



CLIMATE VANGUARD

What is Communism?

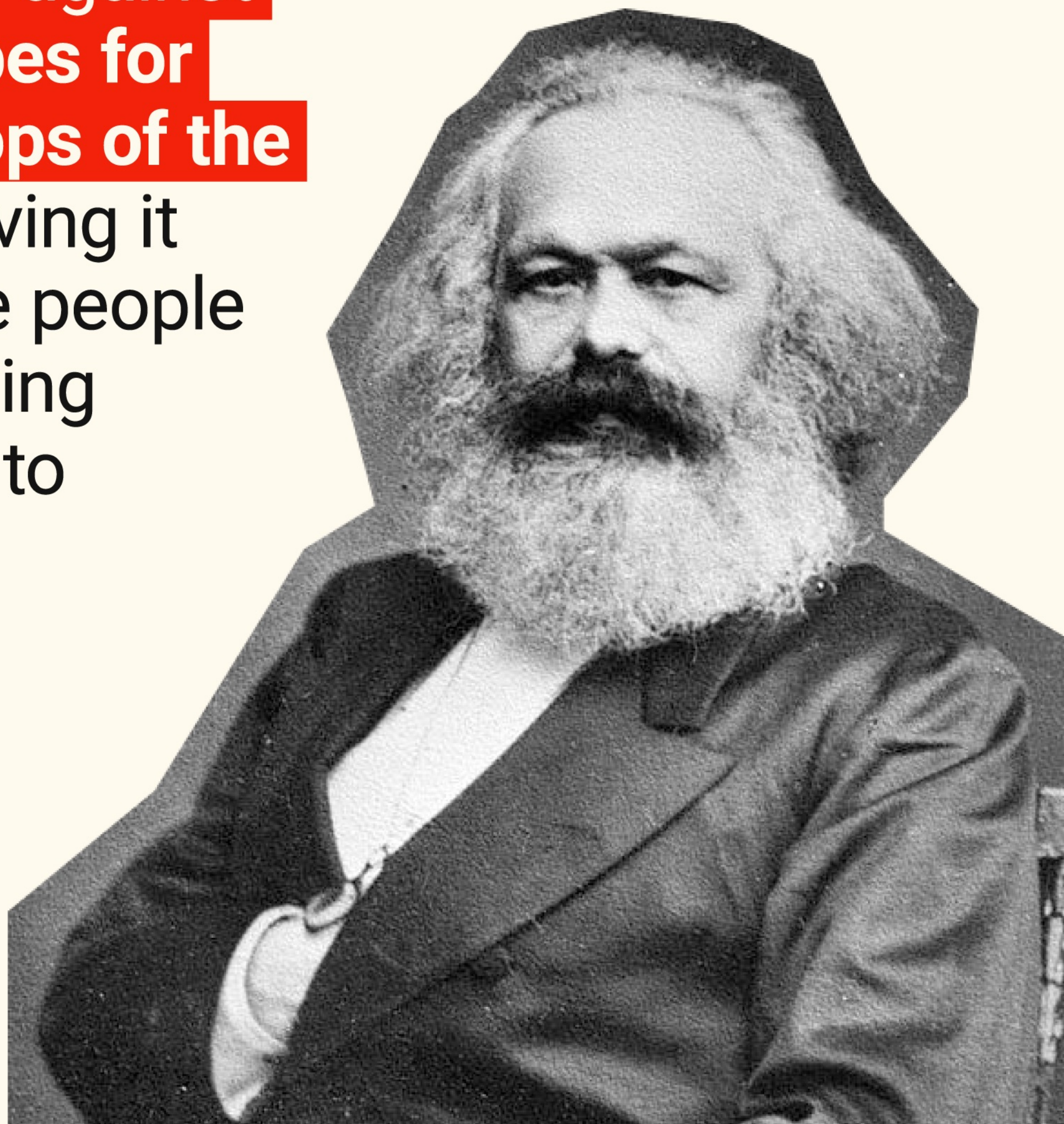
We currently live under capitalism,
a mode of production defined by
private ownership of the means
of production.

The contradictions within capitalism
are creating the conditions for a
new mode of production: socialism.
**Under socialism, the working class
has expropriated the capitalist class.**
It uses the productive forces to
produce for people and planet,
not profit.

Socialism still has a state and
classes. But as it develops, it gives
life to **a stateless, classless mode
of production, which we call
communism.**

Beyond these structural brushstrokes, Karl Marx, the world's most famous communist theorist, never gave us much more information on what communism actually looks like.

Marx warned against writing “**recipes for the cook-shops of the future,**” believing it was up to the people actually building communism to define its specific shape.



Marx is right. It is only through practice that we can discover new ways of organising society.

But that doesn't mean we shouldn't imagine what a new society could look like. In fact, a bold vision of a world transformed is essential to guiding our struggle in the here and now.

It is in the interest of this radical clarity that we **explore a communist society →**



Communist Democracy

Human beings depend on two things to survive: nature and society. The natural world allows us to meet our most basic needs: food, water, energy, etc. And we need each other in order to do essential work like raise children, cultivate crops, and build homes.

