

# **A short summary of my own philosophy: the New Constructivist Communism**

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In this paper, I want to give a very small abstract summary of my philosophy, the New Constructivist Communism. For specific details, I advise you to read the articles, dealing with my philosophy.

The first question one has to ask is what shall be the focus, the interest of the individual or the interest of the whole society organised through state authority? I prefer individualism, and I want to prevent authoritarianism. <sup>1</sup> Everybody shall be as free as possible and as less regulated as possible. The most possible freedom that is consciously achievable I call “complete freedom” (la liberté complète), while a state of chaos, I call “worldly chaos” (le chaos du monde), since it would be globally spread if there were no regulations anywhere in the world at all. <sup>2</sup> If everybody could do whatever he wants without limitation we would have worldly chaos soon, but if states regulate people, they can never achieve complete freedom. So we have a problem! As next, we have to analyze what people can want consciously, since people can want all what they want, but not everything is consciously good. I point out that human-beings are conscious beings, and their deeds are of conscious nature. I reject Hegel’s idea that everything develops for good, and that everything which is reality must be reasonable, as it would be abolished otherwise. <sup>3</sup> To reject Hegel, I point out that there is a lot of terror and war in this world and it is not reasonable that innocent people are killed, and they cannot change the situation themselves to live in a reasonable world. <sup>4</sup>

As a result, it shows that there must be a kind of regulation to avoid the pain that people receive through war, but we must increase individualism. What we need is a basic law, a basic ethics as basics of humanity (la base de l’humanité). In the first version, published in 2015, I showed the basic ethics of several religions, and tried to find rules that are common in every religion, since religion was the basis of morality for many centuries. In the end, I presented ten rules which can be applied on every society and therefore are a basis for every society in the world. I call it ‘primary ethics’ (l’éthique primaire). <sup>5</sup>

Anyways, as my philosophy stresses that everyone shall live his own way and never follow others, this leads to a societal conclusion. The societal conclusion is that every form of morality is hypocrisy, because morality labels those who do not follow the bourgeois values, but live their own life. As result, I think that every human-being shall live as a man-in-nature (l'être de la nature) rather than a man-in-society (l'être de la société) to achieve his or her own freedom.<sup>6</sup> The problem however is the relation of egoist interests and collective interests. Everybody has egoist interests, so all in all we have a sum of egoist interests, but the state just gives possibility to live a few interests, while most interests are to be postponed. That's the reason why the man-in-nature is more important than the man-in-society, since the society is not built through the sum of all men-in-society, but through all men-in-nature. As basic human worldview, I take the view of Juche Idea which says that man is independent and master of himself<sup>7</sup>. He is independent, creative and conscious, and therefore able to shape the destiny on his own.<sup>8</sup> Therefore I attribute all interests to man and his egoism, as he is able to shape the world after his egoist interests through his independence, and creates new things which results in a societal interaction, and he also has the ability of conscious acting.

In a second version in 2017, I pointed out that the primary ethics should be found through natural law.<sup>9</sup> Natural law is the law which rules when the world is in a natural state. However, the world has never been in a natural state as people always organised themselves somehow and therefore created laws.<sup>10</sup> Again, I tried to find the primary ethics through looking at all major religions at first searching for things they all have in common. However, religions were not the first form of transmitting morality, but the morality which became part of the religious traditions existed in folklore before, so I analyzed the first forms of belief. As a result, I made three categories of primary ethics: physical inviolability, human inviolability, and social rights. In these three categories, I grouped the ten rules that I have found, and they are in general the same rules as I defined in 2015. I pointed out, that they somehow must be part of the natural law or consequences of it, but they do not equal the natural law as such, as we cannot grasp it, as the natural state never existed.<sup>11</sup>

