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# **The New Communist Manifesto**

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## **Introduction**

**A spectre is haunting Europe and the World, still the same one – the spectre of humanism. Discovered by Marx and Engels in its particular form as communism more than 160 years ago, it is forever young and will constantly push mankind forward to develop the finest rational desires of human nature.**

The communists are proud to proclaim that the rational free will of mankind for humanism has not said its last word yet. Being one of the absolute ends of Man, the will for rational and free communism is still being developed and will always be developed.

The time has come for us to start the era of a new communist movement; we need a totally new teaching of political communism based on the principles of uncompromising humanism and political pragmatism; a teaching, which is able to supersede Marxism, to replace, to negate, to refute everything that is dead in Marx and, at the same time, to preserve everything that is eternally alive and living in his teaching.

Briefly, we need a superb, true and workable third-millennium communist ideology of a totally new type, which vigorously refutes and develop the communist teachings of all previous millennia; we need to start building the future societies of the third millennium based on down-to-earth realistic political communism – the truly permanent goal of the ever-changing world history.

This is the manifesto of a new communist teaching. Its absolute necessity is beyond doubt; the peoples of the new millennium will to begin implementing new ideas and new ethics in the sphere of political economy and modern political life of every sovereign political community.

The newest humanist movement for pragmatic political communism is bound to have a powerful voice in the political and economic debates of the third millennium. It has absolutely nothing in common with Stalin's dictatorship and Mao's crimes; it condemns them as anti-

communist. It is not in search of the Third Way – the fiction created by modern corrupted neo-liberalised social-democratic parties willing to serve the interests of the Big Global Bourgeoisie and preserve capitalism. The New Communist Manifesto aims at finding a New Way, the way of new political humanism; it is a manifesto of the will of the modern revolutionary classes to abolish and supersede capitalism, to abolish the injustices of its social, economic and political order. The newest political humanist movement has a great historical mission: to gain strength throughout the world in the decades and centuries to come, to change the world and humanise it.

Over and over again the infinitely powerful World Will is spurring on the pace of world history. It is tirelessly changing everything in the world now and Marxist communism is no exception. It is exactly now – when the world public opinion has been duped by the neo-liberal lackeys-ideologists of the global capitalist class to reject communism as an utterly Utopian political and economic order, which is virtually impossible to be ever built and come into existence – that we need to have the courage to save and develop the kernel of truth in Marxist communism in the name of humanity; what weak minds and faint hearts think is impossible today will be possible tomorrow. We have no doubts whatsoever that the time of Marxist communism to be tremendously and implacably developed has come for it is a necessary moment of the supreme principle of the World Will and this is no time for the modern proletariat to be faint-hearted and weak-willed.

Disraeli is forever right: “Little things affect little minds”. Fortunately, this is indeed the time of people with great minds and strong wills capable of performing great deeds and heroic feats. So relentless is the absolute necessity of liberating humanity politically and economically that Marxist communism must be vigorously changed now and, what is more, will always be changed together with this permanently changing world.

In his most memorable eleventh thesis on Feuerbach Marx famously stated: “Philosophers have only interpreted the world in various ways; the point is to change it.” Today it is Marxism that has come to the point when neither its interpretation nor its communist doctrine are good enough to change the world. It is Marxism that we have to change in order to interpret and change the world better than Marx and his followers did. The great task of the *new political communist movement* is to refute everything that is dead and Utopian in the previous communist movements and, at the same time, to preserve in itself everything that is economically, politically and scientifically viable in them, to develop and bring them in compliance with the higher needs, desires and spirit of our time. The realistic political principles of pragmatic neo-communism are the truth of Utopian Marxist communism.

Without question, it is a great merit of Marxism that it has humanised the barbarian capitalism of the XIX and early XX Century. No other ideology, no other teaching would have

raised capitalism to a higher and more humanistic standpoint. The power of Marx's teaching was unrivalled for he expressed the truth and the needs of the revolutionary classes of his time; he taught and educated them to fight, to overcome the will of the dominating exploiting class and achieve their partial self-liberation.

Yet, while Marx's critique of capitalism was absolutely brilliant and second to none and, consequently, deservedly successful, his doctrine of communism was utterly insufficient for it was still utopian; he failed to get rid of the childhood illness of Utopia. We cannot support Utopian Marxist communism any more. We have to develop this part of his teaching infinitely better than him nowadays.

Now we – a new genuine Left – raise proudly the flag of humanistic political communism declaring our will to explain and change the world and set forth the supreme principle of our will for a just political and economic order.

Political neo-communism – the result of this tremendous development – is bound not to be pure Marxism any more; it will refute and supersede the doctrine of traditional and highly-Utopian Marxist communism. The ideology of political neo-communism has the historical mission to inspire the progressive political movements of the XXI Century. All previous forms and doctrines of abstract pre-Marxist Utopian communism as well as Marx's teaching of communism manifest the standpoints of bygone eras; without all question, they all were absolutely necessary stages of the development of modern pragmatic neo-humanism. Now they all belong to the childhood of humanity. The honour has fallen on us, the modern political neo-humanists, to finally reconcile the theory, the doctrine of communism with the actual human nature. Political neo-communism will certainly be victorious.

