THE PARTISAN

REVOLUTIONARY NEWS SERVICE

MARCH 2026

No. 5

the-partisan.org

International Working Women's Day 2026

UNLEASH THE FURY OF WOMEN

ANALYSIS

The US Imperialist War on Iran: New Perspectives

pg. 5

THEORY

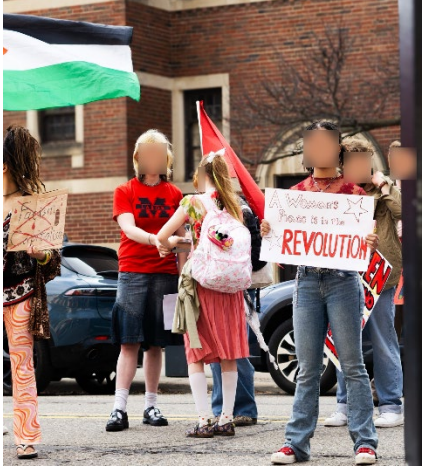
Centrism and Eclecticism in the Women's Movement

pg. 8

THEORY

The 1970 Postal Strike and Its Lessons for Today

pg. 18



Cover Photo

International Women's Day March led by RSU, March 8, 2025.

TABLE OF CONTENT

1 **Down with the Imperialist Aggression on Iran!**

3 **On International Working Women's Day, Unleash the Fury of Women!**

5 **The US Imperialist War on Iran: New Patterns and Perspectives**

8 **Centrism and Eclecticism in the Women's Movement**

12 **India: Mass Disappearances of Activists by Old State**

13 **India: Recent Statements of the CPI(Maoist) North Coordination Committee Published**

18 **Labor: The 1970 Postal Strike and Its Lessons for Today**

19 **Our Principles: Materialism**

EDITORIAL

Down with the Imperialist Aggression on Iran!

Today Israel and US imperialism have conducted military strikes against the Islamic Republic of Iran with the goal of regime change, bringing death and destruction to the people of Iran.

While US imperialism and its lackey Israel proclaimed the strike as "preemptive", the people of the world see with great clarity that they have been the greatest warmongers – instead of Iran. The US and Israel wreak havoc everywhere they go. In the Middle East in the past year alone, they have carried out a genocide against the Palestinian people and wantonly attacked Lebanon and Syria.

As Lenin famously said, "imperialism means war." While the United States tries to gain an upper hand against its rivals, China and Russia, it doubles down on its rabid attacks against the oppressed nations and people of the world to plunder their profit and resources, making trouble and launching wars of aggression everywhere. Only last month, we witnessed the unprovoked imperialist aggression against Venezuela and the kidnapping of President Nicolas Maduro.

These wars and acts of aggression coincide with the brutal offensive of repression and oppression against the working class and oppressed nations here in the United States. Across the globe, the actions of the United States toward Iran once again lay bare the logic of imperialism: powerful nations treating the world as territory to be partitioned and rearranged according to their interests. The aim is not peace or justice, but influence, control, and advantage.

The Peru People's Movement powerfully foretold these events in 1999:

The famous era of peace promised by imperialism, principally US imperialism, is nothing more than a rotten balloon which is bursting on all sides. Their dreams of neoliberalism and pacification are running aground against reality itself; more and more they have to resort to force to contain the national liberation movements of the oppressed nations, for which they use the imperialist double politics of "human rights", "bourgeois democracy", and the "war on drugs", that in reality are pretexts for their wars of aggression which in essence aim against the people's war. Instead of peace, what we see is an interminable and growing sequence of wars of aggression and of the so-called "low intensity warfare", aside from the growing nuclear blackmail. The domineering Yankee imperialism, in collusion and contention with the other superpower and the other powers, seeks to force the peoples of the world to consent to the idea that weapons decide everything, in order to thus subjugate the oppressed nations. What are they achieving with all this? What they are doing is sharpening the class struggle and the contradictions on the world level. The inter-imperialist contradiction is sharpening, there is collusion and contention between them; collusion still predominates but since this is raised on the basis of contention, a third world war can break out at any moment. There are some who are preparing for their assault to substitute the United States as the sole hegemonic superpower. But the contradiction which is sharpening the most is the contradiction between oppressed nations and imperialism;

The PARTISAN
Revolutionary News Service

is a monthly publication that seeks to support and disseminate the struggles of the people, both in the United States and around the world.

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from this comes the uncontainable advance of the revolution. Furthermore, today we are entering a New Great Wave of the World Proletarian Revolution.

Against the rising wave of mass rebellion and discontent, the reactionary capitalist ruling class advance a new agenda of military interventions and political-economic domination everywhere. No revolutionary is unaware of the reactionary and repressive character of the Iranian Old State, but the trafficking of US imperialism in the language of “liberation” in Iran, Venezuela, or anywhere else is simply a cheap trick used to cover for their bloodthirsty wars of conquest and plunder. It is the same playbook that has been used for centuries by imperialism, which was exposed for all to see in Iraq and Afghanistan. The principle of self-determination is a revolutionary democratic principle all must defend, and intervention carried out in the name of imperialist strategy or profit cannot be justified, as its purpose is simply to establish domination and advance a new scramble for global dominance.

For the cause of anti-imperialism and in defense of the right to self-determination, *The Partisan* unequivocally denounces the US imperialist aggression against Iran. Fully recognizing and upholding the legitimate struggles of oppressed peoples and nations, we reject any external military interference and affirms solidarity with the people of Iran and the national revolutionary right of the Iranian people to defend themselves against imperialist aggression. The call is clear: end foreign intervention and defend the right of nations to determine their own path.

Imperialism persists in assuming it can strike, invade, and pressure oppressed countries and people without consequence. A broad counterrevolutionary offensive, driven by the United States and supported by revisionist and reactionary forces, continues to operate internationally. Yet its strength shows signs of weakening. In contrast, the resistance and mobilization of peoples across the world grow steadily, unleashing their militant anger in waves, advancing with a momentum that cannot be easily halted. In the final analysis, imperialism cannot revert the principal historical and political tendency towards revolution, which develops more and more by the day.

The developing military aggression against Iran demands the rapid, determined, and unified resistance of revolutionaries and class-conscious forces in the US. It is our duty to connect the people’s protest against ICE and other capitalist abuses into struggle against US imperialism and its aggression on Iran. It is our duty to combat the opportunists and reformists who try and divert the popular protest back under the control of the very US imperialism which launches these attacks in the first place. It is our duty to support the just national liberation struggle of the people of the Third World, to fight resolutely against imperialism everywhere the working class is exploited and oppressed. In the words of George Jackson, “We must prove our predictions about the future with action.”

US imperialism out of Iran!

Victory to the Iranian people!

Yankee, Go Home!

Mural against US imperialism in Tehran, Iran.

On International Working Women's Day, Unleash the Fury of Women!

In commemoration of International Working Women's Day (IWWD), all revolutionary mass organizations must take up the task of creating a militant, class-conscious women's movement. In the face of deepening fascistization and militarization, the task of mobilizing proletarian women around their demands grows ever more urgent. Women of our class are subjected to all kinds of exploitation, oppression, humiliation and degradation in the service of maintaining the current system of U.S. imperialism. In addition to the ongoing issues of prostitution/sexual commodification, domestic violence, rape, sex pests, wage disparity, and austerity measures against our families, women of our class face increasingly more open and direct violence from the state.

In order to move forward in casting off oppressive patriarchal relations reproduced by the current system of U.S. Imperialism, we must fully understand the indisputable truth that the subjugation of women begins with the development of class relations and the emergence of property rights. In recognizing the undeniable primacy of class in the struggle for the emancipation of women, we must rectify the errors from the previous period of work that have been detrimental towards materially advancing the struggle of the female masses. We must insist upon demarcating ourselves from reactionary bourgeois "feminist" efforts, which do not align with our class interests.

As the bourgeois state unleashes more terroristic means by which the old ruling class struggles to cling to its position within the decaying empire, and the process of fascistization accelerates, the already precarious position of exploited and oppressed women of the world deteriorates further. This is particularly true for the nationally oppressed women who face a double or triple oppression. International Working Women's Day this year falls at a time when the bloodthirsty imperialist system is increasing its attacks against women of the global south in oppressed nations such as Palestine, Venezuela, Lebanon, and Iran. We salute the national resistance efforts in all nations facing such imperialist attacks, and unequivocally support their right to defense and full national self-determination. We affirm our support for the struggle of the oppressed nations against any and all capitulationist actors making concessions to the American empire and its Zionist outpost.

Domestically, within the belly of the beast, some of the most prominent attacks against women currently are the life-threatening restrictions or outright prohibitions on reproductive healthcare, such as abortion. The consequences of this fall heaviest on poor and proletarian women whose health needs are often ignored or outright criminalized, and who, unlike the bourgeois woman, lack the resources to either travel to other more lenient jurisdictions or pay their way out of legal repercussions. They do this to put working women in a more precarious position, to control their bodies, to pressure them to accept their own oppression and exploitation, for if you must feed a child you are willing to negotiate for less. This allows for the reproduction of the bourgeois family system, which exists for the sake of private property. We must propagate far and wide the reality that attacks on abortion are

attacks against the working class. Women of the ruling class have always found loopholes due to their wealth. We must fight against these attacks on our reproductive rights uncompromisingly.

In a similar vein, the state is carrying out increasingly targeted attacks against necessary healthcare for transgender people, and furthering this through tightening legal restrictions on legal change of gender. Furthermore, we must consider the targeting of transgender people more broadly: not just in the form of legal and policy restrictions, but also as well as overt violence enacted by reactionaries. This terror manifests as threats, doxxing campaigns, physical attacks/abuse, and murder. These kinds of targeted attacks from the ruling class have grave implications for all women of our class, who already face severe repression and oppression at the hands of the capitalist state. They disregard or ignore the truth that gender is principally social, and the reality of natural variation in human appearance and self expression. Reactionary attacks against working-class LGBT people originate in patriarchal social relations, which in turn originate from class society. As such, working-class LGBT people share a common class interest for the emancipation of all proletarian women.

