals in a state? How can we ensure peaceful existence of all states without any violence, or exploitation? All these questions boil down to just one question – how can we develop goodness and suppress evil in our societies and states and promote the greatest happiness for all?

The “Id”, as part of the system of our minds, is what we are born with. It is similar for all animals – based, as it is, on the genetic heritage of an individual and his or her instinctive, or hereditary needs and demands – basically, food and the feeling of safety and comfort. As described in Chapter-16, the Id is totally unconscious. Another way to say this is that it is “blind”. It demands satisfaction of its desires at any cost and with no scruples, i.e., it is totally blind to the needs and rights of others. Some of its desires are legitimate while others may not be. In humans, the “Id” is tamed by the development of the superego, as described in Chapter-16. The Id grows in its needs and desires as an individual grows into an adult with new needs and desires, e.g., the desire to explore the world, the sexual desires and sex-related needs.

As human societies go through further civilization and as group survival skills develop further, the superego of individuals would also develop further and become more and more dominant. The ego negotiates and mediates between the id and the super-ego, to control the Id in terms of what is acceptable behavior to society in general. In Chapter-3, we discussed how society changes and how it changes the individuals in it and how the changed individuals change the society and the rules of society around them. What it means is that as states and societies evolve, the individuals within also keep on changing. Since, our social groups have developed

their group social skills further, the individuals therein are also becoming more sympathetic and considerate toward each other and are developing greater respect for each other's rights. Thus, "goodness" within us and our societies is growing and the "evil" is getting under control – and this is the reason behind the decrease in violence and savagery in our societies over our evolutionary history. Our dreams about an ideal state and our tendency towards this goal are a continuation of this process. The rudimentary ideal states which have come into existence are reinforcing our determination to speed up our march towards further perfection of this ideal. Crime would always exist in our societies to some extent, because we, like all other animals, are accustomed to life without any controls - like in a jungle. The level of crime in our societies is, however, likely to diminish and may virtually vanish with time.

In chapters 1, 2, 6 and 8, we have described how ruling classes developed and behaved in the times of savagery, feudalism, intensive capitalism and benevolent capitalism. The behavior of the ruling elite, in all states of this long period, was the same – exploitation and abuse of the population and abusive violence against other states, motivated by the blind desire for accumulation of capital. This remains true in the present semi-global empire. However, the methods of exploitation have become more sophisticated as described in chapter-13. At the same time, the opposition to such behavior has also developed globally. Looking at the development of rules and institutions of social and political behavior, as described in chapters 17, 18 and 19, it can be reasonably expected that the abusive behavior of states would also continue to diminish with time as civilization develops further and socialization of mankind, along with further development of super-egos of individuals, becomes a more and more powerful factor in human existence.

Visions of an Ideal Society

"Liberty, Equality and Fraternity" was the slogan of the French Revolution and it expressed what mankind had developed as a vision of social life at that time, after its very long passage through its evolutionary history from the age of savagery, to different stages and forms of feudalism. French society was a feudal society at that time, ruled by kings and aristocrats. People of France demanded equality where rampant inequality and abuse existed in all fields of human activity. They demanded freedom, or liberty, where only the aristocrats were free to use and abuse the people. They dreamed of fraternity, where total disregard for rights of the people was the norm, where the ruling class considered the people as lower beings whose job it was to work as peasants, serfs, or servants, and whose lives were worth nothing and could be taken at the whims of "superior", or "noble" aristocrats. The slogan of *"liberty, equality and fraternity"* summed up what mankind had learnt as a result of development of its group survival skills till that time. Not much more than two hundred years have passed since. These ideals of mankind define, even now, the vision of how it wishes to live. However, a deeper understanding of the vision has developed because of the historic experience of the last, momentous, two hundred years.

Human beings have always wanted to live freely, like other living beings. It is the basic characteristic of life to want to satisfy one's needs no matter what the cost to others. Basically, for living beings, there are no rules which would hinder satisfaction of their basic desires. Plants and animals do whatever they can to satisfy their needs. They eat other living beings and fight to eat whoever they want to eat. Plants compete with each other for nutrition and sunlight.

Animals eat plants and other animals and compete with each other in grabbing what they want to grab. Human beings have also behaved this way in the initial stages of their evolution.

.....” The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain and the privation of pleasure. To give a clear view of the moral standard set up by the theory, much more requires to be said; in particular what things it includes in the ideas of pain and pleasure; and to what extent this is left an open question. But these supplementary explanations do not affect the theory of life on which this theory of morality is grounded - namely, that pleasure, and freedom from pain are the only things desirable as ends; and that all desirable things (which are as numerous in the utilitarian as in any other scheme) are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain....