For there is no doubt whatsoever that capitalism is not the highest summit of human social development; so enormous are its imperfections as well as its undesirable features that it has in itself the absolute necessity to be superseded. It is high time the neo-communists manifested their will to supersede capitalism for they have the will to abolish all the injustices of its social, economic and political order but – at the same time – to preserve and develop all its best achievements in modern post-capitalist humanism.

Neo-communists! Only when we abolish the sovereignty of the dominating, greedily exploiting and highly privileged capitalist class, only when we constitute the real existence of the total, inalienable and indivisible sovereignty of the whole political community, the sovereignty of all members of the political community, only then and only we will humanise and, therefore, supersede capitalism; what we will get is pragmatic humanistic communism.

We have to make the will for pragmatic political communism powerful again. Due to many and many years of Red Bourgeois "pseudo-communism" and many and many years of neo-liberal smearing campaigns before and after 1989, the category of communism has become a dirty word, a shameful word, something to be ashamed of talking about. The former "communist" – now neo-liberal – parties in the former Soviet bloc and Western Europe as well as the parties of unashamed greedy capitalist exploitation and their lackeys have successfully made the category of communism shameful. It has become such a dirty and unpopular word that it takes courage to talk about communism nowadays.

No more!

There is nothing to be ashamed of.

Pragmatic political neo-communism can be, must be and will be more vigorous and victorious than the "anti-communism" of the former Red Bourgeoisie.

It is going to be a communism of a new type. Not the "communism" of Stalin and his comrades, not the "communism" of the former Red Bourgeoisie, which was quick to transform the so called dictatorship of the proletariat into a dictatorship over the proletariat and was utterly unwilling to overcome Stalin's anticommunist dogmas. The Stalin's type of state was nothing else but a collective private property of the ruling Stalinist party – the Red Bourgeoisie. The verdict of the world history is well-known today: There is no doubt that in the beginning they had a truly powerful and overwhelming revolutionary will to abolish capitalism; however, their knowledge how to build a genuine communist economy and a true communist state was highly insufficient. Never did they have the slightest chance to supersede capitalism genuinely and, in so doing, to bring up and raise mankind to a higher ethical humanistic level and create a new communist civilisation. Never did they prove their ability to constitute a truly new communist order; they were absolutely incapable of creating a new world order based on communist societies. What is more, they created the exclusive privileges of a very peculiar anticommunist Red Bourgeoisie, whose offspring totally, wholeheartedly and overtly did what their fathers had already done secretly and behind the scenes: they unhesitatingly betrayed the ideas and ideals of humanism and communism. Having become the gravediggers of quasi-communism of Stalinist type, in 1989 the children of the Red Bourgeoisie duped their "communist" (in fact, only Stalinised) societies and happily joined the army of global capitalists – the hordes of their cousins from the global capitalist Bourgeoisie – and began stealing the national "public" property. The heroes of "post-communism" went on a stealing spree and robbed their peoples. They passionately repeated the method created by the Founding Fathers of modern capitalism: the method of wild initial accumulation of capital. What a highly „ethical" method indeed! The sublime joy of the Big World Oligarchy as well as the exalted

happiness of the media moguls and tycoons have been boundless ever since while the venal journalists working for the corrupt bourgeois media all over the world are still trying to outdo each other in praising the victory of “freedom” and “democracy” of a capitalist type; they are still filled with elation over the march of “freedom” and “democracy” in modern world history and will continue to be elated with joy as long as “freedom” and “democracy” are in full conformity with the highly “ethical” “ethics” of capitalism!

Fortunately, capitalism – their capitalism, old and new (Eastern European and Chinese) – is not the end of history, no matter how much they would like it to be.

True, they have had their moment of mad ecstasy. They have moved heaven and earth to make the masses believe that Stalinism was a realisation of the idea of true communism. They have been feeling triumphant all along: Capitalism has won a victory over “communism.”

Wonderful ... but *what is communism?* The totalitarian dictatorship of the Red Bourgeoisie over the proletariat? It was communism by name only – the worst imaginable form of corrupted Utopian and utterly undeveloped “quasi-communism” of Stalinist type. It was pure anticommunism.

The Stalinists were anticommunists; they could only be – and actually were – utterly successful in constituting pure anticommunism. The stalinisation of Marxism killed the spirit and the will of the communist teaching. The Stalinists failed totally; they had to but could not develop Marxism creatively. They strangled the ideas of communism at birth. They stopped the real movement of world history towards communism for a long while.

Yet, there was one fundamental reason which made it possible for Stalinism to appear on the stage of world history: the ideas of Marx's communist teaching were absolutely undeveloped.

They deserve to be developed and will be developed creatively and passionately. Now and forever more. Pragmatic political communism is strong enough to prepare and realise its future.