While the state rolls back demands we have already fought for and won around basic rights to healthcare, women continue to face horrific violence at home and in the streets. It is a grim reality that nearly 50% of women have been the victim of some kind of domestic abuse, sexual violence, or stalking. Likewise, sexual exploitation and trafficking in the forms of pornography and prostitution remain to be scourges upon poor and working women. These issues, too, are colored by class and national oppression. Domestic violence is nearly three times more common in the poorest 25% of American neighborhoods than the richest 25%, and an overwhelming majority of women engaged in prostitution report doing so due to poverty. We must fight and resist all attacks on women, and organize both working men and women to eliminate such acts in our communities.

The economic root of these social conditions is the capitalist system itself. As capitalism enters into periods of crisis, as we presently see, wages decrease, unemployment increases, and the burden of social reproduction is shifted on to working class families. We see in real time how these trends are being carried out, and are especially targeting the most vulnerable and socially oppressed sections of the U.S. population. The targeting of immigrants in the ongoing ICE raids is one example of this, as has been pointed out by *The Partisan.* So, too, is the declining economic condition of women in this country. The revolutionary women's publication *La Obrera,* has recently called attention to the fact that the gender pay-gap has increased for two consecutive years. December 2025 statistics show that 91,000 women ages 20 and older left the workplace that month, while unemployment rates of Black and Latina women continued to rise to 7.3% and 4.5%, respectively, compared to the national average of 4.4%. This all occurs as the ruling class laments over slow population growth resulting in "strained economic growth," attacks on our reproductive rights, and assaults on workplace protections for women. These are not bugs of capitalism, but features. These crises will recur and deepen as long as imperialism exists, thus casting the lowest and deepest sections of women further into poverty, and in turn making us more prone to domestic violence, sexual exploitation, etc.

In order to elevate the class consciousness of proletarian women and take a principled stance for their class interests against all oppressive and exploitative social relations, it is necessary to take up the cause of women's emancipation in all sectors of struggle. The revolutionary mass organizations, such as New Labor Organizing Committee, Revolutionary Student Union, and the People's Defense Committee, must creatively and forcefully develop campaigns that mobilize, politicize, and organize women in their respective sectors around their demands, in particular working, poor and nationally oppressed women, all in service of the struggle for political Power for our class. We must formalize and strengthen departmental work within our organizations, pay special attention to training up women leaders, and struggle against errors such as subjectivism, liberalism, and amateurism as they manifest themselves within the women's movement.

This cause can only be furthered by uniting with the broadest and deepest of the proletarian female masses to mobilize in class struggle based on shared principles. We must resist co-optation by the counter-insurgent liberal feminist ploys which divert any progressive momentum into the machine of reformism and revisionism. Repeating this mistake will only work to the detriment of the exploited and oppressed masses of women who face daily hardship at the hands of bourgeois dictatorship.

If our goal is to mobilize the female masses against a common class enemy, we cannot allow ourselves to cede ground to that enemy. As revolutionaries-in formation, it is essential for us to remain steadfast in our commitment towards waging tireless struggle for women's emancipation as part of the greater struggle for socialist revolution. The People's Defense Committee, New Labor Organizing Committee, and Revolutionary Student Union, honor the struggle of the oppressed women of the world by taking up this historic task for the advancement of proletarian women as part of a greater socialist future. This is the only way we can, and will win!

LONG LIVE INTERNATIONAL WORKING WOMEN'S DAY!

FORGE A REVOLUTIONARY WOMEN'S MOVEMENT!

UNLEASH THE FURY OF WOMEN AS A MIGHTY FORCE FOR REVOLUTION!

People's Defense Committee

New Labor Organizing Committee

Revolutionary Student Union

◀ *Activists of the People's Defense Committee celebrate IWWD.*

The US Imperialist War on Iran: New Patterns and Perspectives

The newest wave of US-Israeli war against Iran has now completed its first full week. The vain dream of US imperialism to rapidly disintegrate the Iranian regime through selected annihilation has been shattered with the continued and escalated resistance of the Iranian people. The Iranian armed forces have continued to respond with strikes against US, Israeli, and Gulf monarchies' targets in the region.

At the moment, the Islamic Republic of Iran has shown no sign of collapse despite the assassination of dozens of its high ranking leaders, including Supreme Leader Ali Khamenei, in the last week and during the so-called "12 Day War" this past July. What began as a classic American imperialist "shock-and-awe" campaign now demonstrates a tendency to develop into a protracted military conflict, an all-out ground invasion, or even a direct strategic defeat for US imperialism in the region.

Development of the Current War

Fundamentally the events of the last week re-emphasize the collapse and bankruptcy of the so-called "rule-based international order" once heralded by the US and other imperialist Powers to dress up their hegemonic rule. Like with the military aggression against Venezuela, the US has given up all nominal pretense of respecting the sovereignty and independence of oppressed countries and peoples. In both cases, the US attacked without a formal declaration of war and without any pathetic justification of bringing freedom and democracy to the people. President Trump did not even send a formal notification of the initiation of military action against Iran to Congress until March 3, four days after the campaign had begun, nor has he felt the need to engage in the sort of elaborate public relations campaign that fellow imperialist George Bush conducted in the run-up to the war in Iraq.

Just like in the 19th century, leaders of US imperialism are not ashamed to openly declare their true intentions for the military actions: for the re-partition of the world and the control of natural resources and market, in the sharpening contradiction against social-imperialist China and Russia. "[The Iranian regime] directly endanger the United States, our troops, our bases overseas, and our allies throughout the world," declared Trump, echoing speeches made in the British parliament immediately before the Opium War against China almost two centuries ago. As US imperialism finds itself unpopular at home and unable to defeat Russia and China heads-on abroad, it launches wars of conquest and loot both as a distraction and to further its reactionary ambitions. It accelerates its push for increased fascistization in order to expedite the conduct of such military adventures, and improve their tactical flexibility.

The Iranian response towards the US-Israeli bombardment campaign was swift. Iran, together with allied paramilitary forces in the region, has carried out successive missile and drone swarm operations targeting US and puppet military and economic infrastructure across Azerbaijan, Bahrain, Qatar, Saudi Arabia, the United Arab Emirates, Iraq, Syria, Kuwait, Jordan, Turkey, and Cyprus. According to the Iranian military and confirmed by satellite images, at least two THAAD missile defense batteries – key component of US air defense that costs approximately $32.5 million annually per battery – have been destroyed. These air defense systems, which involve complex long-range early missile detection systems, take years to construct.

Meanwhile, it was reported that multiple Gulf states are at the verge of exhausting their air defense capacity. It was also alleged that the US is "stonewalling" requests to replenish there air defense interceptors due to the lack of resources. For example, only around 800 Patriot missile interceptors are currently produced annually, meaning that the US, Israel, and the Gulf states could potentially expend an entire year's worth of production every week at the current pace of battle. Multiple oil fields and processing facilities of the Gulf states have already been hit by Iranian attacks and oil production has been interrupted or halted. Qatar, the world's second biggest producer of liquefied natural gas which accounts for approximately 20% of the global supply, has fully shut down gas liquefaction. On March 2, Iran officially announced its blockade of the Straight of Hormuz, a key water channel through which roughly 20% of the world's crude oil passes.

These news have sent shock waves through the global economy as the Gulf states produce roughly 30% of global oil output. Oil has surged to its highest price since 2023 on March 6 as US stocks dropped.

While US imperialism has major strategic, economic and political weaknesses, things cannot be viewed one-sidedly either, and it shouldn't be forgotten that the American empire is a dangerous dying beast with great military power. The United States has inflicted major conventional military damage in the last weak against Iran, destroying much of their naval force, killing dozens of senior leaders of the Iranian Old State, and killing hundreds of Iranian soldiers and civilians in their wanton bombing campaign.

These figures also include as many as 175 elementary school girls killed in a direct strike on their school. If the United States is able to establish air superiority over part, or all of Iran, they will no longer have to rely on stand-off missiles which are in short supply, and instead can utilize vast Cold War stockpiles of traditional "gravity" or "dumb" bombs to carry out an even bloodier mass-bombing campaign.

Another important factor is that Iran is ruled by a reactionary dictatorship of the big capitalists and landlords. The hands of the Iranian ruling class are dyed red with the blood of the working people. Just a few months ago, it committed brutal massacres against the Iranian people's just uprisings. Meanwhile, the Iranian State has shown willingness to negotiate with US imperialism. During the Iran nuclear deal almost a decade ago, Iran cut down its enriched uranium production in exchange for the lifting of sanctions. The current situation only happened because Iran has continuously retreated in front of US imperialism, from the assassination of General Soleimani to the weak response during the events of last year including the "12 Day War", genocide in Palestine, and fall of the Iran-backed Assad regime. As the war goes on, there is a strong possibility that a section of the Iranian ruling class will instead opt for capitulation.

Meanwhile, China and Russia have provided no significant assistance to Iran. Despite being the main imperialist Powers ruling over Iran, both countries have little interest in directly confronting US imperialism in the Middle East. China, while being Iran's biggest oil buyer, has deepened partnership on trade, investment and arms sales with the Gulf states throughout the years and is only interested in stability in the region. Saudi Arabia, in particular, has built defense ties with China starting from the 1980s. The instability in the region may play out in Russia's favor, as rising oil prices strengthens its war economy. In turn, this, as well as the expenditure of vast quantities of American armaments against Iran, will weaken the position of Ukraine in the ongoing national war. On March 6, US treasury secretary Scott Bessent hinted at the possibility of lifting sanctions on Russian oil. These facts have again proved that Russia and China are not friends of the oppressed people of the world but are instead collaborators in the reactionary offensive against them.

