

The Declaration of Communist Society

An Initial Programme of Luxism

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Preamble

The principle purpose of Marxism is to establish communist society where all human beings can develop freely and fully. In the 20th Century, especially after World War II, a series of new political states are founded by communist parties that declare to fight for this purpose. During their developments, these states have exhibited varieties of problems, although their achievements are also undeniable. At the end of the 20th Century, Marxism suffers from terrible setbacks: Soviet Union, as well as other socialist states in East Europe, has been destroyed. Currently, the states that are still governed by communist parties, such as China, Cuba, North Korea, Laos and Vietnam, have varieties of issues, some of which are dangerous.

Therefore, prejudices against Marxism, especially communism, have become popular after the enemies of Marxism win Cold War. Many people think that contents of Marxism are unfounded and communist society is impossible to build; someone even claim that Marxism including communism is harmful and should be prohibited, the same as fascism. Meanwhile, the existing Marxism is not perfect yet, as many contents should be improved.

The Declaration of Communist Society is an initial programme of Luxism, namely Marxism that is improved by Lu Xi. One of aims of this declaration is to refute prejudices to communism, by believable proofs. Furthermore, the necessity of communism is presented, as nowadays the whole human society is indeed facing various challenges and needs a correct outlet.

Besides, the correct strategies to establish communist society, as well as the fundamental characteristics of communist society, are demonstrated.

1 The Necessity of Communism

Marx asserts that the requirement is a human natural instinct. The society is consists of human beings; thus, the assertion also applies to it. A question is answered in this chapter: why is communism an essential requirement of this society?

1.1 Imperialism since the 20th Century

Two fundamental contradictions, according to Marx, are exist among society: one is between the productive forces and the relations of production, the other is between the economic bases and the superstructures. These contradictions are the primary reasons why society formations change.

Generally, Marx divides human society into five formations: primitive one, slave one, feudal one, capitalist one and communist one. Primitive society is the initial society formation, in which classes are non-existent; after it, human beings before communist society, which has not arrived yet, can be classified into different classes, each of which contains varieties of strata that are based on social and economic positions, as the Communist Manifesto presents; class struggles are always exist, although their forms can be various.

The theory of five society formations used to be believe to be universal among all countries; nevertheless, it is debatable whether or not China has ever experienced slave society. Anyhow,

similar with the situation in Egypt, Greece, etc, classes have become exist in China after primitive society.

Europe is the cradle of capitalism, which is more enhanced than feudalism, due to being more suitable for the development of the productive forces. Original capitalist economy allows free competition and therefore is known as liberal capitalism. From the end of the 19th Century to the beginning of the 20th Century, according to Lenin, who is the most famous improver of Marxism, primary capitalist countries on the earth have become imperialist ones, another name of which is monopoly capitalist countries. Theoretically, the free competition is still allowed by imperialist economy; nevertheless, it has actually become scarcely possible for a medium or small-sized enterprises to defeat monopoly one, unless the later has failed due to its own fatal disadvantages.

The 20th Century is with varieties of wars. From Peking to Belgrade, countless lives and wealth are destroyed. Two World Wars are the most representative examples. The primary cause of these wars is the avariciousness of imperialism.

Due to Eurocentrism, the year when World War II begins is traditionally believed to be 1939, when Germany aggresses Poland; Luxism agrees with a viewpoint: the year should be 1937, when Japan beings to aggress China all-roundly.

World War II is an unprecedented catastrophes conducted by human beings up to now; World War I is also extremely miserable. Alienation is a frequent concept in Marxism; to describe two world wars in the 20th Century, this concept is usable. Science and technology should be applied to enhance quality of life, while they are actually applied to massacre countless human beings: this is an example of alienation.

Imperialism is still existent in the 21st Century; meanwhile, compared with the traditional, it has represented numerous new characteristics, some examples of which are listed below.

1. Many capitalists, such as ones in western European countries, seem to be much gentler than their predecessors, when treating workers; welfare and holiday are commonly provided in these developed countries.

2. Most colonies on the earth have become independent, or been returned to their home countries. The later is illustrated by the case of China, to which Hong Kong returns in 1997 and Macao returns in 1999.

3. Employing underage labour is believed to be inhuman and legally forbidden.

4. The shareholding system, as a representative of the socialization of capitals, is popular among enterprises. This system partly amends the traditional form of capitals and provides a chance to share capitals, relaxing the relationship between the capitalist and the labourer.

5. The outcomes of the third industry revolution, such as information technology, is widely applied in production.

6. Compared with traditional capitalism that is anarchic, the modern emphasizes national regulatory.

Due to such changes, a viewpoint is popular: capitalism is a powerful society formation that can develop to be perfect automatically; socialist revolutions in the 20th Century are unnecessary and even harmful.

Reviewing the history of the 20th Century, it can be known that such viewpoint is improper. At the end of World War I, Lenin and his comrades found Soviet Russia, which develops to Soviet Union several years later. Although Soviet Union has failed in 1991, as the first socialist country in the world, it has ever threatened capitalists and encouraged proletarians in imperialist countries

for a long time; communist movements are once popular. To avoid being destroyed by revolution, the capitalists have to compromise. Meanwhile, two world wars have limited benefits, one of which is mauling colonial nations heavily. The traditional colonial system has been destroyed and therefore the former colonial nations are forced to change their strategies, the aim of which is to regain interests more snugly. The significant development of science and technology is a powerful tool to improve the quality of life; however, as exploiting is still exist, this tool is still possible to become an example of alienation.

Effectively, numerous persons in history have wished a perfect world. Confucius, one of the most famous Chinese ideologists, has conceived a world where all persons live in harmony; Schiller, a German poet, have written down his dream in a representative work 'The Ode to Joy', which is to eliminate all divergences among human beings; Zweig, a Jewish writer from Austria, believes that the 20th Century will be of bliss. Unfortunately, these dreams are all pulverized, as they are with neither scientific theoretical principles nor feasible guidelines, although the sincerity is undoubted.

Both Marx and Lenin have noticed the tendency of economic globalization, which is led by capitalism and has become a indubitable reality in the 21st Century. It is undeniable that economic globalization, having developed into a spring tide, has a series of benefits. According to Lenin, capital is an international force; during economic globalization, this force exceeds geographic obstacles, such as mountains and oceans, to arrive every space that can be arrived; to broaden common economic interests, cooperation is emphasized, while isolationism is queried; persons from different parts of the world have a chance to know and understand each other. However, this tide is led by the bourgeoisie, especially the monopolistic ones; thus the final purpose is never changed, namely to plunder the surplus value.

Although every exploiting class desires and seizes wealth from the exploited class, compared with others, the bourgeoisie is more cunning. Different from slave society and feudal one, both of which are classes societies in history, normally capitalist society does not infringe on personal liberties; nevertheless, the bourgeoisie has been instill this idea into the consumers' mind: creating surplus value and being exploited by capitalists is the sole avenue to bliss. Furthermore, excessive consumption is encouraged by the bourgeoisie, while frugality is often ridiculed and believed to be outworn.