..... This firm foundation is that of the social feelings of mankind; the desire to be in unity with our fellow creatures, which is already a powerful principle in human nature, and happily one of those which tend to become stronger, even without express inculcation, from the influences of advancing civilization. The social state is at once so natural, so necessary, and so habitual to man that except in some unusual circumstances, or by an effort of voluntary abstraction, he never conceives himself otherwise than as a member of a body; and this association is riveted more and more, as mankind are further removed from a state of savage independence. Any condition, therefore, which is essential to a state of society, becomes more and more an inseparable part of every person’s conception of the state of things which he is born into, and which is the destiny of a human being. Now society between human beings, except in the relation of master and slave, is manifestly impossible on any other footing than that the interests of all are to be consulted. Society between equals can only exist on the understanding that the interests of all are to be regarded equally.”

John Stuart Mill (1897), *Utilitarianism*. Project Gutenberg. Retrieved October 15, 2019, from www.gutenberg.org/ebooks/11224.

In those species which discover the power inherent in forming a group, individuals learn to respect each other, feel compassion and have regard for the needs of others. We, with our highly developed group survival skills, have learned to respect the needs of others and have learned to be considerate and compassionate. Freedom and liberty no longer mean complete freedom to do anything one likes to do - but that one has to respect the freedom of others, also. Freedom means doing whatever one wishes, without violating the freedom of others, in each area of human activity. No human community allows an individual to kill others, because this would violate the equal right of others to live. Similarly, violation of the rights of others to hold and enjoy what is their property, by stealing their property, or by robbery, is not considered freedom.

..... “Consequently the smallest germs of the feeling are laid hold and nourished by the contagion of sympathy and the influences of education; and a

complete web of corroborative association is woven around it, by the powerful agency of external sanctions. This mode of conceiving ourselves and human life, as civilization goes on, is felt to be more and more natural. Every step in political improvement renders it more so, by removing the sources of opposition of interest, and leveling those inequalities of legal privilege between individuals or classes, owing to which there are large portions of mankind whose happiness it is still practicable to disregard. In an improving state of the human mind, the influences are constantly on the increase, which tend to generate in each individual a feeling of unity with all the rest; which feeling, if perfect would make him never think of, or desire, any beneficial condition for himself, in the benefits of which they are not included. If we now suppose this feeling of unity to be taught as a religion, and the whole force of education, of institutions, and of opinion, directed, as it once was in the case of religion, to make every person grow up from infancy surrounded on all sides both by the profession and the practice of it, I think that no one, who can realize this conception, will feel any misgiving about the sufficiency? of the ultimate sanction for the Happiness morality....

..... Neither is it necessary to the feeling which constitutes the binding force of the utilitarian morality on those who recognize it, to wait for those social influences which would make its obligation felt by mankind at large. In the comparatively early state of human advancement in which we now live, a person cannot indeed feel that entireness of sympathy with all others, which would make any real discordance in the general direction of their conduct in life impossible; but already a person whom the social feeling is at all developed, cannot bring himself to think of the rest of his fellow creatures as struggling rivals with him for the means of happiness, whom he must desire to see defeated in their object in order that he may succeed in his. The deeply-rooted conception which every individual even now has of himself as a social being, tends to make him feel it one of his natural wants that there should be harmony between his feelings and aims and those of his fellow creatures.”

John Stuart Mill (1897), *Utilitarianism*. Project Gutenberg. Retrieved October 15, 2019, from www.gutenberg.org/ebooks/11224.

Certain human activities are considered crimes universally. They include rape, murder, robbery, theft and torture, etc. Certain forms of economic abuse are also considered crimes, *but abuse of human beings by setting up factories and other businesses and using the market mechanism to deny them the fruits of their labor and, effectively, loot and plunder of their labor, is not yet universally recognized for what it is - a fundamental crime that leads to many forms of abuse in other fields of human activity*. People do kill others even now and this happens everywhere - a minority still does not respect the morality and principles that mankind has adopted. We can find human beings who would even eat other human beings, but this is a very rare phenomenon and has become history. Selfishness in dealing with other human beings, especially in economic matters, without regards to whether this “*exercise of freedom*” causes pain and suffering to others, still persists.

