

14 theses for the direct transition to a classless society

**A programme for the future
for the international
anti-capitalist movement**

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1. THE HISTORICAL ROLE OF THE WORKING CLASS - NEW CHALLENGES AND OPPORTUNITIES

In the 21st century and 100 years after the Great October Socialist Revolution, the working class is once again facing its historic task: it must once again mobilise the masses to overcome the destructive logic of capital, this time once and for all.

However, the main contradiction of our time no longer lies primarily in the relationship between labour and industrial capital, but in the dominance of global finance capital over the real economy. A mere socialisation of the means of production is not enough, as we could see from the failure of real existing socialism. Without the complete abolition of exchange value and the profit motive, alienation remains.

The global financial system dictates not only the goal of permanent capital valorisation, but also the fetish of full employment. Although the productive forces have long since been sufficient to massively reduce the socially necessary working hours, the illusion is maintained that only widespread wage labour enables social participation. This not only blocks further automation, but also systematically suppresses the possibility of an immediate transition to a classless society.

But there is not only this new challenge. We have the opportunity today to overcome capitalism once and for all. The path to a classless society is open because the two main criteria have been met.

The productive forces are at a high level of development and the exponentially increasing global economic growth has created sufficient abundance.

We have no time to lose now.

Only the Marxist Left, trained in the dialectical materialism of Marxism, still has the potential to break the destructive spiral of inequality, environmental destruction, neocolonialism and social disintegration. Only it is in a position to determine the course of history.

Without a programme for the future, however, the Left remains divided – and with it, society.

2. TODAY'S THREATS TO HUMANITY

The biggest global problems – environmental destruction, exploitation, inequality, neocolonialism and wars – are no coincidence, but a direct consequence of the economic growth enforced by the financial system.

The problem is not the economy itself, but the domination of international finance capital, which extracts profits and directs investments. The economy is not primarily there for people, but its task is capital accumulation.

An unimaginable arms race is just beginning, which will initially ensure economic growth. These weapons will later have to be used to rebuild the destruction and generate further economic growth.

Welfare benefits are linked to economic growth. Therefore, this spiral of growth can only be broken by overcoming capitalism.

Decisive action is needed now.

3. CAPITALISM UNDERMINES OUR MORALS

Convicted criminals are elected president, arms deliveries to criminal regimes are considered economically sensible. Even environmental destruction and exploitation appear legitimate as long as they are profitable.

We hear about the effects of continuous economic growth every day, but we no longer perceive them as a danger.

The media also contribute to this, skilfully concealing the real causes. Another problem is that social systems are linked to economic growth. If growth slows down, these systems suffer as well.

Democracy and ethics are hollowed out in the interest of capital – people become accustomed to injustice in order to survive within the system. This endangers not only morality but also life itself.

That is why it is becoming increasingly difficult for us to distinguish good from evil; we are already compliant servants of the system. As a result, democracy is being misused for the wrong purposes today.

All this means that we must act quickly.

The new possibility of overcoming capitalism

4. DIRECT TRANSITION FROM CAPITALISM TO A CLASSLESS SOCIETY

The conditions for a direct transition from capitalism to a classless society exist today.

The productive forces, i.e. the means of production and the workforce, are developed.

The productive forces are so highly developed that extensive automation of the economy would be possible. But capitalism blocks this progress because it relies on wage labour and consumption.

The reserve arises from the fact that entire car factories could easily be converted to produce robots.

We live in abundance today

We produce much more today than we need. Although the world population has only roughly doubled since 1970, the global gross domestic product has

increased fivefold. This is only possible because we already throw away products after an average of half their useful life in order to buy something new.

In capitalist production, goods are disposed of prematurely in order to increase consumption and profit. Instead of using the productive forces to reduce working hours, the fetish of full employment is maintained. This inhibits automation. A break with the financial system opens the way to a classless society and a just distribution of wealth.

The reserve arises from the fact that we can easily keep goods in use for longer. A further reserve lies in the access of workers from areas that will cease to exist after the transition to the classless society and who can support the economy.

5. ABOLISHING CAPITAL RELATIONS BY ELIMINATING EXCHANGE VALUE

All raw materials are originally free. The earth gives us water, air, plants and raw materials. We pay nothing for them – unless someone has appropriated this gift in order to sell it. And this is precisely where the problem begins.