The world-historical task of pragmatic neo-communism is to perform a merciless constructive critique of both Marxism and capitalism and go decisively beyond Utopian Marxist communism as well as the myths of modern capitalism.

The huge mistakes which Marx made have to be immaculately revealed. He was an outstanding man of genius but his mistakes were unavoidable: he was a son of his time. Yet, there is not the slightest doubt whatsoever that Marx will forever continue to have a tremendous influence on the development of humanity; it is absolutely necessary for us to continue developing Marxism.

However, willing to make our point of view absolutely clear, it is of extreme importance for us to say immediately and repeat it tirelessly over and over again: So tremendous are the internal contradictions of Marxist communism that it has in itself the immanent and powerful urge to

develop itself into a post-Marxist communism and become a non-Utopian, totally pragmatic neo-humanism. All we need is to have the infinite power of rational will to overcome the one-sidedness of Marxist teaching and supersede it; fortunately, it is not so difficult to do for it is one of those tasks whose historical mission and infinite energy are determined by the absolute ends of humanity.

Neo-communism concentrates on the absolute necessity of developing and updating Marx in order to make it an workable and applicable teaching capable of inspiring the masses of the third millennium. Of course, the time of Marxist communism in its classical form is gone; it was practically abolished. That is why the most noble and highest task of our generation is to develop the realisation of the absolute ends of actual humanism.

It is not an easy thing to write an Apology of Marxism in times when Marx is treated as a dead dog. However, the mood and the fears of our time, in which the world of Academia and the masses are dominated by the total and ruthless propaganda of neo-liberalism and its ideologists, are of no importance. Truth is omnipotent. And the truth of the matter is that Marxism was as absolutely necessary to appear on the stage of the world history in the XIX and XX centuries as it is absolutely necessary to be also mercilessly refuted theoretically now as well, and therefore, to be developed now and in the future. For only what is absolutely actual deserves to be and is always ruthlessly superseded both practically and theoretically.

The New Communist Manifesto is just the beginning. Now the very teaching of modern XXI century pragmatic political communism must be brilliantly developed and there is a huge variety of reasons why this task must be performed.

The teaching of modern pragmatic political neo-communism aims at going vigorously beyond the dogmas of Marxist-Leninist-Stalinist communism. Even if we wanted, we cannot be Marxists any more; wisely enough, we do not want it. Despite the fact that there still is a significant number of old-fashioned parties and supporters of XIX century communism, there is no point in supporting their out-of-date Marxism. Neo-communism is bound to be a XXI century solution of the eternal riddle of world history; it will contain and must contain just the tiny part of Marxist communism, which is not Utopian and can survive when it is judged from the higher standpoint of XXI century pragmatic communism. What we need nowadays is a breakthrough, which not only decisively and mercilessly leaves behind what is dead in Marx but also leads to the new post-Marxist non-Utopian communism the third millennium needs.

We will make communism pragmatic. We will work for the cause of a pragmatic communism. Its theory and practice are to be passionately developed.

Yes! Marxist communism failed to win a victory over capitalism. But political neo-

humanism will be victorious.

To political neo-humanism belongs the future; its influence is bound to be enormous. Its task is to lay the beginnings of the Renaissance of humanism in the third millennium and, in so doing, to make the new millennium great and magnificent due to the humanist political communities it will create.

And what is to be done will be done.

The name of the newest humanist movement is political communism. Why? The answer to that question is simple: The political neo-communists put stress on the political community and its common good – its universal public property, its *res publica*. The main goal of political communism is to abolish and supersede the biased rule of law expressing the class will of the dominating and greedily exploiting Global Big Bourgeoisie. Therefore, the political neo-communists will to constitute a humanistic rule of law based on the freedom, the total unalienable and indivisible sovereignty of the political community as well as the genuine political equality of all its members in a constitutional direct democracy.

So tremendous will the development of the political communism of the third millennium be that it will have little in common with Utopian Marxist communism based on the abstract negation of private property and public property – the state as the total organisation of the political community; so decisive and vigorous will the progress of political communism be that it will hardly have anything in common with all pre-Marxist Utopian types of communism but the name. Political communism is infinitely more interested in the complete realisation of the absolute ends of Man's truly free and rational will in a humanist state which is beyond any doubt a public property, a *res publica* indeed; its ideology will lead the whole people towards creating the living constitution of its political community as a genuine *res publica*, as a realisation of the humanist principle: Power to the people!

How pathetic and short-sighted can be the intellectual forces of human reason; all today's denigrators of communism behave as if Marx had possessed the truth of the highest instance about communism, as if Stalinism had been a realisation of the idea of true communism.