This is actually the primary cause of the sub-prime crisis that erupts in 2008: capitalists spare no efforts to expand production in an attempt to earn more profit; customers are actually unable to afford these commodities, however, they choose to believe in capitalists' dissemination and excessively consume, showing a false prosperity. Although this crisis, as well as Asian financial crisis in 1997, seems to be different from the Great Depression, they have the same principle, namely relative surplus. Due to economic globalization and the hegemony of America, the crisis happens in this sole superpower in current world, then damages finance of various capitalist countries, similar with an infection.

In Marx' lifetime, a serious problem among labourers is absolute poverty, namely being lack of fundamental means of subsistence, such as enough food and warm clothes. Due to significant economic development in numerous countries, this type of poverty is being eliminated, while relative poverty is becoming another challenge to labourers, while it is not as conspicuous as the absolute one. However, the gap between the rich and the poor is a new menace to capitalist countries. For instance, France is a representative country with high welfare, whereas the Yellow

Vest Movement happens in Paris, namely the capital city of this country. Even though capitalism, especially monopoly one, seems to be gentler than before, its nature will never change; capitalists will keep seizing the surplus value.

What is more, imperialism is still threatening the safety of human beings.

Whereas the League of Nations, which is founded after World War I, has failed to defend peace of the world, the United Nations is established after World War II, declaring to complete the mission. Unfortunately, this international organization is still effectively manipulated by great powers, especially America, which is the most powerful imperialist country up to now. During World War I, German functionaries believe that convention is wastepaper, unless it is profitable; modern powers are in sympathy, although they are not willing to admit. Such events happen to the Federal Republic of Yugoslavia in 1999, the Republic of Iraq in 2003, etc. Although it is required to be authorized by the UN Security Council before attacking a sovereign state, actually this principle often becomes wastepaper when it is against the profits of the powers.

Climate changes are dangerous. The Antarctic Ice Sheet is melting and cause a rise in sea level, threatening coastal residents; extremely high temperature is becoming frequent in summer. Even though the main reason of these changes is natural, the greenhouse gas emissions by human beings should be noticed and contained. A large amounts of countries have signed the Kyoto Protocol, however, America has refused, because this protocol will limit Americans wasting of energies.

According to Deng Xiaoping, a leader of the People's Republic of China, science and technology are primary productive forces. In many areas, such forces, including steamer, engine, computer, etc, are applied develop human society: it is absolutely encouraging. Another reality is similar with two world wars in the 20th Century, regrettably,: in the area of military, science and technology are applied by some human beings to produce weapons, especially mass-destruction ones, to carnage others. Particularly, America is not satisfied with only have powerful land, sea and air forces but desiring to establish a space force. This is a dangerous sign, as massacre will be expanded.

1.2 Feudalism and Terrorism

Besides capitalism, especially imperialism, feudalism is still damaging to the world.

As an example of feudalism, theoretically, the monarchy should have been eliminated by the bourgeoisie revolutions that happen during the past few centuries; nevertheless, the reality is unsatisfactory: nowadays some monarchies are still exist. The monarchs in Britain, Japan, Sweden, etc, are politically powerless but the enjoyment of economic privileges; kings of Thailand can easily interfere government affairs of this country; Saudi Arabia is ruled by a king and thousands of princess, all of whom seize wealth produced by the labourer. Based on petroleum, Saudi Arabia is economically prosperous; politically, however, it is extremely reactionary. Crosscurrent in this country is ruthlessly suppressed. Khashoggi, a critic who is dissatisfied with the crown prince of Saudi Arabia, is cruelly murdered by some subordinates of the prince. Although American government frequently emphasizes human rights, freedoms, etc, facing such inhuman victim, the politicians choose to shield the crime culprit. So-called humanity of imperialists is so hypocritical.

The reason why the bourgeoisie revolution has not completely ended the monarchy has been explained in the Communist Manifest: although the bourgeoisie is more advanced than the feudal

classes, it is still exploiting and possible to compromise to the former rulers. In other words, the revolutionary will of the bourgeoisie is not firm enough.

Similar with the monarchy, the religion is an example of feudal influence. As commented by Marx, the religion is of human fantasy origin; the supernatural power is non-existent. Due to the science developing significantly, the religion should be amended, as large amounts of its contents have been demolished. However, the fact is that the conservative of the religion, especially Islam, is powerful and challenging modern orders. The conservative religion can be a spiritual pillar of terrorism; such phenomenon happens in China, France, etc.

Terrorism does not only threaten the personal security; a long-term damage of it is to destroy the companionship between the citizens: it is a change in People's Republic of China, the government of which has been respecting minorities. As the majority of Chinese, Han people frequently comply with this principle. Since some Tibetans riot in Lhasa on 14 March 2008, such harmony begins to be damaged. On 26 June 2009, Uighur and Han workers in a factory in Shaoguan, Guangdong Province fight and cause deaths; On 5 July 2009, a massive rebellion in Urumqi, the blasting fuse of which is the event in Shaoguan, causes thousands of injuries and deaths. This rebellion in Urumqi has a significant characteristic: the one behind it is the separatist organization, while most of the executants are common Uighur citizens, whose weapons are neither guns nor bombs but sticks. In 2013 and 2014, Beijing, Kunming and Urumqi all suffer from terrorist attacks conducted by Uighur separatists, all of whom believe in Islam. As a result, enmity between Han people and Uighur, as well as that between atheists and Muslims, has become strong. In this regard, the terrorists have succeeded, although they cannot realize the goal, which is to separate Xinjiang from China and to found an independent country that is called as Eastern Turkistan.

India has ever suffered from terrorist attacks. Hinduism is the main religion in this country, where the gap between the wealthy and the poor is a issue, more serious than in western European countries. According to Hinduism, the caste system is popular in India, although it has been legally annulled when India becomes independent. The exploiting class in India can enjoy splendid material conditions, while the exploited class is poverty-stricken. Hinduism appeals for the believers to endure existing hardships and to give up the fight and struggle, in order to become beatific in the future world. The believers obey the religion and securely continue to be exploited; contrarily, the exploiting class is believed to be allowed by gods. The exploiting class is satisfied with such situation, as they need not to be ashamed.

Resisters, such as Maoists, exist in India. However, it is arduous to awaken sleeping people and therefore these resisters are still reclusive.

Marxism-Luism does not mean to incite animosity towards Islam, Hinduism, as well as any other religions; abolishing religions by force is believed to be reckless and infeasible. Nevertheless, religions should amend their reactionary part, otherwise they will become damaging to human beings.

1.3 Poverty in Africa

As presented in the last section, In developed European countries, relative poverty has been abolished; many African countries are still suffering from absolute poverty. Inculcated by the colonists from France, England and Germany etc, large amounts of Africans have abandoned their

original religions and turned to Christianity; this fashionable religion is unable to save them, however.

The overwhelming majority of African lands have ever been colonized by European and American powers. By advanced weapons, the colonists have massacred resisters; countless Africans are sold to America as slaves; natural resources are seized to support economy in the colonist countries. Meanwhile, Darwin, a scientist from England, presents evolutionism to explain the origin and the evolution of existing species. Unfortunately, this theory is usurped by racists, who desire to prove that Africans are inferior and behave to be enslaved.