Recognising this biological reality, communism democratises our social relations with nature. This is the pinnacle of democracy, ensuring that everyone has control over the basic conditions of life, not just a tiny capitalist elite.





The Commune

The commune is the basic unit of communism.

Everyone chooses their home commune, but are free to move to any commune in the world.

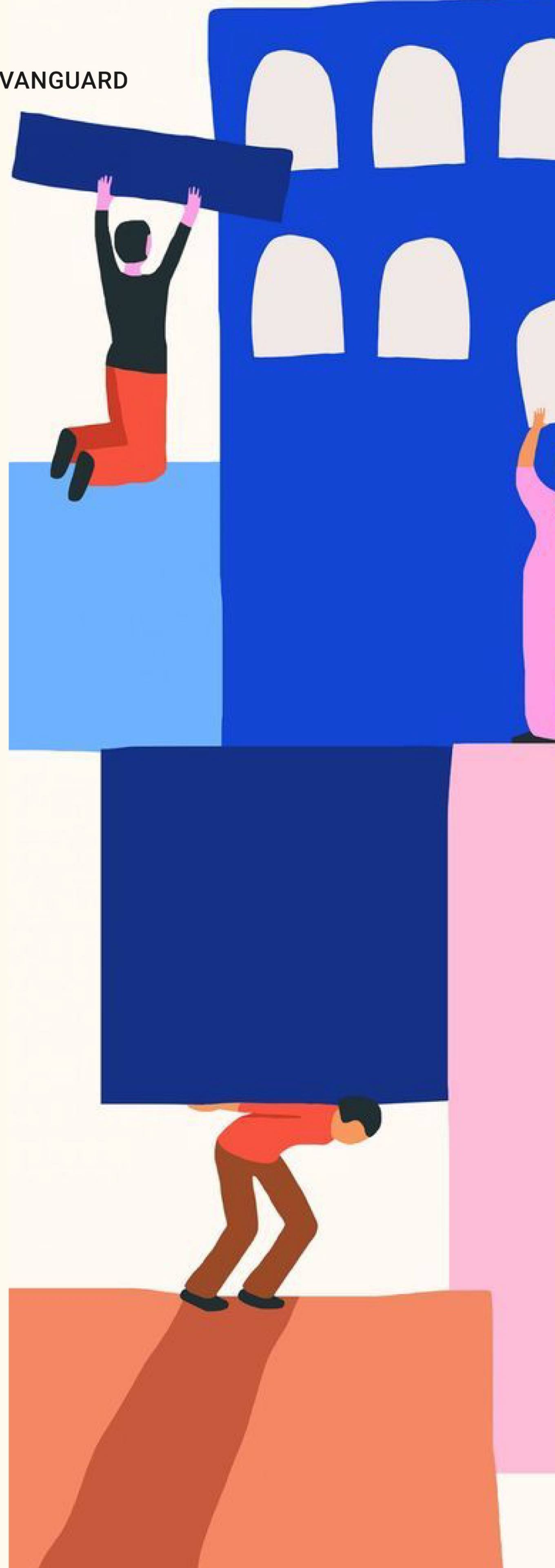
Emerging from socialism, there are still cities and towns, so some communes count hundreds of thousands of communards, while others are much smaller. But the divide between the city and countryside is gradually smoothed out.

Collective Reproduction

Each commune democratically plans the things they need for a dignified life — food, water, housing, energy, education, childcare, healthcare, transport, and more.

They take stock of the resources at their disposal — land, labour, and machinery — and register any additional needs. Economic plans are submitted to a democratic federation of global planning bodies, which equitably distribute resources within planetary constraints.

“The springs of co-operative wealth,” once hoarded by a tiny minority, are now put to work for meeting social and ecological needs.





All communards take part in production according to a rotating division of labour. Less desirable work (e.g. waste treatment) counts as more labour hours than popular work (e.g. teaching). Reproductive labour, once undervalued, is uplifted as the most important work of all.

The fruits of collective labour are guaranteed for everyone. People eat together at public cafeterias. They sleep in their own homes. They learn in life-long educational centres, and heal in holistic medical facilities.

There is no money. No debt. The scourge of poverty has been consigned to the dust bin of history.

Individual Liberty

Outside of the shared tasks of collective reproduction, **communards have the liberty to do whatever they please.**

They strum instruments, write poetry, traverse mountains, read tomes, bird watch, play football. They also produce things not included in the economic plans, like custom bicycles and vintage wine.

Everything they might need to develop their passions is provided by the commune, free of any cost.

Of course, there are certain democratic limits to individual activity (e.g. no violence or ecological damage). But within these basic boundaries, people have total liberty.





Capitalism has created the conditions for a higher form of human civilisation: communism.

But the longer capitalism persists, the more at risk the foundations of a liberated world.

Only political struggle of the working and oppressed classes can discard capitalism from the historical scene, and in the process, set into motion the socialist transition towards a communist horizon.