

1: EconPapers: Socialism Revised and Modernized: The Case for Pragmatic Market Socialism

*Socialism Revised and Modernized: The Case for Pragmatic Market Socialism [James A. Yunker] on www.enganchecubano.com *FREE* shipping on qualifying offers. This volume advocates pragmatic market socialism and offers a penetrating critique of the entire range of capitalist apologetics.*

He focuses on the relationship between religion and politics, particularly in the context of esotericism in Europe and India. Since the October Revolution of 1917, most socialist regimes have built on Marxist doctrines, and taken clear anti-religious stances. From another perspective, however, secular or anti-religious socialism is exceptional, and religious socialism common. The vast majority of the socialist predecessors of Karl Marx and Friedrich Engels were acutely religious. Especially in France, socialists found religion integral to their political vision. After the mid-19th century, socialists even became founders of new spiritualist occultist religious movements. The role of socialism as a secularising force in the 19th and 20th centuries was coincidental, and not inherent to socialism itself. In fact, socialists had a vital and productive relationship with religion. However, that is simply not the case. Many early socialists looked to religion for ways to define society according to principles both religious and socialist. They saw the Enlightenment, and the French Revolution, as needing correction against a tendency to materialism, atheism and egoistic individualism. In this perfect society, a class of priests would maintain social harmony. It was in this atmosphere that the appearance of spiritualism caused a sensation. Since 1848, similar phenomena had caused a stir in France and Germany. Socialists, especially Fourierists, welcomed spiritualism, in part because it had emerged from US socialism and incorporated theories about universal harmonies and attractions, natural forces and spiritual regeneration conducive to socialism. In the 1850s, numerous socialist veterans became leading spiritualists. At the same time, vehement debates about the future of socialism raged. The *Revue philosophique et religieuse*, an attempt to revive socialism in its July Monarchy vein, is an example of the clash between veteran socialists and their critics. The latter included the socialist Zionist Moses Hess. The fronts were clear: Alphonse-Louis Constant, a clergyman who in the 1830s became notorious for his extreme radicalism, was another mystically inclined socialist. Born in 1789, he had abandoned his ecclesiastic career to enter the world of Romantic artists and socialists. Like Saint-Simonians and Fourierists, he held that only an instructed elite could realise a peaceful revolution. In his articles for the *Revue*, Constant maintained that he had found the key to achieving true socialism: Contemporaries were less surprised than later generations: Constant explained that this tradition represented true religion, and thus true socialism, but that its wisdom had been handed down in an encrypted form to save it from corruption. The decryption of this occult tradition would mean the emancipation of humanity. Parallel to these articles, Constant began to adopt a pseudonym under which he would become famous as the founder of modern occultism: The first parts of his occultist *Dogme et rituel de la haute magie* or *Dogma and Ritual of High Magic*, a work that is still influential, appeared in 1857. Its aim was the creation of a priestly elite of initiates that should lead the people to emancipation and, finally, establish a universal association with God where everybody is equal. This would create the final synthesis of science and religion that would lay the foundations for the perfect social order, marking the last stage in the revolutionary march of human progress. In fact, these were church-inspired socialist doctrines. Because of the dominance of materialist, atheist varieties of socialism since the second half of the 19th century, the relationship between religion and socialism has been in some profound ways distorted. Not only did religion lead many to socialism; with spiritualism and occultism, socialism has contributed in lasting ways to the landscape of modern religion.

2: Socialist calculation debate - Wikipedia

Socialism revised and modernized by James A. Yunker, , Praeger edition, in English.