Social Darwinism is not only applied to enslave Africans; it is also a theoretical basis of Nazi massacring Jews and other so-called inferior human beings. Due to two World Wars, the colonist countries have declined and been forced to abandon most colonies; however, they have not stopped enslaving Africans yet, whereas the theories have become more deceptive.

1.4 Summary

The examples listed above are able to prove that Lenin's summary of imperialism is still accurate; wealth created by labourers is still seized by a few capitalists; being interested in the expedience and ignoring the future of the whole world, imperialism is still dangerous and unlikely to become completely innocuous. Even though current imperialists seems to be often friendly or even justicial, the inherent quality is impossible to change. Although the productive force determines the relation of production, the economic base determines the superstructure, such processes are not smooth, being obstructed by the exploited classes. Thus, it is essential to launch an unprecedented revolution to start a process of establishing communist society that is able to establish a better world without exploiting, poverty, wars, etc, all of which are ancient issues among human beings.

2 The Road to Communist Society

Hayek, a firm anti-communist economist, has a representative work that is titled 'The Road to Serfdom' and aims to repudiate planned economy. Luxism does not refuse any usable content from other ideology and therefore rewrites this name. As shown by the name, this chapter aims to present the theoretical basis to establish communist society.

2.1 A Particular Definition of The Proletariat

A capitalist is a personalized capital, according to Marx; therefore, capital characteristic is presented by the person. Similarly, the unprecedented revolution is unable to happen automatically but must be conducted by the proletariat.

Before expounding the strategy to launch such revolution, it is necessary to answer a question: what is the proletariat?

As the first guiding principle of Marxism, the Communist Manifest defines the proletariat as the working class, the members of which have no means of production and therefore have to sell their productive forces in factories to live; this judgement is thought to be too narrow by the improvers, such as Mao Zedong, who declares that landless peasants also belong to the proletariat. Luxism classifies the proletariat into following categories.

2.1.1 The Working Class

The working class is classified as the main force of the proletariat. When the Communist Manifest is published, most members of the working class are manual ones, applying their muscular strength to operate tools or machinery for industry; along with developments of science and technology, brain work is becoming significant. As the most famous leader of the Communist Party of China, Mao Zedong has ever classified students, middle and primary teachers, solicitors etc among petty bourgeois; after the People's Republic of China is founded, such judgement is amended, and the intelligentsia is admitted to be a part of the working class; Luxism improves these standards to provide a refinement: all workers without means of production, manual or mental, belong to the working class. Students without their own income through work cannot be classified into the working class, as they have not engaged in economic activities yet.

The development of brain work has caused an evident change in the current working class: manual labour is frequently despised and refused by higher education accepters, even though such labour is with a high salary; whereas it is impossible to abolish these trades and therefore import of migrant workers is a popular countermeasure, which takes various forms in different areas. In China, factories and construction fields frequently employ peasants who are from villages to cities for better working chances, as incomes from agriculture are much lower than those from industry; large amounts of 3D jobs, namely those are dirty, difficult and dangerous, in South Korea are outsourced to Chinese Koreans, whose ancestors have migrated from Korea Peninsula to China: such examples are abundant.

Being an outcome of the third industry revolution, information technology is a representative of brain work. Different from the extensive industry described in the Communist Manifest, the industry based on information technology, such as software development, is not so easy to understand or operate; thus the wage of this trade is initially considerable and not only able to satisfy the minimum requirements for living. Meanwhile, as a law of commodity economy, commodity price is equal to its cost of production; due to the popularization of the technology, the production has become more complicated than before; a result is software becoming cheaper, and the developers become relatively poor when compared with the capitalists. Because an ancient measure, namely to extend working time, is applied; thus the output of labour can increase. Even though limited working time is statutory, it is frequently violated.

Socialization of production is a trend presented by Marx; in 21st Century, this trend is more remarkable. It has become impossible for an individual to manufacture goods, especially those are in large quantities, conforming industry standards. Thus, as presented in the Communist Manifest, workers in factories are organized and closely controlled. Marx' judgement is not outmoded yet: workers are enslaved by factory owners, as well as other bourgeois, such as the owners of houses and shopkeepers.

2.1.2 The Landless Peasant and Others

Similar with workers without means of production, landless peasants belongs to the proletariat. In Luxism, being landless stands for having no private ownership of any land; therefore, landless peasants in the countries where lands are privately-owned absolutely belong to the proletariat; the peasants in a socialist country are also proletarians, as lands in such country are publicly-owned.

To sum up, the proletariat are the classes without any means of production and have to sell their own productive forces to live. As a result, writers and artists belong to the proletariat; although some of them are fabulously wealthy, their wealth, such as luxury cars and houses, is the means of subsistence that is different from those of production.

2.2 The Strategies of Socialist Revolution and Development

Marx declares that establishing communism is not an one-step operation but needs an initial stage; Lenin titles this stage as socialism. Soviet Russia is the first socialist country in the world.

The political state before soviet is a temporary government that is led by the bourgeoisie, which has replaced the tsarist government. At the beginning of the 20th Century, Tsarist Russia has developed into an imperialist country, while both the economy and the politics are more backward than the western European ones. Marx believes that a socialist revolution can only succeed in a developed capitalist country, such as Britain, where the productive forces have been developed enough while the existing relations of production are obstacles. The foundation of Soviet Russia, as well as People's Republic of China, has proposed a counter-example of Marx' viewpoint.

However, the history at the end of the 20th Century has proved that even although the socialist revolution has succeeded, it is still extremely challenging but essential to develop socialism, otherwise it is still possible to be defeated by its enemies. Thus, it is essential to present correct methods for the revolution and the development.

2.2.1 The Preconditions of The Socialist Revolution in Backward Countries

According to Luxism, totally, the preconditions of socialist revolution in a country, the economy and the politics of which are backward, has following requirements:

1. The exploiting class is unable to improve this country within the existing regime. Especially, the productive forces cannot develop to satisfy basic requirements of the citizens.
2. All other ideas have been proved to be unrealistic.
3. Most members of the exploited class support socialist revolution.
4. Imperialist countries do not interfere internal affairs of this country.

Actually, the forth precondition is of importance. As presented in the last chapter of this declaration, imperialist countries have been trying to control the whole world; as socialism is against their fundamental profits, they are impossible to detach themselves from this great change.

Therefore, the revolutionaries must turn to supporters from foreign countries.

Socialism is unable to be established in a country without industry; namely, a completely feudal country is impossible to be the space of socialist revolution. Fortunately, such country has been extinct in current world. As presented in Chapter 1, although Saudi Arab is politically feudal, its economy is capitalist.

2.2.2 Peaceful or Violent Revolution

Violent Revolution is emphasized in the Communist Manifest and therefore advocated by Marxist-Leninists. Revisionists, such as Bernstein and Kautsky, oppose violent revolution and preach peaceful one, the primary form of which is the election in the congress of the country.

Marxism-Luism values the benefits of peace revolution and lists them as follow.