If everyone shall pursuit his egoism, then there must be a way to form a society. The primary ethics regulate the most basic societal rules, but we have to ensure solidarity among the people. Only if people show solidarity towards each other, we can gain a high social capital, and therefore trust. If the social capital is low, such as can be found in capitalist societies, then we have mistrust. Therefore, solidarity is the secondary ethics.<sup>12</sup> In 2017, I showed the necessity of solidarity. I stressed the Jucheist human worldview once again, pointing out the power of man, but at the same time, I also pointed out the three stages of man, as Hannah

Arendt showed them, as every human-being first needs to fulfill his basic needs (food, sleep, etc.) to survive; second, he wants to create things for himself; and third, he has a nativity, a self-being.<sup>13</sup> I tried to syncretize the need of creation (homo faber), with the creative force of Juche as important cutting point. I showed that human-beings are animalistic, materialistic, individualistic, faithful, striving for perfection, seeking hope, conscious and pluralistic.<sup>14</sup>

Another thing I want to show is that there is no use to take God away from people as one can call the forces that created the world God, and therefore we can try to explain things we cannot explain with God, however, God is no excuse for dogmatism.

So now that the basis of humanity is clear, which kind of state organisation is the best? How should people organise themselves?

The option to form a nation state is no option at all, since a nation state is the rule of a few over many, and many have to accept the rulership through the common identity of the nation which can be identified through citizenship. Everybody who enters the controlled territory is forced into obeying and those who have the citizenship are forced to obey even abroad. A people's republic is an option as a transitory solution. In the people's republic, a large government shall represent as many local opinions as possible with a strong control on economy and equality in healthcare, housing, etc. but at the same time has to ensure the fluidity of the political process. However, when the capitalist market is transformed into a collective system and when all state services have ensured equality, then the power can be transferred to the regions. As shown in my publication in 2015, the power of governing shall belong to as many people as possible, and parliamentarism failed to do so. Therefore, Anarchist communities shall be founded in which the masses organise themselves and in which all people are able to put in their opinions. The community has a lot of advantages that a state does not have. Despite the realisation of a rule for all, there are no more privileges, but at the same time no one has to give up on anything. Someone who has conservative values will not be hindered to go to church, someone who loves golf will not be hindered to play golf. People shall all work together hand-in-hand and share things among each other.<sup>15</sup> All decisions can be done together and all interests will be heard. There is not a single person who makes a law, since a law has a moral quality and as there is no objective morality as everyone has an own subjective moral understanding<sup>16</sup>, no one can enforce one's wishes on others, but all opinions, ideas and values are heard. The communities which are of Anarchist nature organise themselves in communalities which are of Socialist/Communist nature. The communality is the vanguard and supervises a certain amount of communities that share the same identity. To solve global matters, the communalities build unions which have an

internationalist progressive character. Why do we need this hierarchy at all? The point is that I demand equality and welfare for everyone, but want to abolish the state. If the state is abolished then no one can ensure equality and welfare. The communality controls the community, so there are check and balances. So to say, the people can live their individual freedom and build a society which consists of the sum of all egoisms, forming the masses. To ensure that egoism does not overthrow the masses and ends up in capitalism in which the egoism of a few is enforced on the collective, the communality has the right to intervene as democratic corrective measure. The unions are important to ensure free trade and peace.

*Despite equal opportunity in economy, we also have to face the human equality. At first, it is evident that every human-being is equal no matter what skin color he or she has. Second, men and women are equal. The reason is evident. In nature, there are neither men nor women. The existence of two human sexes is a creation of human beings. So despite the anatomical factors, men and women are exactly the same. They have the same abilities and same behavior. The reason, why you can still see differences in behavior of men and women is education. Both sexes are educated differently, and for this reason you see differences. But as I mentioned, they do not exist in nature and they are constructed by human-beings. This leads us to the next conclusion: all kind of cultural behavior, morality, children's education and world understanding is constructed. We live in a constructed world!!! We see the world the way we are taught to.*<sup>17</sup>

This is the point I want to concentrate the most in my philosophy. It is called the "New Constructivist Communism", because it is not only an Anarchist-Communist philosophy, but also embraces Constructivism. Human-beings know everything through perception. We just know smells through our nose, we just know what sounds sound like, because we have ears, and we just see anything, because we have eyes. But our perceptions are not objective. They are individually, and therefore, every eye sees something else. And the same goes with feelings. People might have different feelings in one and the same situation. People even kill each other, because they have two different views on one reality.