Economic calculation problem Every step that takes us away from private ownership of the means of production and from the use of money also takes us away from rational economics. Mises argued that money and market-determined prices for the means of production were essential in order to make rational decisions regarding their allocation and use. Caplan recognizes that socialism makes economic calculation impossible, yet that problem may not be severe enough to make socialism impossible "beyond the realm of possibility". For instance, he points out that the fall of the Soviet Union does not prove that calculation was the main issue there. More likely the problems resulted from bad incentives arising out of the one-party political system and degree of power granted to the party-elite. The bureaucracy often imagines that just such a mind is at its disposal; that is why it so easily frees itself from the control of the market and of Soviet democracy. But, in reality, the bureaucracy errs frightfully in its estimate of its spiritual resources. The innumerable living participants in the economy, state and private, collective and individual, must serve notice of their needs and of their relative strength not only through the statistical determinations of plan commissions but by the direct pressure of supply and demand. Lange conceded that calculations would have to be done in value terms rather than using purely natural or engineering criteria, but asserted that these values could be attained without capital markets and private ownership of the means of production. In this model, a Central Planning Board CPB would be responsible for setting prices through a trial-and-error approach to establish equilibrium prices, effectively running a Walrasian auction. Auerbach and Sotiropoulos argue that Hayek provided an analysis of the dynamics of capitalism that is more consistent with Marxian analysis because Hayek viewed finance as a fundamental aspect of capitalism and any move through collective ownership or policy reform to undermine the role of capital markets would threaten the integrity of the capitalist system. Such a process of networked economic feedback would work on the same principle as modern systems of inventory and distribution found in major commercial warehouses. Mechanisms related networked digital feedback systems make it possible to efficiently monitor shifting consumer preference, demand, supply, and labor value, virtually in real time. Moreover, it can also be used to observe other technical processes price cannot, such as shifts in production protocols, allocation, recycling means, and so on. They argue that economic planning in terms of physical units without any reference to money or prices is computationally tractable given the high-performance computers available for particle physics and weather forecasting. Cybernetic planning would involve an a priori simulation of the equilibration process that idealized markets are intended to achieve. In a post-capitalist society, transactions between enterprises would entail transfers of social property between custodians rather than an exchange of ownership. Individuals would be motivated by the satisfaction from work and the desire to contribute to good economic outcomes rather than material reward. Bids and offer prices would aim to minimize costs and ensure that output is guided by expected final demand for private and collective consumption. Enterprises and startups would receive their investment funding from project assessment agencies. The required change in human behavior would take a number of generations and would have to overcome considerable resistance. However, McMullen believes that economic and cultural development increasingly favors the transition. Yunker posits that social ownership can be achieved by having a public body, designated the Bureau of Public Ownership BPO, owning the shares of publicly listed firms without affecting market-based allocation of capital inputs. Yunker termed this model Pragmatic market socialism and argued that it would be at least as efficient as modern-day capitalism while providing superior social outcomes as public ownership of large and established enterprises would enable profits to be distributed among the entire population rather than going largely to a class of inheriting rentiers. According to mechanism design theorists, the debate between Hayek and Lange became a stalemate that lasted for forty years because neither side was speaking the same language as the other – partially because the appropriate language for discussing socialist calculation had not yet been invented. According to these theorists, what was needed was a better understanding of the informational problems that prevent coordination between people. By fusing game theory

with information economics, mechanism design provided the language and framework in which both socialists and advocates of capitalism could compare the merits of their arguments. If potential firm managers are either good or bad, but telling them apart is difficult, bad prospects will lie to become a part of the firm. Both Nove and Kornai argued that, because perfect equilibrium does not exist, a comprehensive economic plan for production cannot be formulated, making planning ineffective just as real-world market economies do not conform to the hypothetical state of perfect competition.

3: Social ownership - Wikipedia

Socialism Revised and Modernized: The Case for Pragmatic Market Socialism. Authors; Socialism Revised and Modernized: The Case for Pragmatic Market Socialism.