1. Peaceful revolution can respond to public opinion.

As presented in the last chapter, wars in the 20th Century, especially two world wars, are catastrophes; in the 21st Century, although wars are still exist, peace is valued by common people. Peaceful revolution can assist the proletariat in being supported by the citizens, as such revolution can be believed to be not dangerous but beneficial to the country.

2. General election can reflect the circumstance of the proletariat.

According to Engels in his later life, attending the general election in a capitalist country can assist the proletarians in knowing their own power, threatening their enemies, spreading their opinions to more people, etc. Luxism agrees with this opinion.

3. Peaceful revolution can reduce the loss as much as possible.

Violent Revolution is dangerous and possible to cause serious losses. If a peaceful revolution can succeed, both human and wealth resources can be saved; thus, it will be more convenient to develop the socialist country.

Different from revisionism, Luxism advocates but does not fetishize peaceful revolution. The reason is not that Luxism is inhuman; it is based on political history proving that peaceful revolution cannot succeed every time.

Sung Chiao-jen is an example, although he is not a socialist. As a capitalist politician in the Republic of China, he devotes himself to democracy and compete with the feudal force, the head of which is Yuan Shik-kai, in the parliament; however, he is murdered by Yuan Shik-kai's subordinate. Although Sung Chiao-jen's willing is respectable, China of the day cannot provide such chance, as the feudal force is callous. Similarly, as the founder of the Republic of China, Sun Yat-sen, the leader of Kuomintang, has ever attempted to defend the capitalist state by constitution but failed. The reality proves that peaceful revolution cannot succeed then. Thus, Sun Yat-sen beings to cooperate with the leaders of the Communist Party of China to train their own soldiers, who defeat warlords in the northern China.

Another example is from Taiwan, a province of China. The Kuomintang has ever been the governing party of the Republic of China for a long time; in 1949, the right wing of this party is driven from China Mainland but continue govern Taiwan, as well as some other islands. In his old age, Chiang Chingkuo announces the end of coercion; in 2000, the Democratic Progressive Party defeats the Kuomintang and beings to be in office. As a result, some China Mainland people flatter Kuomintang, especially Chiang Chingkuo, inferring that the Communist Party of China is autocratic and worse than the Kuomintang. However, this judgement is absurd. Although the

Kuomintang has conceded at the end of the 20th Century, before this conceding, Taiwan suffers from about forty-year-long white terror, during which thousands of innocents are murdered. It is so arduous to change a governing party within the same society formation; logically, changing the society formation will be more arduous.

Generally, a successful peaceful revolution, which can only happen in a developed capitalist country, requires following preconditions, according to Luxism.

1. The productive forces have developed enough and cannot be fitted by the existing relations of production any more: this is the most fundamental precondition of both peaceful and violent revolutions.

2. The army in the country where the revolution happens is completely external, namely impossible to intervene the domestic political struggles. If the revolutionaries cannot ensure that the army will be neutral the peaceful revolution, it is necessary for the revolution to be supported by the army, threatening the existing regime.

3. Establishing a socialist country is not forbidden by the existing constitution and laws; therefore, the justice departments, especially the police with weapons, cannot obstruct this revolution.

4. The amount of supporters of this revolution is large enough, namely not smaller than the particular according to the existing legal system, to amend the existing constitution to establish a socialist system.

5. Existing rulers agree to surrender.

Without these preconditions, the peaceful revolution cannot succeed. Therefore, in a country with backward economy and politics, such as Saudi Arabia, the proletariat will be compelled to fight a violent revolution, due to the existing ruler being obstinate. Being forced to use violence is undoubtedly a tragedy; meanwhile, it is a sacred war. To overthrow the royalty, the communist party should cooperate with all protesters, even though they do not agree with socialism: because the royalty is the common enemy.

Compared with Saudi Arabia, South Korea is more possible to happen a peaceful socialist revolution. This country has ever suffered from terrors of Syngman Rhee, Park Chung-hee, Chun Doo-wan and Roh Tae-woo; however, since Kim Young-sam has assumed power, the country has become more democratic than before. To overthrow Park Geun-hye, an incompetent president, millions of South Koreans present their will by peaceful assemblies and finally succeed. Although this event is not a revolution yet, it can be used for reference.

2.2.2 The Communist Parties

The multiparty system is common among capitalist countries; thus, numerous communists dislikes and refuse to apply it, believing it will harm socialism. Anti-communists frequently censure that communist parties are autocratic. Multiparty system is a believable proof to refute this censure; applying this system accords with the principle of the identity of opposites, according to dialectal materialism.

Marxism-Luism advocates socialist multiparty system, which is not only exist during the revolution but also after the socialist country is founded. The primary purpose of such system is to ensure every communist party keep improving itself. Furthermore, one-party dominance is dangerous, as it binds socialism to a party; if the party has failed, socialism will be discarded. The

multiparty system can avoid such result.

Nevertheless, a communist party should not allow different factions within itself, as the member should observe the discipline of the party. The party is not a party of the entire people; only the advanced elements among the proletariat can be admitted to it. Being advanced means fully understanding and firmly fulfilling communism.

2.2.3 The Principles of A Socialist Country

As presented in Section 1.2, feudalism is still influential up to now; this phenomenon does not only happen in particular capitalist countries. Marxism emphasizes democracy, while Soviet Union has not successfully eliminated feudalism among the bureaucracy: this is an important reason why majority of socialist countries fail at the end of the 20th Century.

North Korea is another example of feudalism, although it declares itself to be a socialist state, while the regime is similar with the feudal, as the heads of the state, namely Kim Il-sung, Kim Jong-il and Kim Jong-eun, are of lifelong tenure, hereditary system and supreme power. This family is actually a royal court, although it can control only the northern half of Korea Peninsula. Such regime does not only harm North Koreans; more seriously, it defiles communism that emphasizes democracy and freedom. The proletariat in South Korea is greatly influenced by the regime of North Korea: the class contradiction in South Korea is serious, however, disliking Kims' regime, they believe that all communists are the same; therefore, they prefer to legal assembly rather than founding a communist party.

To keep a socialist country unbeaten, Luxism represents a series of principles. These principles do not only aim to resist the enemies, namely those unwilling to accept the success of the socialist revolution; furthermore, they aim to prevent the communist party from corrupting.

2.2.3.1 Socialist Constitutionalism

Socialism and multiparty system should be stipulated explicitly by the constitution. As the fundamental law in a country, the constitution has the supreme authority; its amendments must be the most discreet, while these two principles can never be amended.

Public ownership is a principle of socialism, not a doctrine. When the country has developed economy and politics before socialist revolution, public ownership can be stipulated as the sole one. If the economy and politics are backward, it is necessary to utilize capitalism; in this case, particular means of production are allowed to be privately owned. However, economic arteries, especially land, must be publicly owned.

2.2.3.2 Military nationalization

Military nationalization is imperative. Logically, the constitution and the laws being complete is the prerequisite of ensure the regime stable; it is not a necessary condition. In other words, the constitution and the laws are not enough yet, as they can be overridden in a particular case.

