



(new)Italian Communist Party

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For whom the bell tolls?

Millions of people in dozens of countries throughout the world are filled with a wave of horror and emotion in the face of countless TV screens spreading images of the massacre in Newtown - Connecticut - USA, a few dozen kilometers from New York, one of the major world centers of imperialism. That is a massacre horrible in its effects and for at first sight mysterious motivations that led an individual, little more than a boy, to massacre children and teachers at a school where until a few years ago he was a pupil, a kid himself. In the commotion, the pictures of the event for at least a day make forget children, women and men massacred by drones steered from some small town maybe not far from Newtown and similar to it (...) or by soldiers of the imperialist countries (of Italy, too) and their mercenaries, in Afghanistan, in Syria, in dozens of other countries in Asia, Africa and other continents, and those physically, morally or intellectually mangled by everyday relations of misery, of misdeeds and degradation in the imperialist metropolis.

The astonished world wonders why. Priests take advantage of it to address the question to God and thus strengthen the devotion of the faithful to his clergy and their resignation and submission to his mysterious omnipotence and goodness (that take shape in the direction of the international community of the imperialist groups chaired by the Government of Washington and blessed by the Pope of Rome). Execration and business mix and feed off each other. Old and new manifestations are mixing of a barbarism by which humanity can hardly break free, while catching sight of liberation for many years, although it has all the material means to achieve it and despite having developed so many spiritual resources that are necessary and that, anyway, must be assimilated by large masses in order to become effective.

Facing Newtown massacre some seek comfort in the fact that here in Italy “the wisdom of legislators” wants firearms not available to anybody at any time. Our learned commentators from TV screens illustrate and deplore the “bizarre craze” of Americans for universal possession of firearms. Commentators’ common sense should want that firearms were reserved to corps of people under the orders of the authorities, which, by definition, would use it wisely and with measure and that if they more and more and furiously pile them up and increase their power, they do so for reasons about which silence is imposed. While other savvy individuals and arms merchants rightly object that there are not the weapons that kill but the men: if there were weapons that kill, the populations of entire countries, from Switzerland to Afghanistan, would be extinct, so the gun ownership is widespread in these countries, too.

Then does Newtown Bell not sound for us? Will it never sound in our cities?

For the imperialist bourgeoisie and the clergy is better to discuss the pros and cons of owning and retail sale of firearms, rather than think of the disruption they cause in individuals human relations of a society that every day sinks a little more into degradation, in misery and in war although it has the means and knowledge for a higher life, since the second half of the last century, when the first wave of the proletarian revolution, with the movement of enthusiasm and confidence that it had aroused worldwide.

Even in our country every day, indignation, confusion and resentment are growing, even in that part of the population that has not been yet directly affected by the economic constraints by which the junta Monti – Napolitano [Prime Minister and President of Republic of Italy, Translator's Note] has squeezed and squeezes money to satisfy the claims of holders of speculators on State bonds. The everyday experience shakes at every step and on each side the belief that the tragic fate disrupting and destroying the lives of half the population, could leave immune the other half. The disintegration of society and the brutalization of individuals affect even those who are not yet in misery.

**Newtown bell sounds for us too!
It asks us which future we're building!**

The human kind from a little over a hundred years has the knowledge and the means to liberate every human being from the daily hassle of procuring food and protecting themselves against the cold and bad weather, but the life of a large part of mankind is still dogged and dominated by the lack of food, housing, clothing and other essential means we are not saying to live with dignity but even just to survive. The human kind won the fight which for millennia it had to lead against the rest of nature to snatch what was indispensable to live and reproduce itself. But for most of the human kind that struggle became the struggle that it must lead every day against the system of relations which society is based on, a system that excludes them from civil life conditions. This is the gangrene that corrodes the current society.

The communist movement by making the communist world view pointed out and in the course of the twentieth century has also already proven on a large scale, with the experience of the first socialist countries, that men are capable of overcoming this system of social relations and access en masse to the specifically human activities, those that distinguish the human kind from the other animal kinds, those which the ruling classes exclude from the mass of the population with the same zeal with which up to two hundred years ago in Europe, the clergy of the Roman Catholic Church, excluded the mass of the population from reading and writing.

The workers, the laborers who produce goods for the capitalists, can organize themselves and win the class struggle that opposes them daily against the capitalists. They are able to carry out all the popular masses to free themselves from the bourgeoisie and the clergy who at all costs want to perpetuate the current system of social relations, which they are tied to by privileges, interests, by the role they play in it and by the habits and mentality which are derived from it.

The first socialist countries demonstrated that under the direction of the working class and its Communist party it is possible to entrust to public agencies, the production of goods and services that over the course of centuries the capitalist companies have developed on a large scale as a means of enrichment of the capitalists and their class.