Marx argued that productivity gains arising from the substitution of variable capital labor inputs for constant capital inputs would cause labor displacement to outstrip the demand for labor. This process would lead to stagnant wages and rising unemployment for the working class alongside rising property income for the capitalist class, further leading to an over-accumulation of capital. Thus the Marxist case for social ownership and socialism is not based on any moral critique of the distribution of property income wealth in capitalism, but rather the Marxist case for socialism is based on a systematic analysis of the development and limits of the dynamic of capital accumulation. The ultimate goal of social ownership of productive property for Marx was to expand the "realm of freedom" by shortening average work hours so that individuals would have progressively larger portion of their time to pursue their genuine and creative interests. Thus the end goal of social ownership is the transcendence of the Marxist concept of alienation. Socialist critique of capitalism Social ownership is contrasted with the concept of private ownership of the means of production, promoted as a solution to what its proponents see as being inherent issues to private ownership. The former believe that private ownership and private appropriation of property income is the fundamental issue with capitalism, and thus believe that the process of capital accumulation and profit-maximizing enterprise can be retained, with their profits being used to benefit society in the form of a social dividend. By contrast, non-market socialists argue that the major problems with capitalism arise from its contradictory economic laws that make it unsustainable and historically limited. Therefore, social ownership is seen as a component of the establishment of non-market coordination and alternative "socialist laws of motion" that overcome the systemic issues of capital accumulation. The property-owning capitalist class lives off passive property income produced by the working population by virtue of their claim to ownership in the form of stock, bonds or private equity. This exploitative arrangement is perpetuated due to the structure of capitalist society. From this perspective, capitalism is regarded as class system akin to historical class systems like slavery and feudalism. Yunker argues that because passive property income requires no mental or physical exertion on the part of the recipient and because its appropriation by a small group of private owners is the source of the vast inequalities in contemporary capitalism, this establishes the ethical case for social ownership and socialist transformation. As such, it is distinct from the process of "nationalization" which does not necessarily imply a transformation of the organizational structure of organizations or the transformation of the economic framework under which economic organizations operate. Marxists envision socialization as a restructuring of social relations to overcome alienation, replacing hierarchical social relations within the workplace with an association of members. Not to be confused with Socialist calculation debate. During the s, socialists in Austria and Germany were engaged in a comprehensive dialogue about the nature of socialization and how a program of socialization could be effectively carried out. This conception of non-capitalist calculation involved the use of energy and time units, the latter being viewed as the standard cardinal unity of measurement for socialist calculation. These thinkers belonged to a technical school of thought called "scientific utopianism", which is an approach to social engineering that explores possible forms of social organization. A further distinction arose between market socialists who argued that social ownership can be achieved within the context of a market economy, where worker-owned or publicly owned enterprises maximized profit and those who argued that socially owned enterprises operate according to other criteria, like marginal cost pricing. Typology[edit] Social ownership and socialization is categorically distinct from the process of nationalization. In most cases, "socialization" is understood to be a deeper process of transforming the social relations of production within economic organizations as opposed to simply changing titles of ownership. In this sense, "socialization" often involves both a change in ownership and a change in organizational management, including self-management or some form of workplace democracy in place of a strict hierarchical form of control. The first is society-wide public ownership by an entity or network of entities representing society. Additionally, there are