For instance, the Chinese People's Liberation Army is totally controlled by the Communist

Party of China: this is stipulated by Mao Zedong during the violent revolution in the Republic of China and necessary for winning this revolution. After the People's Republic of China is founded, this stipulation is not amended, while this country is facing many problems. In the spring of 1989, a massive demonstration happens in Beijing, namely the capital of this country; the participants assert various claims, such as to combat corruption among the bureaucracy and to guarantee freedom of speech and expression. Chinese government, which is dominated by the Communist Party of China, has refused these claims and suppressed this demonstration by force. It causes destruction to both sides: the government has lost the opportunity to consolidate; the citizens dare not criticize the government any more. Heretofore the social crisis in China has not erupted yet, due to the significant development of Chinese economy; however, the future of this country is worrying, especially the constitution is amended in 2018, abolishing the limitation of the chief of state's term of office and legally recovering lifelong tenure. Although such change does not directly cause a calamity, the future of this socialist country is threatened: if the chief is fatuous or ruthless, it will be extremely difficult to rescue the country from tyranny. Even though such rescue has succeeded, socialism is likely to suffer from another terrible setback: People's Republic of China will perish; the plight of communists will deteriorate even further.

To avoid the tragedy in People's Republic of China, Luxism stipulates that army must not be controlled by any parties or individuals; the sole duty of army is to defend the socialist country, which is likely to be invaded. Bismark, the primary minister of the Empire of Germany, has ever declared that the issues can be solved only by iron and blood: this is relative with the historical limitation of the exploiting class. Any socialist country should avoid abusing iron and blood.

2.2.3.3 Permitting Anti-Communism

The Principles of Communism, which is an early document of Marxism that is written by Engels, declares that communism aims to liberate the proletariat; after Marx has passed away, this viewpoint is improved, as Engels has become aware that the liberation of whole human beings is essential. However, in Soviet Union, People's Republic of China and Red Khmer, the original definition is stuck to and causes persecution of the bourgeoisie and their families. Luxism avoids such magnify and protect everyone's legitimate rights and interests, namely what do not violate the constitution and the laws. For instance, capitalists are entitled to establish their own parties, to express their own political viewpoints, and even to elect and be elected, whereas their policies must not resist the constitution, otherwise such government will be recalled by the standing organization of the congress, which consists of independent jurists and serves as the constitution court.

Legal existence of capitalist parties in a socialist country is benefit. A party has its own class attribute, determining the society formation which it attempts to establish and maintain. Capitalist parties attempt to establish and maintain capitalist society; even though socialist society has been established, they scarcely possible to abandon this assertion. The communist parties in a socialist country should not be afraid of capitalist parties, as the proletariat is the main force in this country, and publicly ownership constitutes an overwhelming superiority. Unless the communist parties have all become hopeless, the proletariat has no grounds for electing any party that aims to completely exploit. Actually after World War II, many capitalist countries allow communist parties legally existing and participating in the elections, while the capitalist society is not ended yet, as

most citizens are still rejecting revolution. Similarly, as most citizens are satisfied with socialism, it is unnecessary to worry about capitalism being restored.

2.2.3.4 Policy about Religion and Ethnic Group

Anti-Marxists criticize that Marxism is a new religion. To refute this criticism, anti-Marxist speeches are allowed in this country. The religion is not allowed to criticize: this is different from Marxism. Anyone is entitled to criticize Marxism, as well as its branches, if only it contains errors.

Communists can be only an atheist believing that any supernatural power is non-existent. Atheism is different from skepticism, as the latter does not believe in existence of god without indubitable proof. Skeptics may criticize that Marxist atheism is dogmatic; however, it is able to be a spiritual pillar. Being firmly convinced that so-called supernatural powers are all fancied, communists will not pin their hopes on gods, heaven or future world; to build a better world, they will struggle bravely.

Besides communists, all citizens of this country have the right to enjoy freedom of faith. In particular, they can choose to be atheists or theists based on their own willing; any believer of any religion has the right to depart from the existing one and must not be persecuted by other believers. Accordingly, believers of religions should not interfere common customs' lives. Only mutual respect is authentic.

Identical with the opinion in Marxism, Luxism declares that nationalities will be extinct in communist society, while this process is very long and natural, requiring a great advance in the economic base and the superstructure, not rapid or compelled. Some chauvinists use this theory as an excuse to advocate eliminating other nationalities: this behaviour is sinister, whether violently or peacefully.

In a socialist country, the objective existence of ethnic differences is admitted; all ethnic groups are equal legally; mutual respect is emphasized and fulfilled.

2.2.3.5 The Form of the Government

According to Luxism, in a socialist country, the government should implement the combination of legislative and executive, which is begun by the Paris Commune in 1871 to be the political principle of this proletariat state.

This principle can be opposed: both Soviet Union and China have ever inherited this principle, while the result is not satisfying. Because it is complex to govern a political state, while the Paris Commune is similar with a city-state with limited area and population; thus, the route is impracticable.

Marxism-Luxism opposes such opposition. The failure of such combine in Soviet Union and China is due to the bureaucratism, which will harm any system; the combine itself is practicable.

More objections to the combination are listed and clarified.

1. It is not always practicable to realize such combine, as lawmakers have passed away while the laws are still applied.

This objection has distorted a definition: the subject of this combine is an organization, not particular persons who can change while the function of this subject does not change. If the

function were restricted to particular persons, a discomfiture would happen: as the congress in a capitalist country does not publish laws everyday, when it does not publish laws, it is without the right to legislative; therefore the congress is impossible to establish. This discomfiture is actually false; similarly, the combine should not be restricted to particular persons.

2. According to Rousseau, the government should only implement the laws.

Rousseau is a capitalist idealist who opposes feudalism. Being on the alert for feudal rulers who are too powerful, he presents such plan to limit the power of the government. In a socialist country, various theories are applied to limit the power of the government in case of bureaucracy. Therefore, this worry is unnecessary.

The combine will cause a government that is unable to work as a government, according to Rousseau. However, this worry is also unnecessary, as a normal country needs not to frequently publish new laws, while government affairs are processed everyday. These two rights will not impede each other.

3. The combine will cause dictatorship and be dangerous.

Such worry is rational. Therefore, it must not be sole but combined with other essential systems, such as multiparty system, freedom of expression and general election.

4. The combine is against the citizens' willing.

A government generally elected by the citizens is not so. Independent judicial authority and national army do not threaten the citizens.

5. Dictatorship cannot be avoided by the combine. To ensure the affairs to become easier, particular governor will control the power.

Dictatorship is unnecessarily related to the combine. The Republic of Germany separates the three powers, while Adolf Hitler becomes the dictator; similar events happen in many capitalist countries in Africa and South America.

6. A government with the combine is unstable.

Contrarily, a government elected by the citizens can represent the citizens' willing, which is to be stable.

7. The combine will interfere judicial affairs.

As judicial departments, such as police force, procuratorate and court are independent, this worry is unnecessary. The existence of a combined government will not harm the social order.