In the words of Chairman Mao, leader of the Chinese revolution, imperialism must be "despised strategically, but taken serious tactically." On this note, it is important to consider some new changes reflected in the present imperialist war. This attempt at overthrowing the Iranian government, just like the previous attack on Venezuela, demonstrates new patterns: new technologies and the evolving international situation allows for the tactic of selective annihilation against the leadership of an oppressed country to become an increasingly favored method in imperialism's counterrevolutionary campaigns.

Selected Annihilation

The tactic of selected annihilation is more commonly associated with attacks on the people, in order to isolate revolutionary leadership from the people. In fact, it is the main method of attack employed by imperialists against revolutionaries. During the Russian revolution, the reactionaries famously attempted to assassinate Lenin as a last resort to stop the revolution. In a more recent example, Cde Basavaraj, General Secretary of the Communist Party of India (Maoist), was assassinated by the Old Indian State last year, which caused a heavy blow to the ongoing revolution in India.

US imperialism, however, has not utilized assassinations as a preferred tactic to subjugate a country for decades.

Selected annihilation of an entire country's leadership is not new in and of itself either. This tactic has been employed by imperialists since its earliest days, with the objective of quickly subjugating smaller and weaker countries. A more recent example was the Soviet invasion of Afghanistan in 1979, where Soviet special forces and airborne troops stormed the Afghan presidential palace and assassinated the President, installing a new regime within hours.

US imperialism, however, has not utilized assassinations as a preferred tactic to subjugate a country for decades. Instead, it has been keen to use more covert ways, whether by backing coups d'état by reactionary elements within the military or by exploiting the masses' anger against the Old State. At the height of its power, US imperialism was able to change the Party in Power almost with the stroke of a pen. In the few cases where a military invasion is necessary, such as in Iraq or Afghanistan, an overwhelming military force was deployed with the help of its allies to overthrow the ruling faction of the big capitalists with relative ease.

In this case, the increased usage of selected annihilation is a clear example of the growing weakness of US imperialism, as well as being a product of innovations in modern military technology. On the one hand, the US does not have connection with a solid opposition faction among the ruling class in Iran and Venezuela, and on the other hand, it is unprepared for or unable to shoulder the burden of an all-out war of aggression. Instead, Donald Trump and his administration placed their hopes on a more moderate faction assuming Power and capitulating after the neutralization of "hardliners" such as Khamenei and Maduro. The rise of drone-warfare and so-called "smart missiles" has also allowed for rapid targeted attacks and assassination attempts from afar in ways that were not possible in prior decades.

New Considerations

Modern warfare is being transformed by ever-present surveillance technology which allows for more precise remote strikes and attacks. In all cases, this is assisted by penetration by agents of imperialism. According to sources within the Israeli government, nearly all the traffic cameras in Tehran had been hacked for years by Israel. Through them, US and Israel were able to determine the movement pattern of high-ranking Iranian government officials and identify the exact time Khamenei and other leaders gathered for a meeting to launch the deadly strike. Capitalist media alleged that Israel used a mathematical technique which runs through billions of data points to pinpoint new individuals for surveillance and assassination. Quite ironically, the cameras of the Old State used to monitor the Iranian workers and peasants have been used as a tool against the big capitalist and landlord rulers.

These hits are the latest fruit of the US-Israeli intelligence operation against Iran and other opponents. Since 2010, multiple leading Iranian nuclear scientists have been killed in assassinations orchestrated by the US and Israel, in order to stop the Iranian nuclear project from progressing. During the Gaza War, Israel engineered an attack which exploded thousands of handheld pagers and walkie-talkies used by Hezbollah, before assassinating the Party's long-time leader, Hassan Nasrallah.

The impact of spies and agents of imperialism in these operations likewise cannot be understated. According to Dan Caine, chairman of the joint chiefs of staff of the US army, Nicolas Maduro was captured when the a small CIA team in Caracas understood "how he moved, where he lived,

where he traveled, what he ate, what he wore, what were his pets."

While imperialists often lie about their technological capacity to appear more powerful in front of the world's people, these claims deserve serious investigation. Altogether, the imperialists have employed a combination of old and new methods to surveil their enemies in order to defeat them. The people's struggles are no exception to this rule. For example, in the ongoing Operation Kagar, the Old Indian State has used cutting-edge technology such as advanced drones equipped with high-definition cameras and thermal imaging sensors to monitor Maoist activity, assisting the mass encirclement and annihilation campaign of the armed forces on the ground.

In the final analysis, the key factor in war is not technology, weapons, or geography, but man. While these changing conditions have created difficulties for revolutionaries and oppressed nations, they also bring newer opportunities. The ongoing war partially illustrated this: expensive US air interceptors are already being overwhelmed and destroyed by cheap mass-produced Iranian drones. As modern warfare evolves, the working class and oppressed peoples shall also adapt and defeat the enemy on these new terrains.

Future of the Conflict

The current imperialist aggression against Iran is likely to develop into either a protracted military stalemate or a full-blown ground invasion. According to the capitalist press, Trump privately expressed "serious interest" in carrying out a ground invasion against Iran on Friday. "There will be no deal with Iran except UNCONDITIONAL SURRENDER!" Wrote Trump on social media the same day as he tries to ramp up the psychological offensive against Iran. Furthermore, US-Israeli agents have been heavily lobbying proxy forces within Azerbaijan and Iraqi Kurdistan, encouraging them to use American-Israeli air power as a cover for a military incursion in the Kurdish and Azerbaijani-majority provinces of Iran.

As the initial plan of selected annihilation did not yield the desired result, US imperialism has found itself at a crossroads and burdened with another a hugely unpopular war. In all of this one thing about the goals of the current reactionary campaign is clear: the US will continue its attacks against the Iranian and Middle Eastern people to solidify its control of the region and dismantle any opposition.

Uncertainty also stems from the role of Israeli expansionism. While the US has been indecisive regarding the exact extent of its involvement, Israel seems determined in seizing this opportunity to destroy the Iranian State after its weakening during the "12 Day War".

Ultimately, it is the Iranian people who will defeat US imperialism through their armed struggle, and we are fervently certain in this outcome.

Needless to say, it is the duty of all revolutionaries and progressive forces in the imperialist nations to join with the oppressed peoples of the world in raising up a powerful wave of anti-imperialist resistance to propagate and educate the masses on the justness of the Iranian resistance and against the imperialist war of aggression. But we must ask candidly: facing yet another US war of aggression, what is the state of the revolutionary movement? To have indulged in years and decades of tired event organizing and spectacles of the petty bourgeoisie, through the "cold accumulation of forces" or adventurist actions isolated from the working class – this amounts to the highest betrayal of the blood shed by the Iranian people.

The "colossal heap of garbage" that has plagued the "left" must be swept away. In the long term, this means to integrate with the struggle of the working class, transforming it into a class-for-itself through militant and collective struggle, overcoming sectarian divisions through mobilizing hundreds and thousands for economic and political demands connected to the anti-imperialist struggle. Independent and combative class politics must emerge in order to provide the Iranian people their long-needed material support.

Ultimately, it is the Iranian people who will defeat US imperialism through their armed struggle, and we are fervently certain in this outcome. Through the concerted effort of the Iranian nation and all oppressed nations in the Middle East, led by the only thoroughgoing anti-imperialist class – the working class and its Party – US imperialism and all reactionaries will lose.

The Anti-Imperialist League, an international alliance of anti-imperialist organizations, draws the line like this:

> At this point, the theoretical and political distinction is of great importance. The anti-imperialist line must place independent class politics, the self-organization of the peoples, and international solidarity at its center. On the one hand stands imperialist aggression, and on the other domestic reaction; both forces attempt to draw social opposition to their own side. For whatever reason, carrying the banner of reaction and aligning behind it means becoming part of that reaction.
>
> What the oppressed must do is unite under their own banner and struggle against both imperialist aggression and domestic reaction.

RSU demonstration against the US imperialist war on Iran, February 28, 2026.

Centrism and Eclecticism in the Women's Movement

FIRST PUBLISHED ON ISSUE 1 OF LA OBRERA

No large-scale existing organization in the United States today claiming to fight for the liberation of women is free from the influence of the imperialist bourgeoisie, whose way of thinking dominates in society. Beginning in the 1960s there were many unsuccessful attempts to contest this influence in the women's movement, attempts which began to decline in the 1980s and 90s.

The influence of the bourgeois "women's movement" is declining with the worsening crisis of US imperialism. But the philosophical justification for imperialist intervention in the women's movement that underpins the many women's organizations that rely on state funding has been developing steadily in the philosophy and women's studies departments of capitalist universities since the 1970s. Many prominent contributors to this philosophy are unable to avoid the truth of Marxism and so lay a claim to it, but in reality they oppose Marxism by attacking or undermining Marxist philosophy in an attempt to categorize it as "just another system." Decades without a correct proletarian opposition have allowed this way of thinking to leave its mark on every part of the women's movement today.

Generations of activists and revolutionaries in the United States, from the "New Left" and the "New Communist Movement" to today, have been unable to oppose the ideological influence of imperialism on the women's movement and creatively apply Marxism to the women's question. This led them 1) to allow male chauvinism and the abuse and rape of women to persist in their ranks, or to fail to fight them; 2) to abandon the struggle of LGBT people and even attack them on phony ideological grounds, especially at a time when US imperialism has targeted these groups even more violently; and 3) to bring us no closer to a correct understanding of the tasks of the women's movement today.