The other visions of how society should be organized and how we should deal with each other, however, have progressively become much more powerful. Even capitalism, whether of the *intensive* or the *benevolent* kind, has become much less abusive in some regions of the world,

like North America, Europe, or Central Eurasia, where it reigned supreme until recently. The ruling classes of most states of the world do continue to sing praises of the “daring initiatives”, “innovative ideas” and “entrepreneurship” of those who continue to exploit and abuse the rest of mankind, but this is what can only be expected. After all, the existence of the ruling classes is based on such behavior and any reduction of the rate of capital accumulation means reduction of the degree of their lavish living styles, based on exploitation. Sections of these parasitic classes wish to drag mankind towards the “good old days” of “Pure Capitalism” and greater exploitation and abuse of the past, when they had even more power over the people and, thus, could afford even more luxurious living at the cost of industrial workers and peasants.

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. – That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.”

Thomas Jefferson, July 4, 1776, “United States Declaration of Independence”

Freedom for all, in all fields of human activity, basically means equal rights, or equality of all human beings. Because of the mass abuses of the past - slavery, mass murders of whole tribes, destruction of whole cities, and land-grab on a tribal and national level, the psyche of humanity has developed a loathing for such behavior. This has given rise to the desire for all to have the same rights in all areas - to be free from the abuses of those who claim rights that they deny to others. Most of humanity desires a world in which individuals could compete in the political, economic and other social fields as equals - being paid an equal wage for an equal amount of work, speaking on any subject as equals, standing for election as a representative of a group, or having an equal right to pursue any other competitive social activity - asking for a man’s or a woman’s hand in marriage, playing and competing in some sport, taking part in a dancing or singing competition, etc.

The desire for equality has given rise to the demand for democracy. Treating all individuals of the population of a state as equals, gives them the equal right to stand for election as representatives of segments of the people and giving them the right to vote, as equals, for a representative of their liking. The *vision of equality* was formalized, for the first time in constitutional history, in the declaration of Independence by the United States. This desire has not only given rise to demands for equality in the political field, but also in the economic field. Thus, the concept of socialism, i.e., social living as equals, rose in the nineteenth century. Different versions of the concept developed as a result of political debates and continue to be promoted by political parties all over the world, at this time. As indicated before, *socialization and equality are basic to the concept of socialism. Socialism means the desire to live together and to solve social problems together as a social group. It presupposes equality and democracy in all spheres of human activity – social, economic and political. Democracy, ultimately, is nothing but the creation of a government of the people, by the people and for the people.*

Every human being belongs to a family. No matter how primitive we were, we always belonged to a family. We have learned to treat other members of a social group, i.e., a family, tribe, nation or fellow citizens of a state, with courtesy, consideration and compassion and to respect the life, liberty and rights of others. Family was always the ideal, even today; family is

idolized, because of what it is - a relationship based on selflessness. A man and a woman get together and have children to form a family. When children are small, parents work as hard as necessary to meet their needs and the needs of their children and protect their children, even at the risk of their lives. When the children grow up into adults, the parents become old and need protection and help, the children, in an ideal family, then take care of their parents. This is how an ideal family works. Each individual works to the best of his ability to meet the needs of all the members of the family, without any kind of accounting. Thus, a human family functions on the basis of the principle - "*From each according to his ability, to each according to his needs*".

This principle is based on courtesy, consideration, love and sympathy - in short, compassion, and is devoid of any form of selfishness. This ideal has grown to a stage that human beings have begun to think of tribes as their family, or even huge nations, and states, as their family. Tribal, national, racial, linguistic and religious barriers, based on fear, have broken down. There are human beings who think of all human beings as a family and want to treat them this way, some are even beginning to think of all living beings as a family and want to treat other living beings with respect, to the extent possible. All living beings are genetically related and it is a scientific fact that we are, in reality, branches of a huge family. So, it is not surprising that many of us are sensitive to the needs of other forms of life. We have also won the struggle for survival against all other species. We are now so powerful as compared to any other species that we are willing to tolerate, and in fact encourage many other species to survive and flourish - not only those whom we find useful, but even those which do not provide any tangible benefit to us, directly. We, of course, cannot tolerate those species, like viruses and bacteria, which blindly attack us and cause us disease and death and which we cannot easily protect ourselves from.

For a state, what compassion means is this - that a state be based on the principle that all members of its population have a guarantee not only to be protected from physical attack or death, but of a minimum standard of living, no matter what they contribute to society - just like members of a family. Thus, those who are in need of protection are protected. Those who are children, no matter whose children they are, and whether their parents are alive or not, have a right to be raised, educated and trained to become useful adult citizens of the state. Those who are old, or sick, have a right to health care and a minimum standard of living, regardless of what they earned during their productive years. The same guarantees apply to those who are handicapped, or become disabled during their lifetime. Only the able-bodied individuals of society may be expected to work, thus producing goods and services for themselves, their families and the other members of the state population. Thus, the whole population of a state should function as a family.