No, unlike all today's triumphing neoliberal "authorities" on "truth", "the whole truth" and "nothing but the truth," who set up a large number of lapdog institutions of neoliberal demagogy to ceaselessly peddle anti-humanist propaganda, Marks did not know the absolute truth about humanism and was incapable of declaring it. Yet, he is undoubtedly one of the greatest teachers of humanity, he is a world-historic figure – which is without question one of the most honourable titles, which a man can achieve at all – for he could see further and knew far more than all his

contemporaries as well as many of his later followers. Like Newton he stepped on the shoulders of the giants of humanism – on the shoulders of all his great predecessors, – learned from them and he himself became a teacher of mankind. He mastered the whole previous treasure, which the humanist will had created before his appearance on the world stage, developed it further and raised the will for humanism to a higher standpoint. He was one of the creators of modern humanism. His ideas were a necessary link of the sacred chain of humanist tradition; they deserve to be developed and will be developed. This is absolutely sure.

Marx's communist teaching has achieved at least one of its aims: to make the inhumane wild capitalism humane. He gave the working class a crystal clear idea how to be successful in its political fights for humanism and it began its long revolutionary march against its oppressors. It has accomplished a part of its historical mission; yet, its achievements are still only the beginning of the humanist development of the world in modern times. Today's neo-humanist revolution aims at organising the next stages of world history, which will continue to be a history of the economic and political liberation of Man from the exploitation of man, a history of emancipation of Man and his life in the humanist societies of the future. This is the mission which history has already prepared for the modern political proletariat; there is no doubt that it will start to accomplish it soon. It is us – today's neo-humanists, today's political communists – who have to perform the task to educate and prepare its colossal will for the deed of political humanism; the giant, the modern political proletariat, will begin the accomplishment of its world-historic mission in the nearest future. What is to make history, will make it.

Shake with fear, modern masters of the world. The newest, the latest development of humanism will be wiser and more powerful than all preceding humanist movements for not only will it preserve the wisdom of all previous generations but it will also add to their knowledge and enrich it. To us belongs the whole historical heritage of humanism. We will not squander the power of the infinite will for freedom, which has invariably been wasted in history for the broad masses of the people have always had only vague ideas what exactly they willed and how exactly to achieve the goals of their sovereign will. The heritage which we will give the after generations will be much bigger than that that we were handed down by our predecessors. We will work hard.

We will modernise Marx's doctrine of communist political will for we are both utterly aware of its shortages as well as its world-historic mission to win a victory in the name of real political freedom of Man and the common – the universal – good of all people on Earth. Yes, we are proud of Marks; he raised the flag of communism in modern times. Our knowledge of the fact that he did not and could not develop its concrete theory thoroughly is excellent. He was a son of his time. He was busy writing *The Capital* and organising the current affairs of the communist movement of the

working class of his time, he was genuinely engaged in its practical work; his analyses of the nature of capitalism were made by a man of genius but his doctrine of communism was highly Utopian.

Not only did he lack the time to produce a great analysis of communism in its truth and feasibility, but he also lacked the time to examine the communist society question as well as the market economy one as the living realisation of justice; here, in this field of study, Marks is utterly unreliable as a teacher of humanity.

No! Marks did not discover and reveal the whole truth about communism. Nonetheless, he created a brilliant theory about the exploitation of hired labour by the capital, about the exploitation of the working class by the capitalist class; he examined it thoroughly and in a great way – under the banner of his teaching the proletariat of the XIX and XX centuries used to fight and win. He enlightened, brought up and inspired the will of the working class to be victorious in its struggles. Marx achieved his goal: his philosophy found its material weapon in the proletariat, while the proletariat found its *spiritual* weapon in his philosophy. The proletariat wanted that; Marx responded to the needs of his time.

“Communism is for us not a *state of affairs* which is to be established, an *ideal* to which reality [will] have to adjust itself. We call communism the *real* movement which abolishes the present state of things.”<sup>1</sup> Of course, Marx made mistakes and history was quick to prove the Utopian part of his teaching wrong; the fruits of his youthful fantasy have not survived. This is the fate of each doctrine; what is utopian, abstract and untrue in it is always refuted. This said, we have to be grateful to Marx for those moments of his doctrine which expressed the absolute truths and ends of Man as well as the right of his humanist Will; this is what is truly great in Marx. It was due to it that he has been successful; he originated the *real* movement which abolished the state of things of his time. The great fights of the trade unions as well as the communist and worker parties have changed the world. It is our turn now. The neo-communism of our times has no other task but to continue to be the real modern movement which changes the world.

The Humanists are continuators of the immortal and history-making deeds of the communists, of their great struggles. We have every right to say what Hegel used to say about Christian religion: that it is not possible that for more than 2000 years the human reason has not dealt with the rational. The human spirit can't have been dealing with something untrue for more than 2000 years; such thinking would be completely disrespectful to human nature as the supreme form of the living absolute. Hegel wanted to cognise the true in Christian religion and he succeeded in cognising it. As for communism, today we say in much the same manner as Hegel that it is utterly impossible for the human Rational Will not to have wanted and dealt with the highest moment of its profoundly volitional nature – the will for communist ethics; and that is precisely the

reason why the will for humanism has raised it as its flag. Marx's communism was just a moment of the movement of the World Will towards humanism.

