

MARXISM-21

The Manifest of the Marxist Party

Preface

Having achieved significant results in reforming modern science and understanding that such an activity is the only way to settling the present general ideological crisis, the administration of the Reform Science Center (www.reformscience.org) has decided to issue this manifest to mobilize progressive parties to the struggle for the future of civilization.

The ideology introduced by this manifest is based on the true systems theory and therefore is largely true, except possibly for minor details. It would be especially important for Marxist parties whose ideology was originally based on science. Certainly, any serious remarks from the readers are welcome.

Introduction

As the world events imply, civilization is experiencing a *general ideological crisis*, the crisis developing fast and threatening the very existence of humankind. That conclusion makes it necessary to arm progressive political parties with the true scientific ideology, the ideology based on the true science. Marxism is known to have been the first attempt at developing such an ideology, and although many of its conclusions are important for understanding the present reality, it cannot be a guidance for action nowadays. Fortunately, the recent breakthrough in understanding Hegel's dialectical philosophy and the following discovery of the Systems Theory have made it possible to develop the frameworks of the true sciences of politics and economics, the fundamental components of *the true communist ideology* – MARXISM-21.

Politics is both politics proper and economics. The politics proper consists of three parts: human society, government and self-governance. The structure of economics is similar to that of politics proper and consists of three parts as well: market production, capitalist production and monopolistic production. In this brochure, we outline the main statements of the new theory, as well as the measures necessary for its realization.

Part 1. The scientific view of politics

1-Human society

The constituent element of any human society is *the family* of man and woman. The society of families develops first into the ethnic community, then into the nation and, finally, into *the World Consistent Nation* (WCN), an ideal state governed by *the International Law*. The WCN is the *essence* of the whole theory. In the beginning, it is an ideal to be realized gradually by the further development of society, like a dream of a youth to be realized during his mature life.

2-Government

The realization of the WCN begins in the state. The state has a government that takes increasingly sophisticated forms: monarchy, tyranny, aristocracy, oligarchy, democracy and republic. The republic is the highest form of government, but it is not yet the realization of the WCN, because its structure is not articulated; so the republic is simply *the project* of the WCN to be realized by the further development of society. To continue our above analogy, the republic is like a university graduate who knows much but lacks conditions to realize his knowledge; he is still to enter real life, get the proper job, marry and only then start the practical realization of his youth dream.

3-Self-governance

The initial form of the self-governing society is a *demo-republic*, the merger of democracy and republic. An isolated demo-republic is not viable; to become viable, it should join other demo-republics. The initial form of a viable self-governing society is an *empire*, the merger of two demo-republics. Transition to self-governance presupposes *an ideological harmony* in society.

The empire is governed by three bodies: Assembly responsible for the domestic affairs, Senate responsible for the foreign affairs and Church (or another ecclesiastical body) responsible for education, ideology, moral and justice. After an initial period of struggle between empires, there emerge two empires with dual ideological orientations, the social-private (SP) and private-social (PS) ones, an SP-empire and an PS-empire, the first giving preference to the social or religious approach, the second to the private approach.

Each of the empires evolves by contracting unions of different affinity with other demo-republics:

- *solidarity unions* with the demo-republics that *decisively* choose one of the two empires;
- *preference unions* with the demo-republics that *prefer* one of the two empires;
- *neutral unions* with the *neutral* demo-republics;
- and, possibly, *mutual-interest unions* with the demo-republics of the *opposite* ideological orientation.

Finally, the SP-empire and PS-empire contract a *global union* between themselves. The empires compete for the spheres of influence, thus improving their own organization and solving best all global problems. The complete system of unions and agreements is *the realization* of the WCN ideal. If one of the empire becomes dominant, solving global problems to its own advantage and to the detriment of the rest of the world, some demo-republics may change their associate preference thus restoring the balance of power and justice.

The society now looks like a well-positioned man knowing his responsibility to the whole society and seeing his youth dreams surprisingly realized.

Part 2. The scientific view of economics

Economics is the science studying the production of goods for their consumption in society. Karl Marx is known to have been the first to apply a systemic approach to develop economics as a true science, which was indeed a great achievement. Now that that method has been understood and developed to a sufficient degree, it became possible to complete in the rough that Marx's work.

1-Market production

Market production emerges first as a number of individual producers exchanging their goods in the market. The market introduces regularity in the production and exchange of goods. That regularity gradually achieves its highest level with the formation of a *standard market supply* (SMS), the manifestation of the so-called *law of value*, “an invisible hand”, maintaining a relatively stable correlation of prices. Under the law of value, the goods are traded according to the cost of social labor necessary for their production. The SMS is *the essence of market production*, the most fundamental concept of economics; at first, the SMS is an *ideal* to be realized through the further development of production.

