

**THE WHOLE
OF HUMANITY
THE SOCIALISM OF THE SP**



*Don't stand by sulking
Take action and show courage
Let your anger go hand in hand
With the good things you do*

*From the song 'Een mens is meer'.
(Text: Karel Glastra van Loon)*

INTRODUCTION

Our world as it is today is the result of political choices. By overcoming existing power relations, we can make better choices and we can create a different world. The SP is there to make those changes possible. By working with others and command improvements: with and for the people.

Humans are social beings. We live together and evolve in cooperation with others: we need each other. This is our guiding conviction. To design society and how we interact with each other and with nature, of which humans are an inseparable part. Our goal is the development of man as a whole, who together with others can determine their own future. On the basis of shared values and interests. Through this programme of principles, we like to show what our socialism is and how we put it into practice.

For us, socialism is not a blueprint holding the promise that everything will get better automatically. Our socialism is based on concrete analyses and practical experience. It offers prospects for the future as well as meaning here and now. In doing so, we will always be guided by human dignity, equality and solidarity. These values have developed throughout history and are still indispensable for progress and civilisation.

1 OUR VALUES

Together with our social analysis, the values of human dignity, equality and solidarity constitute our socialism. They are the yardstick by which we judge developments and create alternatives. Anything negative along this yard. We combat what is negative along this yardstick and what is positive we promote.

Human dignity

Human dignity demands respect for every other human being - anywhere in the world - and likewise for generations to come. In doing so, we put people's interests above the interests of capital. This is the way to build a society that offers a secure existence to all and in which everyone can participate and decide. The right for everyone to pursue happiness in freedom, with respect for others and for every living thing.

Equivalence

The fundamental recognition that all human beings are of equal value is the basis for a civilised society: one human being is never more than another. Equal value requires broad tolerance in society and that there must not be any forms of disadvantage and discrimination. Access to what is needed to build a future: the security of education and care; housing and work; knowledge and culture; healthy food and a clean environment; everything required for a dignified existence.

Solidarity

People are equal but we are certainly not identical. Some people's starting points and opportunities are more promising than others'. Therefore, we need to organise solidarity between people. This is always at the heart of the analyses we make and the alternatives we present. Solidarity is also part of our daily political work. We bring people from different backgrounds together based on the values and interests we share.

We fight for the dignity of every human being and fight the selfish mentality of 'every man for himself'. We stand up for the equality of people and oppose all discrimination and oppression.

We always organise solidarity and do not accept that the interests of capital are more important than people.

THE SP'S MAIN TASKS

In a world where the interests of capital have taken over, human dignity, equality and solidarity are under pressure. Our goal is to build a modern socialist society in which we do put these values into practice. To achieve this, the SP has three main tasks:

- 1 Bringing fundamental criticism of capitalism and organising people against it;
- 2 Putting forward our short- and long-term alternatives and fighting for them;
- 3 Working with everyone who supports our values, locally, nationally and internationally.

Capitalism creates exploitation of people and division in society; pollution of the environment and depletion of the earth. Preservation of life is under pressure due to the over-exploitation of today's capitalism. This leads to habitat destruction, wars and flows of refugees. Our way of life has to change, to save nature and humans. More and more people are coming to realise that the capitalist market economy does not work.

We want a society that provides human dignity, equality and solidarity. This is not possible if we give ourselves over to the market, or if we leave everything to the government. Real change will only come when people are organised and take the future into their own hands.

We invite everyone to join us in the process of formulating socialist alternatives and build a new social movement. To join the fight together, aware that we all suffer the consequences of capitalism. We will emancipate when we fight injustice and make improvements possible. What is more, we will promote a sense of community by acting together with others.

Socialists realise that the future is not for the selfish and calculating individual, who thinks mainly of themselves. We believe that the future belongs to "man as a whole", to develop themselves and use their creativity for the benefit of others and the world.

2 OUR ANALYSIS

Capitalism increases the division between people. It also threatens nature and the environment. Capitalism means democracy has no say over large parts of the economy. People who can pull the strings often have different interests from the rest of the population. It is largely these shareholders and capital owners who control our work and income, our neighbourhoods, our housing, our healthcare, our energy, land and nature and other parts of the economy. Short-term profits for the few are put above the well-being of all people and the future of the earth.