Today – in the era of the temporarily victorious neo-liberalism – the true defenders of communism can be counted on the fingers of one's hand while the ranks of hardline enemies of communism are numberless. However, they will be forced to understand that it was in perfect accordance with the unconditional World Rational Will that the first communist teaching of the great genius of Plato emerged more than 2000 years ago. It was absolutely necessary. The first symptoms that a social system based only on the institution of private property of exploiting type has its insolvable contradictions had appeared. In the lifetime of Plato the world rational will was now capable of understanding that the human species was faced with the absolute necessity to change its way of existing. Plato was the hero who expressed the urge of the world rational will for a state of humanistic type. He discovered the principle of humanism and wanted to realise it in his *res publica*.

The vast majority of people living in the XIX and XX centuries had great hopes and enormous expectations of communism; they shared the hopes, the expectations, the dreams and the desires of all poor people from all previous generations. Their will for creating a communistic society was authentic. They wanted to create a just world without exploitation of man by man. Billions of people around the World followed the so called "communist" parties. Their Faustian enthusiasm and mystical belief in the feasibility of communism on Earth were incredible and divine; nobody had ever seen and heard about anything like that before. These wonderful people believed in justice and humanism. Like Faust they had their moment of supreme happiness. They ...

... were betrayed. They were deceived and bitterly disappointed by the Stalinist totalitarian dictatorship of the Red Bourgeoisie over the proletariat. Coming to power after they had successfully expropriated the expropriators, the capitalists, the very first act of the "communists" – the members of a previously unknown red bourgeois class – was to rob the proletariat and expropriate it from its public property and its sacred sovereign Will and greedily appropriate the total power over the means of production and the state. That was one of the main reasons why never did the Stalinists stand a chance of succeeding in building communism: From its very beginning Stalinism was a stillborn communism.

The enemies of communism always portray Stalinism as pure communism, as an utterly pure realisation of communism. Ha-ha-ha! Stalinism = Communism? You are wrong, deliberately wrong! Being members of the dominating privileged class and enemies of the humane communist civilisations of the future, you are fooling the people trying to kill their will for genuine humanistic liberty, just brotherhood and political equality. Yet, one day we will abolish and supersede

capitalism, we will destroy your bourgeois media empires and the lies of your propaganda machines and the members of the humanistic political communities will learn and know the truth, the whole truth, the genuine truth: Stalinism had little in common with the ever living will of humanity for genuine political communism.

We will bring back the hopes of mankind to create a truly humanistic world. We will make the will for humanism and communism strong again. It is to come stronger than ever before.

We come with a new teaching for Man and humanism. We aim at creating the Man of the future – a humanist, a statesman, a political man, a man with political Will. This is the greatest challenge of our times. This political Man is the answer of the questions of our times and there is no doubt that he will set the beginning of the creation of new ethics.

The neo-humanists, the political communists feel the enormous need for publishing and propagating a book which does not only completely present their ideology, but is also absolutely capable of exerting the same tremendous influence on its own epoch and all following epochs as Marx's Communist Manifesto used to.

There is not and cannot be the slightest doubt whatsoever that Marx's *Communist Manifesto* and his communist doctrine are a part of this *Neo-Communist Manifesto*; most of Marx's rational goals and a huge part of his theoretical humanism are still absolutely true and necessary. This manifesto takes into account the fact that the just tribunal of history gave its verdict and totally rejected and refuted the utopian and the abstract in Marx and Engels's teaching, from which they so much but with such little success wanted to protect their ideas. At the same time, we, the neo-humanists, are as much determined as delighted to preserve the positive, the concrete and eternally living in their doctrine for it is the result of the whole enormous preceding development of the will for humanism. In the beginning was Plato, then billions of followers. The New Communist Manifesto is the latest, the newest absolutely necessary manifestation of the unchangeable and permanent highest intellectual will of mankind to reveal and constitute the principles of humanism and make them the winning and developing force of the XXI Century.

Our will to continue to support the rational grain of Marx's theory is totally inflexible and uncompromising for "*Communism as the positive transcendence of private property as human self-estrangement, and therefore as the real appropriation of the human essence by and for man; communism therefore as the complete return of man to himself as a social (i.e., human) being – a return accomplished consciously and embracing the entire wealth of previous development. This communism, as fully developed naturalism, equals humanism, and as fully developed humanism equals naturalism; it is the genuine resolution of the conflict between man and nature and between man and man – the true resolution of the strife between existence and essence, between*

objectification and self-confirmation, between freedom and necessity, between the individual and the species. Communism is the riddle of history solved, and it knows itself to be this solution.”<sup>2</sup>

We are humanists. We are political communists. We will continue solving the riddle of history. We want to humanise the life of all human beings on Earth and there is nothing that can stop us. This is the goal and the task of further development of humanity.

Living in the conditions of total dictatorship of Big Capital, we want to reinvigorate the will for humanism. The humanists have the will to develop a communism of new type. We aim at achieving Plato and Marx’s goal; the task is to make communism actually scientific and rational. We call it political communism; its aims are feasible.