2.2.3.6 Economic Policy

Distribution on the basis of labour is presented by Marx as the principle of allocation in socialist society, while its details is not explained. Therefore, its fulfillment is not successful yet. The People's Republic of China in 1950s is a representative example: countless villages have turned to people's communes and changed the distribution; the result is absolute equalitarianism that has destroyed the labourer's passion, as the different labour bring the same income. Large amounts of anti-Marxists assert that distribution on the basis of labour is unable to realize.

In the representative work of Marxist political economy, Capital, Marx declares that the distribution on the basis of labour is based on the hours of labour. This is believed to be concise and efficient; however, it is not sound enough, as the quantity of the labour outcome is measured, while the quality is not. In the people's communes in history of the People's Republic of China, such principle has exhibited a serious detriment: scamping, as the quality is not important. More

importantly, Marx has presented a theory of equate labour exchange to fulfill the distribution principle, while the particular standard is not described clearly. Engels presents that the amount of labour can be measured by common experience, however, this theory is only suitable for simple labour, not complex one. Thus, it is essential to establish a correct system for conversion. Marx does not present a particular system and therefore this issue is challenging to Marxists.

A scheme is to apply wages in market economy as an exponential, however, this scheme is unreasonable. According to Marx, the wage is a false reflection of value of labour power; thus it should be not the exponential.

Marxism-Luism provides an answer. According to Marx, a genuine socialist country fulfills planned economy and therefore has no commodity or commodity exchange. However, a plan can be fulfilled as below:

1. Labour itself has no value; labour is to create value, which is represented as the value of the commodity in commodity economy;
2. Although currency will be extinct in planned economy, the representation is still available.
3. The owner of a labour voucher order his or her required objects.

The system can be explained, illustrated by examples following:

Since Marx presents the difference between the simple and the complex labour, it is extremely challenging to convert these two kinds; various plans have ever been published, while none of them can satisfy everyone. Luxism asserts a plan: as any plan cannot be absolutely equitable, a democratic labour law is essential to provide a plan about dividing the wages that can be accepted by majority of citizens of this country. What is more, both the mental and the manual labourer should be protected perfectly in case of dangers during labour.

An example can describe such method: noodle shop consists of a shopkeeper, a cookers, a servant and a cleaner. The manner has a duty to record and validate the quality of the cooker and the servants and check-out, while the fundamental principle is that the cooker should get the most part, as cooking is the most complex work in this shop. The value of a bowl of noodle can be similar with the price in commodity economy, assuming it is 10; the cost is 3; the profit is 7. In capitalist economy, the shopkeeper is the capitalist exploiting surplus value, which can be 5; the sum of all workers are only 2. In socialist economy, majority of the profit is distributed to the workers while the shopkeeper can only get a little, such as 1.

If the shopkeeper wants to have a coat, the value of which is 300, he or she should wait for working off three hundred bowls of noodles, then order such a coat from a factory, listing the required details, then submit 300 labour vouchers to the factory. Having received the labour vouchers, the factory produce such a coat.

A story is applied to oppose orders: Ford, the founder of a famous automobile company ask people what they want; everyone answers that he or she wants a good carriage, not an automobile. This story aims to prove that consumers are blind and therefore it is necessary to produce firstly. Luxism opposes the meaning of this story and presents a logic: if the consumers prefer to carriages rather than automobiles, the reason is that they have not known the advantages of automobiles yet; thus, the producers should produce a sample and propagate by advertisement. Having known the advantages of this new invention, the consumers with requirements will naturally order, then the factory can produce based on their requirements.

To sum up, the planned economy in a socialist country is divided into two categories: plans of the means of productions are proposed by the government of the country; those of the means of

subsistence are proposed by individuals. Thus can solve the fundamental issue of commodity economy, namely the contradiction between the private and the social productions.

2.2.3.7 Attitude to Capitalist Countries

Due to the painful lessons from two world wars in the 20th Century, especially the second one, capitalist countries in the 21st Century do not open hostilities frequently; while the revolutionaries should not be lack of vigilance. Furthermore, despite the same society formation, imperialist countries have differences in politics; socialist countries can apply these differences to defend themselves. For instance, commerce between socialist countries and capitalist ones should be allowed. Facing terrible fascists, Soviet Union and America can fight together; according to Marx, capitalists are afraid of non-income or less income, similar with the nature are afraid of vacuum. To earn income, imperialist countries are possible to stop fighting.

2.3 Communist International

Marx, Engels and Lenin all present that the bourgeois all over the world have been united. This presentation has many proofs: politically, G-7 Summit is convened to discuss the events about the most developed countries in current world; militarily, the North Atlantic Treaty Organization is still exist, whereas its enemy the Warsaw Treaty Organization has already vanished. Accordingly, although socialist revolution can succeed in one country alone, developing this country is of more importance. To ensure the development succeed, it is necessary for the communist parties in a socialist country to cooperate with those in other countries; such cooperation should be through a new Communist International, the predecessor of which has been disbanded in 1943. All members of the new Communist International are equal, in case of the dictatorship of a powerful party, similar with the Communist Party of the Soviet Union; it aims to provide a space where all communist parties can discuss existing issues and find out countermeasures.

2.4 Revolutions in Africa

As presented in Chapter 1, the poverty in Africa is extremely serious. Therefore, numerous countries in Africa, such as Ethiopia, have ever tried to fulfill socialism to develop significantly. However, such countries have all failed up to the end of the 20th Century.

The failure of socialist countries in Africa has a various reasons. Reviewing these reasons, correct strategies can be proved.

1. Developing the productive forces is the fundamental requirement. Although Lenin and his comrades has founded Soviet Russia, this state has to face a reality: Russian economy is more backward than France, Britain, America, etc; thus, developing economy is urgent and essential to the first socialist state all over the world. Similarly, after founding a socialist country, the land should be publicly owned while capitalist enterprises should be allowed when necessary.

Actually, due to the backward agriculture in African countries, this may be necessary in each

of them. A trade union is essential in an enterprise, aiming to protect the workers' profits and prevent the capitalist from dictatorship. The capitalist must not deduct workers wages; protecting workers safety is a responsibility of the capitalist.

2. Educating the people. According to historical materialism, the people is the creator of history; however, the judgement does not mean that the people can automatically develop socialism; contrarily, they are possible to be envious or even afraid of socialism. Therefore, the communist parties are amenable to educate the people, to ensure they understand and support socialism sincerely. Without the people's sincere support, any idea cannot succeed.

3. Ethnic contradiction is serious in many countries; therefore, ethnic equality should be fulfilled. All proletarians should overstep the ethnic estrangement and struggle for the success of socialism.

In Niger, the most poor country all over the world up to 2019, national politics is capital while tribalism is still existing and economy is extremely backward. With the existing regime, Niger has no an impetus to develop, while the politicians are always desiring to grab all the power. Similar with Lenin's viewpoint, Luxism asserts that the proletariat in Niger should initially found a socialist national state, then develop the productive forces to realize socialism.

Niger is a country where majority of economy is agriculture while industry holds a particular proportion. Thus, the proletariat is exist in Niger: this is a precondition of socialist revolution.