two major forms of management or "social control" for socially owned organizations, both of which can exist alongside the two major modes of social ownership. The first variant of control is public management, where enterprises are run by management held accountable to an agency representing the public either at the level of national, regional or local government. The second form of social control is worker self-management, where managers are elected by the member-workers of each individual enterprise or enterprises are run according to self-directed work processes. Public ownership[edit] Public ownership can exist both within the framework of a market economy and within the framework of a non-market planned economy. In market socialist proposals, public ownership takes the form of state-owned enterprises that acquire capital goods in capital markets and operate to maximize profits, which are then distributed among the entire population in the form of a social dividend. A contemporary approach to socialism involves linking together production and distribution units by modern computers to achieve rapid feedback in the allocation of capital inputs to achieve efficient economic planning. Nove advocates for the existence of both forms of enterprise in his model of feasible socialism. Taylor, Abba P. Lerner and Maurice Dobb. Neoclassical market socialist economists in the latter half of the 20th century who advocated public ownership highlighted the distinction between "control" and "ownership". In his proposal, property titles would be replaced by "usership" rights and the exchange of capital goods would no longer be possible. State ownership by itself does not imply social ownership where income rights belong to society as a whole. As such, state ownership is only one possible expression of public ownership, which itself is one variation of the broader concept of social ownership. The American economist John Roemer developed a model of market socialism that features a form of public ownership where individuals receive a non-transferable coupon entitling them to a share of the profits generated by autonomous non-governmental publicly owned enterprises. In this model, "social ownership" refers to citizen ownership of equity in a market economy. James Yunker argues that public ownership of the means of production can be achieved in the same way private ownership is achieved in modern capitalism, using the shareholder system that effectively separates management from ownership. Yunker posits that social ownership can be achieved by having a public body, designated the Bureau of Public Ownership BPO, own the shares of publicly listed firms without affecting market-based allocation of capital inputs. Yunker termed this model Pragmatic market socialism and argued that it would be at least as efficient as modern-day capitalism while providing superior social outcomes as public ownership would enable profits to be distributed among the entire population rather than going largely to a class of inheriting rentiers. This plan was rejected and a watered-down proposal was adopted in, which left corporate decision making just as it was and limited the scope of employee ownership to less than 3. Cooperatives are often organized around some form of self-management, either in the form of elected managers held accountable to the workforce, or in the form of direct management of work processes by the workers themselves. Cooperatives are often proposed by proponents of market socialism, most notably by the economists Branko Horvat, Jaroslav Vanek and Richard Wolff. Profit-sharing and varying degrees of self-management or "Holacracy" is practiced in many of the high-technology companies of Silicon Valley. In this system, the state would be abolished and economic enterprises would be owned and operated as producer cooperatives, with worker-members compensated in labor vouchers. Contemporary proponents of cooperative ownership cite higher motivation and performance in existing cooperatives. Critics argue that cooperative ownership by itself does not resolve the structural issues of capitalism like economic crises and the business cycle, and that cooperatives have an incentive to limit employment in order to boost the income of existing members. Commons and peer-to-peer[edit] See also: Social peer-to-peer processes In the context of non-market proposals, social ownership can include holding the means of producing wealth in common common ownership, with the concept of "usership" replacing the concept of ownership. Commons-based peer production involves the distribution of a critical mass of inputs and all outputs through information networks as free goods rather than commodities to be sold for profit by capitalist firms. Devine argues that this variant of social ownership will be more efficient than the other types of ownership because "it enables the tacit knowledge of all those affected to be drawn upon in the process of negotiating what should be done to further the social interest in any particular context". Enterprises in the Soviet Union In Soviet-type economies, the means of production and natural resources were almost entirely owned by the state and collective enterprises.

State enterprises were integrated into a national planning system, where factor inputs were allocated to them by the Ministry for Technical Supply Gosplan. According to The Great Soviet Encyclopedia, "socialist ownership" is a form of social ownership that forms the basis for the socialist system, involving the collective appropriation of material wealth by working people. Social ownership arises out of the course of capitalist development, creating the objective conditions for further socialist transformation and for the emergence of a planned economy with the aim of raising the living standards for everyone in society. Misuse of the term [edit] See also: Socialized medicine Particularly in the United States, the term "socialization" has been mistakenly used to refer to any state or government-operated industry or service the proper term for such being either nationalization or municipalization. It has also been incorrectly used to mean any tax-funded programs, whether privately run or government run. Encyclopedia of Political Economy, Volume 2. In order of increasing decentralisation at least three forms of socialised ownership can be distinguished: The Oxford Companion to Christian Thought. Socialists have always recognized that there are many possible forms of social ownership of which co-operative ownership is one. Nationalization in itself has nothing particularly to do with socialism and has existed under non-socialist and anti-socialist regimes. From Marx to Mises: Especially before the s, many socialists and anti-socialists implicitly accepted some form of the following for the incompatibility of state-owned industry and factor markets. A market transaction is an exchange of property titles between two independent transactors. Thus internal market exchanges cease when all of industry is brought into the ownership of a single entity, whether the state or some other organization Socialism may be defined as movements for social ownership and control of the economy. It is this idea that is the common element found in the many forms of socialism. Yet having stated this as the common definition of socialism, one must necessarily admit that there are a wide variety of views among socialists of various stripes as to just what constitutes social ownership and control of the means of production, distribution and exchange. Review of Radical Political Economics, Vol. Marxism, Morality, and Social Justice. Marx believed the reduction of necessary labor time to be, evaluatively speaking, an absolute necessity. He claims that real wealth is the developed productive force of all individuals. It is no longer the labor time but the disposable time that is the measure of wealth. Information Technology and Socialist Construction: The end of Capital and the Transition to Socialism. Another characteristic that Marx and Engels emphasized as a central feature of a future socialist society was a shorter workday. Retrieved July 5, Archived from the original PDF on A program for practical socialism, by Korsch, Karl. New German Critique, No. Journal of Economic Perspectives, Vol. Since labor demand depended solely on the amount of circulating capital, the demand for labor decreased relative to a rise in total capital. The result was a tendency to increase the level of unemployment. Annals of Public and Cooperative Economics, Vol. Critical Assessments, Volume 1. It is certainly true that, according to Marx, social ownership does facilitate central planning Clearly, Marx perceived both social ownership and supersession of commodity production as a means to this end. Abundance and Progress in the 21st Century. The five categories are: The clearest, most immediate, and most obvious social improvement from socialism would be the abrogation of the pathologically unequal distribution of property return under capitalism. You might like socialism; a way of life for modern man. Modern Age Books, Inc.