This manifesto will set the beginning of a humanism of a new type, capable of educating the ever oppressed broad masses of the people with a new understanding of human history so as to inspire and stir up the people to fight for the newest, the latest humanist development of mankind, and in so doing, to overcome the private property psyche brought up and implanted for millennia and achieve the newest solution of the great human search of freedom.

The task of a neo-communist Manifesto is not to describe the diseases of modern capitalist society – they are well-known, – but to prescribe the medicine for their treatment.

The Neo-Communist Manifesto will show the way forward and contribute to solving the modern problems of mankind on the basis of the principle of humanist rational will. A total breakthrough in the present social system is possible; it must become desirable and staunchly carried out into practice.

Today we, the humanists of the XXI century, will create a powerful and wise humanist ideology capable of swaying the intellects and the wills of the people. This is our task. History wants from us to carry it out.

We declare our will to change the way we – all people – own the Earth. The new humanist Manifesto aims at creating a new communist ethics. The Earth belongs to the human species and all its generations. Each generation is responsible for the ones to come.

The aim of the Neo-Communist Manifesto is to provide the theory and the vision, which the world of today needs; it is the newest humanistic answer of the eternal questions connected with freedom, power and justice. The world movement for political humanism in the XXI century aims at the practical realization of its principles and constituting a state of humanist Liberty; a state in which the will for the common good is universally desired.

It has to be worked out *first and foremost theoretically* and then applied *practically*.

The world history of Man presents to us the permanent march of globalisation as well as the permanent march of human rational will for freedom and justice in the world since time immemorial. The very first act of history was the total immediate freedom of man within his community during the primitive order. The rise of private property, however, set up the beginning of the first of many similar social orders, in which one exploiting class dominated totally the social life and introduced the institution of slavery in the name of its selfish class interests. On the other hand, the slaves had the immanent and absolutely necessary victorious desire of rational will for triumphal liberation of all enslaved men and women. It took them centuries but they freed themselves.

History keeps repeating itself time and time again, but always with the aim of setting up the beginning of the following higher stage of its development and realising it to the very end. It is for this reason that we observe the same pattern today: a modern form of global slavery to the global domination of the Big Capital; the good news this manifesto wills to give the world is that the inevitable liberation and emancipation of the contemporary political proletariat is coming, it is being prepared – we are witnessing a humanistic revolution in its making.

The World History will continue to confirm time and time again the righteousness of humanism.

One of the most pathetic consequences of the end of the Stalinist kind of totalitarian socialism is that all, absolutely all former social democratic parties changed their political clothes and became totally, unconditionally and unashamedly neo-liberal parties. Capitalism has won! – hear we countless jubilant voices from all quarters. Capitalism has won! – assures us the world of “omniscient” academic circles; thank God the huge majority of these modern lackeys are not trustworthy - thinking is forbidden in the kingdom of political correctness and servility. Capitalism has won! – yell the wild hordes of market-driven journalists – pitiful political and ideological turncoats, changing sides for money and power with the rush of each new political era. Capitalism has won! – hear the peoples everyday from the media of their omnipotent oppressors and the cohorts of barons and servants of the Big Global capital. So enormous has the power of the propaganda brainwashing machine been that today the huge majority of people one talks to are liberals.

An unimaginable number of pro-capitalist neoliberals on Earth!

Never has the world before seen anything like that before.

What times, what euphoria! The miracles described in the biblical literature of the neo-liberal religion really and truly outshine the deeds of the Son of God, Jesus Christ. The peoples exult. The universe sing. Numberless constellations gather together and write on the sky: Capitalism

has won!

Once and for all!

Eternal happiness and blessedness in the paradise of neo-liberal economy!

Really? “Look to the end of a long life. No one can be said to be happy until he is dead.” – used to say Solon, the ancient Athenian statesman known as one of the seven wise men of Greece. The realization of the end in-and-for-itself is of essential significance; the end is the developed beginning.

The best thing the neo-liberal titans of thought can do is to learn a lesson from the history of philosophy and what Hegel – the greatest philosopher of all times, who realised the dream of mankind and made philosophy a science – says about it. Hegel knew better than all philosophers before him and those, who came after him, that the principle of the last true philosophy is a result of all preceding stages and contains in itself their principles, but at the same time it is only a stage in the search of the highest form of truth and aims at preparing the next higher stage of the necessary in-and-for-itself development of philosophy forward. Willingly acknowledging the fact that the history of philosophy “appears a process in which the most various thoughts arise in numerous philosophies, each of which opposes, contradicts and refutes the other,” Hegel claims that “this fact ... seems to contain the justification, indeed the necessity for applying to Philosophy the words of Christ, “Let the dead bury their dead; arise and follow Me.” The whole of the history of Philosophy becomes a battlefield covered with the bones of the dead; it is a kingdom not merely formed of dead and lifeless individuals, but of refuted and spiritually dead systems, since each has killed and buried the other.”<sup>3</sup> Summing up, at this point the great Hegel says: „It certainly happens that a new philosophy makes its appearance, which maintains the others to be valueless; and indeed each one in turn comes forth with the pretext that by its means all previous philosophies are not only refuted, but what in them is wanting is supplied, and now at length the right one is discovered. But following upon what has gone before, it would rather seem that other words of the Scripture are just as applicable to such a philosophy – the words which the Apostle Peter spoke to Ananias, “Behold the feet of them that shall carry thee out are at the door.” Behold the philosophy by which thine own will be refuted and displaced shall not tarry long as it has not tarried before.”<sup>4</sup>

Ideologists of neoliberalism, search for the good philosophy and learn.