CAPITAL HAS NO MORALS

Capitalism mainly appeals to greed and it promotes selfishness: it increases the mutual struggle between people. In capitalist economies, people are seen mainly as resources for making money. However, a human being is not a product. Capitalism also exploits the earth: nature was turned into a commodity, which is exploited for profit. This has led to climate change and pollution of the environment. There is only one earth. We should treat it well in order to be able to pass it on respectfully.

Capitalism also changed how people interacted. The idea that we should look after our own interests above all else became stronger and stronger, and the belief that we are jointly responsible for the world has weakened. Greed and selfishness have eroded people's sense of community and trust in each other. Competition and division also created the conditions for discrimination and racism that spoil society. In the process, people are pitted against each other, based on differences in their origins, gender or colour, instead of being each other's allies.

The interests of capital threaten to dictate the future. Developments that could improve people's lives, or increase cooperation between people, are increasingly frustrated by the influence of capital. The digital revolution that began hopefully was hijacked by a handful of technology companies, which turned digital services into machines robbing personal data. The fact that media are controlled by a few large commercial companies leads to news being less objective and restricts the freedom of the press. The implications for information and free public debate are huge.

HOW DEMOCRACY WAS TAKEN HOSTAGE

After the Second World War, we fought to organise a social welfare state in our country with public services and social security. An attempt to shave off the sharpest edges of social division and exploitation by capital. A further globalisation of the economy, however, pushed capital away from democratic control. It moved freely around the world and imposed its will on national democracies.

Politicians closed their eyes to this problem and instead gave full freedom to market players, who took democracy hostage. This led to increasing inequality and social conflicts. The economy grew, but incomes lagged behind. Under the guise of 'more market and personal responsibility', social provisions and securities were dismantled. New generations lost confidence that they could get it better and a large group of people saw that politics was not on their side.

The growing inequality between people and the increasing degradation of the earth are proof that the power of capital has reached the limit of what people and the world can bear. The hostage-taking of our democracy by capital cannot be stopped by fine-tuning policies: it requires a fundamental change in the relations between the economy and democracy. Not the interests of market players, but the interests of people must come first.

A DIFFERENT WORLD

Too many politicians believed in the neoliberal promise that free markets would lead to freer societies. That turned out to be a fairy tale. The globalisation of the economy has undermined democracies and took away many certainties that we had. Each person was made responsible for their own success - and therefore guilty of their own problems. We were told that community spirit was outdated and solidarity was something of the past. But we need to be united very much.

The economy must serve people rather than the other way round. Globalisation must not lead to the exhaustion of resources and exploitation of workers; on the contrary, it can promote cooperation between people. The struggle for a fair climate policy and against the social division are both sides of the same coin. Resistance around the world against the destruction of the earth goes hand in hand with a social struggle: towards a different way of dealing with people and with nature.

The growing division is not a law of nature, but the result of political choices. It is not an economic necessity that the poor get poorer and poorer and that inequalities keep widening. We must not accept that the world's wealthiest people keep reducing our natural wealth. Social struggles and technological development have made people's lives better for centuries. We believe that a different world is still possible now and for the future.

3 OUR PROSPECT

A DEMOCRATIC REVOLUTION

People instead of markets

We need a society based on human dignity, equality and solidarity. The current economy undermines these values and we need to radically democratise it. It is fairer because the formation of capital is the result of people's work and commitment. This revolution will not happen automatically and requires everyone's commitment, regardless of people's origin, gender, colour or religion. Socialists make class analyses and always assume possession and power relations. We organise people around their shared interests: this is how we strengthen mutual solidarity.

To guarantee human values of dignity, equality and solidarity, we first need a democratic revolution. This is how we can make sure that people are in charge, rather than markets. The introduction of market forces has put communal services in the hands of profit-seeking companies and removed democratic control. Public services are seen as costs, but they are necessary: an investment in ourselves and our future.

Market mechanisms in the public sector lead to a constricting bureaucracy of administrators who do not serve people's interests. Neoliberal thinking within government has made government stand not beside people, but opposite them. That is why employees with knowledge and experience and users need to be put in charge. Such as the tenants in housing corporations; the care providers in health care; teachers in education. Users must also be given a say in services that are currently left entirely to the market.