2-Capitalist production

In the market production, some producers manage to accumulate certain amounts of spare money, invest them into production and get profit. In doing so, they turn money into *capital*. Capital is the foundation of the capitalist way of production; it is based on the private property for the means of production, on the one hand, and *hired labor*, on the other. Capitalist production starts with a handicrafts production and develops taking increasingly sophisticated forms, such as cooperation, manufacture, factory, industrial production and industrial supply.

The industrial production and the industrial supply are dual forms of production in the sense that, while the first has the production section functioning *explicitly* and the trade section functioning *implicitly*, the second has them the other way. The industrial supply is the highest form of capitalist production, but it is not yet the realization of the SMS, because its structure is not articulated; it is rather *the project* of the SMS to be realized by the further development of production. Under certain conditions, the industrial production and industrial supply turn to one another and even mix together giving birth to a new form of production, *a monopolistic, self-financing production, a firm*.

3-Monopolistic production

An isolated firm is not viable; to become viable, the firm should join another one, giving birth to a *center*, the merger of two firms. The center needs a distribution of management, involving some employees, and presents the initial form of a *self-managing, socialist* production. The center consists of three bodies responsible for production, trade and finance. There emerge two centers with dual orientations of interest, the social-private (SP) and private-social (PS) ones, an SP-center and a PS-center.

Each of the centers evolves by making associations of different affinity with other firms:

- *solidarity associations* with the firms that *decisively* choose one of the two centers;
- *preference associations* with the firms that *prefer* one of the two centers;
- *neutral associations* with the *neutral* firms having no orientation of interest; and, possibly,
- *mutual-interest associations* with the firms of the *opposite* orientation of interest.

To withstand competition, the centers streamline their organization, keeping the prices at the lowest possible level and increasingly involving the working personal into the management, thus making economy increasingly socialist, its motto being “*from each according to his ability, to each according to his contribution*”.

Finally, there emerge two global centers with the PS- and SP-orientations of interest making agreements with each other. The global centers acquire *political* power and become global political centers of the respective ideological orientation. The global centers keep competing with each other perfecting their organization and adapting to each other. At this stage, the socialist economy achieves its highest possible development: the global centers become the societies of producers that work for the whole community. The dual purpose of economy is now fully realized, with the private interests becoming increasingly social and the social interests private. This stage of economy presents the best possible realization of the SMS project. The socialist economy now turns into a *communal, communist economy*, its motto being “*from each according to his ability, to each according to his need*”. In the communal economy, production is performed not for the sake of profit but for the sake of production itself, for the sake of useful labor which has become free, containing the law of value as moral necessity.

Parts 3. Analysis and conclusions

As is shown above, the scientific approach to politics and economics has made it possible to penetrate the future of civilization and elaborate such previously vague concepts as socialism and com-

munism. It is clear now that the distinguishing features of the socialist society are self-governance and self-financing. As to communism, it is the state of the whole civilization functioning as one self-governing society. It is clear now that the communist society consists of three groups of countries: two groups with the different, dual ideologies and one neutral group of self-governing societies; the dual groups compete with each other for influence in the world, thus gradually adapting to each other and achieving the highest possible perfection. The gradual liberation of labor leads also to gradual liberation of family relations making the burden of care for children increasingly social.

The present technological revolution has united the whole world and now demands that all social and political institutions conform to the current overwhelming trend of *globalization*, the trend naturally suggesting transition to self-governance. However, that trend is now obstructed by *the general ideological crisis*, the crisis responsible for all the other problems of civilization and now threatening the very existence of humankind.

To overcome that ideological crisis, it is necessary *to teach* the ideology of the future society to the present and next generations, *make them accustomed* to it and then *usher* them to the new world. To this end, it is necessary first to reform modern science, philosophy and religion - the spheres of human activity whose crisis is responsible for the present crisis of ideology. Although such a reform is quite a task in itself, fortunately, there is now a proven methodology for it developed by the above mentioned Reform Science Center.

The main task at present is to engage scientific communities in the reform of modern science, natural sciences and humanities first of all, creating to that end Reform Science Units at universities and academies. To coordinate the reform worldwide, it is necessary to set up an International Reform Science Center; with its main functions being as follows:

- (1) attracting highly professional researchers and philosophers to the reform of science in their fields of interest, creating first frameworks of the new sciences and then developing them into textbooks and online courses for schools and universities;
- (2) attracting philosophers of religion to start creating *the universal science of religion*;
- (3) guiding and coordinating the reform worldwide, using the works [1], [2] for guidance and as examples.

With the present monstrous corruption of scientific institutions and the ideological confusion of liberal parties, it is only the Marxist parties armed with the true scientific ideology that could organize and lead the struggle for the future of civilization.

References:

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2. Igor S. Makarov. *Introduction to Theoretical Astrophysics*. Reform Science Center, 2014. ISBN-13: 9781495220876. Online text: <http://kvisit.com/SoPadAw>; cover: <http://kvisit.com/SyYWeAw>.