A new form of political humanism is now knocking on the door. Behold the feet of them that shall carry you out are at the door. Your short-sightedness is astounding. Your historical memory is wiped out – but is this not exactly what you are paid for. Yet, you and your masters are bound to learn that what Hegel says about the Science of Philosophy has its absolute validity for the

completely practical world of political systems as well.

The pseudo-Marxists have already learned that; the world history needed 72 years (1917-1989) to teach them a lesson.

Yet, the ideologists, leaders and members of today's not so numerous genuinely Left parties still believe in the Marxist doctrine of the role of the working class. They are absolutely wrong! The Neo-Communist Manifesto aims at expressing the anti-capitalist will of the whole humanist society; its humanistic project can only be successful on condition that it goes beyond the Marxist teaching and Marxist notion of working class. The contemporary working class has ceased to be what it used to be in the XIX and in the first half of the XX century – a class of poor people of humble birth. Today's working class is far less numerous and much better prospering than its predecessors. A New Left Movement – which is genuinely Left by the standards of the XXI Century – has to take into consideration the middle class with a view to gaining its support, winning all hearts and enrolling brains and talents. The time has come to create a genuine European and world Left, which – in contradistinction to all existing modern “left” parties – will cease to be left in name only.

Humanists, today the honour falls on us to introduce the newest principles of the rational will for a humanist world order. We want to organise the contemporary humanistically educated broad masses of the people into a powerful liberating movement fighting for genuinely humanistic – not bourgeois – political freedoms and constitutionally guaranteed participation in the direct democratic rule in the humanist states of the future.

The creation of a new humanistic constitution, and therefore, of new humanistic-democratic institutions will become irreversible when a neo-humanistic society of men and women appears willing to build a world of genuine public freedom and desiring to win the right of public happiness – the kind of happiness felt by all people who participate freely in an uncorrupted public life. These are the highest ends, the absolute ends that move Man. The newest revolution is unavoidable for we all desire both free political will and public happiness. However, these men and women do not have the right to be weak; they have to be courageous and make great sacrifices to obtain their end, selflessly devoted to the deed of humanism. Only if their will is unconditionally more powerful, united and organised than the will of the exploiting class for limitless power and forceful oppression, they can overcome capitalism and start to create a world of humanism.

The transition from a capitalist society – from the present system of passive and slavish public opinion, – to a genuinely free humanist society, which by nature is anti-capitalist, is absolutely necessary. The paradise, which the predatory World Big Bourgeoisie and its financial circles created for themselves, will be destroyed; it is unavoidable. The future belongs to political humanism.

Humanism aims at constituting a universal conception of property, which not only takes into consideration the purely individualistic conception of property as one of its moments but also the other infinitely more important moment that the common good, *res publica*, belongs to the integral totality of my property. Therefore, it is my duty to be a good owner and have a permanent and immutable will to care for the state as well; I have to be a political Man, a politician, a statesman. This predetermines completely different virtues in the society and the state; the more Man takes a really great care of his public property, the more powerful he is.

For millennia the state has been a kingdom of private interests ruled by the ever immortal King Private Property. Like their predecessors – all previous rulers, – modern capitalists are nothing more nor less than thieves. It is high time we said: “Basta! No more! We are fed up with injustice, inequality, corruption and theft of public property. We are fed up with the present state of affairs in which the pitiful and pathetic president or Prime Minister of a country can claim to be representing genuinely the interests of the country. Enough is enough! It is all lies! Damn lies! For first and foremost they represent the interests of Big Capital and want what the Big Thieves do”.

Humanists! Comrades! Let us be men and women of honour and stop this farce! Capitalism must be no more! The task is to build such a social order in which the whole public property and power – these noble and powerful sources of public happiness – belong to the people.

It is an undeniable fact that nowadays the theft of public property still determines the whole political development of a country. In order to defend the “sacred” private property of its members the Bourgeoisie needs to achieve and achieves the theft of the total political power and, in so doing, limits the political rights of the class of the have-nots – those who do not have neither economic nor political power; the haves - the people, who rule the economics of a country, rule its politics as well. They have it all. Private property – the theft of property, – leads to theft of public property as well. It is as much amazing as it is pathetic to see how successfully and easily they lead the public debates, brainwash and manipulate the have-nots.

Churchill, one of their biggest manipulators in world history, is often quoted to say that democracy is the least bad system of all; in a way this mantra has become a justification for the present neo-liberal system and its indisputability. Be satisfied, you political proletarians! All hope abandon, you who have entered into the capitalist “political paradise”.