Karl Marx felt that such a state would have to be initially organized just like the city-state of Paris was organized in 1871, during the upheaval that was termed the *Paris Commune*. At that time there were many political parties espousing socialism, and were called "*Social Democrats*". To distinguish the thinking and program of his followers from others, Marx had named his concept as *Communism*, meaning communal living, or community living, implying living as a family. This vision of treating the whole population of a state as one's family is a powerful concept. It is the highest moral ground that a human being can aspire to, and motivates the hearts of all of humanity to some degree, at present. No wonder, these ideas have totally transformed the world, as we have described before in previous chapters.

To summarize, we can say that humanity has developed three ideals, or visions, of how society and states of the world should be organized:

A world based on freedom to do whatever a person wishes, including the freedom to use and abuse other human beings, by means of the "free market".

A world based on equality and democracy, where government of the people, by the people and for the people is a reality

A world based on courtesy, consideration, sympathy, compassion and selflessness, like in a family, based on the principle of "from each according to his ability, to each according to his needs"

The Ideal State

It should be obvious that human beings want to live with some level of freedom, as their nature demands, and the competition between individuals and between social groups cannot come to an end. But, based on the desires of all of humanity, rules can be devised so that human beings can live in accordance with their desires for *compassion, equality and freedom*. Thus, competition between individuals can be made much less abusive. In fact, abuse can be effectively eliminated from society. Our evolutionary experience has taught us that some activities are undesirable, since they cause pain and suffering to other individuals of our communities. Murder, robbery, theft, rape, torture, enslavement and deception with the aim of depriving another human being of his or her property, or any other rights, are some such activities. All of humanity is in total agreement on this, as far as relationships within a state are concerned. However, most states still encourage, or tolerate, such acts in dealing with other states, although opposition to such behavior is steadily increasing.

States compete with each other on the same principles as individuals - *adaptation and competition*. As knowledge advances, new technologies are discovered and put to use for improvement of community life and also to develop new means of destruction - new weapons for survival of the state in competition with others. The competition is over natural resources - land, minerals and control and possession of plant and animal life on land and in the oceans, lakes and rivers. Competition between states has resulted in expansion of some states, or shrinking of territories under their control, because of expansion of other states at their cost. The battles over control of the hearts and minds of tribes and nations continue, but behind these battles is the ancient and ages-old desire to possess and control *habitat and resources*.

A cursory examination of history, of states which have successfully survived and grown in size and power, reveals that these states have encouraged development of society in keeping with the human ideals of freedom, equality and compassion, *to some extent*. Sweden, Britain, China and the United States are examples of four such states, to varying degrees. The opposite is true of the states which have not tried to adopt all these principles to the same level as their competitors. They have, thus, failed to compete successfully, have become smaller or have vanished completely. The Soviet Union, Yugoslavia, Czechoslovakia, South Yemen, South Vietnam, East Germany, the Japanese and other European empires, Somalia and Pakistan are examples of such states.

The question, thus, arises as to how the three principles of freedom, equality and compassion should be implemented by an ideal state, what constitutional and structural

arrangements should be made by such a state and what economic and political policies should be adopted by it, so that it is successful in ensuring the security and well-being of its population, succeeds in surviving in competition with other states and, ultimately, settles down to a peaceful co-existence with those states, with no imperial desire to abuse them economically or otherwise. We would investigate these issues in this chapter. We, of course, are aware of the “*four worlds*”, or the four stages of evolution of mankind and the states into which it is organized at present, as described in chapter 15. We are also aware of *eight super-states that are emerging* and the *virtual semi-global empire that exists in the world of today*, as described in chapters 13 and 15.

To arrive at a political and policy structure of a state that remains relevant for some time, we would focus on a multi-national “super-state”. An ideal state is not likely to come into existence, to its full extent, as long as global social systems continue to be as they are at this time – divided into four levels of socio-economic development. All the four worlds have to progress towards the level of benevolent capitalism for this to become practicable, exactly. However, humanity would continue to progress and some states of the world of benevolent capitalism of the present and the future, and the world of managed transformation, would continue to make social, economic and political progress, resulting in further socialization of their systems of production, distribution and consumption – in short socialization and socialism would continue to move forward and the social systems of all intensive capitalist, feudal and tribal states would continue to develop toward higher levels, resulting in reductions in economic inequality. However, this socio-economic progress, naturally, would continue to be opposed by the ruling classes of the world of benevolent capitalism– based on their economic power, especially that derived from exploitation of the second, third and fourth worlds that exist at present. Only when the rest of humanity reaches the stage of benevolent capitalism, and the ruling classes experience a drastic reduction in their powers of exploitation, can socialism make really dramatic progress towards creation of ideal states.

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