2.5 Revolutions in Latin America

Allende has ever tried to establish socialism in Chile; however, this will damage the interests of America, an imperialist country that is firmly anti-communist and regards Latin America as its back garden. Supported by America, Pinochet launches a coup and forces Allende to suicide. The event in Chile proves once again that peaceful socialist revolution should be advocated but not be fetishized, as the reactionary is extremely possible to prevent violently.

Up to now, Cuba is the sole socialist country in Latin America. It is undeniable that Castro Brothers have greatly contributed to the establishing of socialism in Cuba; therefore, they are respected by majority of citizens. However, the transfer of power between them is feudal and should be abandoned. Fortunately, such transfer has been abandoned as Diaz Caner, who is not a relative of Castro, has assumed power. General election is an element of socialism, to elect excellent politicians who are suitable for modern politics.

2.6 Summary

Luxism is not inflexible. To found socialist countries and realize communism, various strategies can be applied, whereas the final purpose must not be changed, otherwise it is a mutiny. What is more, it must not be a prattle to unite the proletarians all over the world; therefore, it is essential to establish a new communist international, fighting against the exploiting class all over the world, whereas the fighting is not necessarily violent. In backwards countries, such as those in Africa, based on the particular situation, capitalist economy is necessary to continue, while the

precondition is that the capitalists must be restricted by the workers.

3 The Characteristics of Communist Society

Marx has ever suggested some characteristics of communist society, while not described them in detail. Luxism inherits the concept of Marxism and improve them, to present the characteristics of communist society.

3.1 The Productive Forces and Relations of Production

According to original Marxism, the difference between mental and manual labour has been extinct in communist society; the economic base of a communist commune is such new labour. Due to the great development of the productive forces, normally the factories in the commune can provide productions needed by the members; if necessary, the commune can turn to others, all of which are willing to help. Every commune is autonomous but not self-enclosed.

Presented in the International, the most famous battle song of the proletariat, a purpose of the revolution is to let thoughts break through cage. This purpose is still effective in communist society, where freedom of thought is not stipulated by law but respected by everyone. Everyone is entitled to present his or her viewpoints; even though they are absurd, they will be criticized rationally by others, not gruffly forbidden.

Planned economy is the sole economy system in communist society. Similar with that in socialist society. Similar with that at the high stage of socialism, this planned economy is based on public ownership.

Anti-communists frequently declares that communism is to seize everyone's personal wealth to support the governors; however, publicly ownership stands for the means of productions being owned by everyone, in case of exploiting, not seizing the means of subsistence.

Due to the significant development of the productive forces, welfare will be universal to anyone indeed.

A anti-communist ridicules, 'Communism is said to be not a religion. However, a society where the productive forces have greatly developed is a Heaven; human beings that are all diligent and kind are angels. Thus communism is actually a religion.'

Marxism is not a religion and therefore developing fully does not mean knowing everything in this world; it means human beings can grasp as many skills, including thinking, as possible.

Large amounts of religions mention the Heaven where souls of the pious can enjoy bliss forever, while communism declares that such mention is fabricated. Furthermore, although communist society is much developed than previous society formations, it is still essential to continue to develop in this society; it is a delusion to believe that establishing communist society is for good and all. Labour in communist society is no longer excruciating but enjoyable.

3.2 Distribution

Countless anti-communists assert that communism is impossible to realize, as they conclude that the principle of distribution in communist society is unrealistic. To refute this view, it is essential to elaborate the principle, which consists of two parts, namely 'from each according to his ability' and 'to each according to his needs'.

Publicly ownership used to be interpreted as seizing all private wealth; this is frequently applied as a proof of anti-communism. Actually, this ownership is for the means of productions, not of subsistence. As the means of productions belong to everyone, it is impossible for them to be seized by the exploiting class; meanwhile, the outcome of production is afforded to everyone indeed to ensure everyone develop.

According to anti-Marxists, human beings are private and therefore impossible to contribute their ability to others. This is an usual excuse for exploiting, while socialist moral has denied this judgement. Everyone with ability should labour. In a socialist country with backward economy, the government is able to allow capitalists who do not labour, however, it is compelled as the productive forces are essential to develop.

Compared with the later part, the later is more controversial. A counter view is representative: if all human beings demand what they intend, the resources will be exhausted; therefore it is impossible to distribute to human beings according to their needs.

Such judgement is based on a misreading. Certainly, if human beings are all insatiably avaricious, it is impossible to satisfy such requirements. However, in communist society, the basis of every requirement is the necessity, not the greed. Due to great development of the productive forces, the requirements are never simply to sustain life, but to ensure everyone develop freely and fully.

3.3 Extinction of Class, Political State, etc

Communist society is classless; accordingly, class contradictions and struggle are extinct. Therefore political states, as the outcomes of the irreconcilable class contradictions, will be ended. Such ending, which is different from the result of a war destroying a country, is a long-term and willing process. After this process, complete democracy is fulfilled among human beings, who need no representative any more, as all of them have the right to present their own willing. The conflict between the government and the citizen has become history.

Patriots may feel it absurd: how can people live without motherland?

A political state is not a motherland but an organization in the land, aiming to control society order. As presented in Marxism, the fundamental of appearance of the political state is the development of the productive forces. Patriotism is to protect citizens in this land, not to enslave them. Since the political state has been extinct, political alienation will become history.

Military is a tool of the exploiting class to seize wealth; accordingly, to defend themselves, the members of the exploited class are forced to found their own armies. In communist society, as classes have become extinct, the army is unnecessary. Without military, human beings can develop economy more adequately. To research, develop and maintain weapons, countless resources have been cost in history. Especially since the 20th Century, Tank, jet aircraft, nuclear bombs etc are

invented, not only massacring human beings but also wealth that is created by labourers. What is worse, such massacring is difficult to stop. For instance, atom bomb is invented and applied by America at the end of World War II; the initial aim of this weapon is to force Japan to surrender immediately, while it is applied to intimidate all other countries all over the world. To break this extort, Soviet Union and China invent their own atom bombs; some other countries imitate them. After military is abolished, human beings need not to spend massacring each other any more; the wealth can be applied to develop the productive forces.

The religion is non-existent in communist society, as dialectal materialism has succeeded and embraced by all. Currently many persons with religious faiths assert that human beings without religions will morally degenerate; nevertheless, this assertion is untenable. As a part of superstructure, moral is based on a particular economic base; as the economic base in communist society has greatly developed, the moral is also greatly developed and different from that of the religion, which is actually an intimidation. For instance, Christianity declares that only the pious onlookers has the right to rise to the Heaven, while the unfaithful can only go to the Hell and suffer from endless torments; people can afraid of torments and therefore have to obey this religion. Differently, communist moral needs not to intimidate, as everyone is conscious.