At present the economic laws of capitalism define the margins of politics. Policies stagnate in processes and people are treated as products. Government is chasing citizens and distrusting people. Unnecessary bureaucracy and digital profiling have removed the human touch from governance. This is deepening the division between people and undermining trust in politics. A strong government is not a state that chases and punishes people, but is democratic and transparent - and is always a shield for the weakest groups.

A democratic economy

Private wealth is paired with public poverty. Profits flow mainly to the owners, but bills are paid by the population. This happens when companies have to be 'bailed out' because they are important to the economy. But institutes that should not go bankrupt do not belong on the market. Institutes that are indispensable for people and society should be publicly organised and controlled. That is true for all public services: for care, education and culture; for energy supply and public transport; for a clean living environment; for public housing and banks and all other essential services.

Democracy must not end at the stock exchange or business. To have an economy that serves the people and the planet, we must eliminate the opposition between labour and capital. This requires a fundamental change in the relationships in the economy, including increasing people's control. This can be done through taxes and laws, and by giving workers a voice in strategic decisions and letting profits benefit those who do the work.

New technological developments should serve people's interests. Digital money and digital services that impact on the public interest must always be in public hands. The digital revolution must not lead to the dehumanisation of life and work, but must be a social revolution: technology, data collection and algorithms are to be used to promote democracy and emancipation; health and development; human rights and free public debate. For this to happen, it is important that technological knowledge and skills remain public property and are not exclusively in the hands of private companies. To achieve this, promoting open source technology and open standards is necessary.

Governments should not serve the wishes of powerful market players and influential advocates, but should always look at the interests of the people. They must provide the human measure, not efficiency and bureaucracy. As guardian of the public interest, government must be transparent and always accountable: not an instrument of power against citizens, but an instrument in the hands of people. The rights of every human being must be established, guaranteed and protected.

GUIDING PRINCIPLES FOR OUR PARTY

Analyses, alternatives, actions

The SP is always a friend and ally of people. Our party was not founded to lecture people, but to put our ideals into practice, together with others. Also with people who lost faith in current politics. We are active with and among people. This special way of politics is based on the experiences SP members have had since the party was founded in 1972. Those real and practical experiences will continue to guide our socialism in the future. They will make sure that we go on renewing ourselves.

The SP is active wherever people organise to take action for human dignity, equality and solidarity. In government and parliament; at work and in the neighbourhood - and everywhere else in the world. We are one party, no matter how people are active: in parliament, in our emergency services or with actions on the streets. Our solidarity scheme means our politicians invest in their own party and we are not dependent on lobbying or sponsorships.

The three-way combination of analyses, alternatives and actions is the SP strength. We bring people together, are active inside and outside parliament and carry out actions wherever necessary. In this way can we build up the strength as a party to force fundamental changes. It does not matter whether you are on the management board, active in parliament or active and involved in other ways. With this activism, we support people's emancipation and fight the division.

Change is inevitable

Socialists are internationalists: we are committed to human dignity, equality and solidarity everywhere in the world. Our local and national commitment is linked to the struggles of people elsewhere. We support all organisations that take action against injustice: against exploitation and discrimination; against depletion of the earth and destruction of nature, against war and violence. Instead of struggles between power blocs, we want an international rule of law to discuss and resolve conflicts between countries

and prevent wars. To many workers, labour migration is a form of exploitation; we protect people from exploitation by capital. We take in refugees; that is what solidarity is about.

Capitalism has reached the limit of what the population and the planet can bear. The growing division between people and the increasing depletion of the planet mean that a socialist alternative is inevitable. We no longer let capital but people determine the future. Society is constantly changing and the pace of wchange is accelerating. As a result, the opportunities to tackle wrongs and break the power relations are growing.

We will no longer be held hostage by the multinationals or dictated by government bureaucracies. Our democracy and our future are too important to be left to others. What that future will look like is in our own hands: as long as we unite and dare to force improvements. We organise people who want to take action and build a new social movement. For a future that has the conditions for the development of 'the whole of humanity'.

SP.