Inequality mainly appears through the construction of society. A man and a woman are probably treated differently, not because they are 'man' or 'woman', but because the society has a certain (stereotype) thought about men and women, even though both have the same brain and same functions, even the same talents. There are even different expectations on both genders. So at first, we have to be aware that dualisms such as male/female, hot/cold,

good/bad are not objectively given things, but only mind phenomena. A place is not hot, because it is really hot, but because it feels hot for the specific person. A hot summer in Europe might be cold for a Middle Easterner.

In 2017, I also pointed out why it is not the right concept to build one big nation state, and why it is condemned to fail. As bigger a state becomes, as less governable it will be.<sup>18</sup> How can every single voice have a permanent impact if a state makes up a whole continent?

Instead, a union shall deal with international issues, while the communality ensures a Communist economy and serves as vanguard. The community will follow the Anarchist principle, but shall be pluralistic, since no one's political attitude, no matter how wrong it might be, should be suppressed. If suppression takes place, it will lead to mistrust and then cooperation in the community will not work. The communality therefore is the safeguard of freedom and democracy.

Now that the societal organisation was described, I want to point out the economic conclusions: While the society is individualistic, the economy has to be strictly collectivist! At first, the factories shall belong to the people, they are common property. Every factory shall elect a collective representative who is the boss of the factory and who has to be re-elected from time to time. As a result, the factory is not property of any state-like institution, but really belongs to the people who work there.<sup>19</sup>

*Instead of state-owned collectives, we should prefer self-organized collectives. While in other Communist systems, the factories mostly belonged to a collective, in my system the factory is the collective itself. This means that there is no power over the factory, and they all belong to the worker. [...] the collective is completely autonomous, which means that there is no relation between politics and economy and at the same time no capitalist who exploits the people. Collectives in agriculture are mostly useless, since the farmers are working in small-scale, and exploitation is mostly absent (except in large-scale farming which has to be prohibited anyways). Confraternities among farmers are a good solution to put the most possible effort with modern techniques into use. However, the confraternities should not work like a kolkhoz. The tractor does not belong to the people, neither does it belong to another subject. The tractor belongs to a farmer, but he has to lend it to other farmers, and in return he receives surplus, seeds, an animal or another machine that he can lend. In this way, small economic property is possible, but at the same time cooperation is conducted instead of competition.<sup>20</sup>*

Despite the abolition of capitalism, trademarks have to vanish as well. A shoe is a shoe, no matter who produced it or whose name it bears.

So to put it all in a nutshell, people shall have as most liberty as possible, and have an active voice in politics themselves. They shall be able to participate actively in politics, no matter which political opinion or ideology they have. Therefore, an Anarchist community which forms a council to discuss things publicly, comparable to an *agora* should be established. The economy works autonomously through collectives, though the factories are the collective themselves. The collectives work together with the people, but are not influenced by politics. Farmers build confraternities to cooperate to avoid a competition on food.

The community is supervised by a communality that serves as Communist vanguard, which organises itself in unions to solve global interests. The New Constructivist Communism therefore embraces Communism, Anarchism and Internationalism, as well as Philosophical Constructivism. My constructivist views are mainly shaped by Buddhist Yogacara, and "The early Yogacara adherents proclaimed that everything is created by mind and we live in a self-created world in mind – which means that we can believe nothing and have to doubt our own senses." <sup>21</sup>. I think that we have to question everything and always stay critical towards everything, so that we can develop further. This shall be the driving force on class struggle. People shall question their society and politics and openly discuss about alternatives. Through dialogues and political exchanges peaceful compromises shall be found and through protesting misconditions in nowadays oligarchies and demanding the establishment of democracies, imperialism might be forced to resign, as the masses are the working force. When the working force refuses to work, then the governments have to give in!

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