The first hurdle: ownership

Most raw materials are located on private land. Not because this is natural, but because our system dictates that people must own land in order to secure an income.

But what if no one needed money anymore because everything they needed to live was freely available? Then land ownership would also lose its economic function. Raw materials could once again be available free of charge.

The second hurdle: wage labour

We also sell our labour – because otherwise we would not be able to survive. But this also means that as long as labour has a price, entrepreneurs must also charge money for their products.

But what if we stopped selling our labour – and instead worked voluntarily, as is common practice throughout civil society and in the care sector?

Then products, semi-finished goods or spare parts could be given away freely. Only the use value would remain – without any price. This would make goods available to everyone free of charge and there would be no need for wages.

The free nature of goods would make it impossible to skim off profits. With profits disappearing, the financial system would no longer have any access to

such an economy. It would thus be disempowered and dissolve. With the disappearance of profit, capital becomes worthless, but the use value remains.

For all this to work, it would of course have to happen simultaneously worldwide. So that all landowners could get their living free of charge and all entrepreneurs would no longer have any expenses for wages.

This would not require any laws, nor would anything need to be changed in the economy. We would simply have to start giving up our wages from one day to the next.

The economy later would no longer have to worry about profitability, but could concentrate fully on what people need to be happy. Leisure time also makes people happy, of course.

Since no one can earn money from the production of weapons anymore, there will be no more creation of enemy stereotypes, no more armament and, ultimately, no more wars.

With a simultaneous global transition to voluntary work, it is now possible to achieve a classless society at once – not as a utopia, but as a logical consequence of Marxist value theory.

6. THE EXTERNAL RUPTURE:

WHY CAPITALISM CANNOT BE OVERCOME FROM WITHIN

All attempts to change the capitalist system from within have failed because it measures every reform against its logic of exploitation. Only a measure that comes from outside can outwit it: if working people worldwide simultaneously begin to renounce their wages, capital will no longer have any basis.

There would be no need for political preparations for this. It would be enough, for example, for the trade unions to decide that workers should refuse wages and that the products of their labour should be distributed to everyone for free.

Production would continue – but voluntarily, in line with demand and without money. This way, we don't have to fight the system; we can simply shut it down – by acting in solidarity, beyond the market and profit.

7. THE DAY OF THE TRANSITION – THE TRANSITION TO A CLASSLESS SOCIETY

On the day of the global transition to voluntary work, everything must continue as before – calmly, in an orderly fashion, without any visible interruption, so that supply is not jeopardised. This is possible because all existing work and supply contracts remain valid, except that payments are no longer made.

Prices disappear because the work is done voluntarily and thus no exchange value arises. Raw materials are gifts of nature and voluntary work adds no financial value – products become free of charge. The supply remains fully secured, the production chains intact. No one has to do without.

Instead of insecurity, joy arises. We receive everything we need without payment. With no profit to be made, there is no longer any call for more consumption and the economy begins to develop sustainably.

This experience of collective liberation instantly increases social happiness. The economy continues to function as before – but without profit, without money, without exploitation. A quiet, global transition to a classless society.

This global changeover could take place as early as 1 May 2026.

8. ORGANISATIONAL REQUIREMENTS FOR THE GLOBAL TRANSITION TO A CLASSLESS SOCIETY

Humanity frees itself from the yoke of the financial system in an act of collective self-empowerment. A worldwide general strike could lead to a switch to voluntary work. Instead of stopping work, everyone would continue to work without pay. This means that no exchange value is created and all goods become common property. Prices, wages and profits disappear and the monetary system dissolves.

Production, logistics and supply remain intact – only the flow of money dries up. The pressure to make a profit disappears, consumption voluntarily declines. In an atmosphere of giving, the classless society is realised not through overthrow but through conscious practice. Human rights are universally realised. Capitalism does not die in the struggle – it dries up in the act of giving.

The prerequisite is global, simultaneous implementation.

A global general strike could achieve this.

9. ARTIFICIAL INTELLIGENCE REPLACES THE MARKET

In a money-free society, the market as a control mechanism is replaced by democratically controlled artificial intelligence (AI). Withdrawals and needs are recorded digitally, coordinated just-in-time and passed on to production sites, warehouses, distribution points and civil society through intelligent systems. Instead of being profit-oriented, production is based on actual demand.