This theoretical underdevelopment has lead to a profound confusion and eclecticism within the women's movement. Comrades grasp each and every way trying to grab hold of a theorist or concept they think will help them makes sense of the women's question in a revolutionary way. Oftentimes this has meant either a complete dogmatic insistence on only using a handful of revolutionary texts to understand the women's question in modern times, or a completely eclectic approach wherein every writer and thinker, usually from academia, is imported into supposedly "revolutionary theory." This theoretical anarchy is something that should be fought against, and in the final analysis it is a product of our own lack of good theoretical production as revolutionary women, and on the part of the revolutionary movement as a whole. This dangerous mix of dogmatism and theoretical anarchy then in turn often results in a kind of ideological-political centrism: taking positions while at the same time undermining them.

How do we avoid this eclecticism and centrism? To answer this, we should review those fundamentals of a good theoretical line in the women's movement as laid down and developed by our predecessors in the struggle. First, we must recall that only a dialectical materialist approach will produce a correct line. Dialectical materialism takes material reality as a process or product of development, on which is constantly being made and remade under new conditions. Humanity and society are a product of development, not handed down by God. We can see this in the text *Marxism, Mariátegui, and the Women's Movement*:[1]

Marxism, the ideology of the working class, conceives the human being as a set of social relations that change as a function of the social process. Thus, Marxism is absolutely opposed to the thesis of "human nature" as an eternal, immutable reality outside the frame of social conditions; this thesis belongs to idealism and reaction. The Marxist position also implies the overcoming of mechanical materialism (of the old materialists, before Marx and Engels) who were incapable of understanding the historical social character of the human being as a transformer of reality, so irrationally it had to rely on metaphysical or spiritual conditions, such as the case of Feuerbach.

Just as Marxism considers the human being as a concrete reality historically generated by society, it does not accept either the thesis of "feminine nature," which is but a complement of the so-called "human nature" and therefore a reiteration that woman has an eternal and unchanging nature; aggravated, as we saw, because what idealism and reaction understand by "feminine nature" is a "deficient and inferior nature" compared to man.

For Marxism, women, as much as men, are but a set of social relations, historically adapted and changing as a function of the changes of society in its development process. Woman then is a social product, and her transformation demands the transformation of society.

When Marxism focuses on the woman question, therefore, it does so from a materialist and dialectical viewpoint, from a scientific conception which indeed allows a complete understanding. In the study, research and understanding of women and their condition, Marxism treats the woman question with respect to property, family and State, since throughout history the condition and historical place of women is intimately linked to those three factors.

Material social relations do not come from nowhere, but are the result of continuous development. Before the evolution of primate into human, the social aspect of the contradiction between biological and social was secondary. However, with the evolution of humanity through labor came the growth and qualitative leap towards "eusociality." Humans are social in a way like no other animal as a result of our species' need for social labor to produce the necessities of life. An ant colony may have complex social relations, but their social position in society is biologically determined and cannot be readily changed through social practice alone. Humans can change our social role through social practice.

It is for this reason that we must reject the vulgar metaphysical/mechanical materialism promoted by the bourgeoisie, which attempts to hide this history, instead ascribing particular social relations to "human nature," "Black inferiority," "women's inferiority," etc. Returning specifically to the question of women, the authors of *Marxism, Mariátegui, and the Women's Movement* state that:[2]

> the condition of women is sustained in property relations, in the form of ownership exercised over the means of production and in the productive relations arising from them. This thesis of Marxism is extremely important because it establishes that the oppression attached to the female condition has as its roots the formation, appearance and development of the right to ownership over the means of production, and therefore that its emancipation is linked to the destruction of said right. It is indispensable, in order to have a Marxist understanding of the woman question, to start from this great thesis, and more than ever today when supposed revolutionaries and even self-proclaimed Marxists pretend to have feminine oppression arising not from the formation and appearance of private property but from the simple division of labor as a function of sex which had attributed less important chores to women than those of men, reducing her to the sphere of the home. This proposal, despite all the propaganda and efforts to present it as revolutionary, is but the substitution for the Marxist position on the emancipation of women, with bourgeois proposals which in essence are but variations of the supposed immutable "feminine nature."

The social inferiority of women is not an inherent one, but a product of a particular history. It is the result of the origin of the family and the maintenance of private property, and originated around the same time as the first class system (i.e., slavery) did. Yet the assumption that the social realities of men and women are simply the result of biological differences is incredibly common, and it crops up in many forms which must be done away with. For example, obviously those "revolutionaries" who claim that women are oppressed because of our sex are counter-revolutionary, for if our oppression is inherent how can we overcome it?

We can also see this erroneous trend in those who try and isolate the biological and social, pushing the line that biology is an unchanging substrate that exists in isolation from society. While obviously biology predates our society and history, our eusociality means that it is social relationships which determine and society which develops sex and sexuality.

This is why LGBT people have an objective existence, rather than being simply "ideological phenomena" of the modern day. There is a history of such phenomena in some form or another dating back through the primitive commune, slave society, feudal society, and capitalism today.[3,4,5] LGBT

people have always objectively existed in one form or another throughout history, even if they were denied liberation or proper self-understanding.

To digress, we can understand how each person can change their sex only within a species such as ours. Men and women as social beings as well as the basic facts of male and female biology form a contradiction, whereby the social aspect is determinate in the final instance. This is why, for example, intersex people can simply be men or women in society despite having biology which is often neither clearly male or female. In the case of transition, it is the result of any person growing and developing the social positioning and biological characteristics of the sex opposite to that which they were assigned at birth, while negating their original social positioning and biological characteristics. As a result, quantitative changes lead to eventual qualitative leaps to join the opposite sex.

In sum, our collective understanding of sex and sexuality has itself developed over the course of history, to the point that we can now understand these things as material and natural phenomenons. Harnessing these understandings is tied as well to our development of production, with new scientific developments relating to biology and reproduction in the modern era. Our new understanding allows us to see that our oppression is not inherent, but something we can change, remolding society and ourselves towards socialism and eventually communism.

With a better understanding of the Marxist line on women's liberation, we can now turn our attention to an example of what a centrist or eclectic position might look like. We can take as a notable example that of the Red Star Communist Organization (RSCO) in their document "Half the Sky." This article has been widely circulated among revolutionary women's circles in the United States, and because of the lack of good theoretical production in our movement, it has played an influential role among some comrades almost by default. This article claims to take the left line in the Women's Movement, and in many ways it does. But the RSCO also smuggles in several concessions to the right and ultimately their article holds a centrist position. Holding a centrist line is unacceptable because it paves the way for the imposition of right onto left.

First, we can see that RSCO has taken many solidly left positions. For example, they claim that the fundamental contradiction in the Women's Movement is between the proletariat and the bourgeoisie, and that women's liberation can only come from proletarian revolution.[6] They claim that the liberation of LGBT people is inherently linked to women's liberation, and that the struggle against patriarchy includes LGBT people as well.

We can identify the RSCO's first mistake when they outline their position on the political economy of women's oppression. They quote quite extensively from Friedrich Engels, for example his delineation of patriarchy and women's status in society as being the result of a concrete historical development and transformation of social relations to create what we know as the monogamous family, and his discussion of the emergence of the bourgeois family and love marriage (as opposed to arranged marriage), which is a continuation of this understanding of the development of the family and family relations in class society by Engels.

Women's oppression, and the particular oppression of working women, is a material, not ideological, fact. It results from a concrete historical development (emergence of the family and class society) rather than being inherent in some metaphysical way.

All of this is correct, but unfortunately RSCO hides their own analysis in their "summing up" of Engels' words. They claim that Engels describes the family as "an apparatus," an echo of the anti-Marxist Michel Foucault and pseudo-Marxist Louis Althusser rather than Engels.[7] And this apparatus is one they claim is "deployed" through "ideological reproduction." In much the same way that Althusser's "Ideological State Apparatuses" are used to smuggle in postmodernist lines, RSCO transforms the family from a real social relation that people enter into spontaneously under the material demands of class society and a material part of the superstructure of society, to a mere ideological apparatus that can be deployed by thought alone. Indeed, RSCO actually finds that work of Althusser's compelling.[8]

This is clearly wrong. The family exists materially. When we as women are abused, attacked, beaten, and killed by men in our families, this is a material reality and not an ideological one. It reproduces itself *not* by ideology but by material political economic relations. The bourgeois man who does this is clearly doing it because it favors his material class interests. The family is what helps him maintain his power and wealth in a private domain, and to accumulate it and pass it down to his heirs. There is a clear *financial* incentive for a bourgeois man to participate in the worst patriarchal abuses to ensure his wealth is stable.

For working-class men there is a similar but slightly different reality. On the one hand, bourgeois outlooks including patriarchy are promoted through schools, media, and ruling class propaganda. On the other hand, working-class men have a minor financial incentive to uphold patriarchy and the family as it still provides them individual benefits. However, it must be noted that this is generally more common among the upper strata of the working class, such as the labor aristocracy, rather than among the poorest and deepest sections of the masses where it is an absolute necessity for both men and women in the family to work for income. In any case, we must affirm that principally the interests of working-class men and women are as a class first.

It is perhaps a little disappointing that our friends took such a centrist position on this important question. Attacks on women are only increasing every year in our own country and around the world. In some countries, the term *femicide* is used to describe the extent of the brutality perpetrated on women. Not an inch can be given in concession to the absolutely backwards idea that women's oppression, the family, and patriarchy, are simply or mainly ideological.

Indeed, upholding this line actually has several alarming implications. For example, they claim that "gender 'exists' insofar as it serves to organize certain ideological constructions."[9] Despite their claim to reject bioessentialism, this is essentially a way of sneaking it back in. By taking "gender" to mean all social aspects and "sex" to mean biological sex, and then claiming that "gender" is simply ideological.