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Quotes[edit] Between the misdeeds of Hitler and those of Stalin, in my opinion, there exists only a quantitative difference Prisoner of Stalin and Hitler, London: UK, Pimlico, , p. First published in To understand this relationship we may start with what has become an accepted observation: Stalinized Bolshevism and National Socialism constitute the two examples of twentieth-century totalitarian regimes. Not only were they comparable, but they form a political category of their own, which has become established since Hannah Arendt. James Gregor , The Faces of Janus: Connecticut, Yale University Press pp. In many of their features they show a deadly similarity. Leon Trotsky , The Revolution Betrayed: Translated by Max Eastman. It was in Nazi Germany that Bolshevism was perfected; there, political power truly absorbed all spheres of existence, from the economy to religion, from technology to the soul. The irony, the tragedy, of history was that both totalitarian regimes, identical in their aim for absolute power over dehumanized beings, presented themselves as protection from the danger presented by the other. The doctrine was cast as post-Marxist, not as pre-liberal. More specifically, the suggestion is that Communism and Nazism are more or less identical. This may be good propaganda but it is very poor political analysis. There were similarities between Stalinism and Nazism in the use of mass terror and mass murder. But there were also enormous differences between them. Nazism, on the other hand, was, for all its transformative rhetoric, a counter-revolutionary movement and regime, which consolidated capitalist ownership and the economic and social structures which Hitler had inherited from Weimar. As has often been observed, twelve years of absolute Nazi rule did not fundamentally change, and never sought to change fundamentally, the social system which had existed when Hitler came to power. And Stalin had a red flag. Stalin hated democracy and struggled against it. Hitler was building socialism. And Stalin was building socialism. Under the title of socialism Hitler saw a classless society. And Stalin, under the title of socialism, saw a classless society. In the midst of the classless society built by Hitler, and in that built by Stalin, flourished slavery in the truest sense of the word. Viktor Suvorov , The Chief Culprit: Hannah Arendt , Totalitarianism: More than that, as Marxist theorists were compelled to reinterpret fascism in the light of empirical evidence and political circumstances, the fundamental affinities shared by Marxist and fascist regimes became apparent. These systems are the culmination of alienation. He escapes from freedom and into a new idolatry. All the achievements of individuality and reason, from the late Middle Ages to the nineteenth century are sacrificed on the altars of the new idols. Essentially they are alike. They are profoundly alike. NJ, Transaction Publications p. Born of war, both Bolshevism and Fascism drew their basic education from war. They transferred to politics the lessons of the trenches: NJ, Transaction Publishers p. Frequent recognition by Hitler and various Nazi leaders and also Mussolini that their only revolutionary and ideological counterparts were to be found in the Soviet Union. Hitlerian National Socialism more nearly paralleled Russian communism than has any other non-Communist system. They all are examples of the collectivist or totalitarian state â€¦ in its essentials not only is completed socialism the same as communism but it hardly differs from fascism. Ayn Rand , Capitalism: The Unknown Ideal, New York: As Fascism sprang from Communism, so Nazism developed from Fascism. Thus were set on foot those kindred movements which were destined soon to plunge the world into more hideous strife, which none can say has ended with their destruction.

5: James A. Yunker (Author of Economic Justice)

This timely volume advocates pragmatic market socialism and offers a penetrating critique of the entire range of capitalist apologetics. As Yunker envisions it, market socialism would virtually duplicate the everyday economic functions of market capitalist economies, such as the United States', but.

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