Contracts remain in place for the time being, but are gradually replaced by cooperative agreements. Artificial Intelligence enables transparency, efficiency and democratic participation.

Due to the declining demand for raw materials, allocation via a market is no longer necessary.

10. THE ROLE OF PROPERTY IN A CLASSLESS SOCIETY

Under capitalism, property primarily serves to generate profit. If profit becomes impossible – for example, through the abolition of the financial system and money – property loses its function and dissolves.

Collectivisation by the state is not enough, because it only administers property differently. Property disappears not through expropriation, but through purposelessness.

The separation of the haves and have-nots can only be overcome by completely overcoming the financial system. The goal is not collective ownership – but no more ownership. It then becomes common property again and is only managed by the users.

The protection of privacy is guaranteed, because when there are no economic interests behind property and housing, privacy can be organised more freely and independently.

11. THE LIBERATION OF LABOUR

In a classless society without money or profit, the compulsion to work no longer applies. Work becomes voluntary, creative and meaningful – no longer a means of survival, but an expression of human freedom.

The alienation analysed by Marx ends because all members of society can work according to their abilities. Robots take over strenuous work, and global exploitation becomes redundant.

Many people doubt that we would work voluntarily. However, the human drive to engage in voluntary, community-oriented work is deeply rooted in our evolution and continues to manifest itself today in forms such as caregiving, volunteering and spontaneous assistance, e.g. in the event of disasters.

Neuroscience and behavioural economics studies show that cooperation and giving are intrinsically rewarding – regardless of financial incentives. Voluntary and unpaid work is often the norm, especially in the Global South, where much of the work necessary for society is not regulated by money.

As long as work is calculated in terms of money or time, society remains within the bourgeois logic of exploitation. Only when distribution is based on needs instead of performance can a truly post-capitalist order begin. The calculation of working hours is not a break with capitalism, but rather its technical reconstruction.

12. OMISSION OF CAPITALIST SOCIAL SYSTEMS

In a society in which all people have unrestricted access to everything they need, the necessity for capitalist social systems such as unemployment, health and pension insurance, and the administration of taxes and the compulsion to work through the financial system will become redundant.

Instead, new forms of collective responsibility and self-organisation will emerge, based on the principles of solidarity and voluntary work.

Voluntary work and the resulting free availability of goods ensures that everyone, from children to pensioners, has unconditional access to everything they need for a contented and happy life.

13. PROGRESS WITHOUT COMPULSION

Competition is a product of capitalist constraints and not natural. Many claim that only competition would drive progress, but real progress comes from the development of human abilities and cooperative collaboration.

In a classless society, innovation is not driven by competition, but by meaning, community and intrinsic motivation. Open-source projects, cooperatives and volunteer science show that development is possible without rivalry.

Competition creates short-term pressure, but long-term social and ecological damage. Cooperation, on the other hand, enables sustainable, solidarity-based progress – especially in a society freed from the financial system.

14. THE ROLE OF THE BOURGEOISIE IN THE TRANSITION TO A CLASSLESS SOCIETY

Under capitalism, entrepreneurs are under immense financial pressure, which often forces them to act in an exploitative or environmentally harmful manner – not out of malice, but out of systemic coercion. With the worldwide transition to voluntary work, these constraints no longer apply. Raw materials and labour are available for free, the pressure to make a profit disappears, no one is tempted to accumulate capital because it is no longer possible.

Companies can now devote themselves to the common good, sustainability and human coexistence. Even capital ownership loses its power without endangering living standards. In this way, even the former bourgeoisie becomes part of an equal, solidary society – not through dispossession, but through liberation.

The relationship between employer and employee is thus dialectically abolished – not in the form of negation by a new domination, but in the dissolution of both roles in a common class of producers. Those who produce contribute; those who need take. The compulsion for mediation through money, price and wage is eliminated.

A counter-revolution is hardly to be expected under these conditions – not because all interests of domination have disappeared, but because the new form of society does not create new inequalities.

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Appendix: Documents available for download

15. DOCUMENTS FOR DOWNLOAD

Click on the corresponding QR code for a direct link. Holding down the Control key will open the document in a new tab.

Thesen

Programm

Deutsch



English



Español



Italiano