This is perhaps the actual broader problem with the so-called "sex-gender distinction," which first emerged fully in the USA during the 1970s and 80s and served to push for a broad and accepting understanding of transgender people in order to eschew decades upon decades of strict medical industry restrictions on the ability of such people to access their healthcare. We can see today how it has turned on its head, and in some countries there exist "anti-gender"

movements which use this particular understanding for anti-feminist and anti-LGBT purposes, claiming to just be "against gender, but in favor of recognizing biological reality." Indeed, this framing itself did not come from working-class LGBT people themselves, but rather from postmodernist academics and petty-bourgeois LGBT activists. For example, Gayle Rubin in her 1984 essay *Thinking Sex* stated:[10]

Catherine MacKinnon has made the most explicit theoretical attempt to subsume sexuality under feminist thought. According to MacKinnon, "Sexuality is to feminism what work is to marxism . . . the molding, direction, and expression of sexuality organizes society into two sexes, women and men." This analytic strategy in turn rests on a decision to **"use sex and gender relatively interchangeably." It is this definitional fusion that I want to challenge**.

There is an instructive analogy in the history of the differentiation of contemporary feminist thought from Marxism. Marxism is probably the most supple and powerful conceptual system extant for analyzing social inequality. But attempts to make Marxism the sole explanatory system for all social inequalities have been dismal exercises. Marxism is most successful in the areas of social life for which it was originally developed — class relations under capitalism. In the early days of the contemporary women's movement, a theoretical conflict took place over the applicability of Marxism to gender stratification. Since Marxist theory is relatively powerful, it does in fact detect important and interesting aspects of gender oppression. It works best for those issues of gender most closely related to issues of class and the organization of labor. **The issues more specific to the social structure of gender were not amenable to Marxist analysis.**

[Emphasis ours –Ed.]

This is an explicit rejection of Marxism as the ideology of the proletariat, all-powerful because it is true. Indeed Rubin actually goes on to promote "theoretical and sexual pluralism," which poses sexual analysis as equivalent to Marxism.[11] She proscribes analysis of the political questions of women and LGBT people as beyond the bounds of Marxist analysis. This is one of many examples of postmodern academics promoting alternative understandings which reject dialectical materialism, and imposing them onto working-class people from the towers of academia.

RSCO seems to claim that gender was created by the origin of the private family and class society. The implication that men and women did not materially exist before class society is frankly absurd. While clearly the social relations and ideologies present in society changed through each stage of the development of history, this does not mean that the development of our own understanding of ourselves as men and women (situated in a particular social context in a particular point in time) and our own understanding of the relations between ourselves are themselves synonymous with the very material existence of men and women as a whole.

While RSCO alludes to the New Communist Movement's notable homophobia and anti-gay practices, it is notable that the NCM justified their practices *on the same theoretical grounds that RSCO uses to describe any non-biological aspect of gender*. Under their theory, gender transition is simply ideological rather than a material reality which predates class society and which has developed in practice over millennia as society itself has grown and developed. Under their theory, when the "ideological basis" for "gender" is done away with, the question remains what happens to all of us: men, women, gay, trans, and others?

What we can see from looking at our RSCO friends is exactly how not to uphold women's liberation. When it comes to the details, they reject the Marxist position or at minimum make major concessions to reaction. This cannot be allowed, as this will inevitably lead to liquidation of revolutionary practice in the women's movement.

Women's oppression, and the particular oppression of working women, is a material, not ideological, fact. It results from a concrete historical development (emergence of the family and class society) rather than being inherent in some metaphysical way. While the origins of male and female are from the realm of biology, humanity's principally social character means that our social reality is defined around social relations rather than biological aspects. While modern medicines can and will continue to change biology and reproduction, this is itself actually quite secondary to the social problem of women's oppression. We can change our social status/role through social practice, revolution being the pinnacle of practice. It is through revolution, not "accepting biological reality" or postmodernist "oppression is due to ideology," that we will be free.

1Pages 18–19, Marxism, Mariátegui, and the Women's Movement. https://www.bannedthought.net/Peru/Mariategui/AboutMariategui/ElMarxismo-Mariategui-y-el-Movimiento-Femenino-MFP-1975-OCR-sm.pdf

2Page 21, Marxism, Mariátegui, and the Women's Movement.

3Feinberg, L. (1996). *Transgender Warriors*.

4Sigal, P. (2017). Queer Náhuatl: Sahagún's Faggots and Sodomites, Lesbians and Hermaphrodites. In Indigenous Religions (pp. 321–346).

5Lang, S. (1998). *Men as Women, Women as Men: Changing Gender in Native American Cultures*.

6Page 11, Red Star Communist Organization. (2024). *Half the Sky: Preliminary Materials for a Proletarian Feminist Politics*.

7Ibid, page 5.

8Ibid, page 13.

9Ibid, page 14.

10Page 33–34, Gayle Rubin. (1984). Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality. https://www.ipce.info/library_3/pdf/rubin_thinking_sex.pdf.

11Ibid, page 34.

India: Mass Disappearances of Activists by Old State

O n March 12, 2026, at least ten activists in the Indian capital of Delhi were abducted by the Indian Old State. These forced disappearances occurred the same day as the Campaign Against State Repression (CASR) held a public meeting in solidarity with Surendra Gadling, an activist defending Adivasi (Indigenous) rights who has been held in harsh prison conditions for nearly eight years. The Fascist Hindutva State regularly uses the tactics of mass repression and brutal torture to attack the Indian revolutionary mass movement.

The disappearances were coordinated and sudden. In the case of two mass activists, Ilakkiya and Shiv Kumar, they were on their way to meet with another activist to discuss plans for the upcoming Anti-Imperialism Week. However, before they could hold this meeting they were stopped by what are believed to be plainclothes officers of the State, and forced into an unmarked car. The two have not been seen since. That same night, an activist named Manjeet disappeared after leaving the CASR event for Surendra Gadling. It is believed that he was forcibly disappeared in the same manner as the other two. Additionally, at least seven activists were taken by Delhi Police on the night of Friday the 13, from the office of the student organization Bhagat Singh Chhatra Ekta Manch (BSCEM).

Several of these activists have been arrested by the Indian State before. Shiv Kumar was previously arrested during the major farmers' protests in north India in 2021, where in custody he, along with activist Nodeep Kaur, was illegally detained and tortured, leaving lasting injuries to this day. Ilakkiya, Kiran, and Akshay were all previously arrested last year during environmental protests at Delhi's India Gate. Ehtemam Ul-Haque, Badal, Rudra, and Gaurav were additionally abducted and tortured by Delhi Police last summer in a similar manner to this week's abductions. In the face of these abductions, the Campaign Against State Repression has raised the following demands:

Immediate disclosure of the whereabouts of Ilakkiya, Shiv Kumar, and Manjeet; Assurance of their safety and physical well-being; Immediate access given to legal counsel and communication with their families; Accountability from the authorities for these unlawful actions.

As of now, a petition of habeas corpus has been filed in the Delhi High Court, which is to be heard tomorrow on March 15. Until then, the state of the activists is completely unknown, and the history of the Indian state's unlawful imprisonment, torture, and fake encounters draws a worrying picture of what these ten may be facing right now. Proletarian Internationalism demands that we support the struggles of revolutionaries around the world in the face of brutal repression. We call on all genuinely internationalist forces to join us in calling for the ten activists to be surfaced and released immediately. This call should be integrated into the broader FACAM campaign for solidarity actions and events in support of the Indian Revolution on March 28th.

SURFACE ILAKKIYA, SHIV KUMAR, MANJEET, AKSHAY, DRISHTI, RUDRA, KIRAN, GAURAV, BAADAL, AND EHTEMAM!

STOP OPERATION KAGAAR!

SCRAP SURAJKUND SCHEME!

India: Recent Statements of the CPI(Maoist) North Coordination Committee Published

The People's War in India has entered a difficult period with the escalated genocidal offensive of the Old Indian State. According to capitalist media, more than 500 Maoists have been martyred since 2025, including General Secretary of the Party, Cde Basavaraj who was martyred last May. Despite these serious losses, and amid the liquidationist offensive led by traitors such as "Sonu", "Balraj", and "Devuji", the Communist Party of India (Maoist) continues to persist in the path of People's War and New Democratic Revolution. However, the heavy repression and liquidationist attacks have also created an atmosphere of confusion for revolutionary activists and masses in the United States regarding the current situation and positions of the Party.

With this said, *The Partisan* is hereby republishing three recent statements of the North Coordination Committee of the CPI(Maoist). With great clarity, these statements reaffirmed the correct road of armed struggle and sharply demarcated with opportunism, liquidationism, and revisionism. We encourage our readers to study and widely propagate these important statements.

Expose the left phrase monger right opportunist Raju alias KP!

Unearth/ Expose and struggle against the underground anti party liquidators camp of Balraj! Smash Opportunism-Liquidationism-Revisionism! Long live Marxism-Leninism-Maoism!

February 9, 2026

In Nov 2023 our party PB (Political Bureau) in its resolution held that a serious breach of party discipline is being committed by some comrades from North India including Raju alias KP, these comrades were holding parallel anti party meeting with the traitor Bacha Prasad Singh alias Balraj. In the very same resolution it was said that these comrades must present their self criticism for such indiscipline. When this resolution was presented to KP alias Raju then instead of being self critical, he started propogating against the comrades who were initiating this unity. After repeated appeals, he presented a self criticism before the committee but instead of being self critical the letter was parroting only one sentence that it was wrong from our behalf to attend the meeting.

Devoid of any political criticism of Balraj and devoid of any promise to not be in contact with Balraj. Raju has only cemented his anti party traits by presenting his so called self criticism. When our committee persuaded him to meet physically he denied meeting us. He blows up his trumpet that he is for ug

(underground) party building. He takes oath in name of comrade Lenin. But while blowing up this phrase, he silently lives an open and legal live, he neither coordinates with the ug party committee nor does he asks young comrades with him to go ug and build ug party. Putting aside the left phrase mongering now let's see what's he in practice:- a legal petty bourgeoisie liberal who have an amorphous structure with no program and strategy tactics. KP has thus become a petty bourgeoisie under the wrapper of communist revolutionary.