Ethnic identity has a positive meaning: it offers a strong feeling of belongingness to a human being, who is a sum of social relationships, according to Marxism. Unfortunately, in a class society, this identity is always used as a weapon to attack so-called enemies. Human beings in communist society need not ethnic identity any more, while the saving grace of the traditional ethnic groups will be kept and opened to anyone who is interested in them. The extinction of ethnic groups will not cause human society to become lifeless; contrarily, traditional ethnic cultures can be inherited in a correct way. The learners of the cultures, such as languages or dialects, letters and clothes etc are pure, sincerely loving these spiritual wealth and will not harm anyone who are different from them.

Capitalists in history have ever accused communist of being desirous of establishing a promiscuous society where wives are in common. Indeed, communist society eliminates the existing form of family, while moral underscore is still exist.

Feudal society includes countless families with which only the males are satisfied, as the females are enslaved. In capitalist society, marriage is a restrictive right that must be approved by state machinery. Due to extinction of the political state in communist society, the combine of adults, heterosexual or homosexual, are completely based on their own willing. Similarly, after reaching a consensus, they can become through with each other peacefully and need not to follow any compulsory procedure.

3.4 Communes and Soviets

Different from political states that are coercive, in communist society, human beings constitute communes based on their own willing. Although changing citizenship is admitted by modern political states, it is actually complicated to enforce this right. Differently, everyone has a right to join and leave any commune.

Human beings in a class society are unable to completely harmonize, as moral has class character. Even though members of different classes subjectively will to keep in with each other, class distinction is an invisible but formidable obstacle. It is only a classless society where human

beings can be real friends. Fraternity is a moral in communist society.

As presented in Chapter 2 of this declaration, the form of government in a socialist country can be the combine of legislative and executive. In communist society, however, as political states have become extinct, communes are the units of human society; soviet is practicable.

Communism is soviet plus electrification, according to Lenin. Different from anarchism that believes in absolute freedom of individual, Luxism believes that administration is still necessary in communist society, as planned economy requires particular plan. The whole human society will be a new soviet union, where human beings can found soviets freely. Its full name is Union of Soviet Communist Communes. This name is certainly not official, as political states have been extinct. The soviet is able to fulfill social functions.

Generally, a soviet in communist society has two duties: one is to formulate economic plans based on the members' requirements, the other is to implement these plans. Everyone that is able to present his or her own requirements is a member of the soviet; everyone that is unable to present due to particular reasons, such as being lack of emotional ability, will be supported properly.

Marxism-Luism inherits a famous judgement from Marxism: human beings are the sum total of all the social relationships. Even though a human being is dissocial incomparably, he or she is impossible to refuse all social relationships, otherwise death is coming. Therefore, commune is necessary.

3.5 Non-discrimination

Human beings in primitive society have fraternity that is narrow, as it is only admitted in their own clans. The members of the same clan hunt together and share the outcome; all events in the clan are discussed by them; private ownership and exploitation are non-existent. Facing human beings from other clans, however, they are possible to become cruel. This is similar with what happens among many extroverts: they are friendly to each other but discriminate or even humiliate introverts without mercy.

Discrimination is an ancient phenomenon among human beings and relative with various elements, such as gender, region, race, nationality and disposition. The result of discrimination is harmful: a discriminated person will be damaged, just due to having some characteristic that is different from that of others, even though he or she is actually talented and virtuous; meanwhile, the discriminating persons will be also damaged, as they are possible to have abandoned a good chance to be benefit from the discriminated. Discrimination builds two jails simultaneously: one is for the discriminated, the other is for the discriminators. Traditionally, the political means of communist society are frequently discussed, while the moral ones are also of importance. Discrimination is forsaken in communist society and everyone is encouraged to keep his or her distinctive individuality. Facing discrimination, some of the discriminated have surrendered and begin to disparage similarly effected people: this phenomenon happens among particular introverts. In the jail that is built by discrimination, introverts suffer from psychological torture, as they desire to establish normal connection with others, especially introverts, while frequently refused, similar with so-called untouchable pariahs under caste system in India. Meanwhile, although the introverts may feel themselves better than extroverts, while the reality is also unfortunate: they have abandoned a chance to broaden their visual fields and to learn from the

category that is despised by them.

Never can the proletariat liberate themselves unless they have liberated all human beings, according to Engels. Similarly, the discriminated should not only save themselves but also save the discriminators; otherwise a new discrimination will begin. Everyone in communist society is respected, even though some characteristics of him or her are infrequent. The discriminated should be unsatisfied with the current situation but not hesitate to proceed.

Currently, a philistine understanding to democracy is popular: the viewpoint that is agreed by majority of persons is absolutely correct. Based on this understanding, discrimination is frequently connived in; however, it ignores a precondition: every correct view, no matter it is supported by majority or minority of persons, must be based on real knowing, otherwise it will become a carnival of bigots. For instance, countless extroverts dislike introverts and believe that the later persons are morbid. If a vote is conducted to decide whether introverts should be spurned or not, the result will be affirmative; nevertheless, such result is stupid.

3.6 Education

Different from political states and armies etc, schools are still essential in communist society, as knowledge is not innate but from education. In communist society, education is completely free and aims to help everyone, especially children, to become intelligent enough and effective to the society. Communist society is not a heaven; therefore it is still essential to develop the productive forces, otherwise the society is possible to degenerate. Private education, the final aim of which is to earn money and exploit the productive forces of teachers, who are a part of working class, will be extinct. The sole aim of education is to help everyone to develop freely and fully. The education is completely free of charge.

3.7 Summary

Communist society is neither an Utopia nor a Heaven; it is the final society formation based on significant developed productive forces and moralities. The process to establish it is very long-term and challenging; only united socialist countries can establish such society, which still requires developing in case of retrogression.

Anti-communists laugh at communist society, calling it as an Utopia. Certainly, such society is an Utopia in the same opinion of them: exploiting is completely extinct, even though it seems to be gentle; human beings are all entitled to develop freely and fully; political rulers are never necessary; discrimination is discarded. Communists fight for such society.

4 Conclusion

Since 1989, the drastic changes in Eastern Europe and Soviet Union have inflicted heavy losses on socialism; countless former communists have confused or even mutinied. Contrarily, imperialist countries that have won Cold War seems to be all-powerful. However, these drastic

changes are not failures of socialism; contrarily, it is due to betraying socialism.

Meanwhile, the theoretical research of Marxism has stagnated. The theory is the guiding of the activity; therefore, its stagnation has caused the communist cause to be detained.

A firm Marxist will never surrender. Thus, Luxism is presented to provide a new avenue to proletarians, especially communists, all over the world, to make the brave struggle continue and get a chance to win; what is of more importance, to maintain socialist states that will finally turn to communism, which requires the productive forces to continue to develop in case of retroversion, a series of methods, such as constitutional government, socialist multiparty system and nationalization of military and freedom of speech, are presented. The final aim of these methods is to ensure the socialist states can be supported by people forever and finally successfully turn to communism. Luxism provide a solution applying personal orders to the fundamental contradiction of commodity economy.

Furthermore, it is not enough to just find an avenue. To ensure the avenue can lead to the correct destination. The communists all over the world should overstep the estrangements of human races, nationalities, ethnic groups, etc, and fight together. In other words, it is essential to fulfill the appeal at the end of the Communist Manifest:

Proletarians of all countries, unite!