Socialism is possible, but it is also necessary. The society based on the production of goods and services as commodities, has arrived at the most it could give and ended in an impasse. It has been an instrument of development of civilization, but now the capitalist production of commodities has become a machine that destroys the planet and pollutes the environment, in each country, even in the richest and advanced ones, condemns a part of the population to exclusion, and produces monsters on the individual level: Newtown events remind us and confirm it and are just the latest in a long list of similar events that have marked the news of imperialist countries in recent years.

There is a remedy for all the ills of the present society. The synthesis of the remedies, the basis which individual remedies need to grow, is that the production of goods and services must be decided by the society with its institutions and procedures and must be entrusted to public agencies that the company creates and manages: it can no longer be an appendage of individual interests, entrusted to the individual economic initiative. The division of humanity into social classes of exploited and exploiters, oppressed and oppressor has had its run: Communism is possible and necessary.

Why then has the Communist movement been defeated, after the great successes gained in the early part of the last

century, in the latter part of the twentieth century? (...)

Why has the common sense become so avers to communism that today it's so difficult to train promoters and leaders of the communist movement despite the urgency that the new birth of the communist movement has, as anyone who reflects on the current course of things easily understands?

Socialism, the lower phase of communism, transition stage from capitalism to communism, is a necessary step for human kind, but it doesn't happen spontaneously at all: that is to say it doesn't rise from already existing mindset and relations. The socialist revolution is not an event that breaks out. In the 20th century, it is has been well seen in practice, too.

Socialism is a transformation of relations that tie together individuals to form the society. There were others similar transformations in the history of humanity. But socialism is a transformation that unlike all those previous ones does not lead to the replacement of a ruling class with another that personifies the new system of social relations, so as happened in Europe in the transformation during which the bourgeoisie replaced the nobility and the clergy.

Socialism is a transformation that puts an end to every ruling class: the mass of the population through the development reached by the productive forces breaks free from the slavery of labor, and the amount of time and energy it has to devote to labor is reduced to the point that it may devote itself in specifically human activities en masse. There is no longer need of a ruling class. The level of organization of the society grows, so as the role of social institutions, but the highest level of organization is based on the conscious participation of the mass of the population in planning, direction and management of one's own life, that is to say on a higher level of consciousness of the mass of the population.

That is why in the class struggle that leads to the establishment of socialism and communism, consciousness and organization of the mass of the population play a role which they had never had in previous history. Because of this, in our age, essential components of class struggle are the struggle for assimilation of communist world view, the fight for putting it into individuals and institutions' line of conduct, the struggle to make communist world view the matrix of common sense of humanity of the future, ousting the common sense produced by social relations of the mass of the population subservient to the ruling class that organizes their lives and to cultural influence of the bourgeoisie and the clergy.

Despite the heroism of millions of fighters, the communist movement has lost his first general war, the first wave of the proletarian revolution developed in the early part of the twentieth century, due to the limitations in understanding it had as regards this aspect of the fight it was leading.

The new birth of the communist movement is a need demonstrated and claimed by the materials relations that humanity is living. But the new birth implies a growth of spiritual activity that starting from the communist vanguard would spread to advanced workers, to the working class, to the rest of the popular masses who are increasingly organizing themselves to take on their new responsibilities and their new role in society.

For this in recent decades by the imperialist bourgeoisie and the clergy the denigration of the communist movement, the diversion of attention from reality, the confusion and the intoxication of consciences, the mystification of social relations have taken on a significance never before occurred in the activity of the ruling classes. To the extent that in our ranks some opportunists have argued that, in the formation of consciousness, this cultural work surpasses and inhibits the effect of material experience: the virtual experience would surpass the material one, according to them. This is a manifestation of idealism of these opportunists (they deny the prominent role of experience in the formation of consciousness), but it is primarily a manifestation of their subjection to the bourgeoisie: they don't understand that the efforts which the bourgeoisie and the clergy devote to deception and diversion are certainly a means of war, but also a

manifestation of the fact that the bourgeoisie and the clergy do have nothing more to give on the real plane, that they have already lost the war.

But just because of this we communists must give the importance it actually has to the spiritual aspect of our struggle, to the transformation of our consciousness and transformation of the consciousness of the masses, starting from their most advanced part,. We have to counteract the influence of economism which reduces workers' struggle to claims and trade union struggle. The fight in the theoretical field is an essential aspect of the class struggle. We have to counteract the tendency to reduce the communist organization to a military organization. We communists are the vanguard of a new humanity and our innovation work takes place and must take place on every plan and in every field.

The communist organization is not only an instrument of political struggle and economic struggle. It is and must increasingly become an instrument of theoretical struggle, of moral training for transformation of consciousness!

Let's study of the *Manifesto Program* of the new Italian Communist Party!

Let's spread the *Manifesto Program* of the new Italian Communist Party!

Let's learn, assimilate and apply the communist world view.

Let's establish underground Committees of the Communist Party in every firm and in every town

Let's make each fight a school of communism!

It's up to us communists to become promoters of the revolutionary people's war and oppose it to the undeclared war of extermination the bourgeoisie and the clergy lead against the popular masses in every corner of the world, to establish socialism!