He believes that the concept of central task set in the ninth congress unity congress is incorrect because he says that it is because of the central task of converting the g-zones into base areas and PLGA into PLA that party has not paid attention on urban and plain region movement. His this understanding is quite similar to Balaraj. This is Balraj's line. This makes clear the reason for the presence of Raju group in the anti party meeting organised by Balraj. His this position has also turned him against the Chinese path and MLM ideology in general. Since years Raju has held that it is impossible to be ug in Punjab. This is despite the fact that party had presented a concrete understanding of how to re-organise work in Punjab and in plain areas in general both in theory and practice.

Raju has also been saying that the party's recent document on caste question that contained political stand on Ambedkar is not correct. He considers Ambedkar anti Marxist. We reiterate the stand which the CC had taken on Ambedkar. Ambedkar a pragmatic was also a working class activist. He supported Communism in general and was against the brahmanical practice of revisionist CPI. He had devoted his life for the annihilation of caste. Therefore our party consider him as a democratic force who was friendly to communists. Raju does not see progressive aspects of Ambedkar and thus he presents an understanding that alienates him from the masses. This is also an attempt to deny people's struggle against caste. This is an yet another example of anti people content in Opportunism-Liquidationism-Revisionism.

One very important aspect of KP's opportunism or for that matter opportunist of the present time is that they present issues with coordination. Through one way or the other they hold that coordination with the ug party committee (NCC) is not possible. Why is it so that they do not want to coordinate with the party? The first and the basic reason for denying coordination with the party is their petty bourgeoisie class character. None other than comrade Lenin explains the reason for this. He said "main cause is the wavering intellectual and petty-bourgeois elements, of which the workers' party had to rid itself; elements who joined the working-class movement mainly in the hope of an early triumph of the bourgeois-democratic revolution and could not stand up to a period of reaction. Their instability was revealed both in theory ("retreat from revolutionary Marxism": the resolution on the present situation) and in tactics (the "whittling down of slogans"), as well as in Party organisation." The terrified petty bourgeoisie intellectuals in order to hide the impact of white terror on his theory, politics and organisation building capacity brings denies coordination. KP has himself said that coordination with the ug party is not possible because of state repression. Had the Bolshevik party during 1908 to 1914 broke coordination with the Central Committee and the leadership then Russian revolution would never have been possible. Had the CPC broke coordination during the period of set backs in 1930s then there would have been no Chinese revolution. KP knows this. But he is denying this only because he doesn't want to be in a party that is waging Protracted People's War in order to seize power by building g zones, base area and liberated area.

Every party comrade needs to internalize the PB resolution of Aug 2024. The resolution held that coordination among the party committees is very important and it is the task of every party member to preserve this coordination and firmly internalize the great task of building ug party and developing subjective forces. At the time of repression and intensifying saffron terror, coordination becomes more important than ever before because it is now that the subjective forces needs to gain strength and strike back with more power. Not coordinating has become a handy tool of the opportunist, for by saying this they safely avoid presenting their political line and merging their organisation with the party. If they don't coordinate with the party then they can implement their opportunist line. To such opportunist we say that for the present time you are free to practice your opportunists-liquidators-revisionist line but not in the name of the party of the proletariat that is CPI (Maoist).

Raju is a shrewd opportunist, he uses methods that Lin Piao used against CPC and comrade Mao. He conspires and intrigues. He crates opinions against the party leadership and CC. And while doing this he distorts facts and presents figure and fact in a manner that tends to confuse the cadres and people. All his shrewd brahmanical tactics now stands exposed. Accepting self criticism to a small degree is his yet another tactics. He presents self criticism in words but only to the degree that enables him to hide his opportunism. Self criticism for opportunist like Raju is to preserve his influence among the cadres. Throughout his party life he has never presented a genuine self criticism on any of his mistakes. This includes the anti woman practice which he did before, his act of promoting liquor culture within the party structure and highly feudal bureaucratic method of dealing with comrades and people. In fact it is no exaggeration to say that Raju orchestrated the 2016 split in the state committee of Punjab.Thus it is important for the people's movement and party to get rid of this splittist anti people element.

Considering all these it is clear that Raju denied coordinating with us only because he holds a line, parallel to our political line and has kept his organisational and political link intact with Balraj. He is working to implement political line of the traitor Balraj. Therefore our party according to article 27(a) of party constitution expels him from all the ranks and files of the party. We hereby dissolve the PLT/SOC under him and appeal to all the party members with him to leave Raju camp and join the party's revolutionary struggle and actively struggle against Opportunism-Liquidationism-Revisionism.

Published by
North Coordination Committee (NCC)
CPI (Maoist)

Without purging the opportunist-liquidator-revolutionist elements our party cannot preserve itself!

Reject the call by renegade Anant and the likes of Balraj/Venugopal!
Death to Opportunism-Liquidation-Revisionism!
Long live the political line laid down in the 9th congress unity congress!

November 28, 2025

Comrades,

At first we extend revolutionary greetings on the completion by our party's PLGA 25 glorious years of service to the people and the struggle against feudalism, imperialism and comprador bureaucratic capitalism.

Amidst the offensive of the brahmanical Hindutva fascism few media sources are able to publish the report and statement released by the party of the proletariat is a sign of rising people resistance and the inevitable peoples march towards communism. We present our revolutionary greetings to all these media outlets. We have been bravely fighting the onslaught of the most reactionary ruling class. In this we have lost some of the most brilliant subjective forces, comrade Basvaraju, comrade Vivek Da, comrade Chalpati Da, comrade Renuka Di, comrade Raju Da, comrade Kosa Da, comrade Hidma Da and others are the heaviest loss to the working class and oppressed people particularly Dalits, Adivasis, minority, women, nationalities and other oppressed and exploited masses. We pay our most humble homage to the martyrs.

Besides with the same vigour and staunchness we present hatred for the renegade opportunist-liquidators-revisionist forces like Balraj alias Bacha Prasad Singh-Sonu alias Venugopal- Rupesh alias Satish-Dr. Darshan Pal- Arjun Prasad Singh-Harman. Added to this list is the spoksperson of MMC zone namely Anant. Who in his recent statement have said that “deserting the line of armed struggle is saving the party”. we would like to state in an unequivocal terms that this is out and out liquidationism. This is what Larin the great liquidator of RSDLP once said. Regarding this comrade Lenin had said that this is like liquidating the party that is dissolving the party in name of saving it. Our PB had taken a resolution in Aug 2024 that today our central task is to safe the party but what is meant by preserving the party? Preserving the party means getting rid of the liquidators that is those section of the enemy agents within or around us who wants to abolish the illegal existence of the party and are running from pillar to post in order to ensure that party leaves the armed struggle and is converted into an amorphous CPM like structure. Therefore they have no rights to remain in our party. Deserting the armed struggle, deserting the ug life and the illegal existence of the party is deserting the communist party and revolution. It is deserting the people aspiration for a society free from exploitation and oppression. Here it is important to remember the 1908 decision taken by he Russian Social Democratic Labour Party under the leadership of comrade Lenin. The decision said “Liquidationism is an attempt on the part of a certain section of the party intelligentsia to liquidate (that is to abolish, dissolve, destroy, put an end to) the existing party organisation and to substitute for it an amorphous federation acting within legal bound (that is within the law in an open existence) at all costs, even at the cost of openly abandoning the programme, tactics and traditions (that is the preceding experience) of the party.” it further said that “It is necessary to wage a most relentless ideological and organisational struggle against these liquidationist attempt.” In accordance with this lesson from comrade Lenin our committee has decided to wage relentless ideological and organisational struggle against the liquidators of our time.

We appeal to every workers and peasant to struggle against such renegade elements within and around the revolutionary camps. We appeal to the Adivasis in Bastar and MMC zone to ensure that these renegades are not allowed to join the enemy camp by surrendering arms before them. People should teach them a lesson. It should be known that they are not our comrades but enemy. In the name of temporary ceasefire such surrenders are outright desertion of the working class movement this is quite in line to what Trochu, Thiers and Favre once did to the Paris Commune in 1871. The erstwhile PW had reviewed this call of unilateral ceasefire for peace talk in around 1977-78. The party had said that the decision of unilateral ceasefire was wrong. Similarly our ERB too took a stand against unialteral ceasefire. We think that at the present time unilateral ceasefire is akin to an opportunist method to liquidate the party.

Here, we also want to present before the people of the world and our country in particular the analysis of the political line which these anti party elements are taking. Because if we do not want understand and wipe out their political ideas and thoughts from our revolutionary camp then we can not preserve our party. We think it is very very important to expose the political line of these renegade liquidators. All the liquidators of the present times are only trailing behind the line once towed by Balraj alias Bacha Prasad Singh. Therefore it is important to know that what this enemy agent within the peoples movement has to say about his political line. He said:- 1. Imperialism is the principal contradiction of the society and theretofore feudal landlords are not our main enemy. 2. There should be two CC in the party one for the urban work and the other for countryside. The urban centre CC should be open and legal. 3. Millitary line has dominated the party. 4. Chinese path is not our path our path should be an Indian path 5. The party’s rule must be different for the urban and countryside party structures 6. There should not be any communist morality based guideline for building man woman relationship that is to say that party must allow pre-marital sexual relations and multiple sexual relations. 7. Participation in election is only a tactical question and a strategic one. That is one must participate in election as and when it suits. 8. There is capitalism in Punjab and Haryana hence we should stop building armed struggle or ug party there. 9. We should not build propaganda on the armed struggle going on in DK and BJ. 10. There is no democratic centralism in the party and the party is bureaucratic and centralist.

