

Igor S. Makarov

**Political Party
NEW MARXISTS OF EUROPE
Program of the Party**

The ghost of communism, envisioned by Karl Marx and Friedrich Engels in their *Communist Manifesto* (1848), wandered unsuccessfully across Europe in the 19th century, suffered a disastrous catastrophe in Russia in the 20th century and now, reformed and invigorated, returns to Europe for a firm realization as a new political party, “*New Marxists of Europe*”. The ideology of the new party is a reformed version of Marxism, a truly scientific theory, able to show the right way to the prosperous and just future. This is especially important at present, at the time of the general ideological crisis, terrorism and a growing threat of a new world war.

The program of the new party consists of the following three chapters:

1. The reform of modern society
2. Local self-governance. Socialism
3. Global self-governance. Communism

1. The reform of modern society

As facts suggest, civilization is experiencing now a general ideological crisis, that manifests itself in various ways, in local conflicts, terrorist acts, economic disturbances, etc., and, in particular, in a growing confrontation between the East and the West. The crisis is developing and, unless the proper measures are taken, will eventually bring civilization to its ruin. Indeed, the balance between the conservative and revolutionary forces in modern society is now dangerously disturbed: the first are so powerful and overwhelming that the second have absolutely no chance to succeed. As a result modern society is now almost dead spiritually and risks to become so physically.

As to the origin of the above ideological crisis, it is the contradiction between the high level of the present technological achievements, especially in transportation, communications and information technology, uniting the whole world and implying the necessity for the corresponding form of its global organization, on the one hand, and the currently dominating outdated forms of social organization based on private interests, nationalist and sectarian ideologies and prejudices that are generally hostile to the higher forms of communal organization, the more so to globalization.

To settle the above ideological crisis it is necessary to reform the ideology of modern society, that is its three sources: science, philosophy and religion. We have already started such a reform, achieved significant, in our view, results, launched a dedicated website, *The Reform Science Center*, <http://www.reformscience.org>, and worked out the general methodology of the reform. Now, to proceed with the reform on a large scale, it is necessary to establish its Coordinating Center.

2. Local self-governance. Socialism

(a) Natural development to socialism

At present there is a general crisis of the statehood, with its new unprincipled ideologies having no sign of a scientific approach to politics, the crisis suggesting an imminent end of the statehood. That seems to have been foreseen by Hegel who wrote in his *Encyclopedia of Philosophical Sciences*: “*The time comes when governments set their peoples free and let them govern themselves by themselves*”, thus predicting the age of self-governance. Indeed, in the course of its development the statehood achieves the levels of democracy and republic where the people have some control over the governing bodies. The combination of the democratic and republican ideologies suggests

the possibility of a full-fledged self-governing society.

Our theoretical analysis, based on the dialectical interpretation of the General System Theory and on the analogy with the real physical systems, makes it possible to describe the formation, structure and functioning of the self-governing and socialist societies as follows. The formation of the self-governing society starts with the merger of two societies, a democracy and a republic, which results in a new society – *a demo-republic*, the first, simplest type of a self-governing society. An isolated demo-republic, however, is unstable and, to become stable, it should merge with another demo-republic, thus giving birth to a stable self-governance - *a socialist* society, the society governed by public councils.

(b) Structure and organization of public councils

The infrastructure of a socialist society is based on the network of public councils. Every council consists of three chambers: the Chamber of Internal Affairs (CIA), responsible for all aspects of life inside the city (settlement, region); the Chamber of External Affairs (CEA), responsible for all relations with the neighbors and other countries; and the Chamber of Religious Supervision (CRS), responsible for justice and the ideological consistency of all legislative acts. The chambers elect their Chairs who constitute the Presidium of the Council, its Triumvirate. The Council serves as the *legislative* body of the city (settlement, region), the Presidium serving as its *executive* body. The members of the CIA and CEA are elected mainly by the working collectives of the major production, educational, medical and other local institutions, while the members of the CRS are elected mainly by the collectives of the major local religious, educational and cultural institutions. All minor councils have their representatives in their respective senior councils.