No! No pasaran! Today’s political proletarians are predestined to learn that being a wealthy aristocrat Churchill succeeded in expressing superbly well the interests and satisfaction of his class: representative capitalist-oriented private property driven democracy is the least bad system ... for the rich and super rich, for the Big Capital. Never was he honest enough to say that bourgeois democracy is the worst of all possible democratic systems.

Thank God, Churchill and his words belong to an epoch passing away. The best part of the life of bourgeois democracy is over.

No more! Stand up, today's and tomorrow's heroes of humanism, and defend *res publica* and public property!

Today we want a humanist democracy, liberation of Man's rational will, and therefore, liberation of Man, a life of free human beings in a free human society.

The World Will invariably wills and carries out into practice through itself and for itself its right and its truth. The humanists, the best sons and daughters of mankind, are always in advance of the times and always have the needs of the highest form of the World Will – the needs of the will for humanism. Not only do they want to present the world the newest principles of humanism, to educate and fire up the political will of our time through a new theoretical revolution, but also to raise the world practically to the highest form of humanist rational will possible today.

Today the World Will has come to the realization that it has aimed at its highest end all along – creating the humane Man; all social orders have been only stages of the development of the unified principle of humanism.

The time is ripe for a conscious humanist revolution capable of throwing away the Bourgeoisie on the rubbish dump of history once and for all.

The political will of the contemporary dominating class, the Big Bourgeoisie, is outdated and absolutely needless in a genuinely humanistic and democratic society. True, in the early days of capitalism the Bourgeoisie took part in the Great French Revolution, but it did not go and has never ever dreamt of going all the way towards a truly humanistic revolution. The new dominating and fiercely exploiting class carried out into practice the slogans of the revolution only inconclusively. Its ideals for Equality, Fraternity and Liberty were a far cry from the truly legitimate principles of Humanism. Money was, is and will continue to be the god of the bourgeoisie, the measure of all bourgeois values and "virtues". In fact the Big Bourgeoisie declared the principles of Equality, Fraternity and Liberty to be general principles concerning the entire nation but selfishly realised them for itself only. It realised the principle of Liberty but it was and still is the freedom of the rich to possess the means of production, the press and the state apparatus so as to keep the masses of the people in a state of utter subjection and rule the common good without hindrance. It realised the principle of Equality but it was and still is the equality of the rich in ruling the usurped *res publica*. It realised the principle of fraternity but it was and still is the fraternity of the wolves-exploiters.

Humanists, be vigilant, courageous and ready for the deed of humanistic communism! The Bourgeoisie fights and will fight energetically for its privileges; it invariably and with great success

throws the people away from the sphere of political life. Being brave and fearlessly militant, it is always on the barricades defending the access to its power and wealth.

Being infinitely more courageous, more militant and more energetic than the Bourgeoisie, we – the nation's most active and public-spirited sons and daughters, – will win a victory over it.

We want to change the world; the standpoint of the newest world political will is: absolutely rational Equality as well as total and real political Liberty of all members of the society, genuine Fraternity amongst the people. We come to make it happen.

The will of the sleeping powerful giant, the European people, for humanist sovereignty, equality and fraternity must be woken up. With that end in view we want to educate it, to help it to perfect its statesmanship talents, political ethics and to make the voice of its adamant Will the source of the universal state legislation.

We will go all along the road to Equality, Fraternity and Liberty; they must be realised completely. Equality of opportunities and Liberty: absolutely equal, fraternal and free participation of Man in the political life of the sovereign people enjoying full political rights and powers to act. Freedom of labour based on the primacy of labour over capital, i.e. based on new economic relations due to which capital is rented to benefit the worker-owners. Fraternity: we teach and realise the ideals of solidarity.

These are the nearest ends of the newest communist revolution.

To sum up, the main ends of this revolution are: abolition of private property of exploiting type and abolition of representative pseudo-democracy. We will replace the first with private property of humanist type. We will replace the second with a humanist political community, which rules over itself, a community in which every member has an equal right to participate and participates constantly in the process of governing and together with all other members is engaged in the authentic permanent government of the sovereign will of the people, by the people and through the people. The consequent implementation of the principle of humanistic communism based on just Equality, Fraternity and Liberty in economics and politics has always been and will continue to be in the centre of the political struggles of World History until its unavoidable final victory.

Long live political communism!

NOTES:

1. Karl Marx, The German Ideology, Volume 1, Part I: Feuerbach. Opposition of the Materialist and Idealist Outlook, A. Idealism and Materialism, <http://www.marx.org/archive/marx/works/1845/german-ideology/ch01a.htm#a3>
2. Karl Marx, Economic and Philosophical Manuscripts of 1844, Third Manuscript, Chapter Private Property and Communism, <http://www.marxists.org/archive/marx/works/1844/manuscripts/comm.htm>
3. Hegel, Lectures on the History of Philosophy, translated by E. S. Haldane, in three volumes, Volume 1, University of Nebraska Press, Lincoln and London, 1995, p. 17
4. Ibidem, p. 17