Now let us point out before you the political questions which Venugopal-Rupesh clique has raised before us, they say :- 1. The political-economic condition of the country has changed 2. Applying Chinese or Russian line in India is dogmatism. 3. The party had been the victim of left deviation due to which armed struggle had been made

as the only form of struggle 4. Parliamentary participation can be a part of the revolutionary struggle. How similar is Sonu to Balraj! It appears as if this pair has been made in heaven, the heaven of liquidator is the enemy's office perhaps the NIA office in Delhi or who knows might be some CIA office somewhere in the country or abroad. Has not Prachanda raised the similar question and enjoyed the same love and affection from the CIA?

Our party in a recent document titled 'Changes in production relation' has explained the changes in economic and political condition of the country. Not only did the party analysed the changes, it also added two more regions in the list of 5 regions:- one where plantation is largely present and the another in which due to globalisation and our struggle semi colonial aspect is dominating. With this the document, party devised several specific tactics to carry forward the struggle for NDR. But still debates persists because whenever the petty bourgeoisie existence inside the party feels threatened by the revolutionary commitment of proletariat because the proletariat demands more sacrifice from the petty bourgeoisie, at such time the petty bourgeoisie comes out with some random theory that historically, irrespective of the place of its origin has trailed on the line of the great revisionist Bernstein who revised comrade Marx and Engels and wanted to turn the revolutionary theory of smashing state power from the ruling class into a reformist theory of class compromise. Sonu represents the same Bernstein but in new form and color.

With immortal contribution of comrade CM and comrade KC the Indian communist movement could come out of the mire of modern revisionism who in the name of following the Indian path actually carried forward the ideology of Khrushchev revisionism of peaceful class struggle and peaceful coexistence. Comrades CM and KC established that the path for the liberation of the Indian people is the path laid down by comrade Mao and since India like China is semi-colonial semi-feudal, Indian revolution shall follow the Chinese path, this understanding was based on the concrete analysis of the China's experience in revolutionary warfare and the history of the revolutions in colonial, semi-colonial, semi-feudal countries of Asia, Africa and Latin America. In all these countries the main form of struggle is armed struggle and the main form of organisation is the army, but other forms of mass struggles and mass organisations are also indispensable. Considering this fact our party in Strategy and Tactics underlines that "Before the outbreak of a war all organisation and struggle are in preparation for the war and will serve it directly or indirectly after war breaks out. The path followed by the Chinese revolution is also applicable in semi-colonial, semi-feudal India due to basic similarities in the conditions between India and pre-revolutionary China. It is the principal characteristics of the objective conditions of India that determine the Path of the Indian Revolution as the path of protracted people's war." The question of path comes only when a country gains revolutionary experience of establishing proletariat dictatorship in some form or the other. Based on that a generalisation can be made and it then become a general law which can be applied anywhere under similar conditions. Therefore the talks of 'Indian path' is a hoodwink. A plea to leave the path laid down by heroic sacrifice of people in pre-revolution semi-colonial semi-feudal China. It is a plea to lay down arms and sing in the praise of the imperialist masters. It is nothing but right opportunism. The opportunist and revisionist always use the slogan of struggle against left deviation as a method to debunk the correct proletarian line within the party. It is important to remember that the cause for the set backs in our movement has been analysed by our PB and a circular up-to the level of ZC was released in Aug 2024. In this right deviation in terms of not giving importance to ug party building had been pointed out. Nowhere in this document there is any mention of left deviation. Because if we consider the period when the party gave the call for consolidation in 2019 to the present times when the party is facing very severe setback; we as a party had been struggling against the rightist trend of not building ug party, restricting the party to legal and open work. It was with the intention to break this practice that the consolidation program was undertaken and the martyred comrade GS wrote a letter to the North India comrades. It is not that party was not building open legal mass movement, DK's Silger/Bechaghat anti-camp movement are some example of it. We have been building huge mass movement against the camps. Similarly in other parts of the country our party had been leading open struggles against CAA and 3 farm laws. There is no objectivity in the points which all these liquidators are raising. They have not presented a single incidence of left deviation in the party. All they want is to make the party toothless. Hence we appeal to all our cadres and revolutionary people:- 1. To expose the liquidators and struggle against all their anti-people ruling class political lines. 2. To celebrate with full revolutionary enthusiasm the 25th anniversary of the PLGA. 3. To struggle for the release of comrade Devji, comrade Kishan Da, comrade Sheila Di, comrade Pramod Mishra, comrade Kishore Da, comrade Deepak Rao and all the political prisoners particularly the Maoist revolutionary political prisoners.

Published by
North Coordination Committee (NCC) CPI(Maoist)

Leave Balraj alias Bacha Prasad Singh/Satish alias Joginder Singh lead liquidators organisation and join the communist revolutionary camps under our party leadership!

Expose the right opportunist politics of Joginder Singh alias Satish Master!
Long live the struggle against Opportunism-Liquidationism-Revisionism!
Hold high the red banner of Marxism–Leninism–Maoism!

January 24, 2026

Dear comrades and friends:

We are placed at a sharpest period of the decade. Our CC had already laid down that the imperialist and their running dogs are moving towards the third World War. This war is going to accelerate the economic, political crisis of the world particularly that in the oppressed nations and countries like our. The people of the world are therefore crying out for the revolution. And to realise the dreams of the world people and Indian people in particular our party is leading the storm centre of revolution. We have faced severe repression, lost many invaluable son of the soils. Our brave and historic PLGA comrades are still marching with a dream that resonates with the people of Palestine, Venuezula, Philippines and all other people of the world who are oppressed and suppressed by the US Imperialist forces. Recently the loss of CC-M comrade Ganesh Da, comrade Anal Da and comrade Vaparao are severe loss to the Indian revolution and the world proletariat socialist revolution. We express our humble homage to these brave martyrs and pledge to fulfil their dreams of

people's democratic federal republic India. And in order that we achieve this kind of India, we express with equal rigour our hatred against the Opportunist–Liquidationist–Revisionist elements. We reiterate our commitment to struggle against them and hold high the red banner of Marxism–Leninism–Maoism.

Our party in its Party Programme held that Revisionism, particularly right-wing opportunism, is the main danger for world proletarian revolution and international communist movement today. At present the right opportunist are the Liquidators who want our party to become open and legal; thereby surrender the armed struggle and lead a life of revisionist. This line is currently being lead by Sonu alias Venugopal and Bacha Prasad Singh alias Balraj. In North India Balraj alias Bacha Prasad Singh is leading the liquidationist camp and have created anti party leadership/cadres in their camps. This liquidationist camp is clandestine from the party and is operating as a new anti-party centre. Unlike our party that follows MLM as guiding ideology this group follows Lin Piao ideology. In order to carry forward their anti party act they deploy the Lin Piaoist method of hatching conspiracy. Lin Piao's revisionism was different and advance from other opportunists. It was so because he used a method which was new to the history.

Lin Piao used conspiratorial methods to launch attack on the party leadership and line. He secretly used to meet party cadres and leadership and persuade them to join the anti party camps. This he did by providing personal gratification to the party cadres. While on one side Lin Piao was busy hatching conspiracy against the party and its leadership on the other side he loudly proclaimed his oath to struggle against Khrushchev modern revisionism and floated the theory of revolutionary authority in order to make it appear that he is very close to comrade Mao and the party. He never stopped hurling praise for comrade Mao while silently and vainly plotted to get him killed. Such is the opportunism of Lin Piao. Similarly Balraj held parallel meeting and tried forming a party centre in Northern India as opposed to the party's CC. He conspired against the PB member and in-charge of North India. But firmly proclaims that he is loyal to the party and party lead movement. He is trying to infiltrate his men among the ranks of the revolutionary and is also assisting the enemy in identifying and locating our comrades. He is trying to enlarge the anti party liquidators camps. But can he stand the indelible strikes of Marxism–Leninism–Maoism. Comrade Mao famously said "Whatever the country or place where one finds oppression, there one finds resistance, where one finds revisionism there one can find outstanding Marxist-Leninist fighting them". We shall bury all the manifestation of Opportunism.

We hereby expose the anti party ug network of Balraj which is active in the cover of Satish master alias Joginder Singh in Haryana. It is important to note that in 15 -16 Nov, 2019 the conspirator Bacha Prasad Singh organised a structural meetings with some comrades of North India, among many others including those from the states of Delhi and Punjab, the meeting was attended by Satish Master of Haryana. After discovering this conspiracy our party tried pursuing the comrades including Satish to present self criticism for having joined the anti party liquidationist camps. But on the contrary Satish insisted on cementing the unity with the traitor Bacha Prasad Singh and his man Darshan Pal. He merged his organisation with the Darshan Pal led. It is important to know that our party had already expelled Darshan Pal and had unexposed the unholy anti people anti party unity between Darshan Pal and Balraj. Interestingly, Darshan Pal the traitor to the world proletariat have also been expelled by his own organisation. This represents the hatred among the people against the Liquidators of the people's movement. We express our revolutionary greetings to the comrades who expelled Darshan Pal from their organisation. This struggle will go down in the history as a great struggle against those who want to surrender the party and the party lead movement before this autocratic state power.

Our CC-PB in Nov, 2023 brought a circular for all party members and orally it was communicated to all sympathisers. The circular was an appeal to all those who had joined the liquidationist meeting with Bacha Prasad Singh, they were asked to present self criticism and join the party structure in their states. The appeal also said that the comrades can present their political differences in the respective structure by following the method of democratic centralism. When this appeal was presented to Master Satish, he blatantly said that he will not unite with the party and will carry forward his unity with the liquidationist Balraj camp. In fact while party was making this appeal, he had merged his organisation with Darshan Pal-Balraj. Satish Master has thus moved away from the camp of revolutionary to the Liquidators. He proclaims that armed struggle can not be carried forward in plain areas. In reality he wants to carry only economic struggle for reform and have developed hatred for the revolution. He says that carrying on the Leninist line of ug party building is left adventurism. All he want is a liberal group instead of party. Deviating clearly from Chinese path, Satish believes we can not have armed struggle in Haryana. This he says on basis of some concocted experience of LOS (Local Organising Squad) practise in Haryana. It is important to note that in Plenum of 2016 in Haryana it was concluded by all the members that looses to the party was mainly due to not implementing ug party functioning in practice. But Satish insists that we failed because our political line itself is incorrect. It is important to note that after every repression the petty bourgeoisie opportunist elements hurriedly concludes that the Chinese path has failed and there is Capitalism in Punjab and Haryana. This has been the trend of Opportunism-Liquidationism- Revisionism right from the days of comrade Marx and Engels whenever proletariat demands sacrifice from the petty bourgeoisie, the opportunist elements of petty bourgeoisie develops doubt-ism and lastly surrender before the enemy. The recent and the highest form of it is represented by Venugopal alias Sonu who surrendered with arms before the enemy. Satish is the disciple of Venugopal. Satish is nothing but the Haryanvi extension of Balraj.