(c) Municipal and regional self-governance

There can be recommended the following steps leading to self-governance:

- in every city (settlement), a small group of activists - educated people with common sense and good will - organizes a Local Committee of Self-governance (LCS) that becomes the core of the Local Public Council (LPC);
- the LCS applies to the major production, educational, medical, religious and cultural institutions of the city (settlement), explains them its mission and proposes them to assign their contact persons (LCS-agents) and send their data and signatures to the LCS;
- the LCS contacts the LCS-agents of the selected institutions and proposes them to organize meetings of their working collectives, elect the required number of representatives to the LPC and send their data and chamber preferences to the LCS;
- the LCS uses the above data to form the LPC chambers;
- the chambers elect their Chairs who form the LPC Presidium - the LPC Triumvirate;
- the LPC sends the required number of its representatives to its senior LPC;
- the Presidium convenes the first session of the LPC and proclaims transition of the whole municipal administration to the LPC, taking necessary measures to agree that move with the former municipal authority;
- the LPC organizes the whole life in the city (settlement, region) and its relations with the neighbors and other states; in the sphere of economy, the LPC takes all measures to maintain competition between its public and private sectors of economy, while controlling its development by means of tenders, thus combining the market and plan ideologies.

(d) Federal self-governance

The Federal Public Council (FPC) is formed in a similar way; its core, the Federal Committee of Self-governance (FCS), consisting of several persons assigned by the capital LPC. The FPC consists of the representatives delegated by all LPCs of the first category. The Federal Council and its Triumvirate now start governing the country organizing it in the best possible way, its every region and the environment.

3. Global self-governance. Communism

There arises a multitude of socialist countries and demo-republics. Socialist countries start competing for their influence in the world, while absorbing in that process some demo-republics and making associations of different affinity with other socialist countries. As a result of that global process, there arise two global empires with different ideological orientations - *social-private and private-social*: the first, giving priority to the Social interests, that is ideology and religion, may be called *an S-empire*, the second, giving priority to the Private interests, may be called *a P-empire*. Besides, there is a global block of Neutral socialist countries, *an N-block*, without any ideological orientation.

Each global empire has a circle of close allies (solidarity unions) and a circle of less close allies (preference unions) of the respective ideological orientation; besides each empire may contract agreements of mutual interest with N-countries and even with the countries associated with the opposite empire. The empires compete with each other dividing the whole world into two spheres of influence separated by the N-block. If one of the empires starts dominating, solving global problems to its own advantage and to the detriment of the rest of the world, some of its allies change their preference and join the opposite empire, thus restoring the global balance of power and justice and, in that process, solving all global problems in the best possible way. So the global governance of this kind proves to be very much dynamic, flexible and adaptive, being able to take into account any contingencies of the real life. This is the highest stage of the global organization corresponding to the term *communism*, the ideal state of the world civilization envisioned as far back as by ancient philosophers and thinkers.

Recommended reading

1. Georg W. F. Hegel. Encyclopedia of the Philosophical Sciences: vol.1 - The Science of Logic. Online: <http://www.marxist.org/reference/archive/hegel/works/ol/encycind.htm>.
2. Karl Marx and Friedrich Engels. Manifesto of the Communist Party. 1848.
3. Igor S. Makarov. A Theory of Ether, Particles and Atoms. Second Edition. Open University Press, 2010. ISBN-13: 9 781441 478412. Online text: <http://kvisit.com/S2uuZAAQ>.
4. Igor S. Makarov. Reform of Modern Science. Politics. Economics. Reform Science Center, 2012. ISBN-13: 9781469985770. Online text: http://kvisit.com/So_rUAAQ.
5. Igor S. Makarov. Introduction to Theoretical Astrophysics. Reform Science Center, 2014. ISBN13: 9781495220876. Online text: <http://kvisit.com/SoPadAw>.
6. Marxism-21; <http://kvisit.com/Sztq9Aw>, 2015.
7. Socialist Manifesto: <http://kvisit.com/S7pn0Aw>, 2016.

About the author

Igor Stepanovich Makarov, b.18.08.1935 (Moscow), graduated from the Moscow Institute of Communications (1958). He started working as an engineer at the research department of the same institute. Then he studied at its post-graduate course (1961-1963), defended a thesis on digital magnetic recording (1964) and was conferred the degree "Candidate of Science in Communications". He then worked at the Research Institute of Radio (1965-1984) and other firms (Moscow). In 1992 he immigrated in Israel. Late in the 60s, he started his independent research in systems theory, which resulted in the discovery of a radically new method, *systemic intuition*, with new fundamental results for physics and science in general. At present he is engaged in organizing the reform of modern science on a large scale. His website, *The Reform Science Center*: <http://www.reformscience.org>; his CV online: <http://kvisit.com/SIZHRAQ>.