The party can not have opportunists-liquidators-revisionist in its ranks and file. Therefore in accordance to the party constitution Article – 27 which laid down the principle that indiscipline means to reject the aims and objective of the party, party programme or organizational structure or to violate them will be tantamount to indiscipline and the member or unit involved in such activities, will be liable to disciplinary action. Having deviated from the party's line laid down in unity congress ninth congress by joining the liquidationist camp, Satish have been conducting indiscipline. Considering his membership of the liquidationist camp under the leadership of Balraj, we hereby expel him from the basic membership of the party. One can't remain committed to the party and the liquidators at the same time. Therefore, we appeal to comrades who have been with his organisation to join the party structure in their areas and struggle against Opportunism- Liquidationism-Revisionism of all colours and shades. We must remember that victory belongs to us who are genuine Marxist-Leninist–Maoist.

Released by
North Coordination Committee (NCC)
CPI (Maoist)

Labor: The 1970 Postal Strike and Its Lessons for Today

March marks the 56th anniversary of the 1970 Postal Workers Wildcat Strike. The strike—illegal then as it is today—was a response to stagnating wages, a lack of full collective bargaining rights, authoritarian management, unsafe working conditions, and sellout union leadership. It was a demonstration of rank-and-file workers taking matters into their own hands to fight for their particular interests; they militantly led the strike without the authorization of union leadership.

The strike began on March 18, 1970, with city carriers from the National Association of Letter Carriers in NYC. Over the course of eight days, it spread to over 200 cities and over 200,000 workers participated. Clerks and mail handlers refused to cross the picket line, which was essential to effectively shutting down production. This showed the Nixon administration and the rest of the ruling class who really generates value in the post office. Without a large section of workers facilitating the exchange and transportation of commodities, the economy was feeling the pressure.

Union leaders demanded that strikers returned to work and the Nixon administration threatened them with fines, firings, and arrests; promising to negotiate once they returned to work. The workers correctly distrusted Nixon's empty promises, knowing that withholding their labor gave them leverage. Other federal workers backed the strikers and threatened to join if the government pursued any legal action. Nixon deployed around 20,000 military personnel in an attempt to keep the mail flowing, but they weren't ready for the challenge of doing postal work.

The administration was forced to negotiate after eight days; resulting in the Postal Reorganization Act (PRA), collective bargaining rights and contracts that increased wages, health benefits, and other concessions. The NALC, NRLCA, NPMHU, and newly-consolidated APWU were established as the bargaining postal unions, and remarkably, the strikers were not fired. These were relative wins considering the insulting proposals, such as a meager 5% wage increase in exchange for postal corporatization, discussed before the strike in back-door meetings between NALC president, Rademacher, and Nixon.

Despite these successes, there are some negative aspects to this experience. The PRA gave the newly-named USPS a corporate structure and set the stage for future threats of privatization, financial issues, and worsening conditions in the workplace. Rank-and-file shop organizations should have been sustained to continue building connections across crafts and pressure union leadership and management. Concessions have been made in countless sellout contracts and now we face similar issues as the postal workers of the late 60's. Real wages cannot keep up with inflation; some workers need multiple jobs to get by; management squeezes more work out of less time; and safety issues persist with poor temperature control, limited space, and forced unsafe work practices. Despite some calls for a single postal union, postal workers also remained divided by out-dated craft unionism. This makes our contracts weaker and hamstrings our ability to act collectively for the benefit of every rank-and-file postal worker and the working class as a whole.

The postal workers of 1970 were able to use the most effective tool they had—withholding their labor—to extract concessions that improved their lives and working conditions, at least for a time. This would not have been possible without cooperation and collective action across crafts. They could not rely on union leadership to authorize an illegal strike or to work closely with other craft unions. These days require that we take up the spirit of this strike: rank-and-file postal workers must build fighting organizations and bring together crafts so that we, too, can use the most powerful tool we have in the struggles ahead.

There is no better time to take this up than now, when both the mail handlers and city carriers are in the midst of contract struggles; when privatization schemes and creeping corporatization threaten to hollow out the public character of the Postal Service; and when automation and new surveillance technologies are being introduced in ways that intensify speed-ups, eliminate jobs, and tighten managerial control.

Postal workers should look back to the 1970 wildcat strike not for nostalgia but for inspiration and strategy. Today, we can take up the spirit of 1970 and, in fact, have even more leverage in some ways. The postal system is now deeply embedded in the logistics chains of e-commerce, the delivery of medications, and the day-to-day functioning of rural communities. When we withhold our labor, it is not just letters that stop moving, but parcels, prescriptions, and the circulation of commodities that corporations increasingly depend on.

The lesson of 1970 is clear: real gains were won not through backroom negotiations or appeals to politicians, but through rank-and-file unity and coordinated action across crafts. Clerks, carriers, and mail handlers stood together, refused to cross picket lines, and demonstrated that the Postal Service does not run without them. That same unity is necessary today.

The anniversary of the 1970 strike is not just a commemoration; it is a reminder. The power that won gains then still exists today. It is up to us to take up that fight once again.

Our Principles: Materialism

FIRST PUBLISHED ON MAY 11, 2025.

In order to transform our lives, the whole society, and the whole world, we must understand how and why everything is the way it is. This means we must study philosophy, which is the "generalization and summation of the knowledge of nature and the knowledge of society," like Chairman Mao, leader of the Communist Party of China had said. All philosophy has a class nature, and the foundation of revolutionary and working class philosophy is materialism.

What is materialism? In short, it is the philosophical school of thought that is fundamentally opposed to idealism, and which views matter rather than ideas as the basis of the world.

In the course of human society, there have been many schools of philosophy, but ultimately there are only two camps, materialism and idealism, who struggled to answer the fundamental question of philosophy, the question of the relationship between thinking and being and between consciousness and matter.

This fundamental question of philosophy has two aspects: one, on whether the origin of the world comes from either concrete matter or consciousness, and two, on whether thought, or consciousness, can recognize and correctly reflect existence. Idealism asserts that consciousness is the source of the world and is the "first principle," giving a false answer to this fundamental question and therefore is unable to provide us with a correct understanding of how to change the world. Throughout history, idealism was used as a weapon of the oppressor and exploiting classes, who used it to tell the people various lies, saying "it is enough to change the way you think"; "nothing in the world will ever change"; "everything in the earthly world is fake and doesn't matter"—in this way, justifying their own rule and justifying a lack of resistance to their rule.

Materialism holds that matter is first and consciousness second, that matter is the origin of the world and **is** the world itself, and that our understanding is the product of and reflection of the objective material world. The foundation of materialism is the recognition that matter is an objective reality that exists independently of consciousness. Materialism arose as humanity gained more practice in understanding and transforming the world, as we gradually recognized the essence of the our world and society, and got rid of superstitions and delusions. The new experience of struggling for production, developing the natural sciences, and the class struggles between the bourgeoisie and proletariat has also enriched people's understanding of materialism, as we discovered more and more on how the world

works from our experience in living and changing it.

Materialism has always been a tool of progressive classes and strata throughout human history, in every social revolution, scientific and technological breakthrough, one can find materialism. However, the old capitalist and pre-capitalist materialism was not a thoroughgoing materialism. While it acknowledged that matters comes first and consciousness comes second, it turned its back on this principle in the field of social history. It doesn't acknowledge that social phenomena are based on the foundations of economy and production. Worse, at times it is transformed into a tool of the class enemy and completely denies the separate existence of consciousness, equating it with matter—meaning that the workers can never go beyond what is the "status quo" and change the world by revolutionary means. Today, this view is pushed by people who talk about things like "technological singularity" and AI rule of the world.

It was not until the emergence of Marxist philosophy, dialectical materialism, that this issue was resolved. Dialectical materialism holds that social existence primarily determines consciousness, while at the same time recognizes that people's thought or consciousness, being something on its own, can also react to social existence and change it. This lays out the relationship between ideas and matter, between theory and practice: as revolutionary theory comes from social practice, from production, scientific experiment, and class struggle, this theory can go on to guide our struggle and develop it further. Armed with such a theory and applying it into practice, the proletariat is able to shape the world according to its own will, destroying the society of exploitation of man by man and establishing a new one with equality and freedom for all.

As our thoughts, and thus our understandings, don't exist outside of material reality, and as our existence in society primarily determines how we think, any revolutionary theory can only come from concrete practice. Any theory will also be useless if not put into practice, and it is practice which is the best way for us to better understand it and develop it further.

How can we understand revolutionary theory? Idealism teaches that consciousness is separate and superior to material reality, and therefore it is enough to just study, to debate, and from this process we can perfect our grasp of anything. Dialectical materialism, on the other hand, stresses the importance of practice. When we first get to know a new concept we might only be able to superficially "know" it, only grasping the form and not the true meaning. But when we link it to our previous knowledge gained from practice, and *especially* when we apply it into practice—whether making mistakes along the way or not—we will get a much better picture of it, all while we continuing our studies. This is true for solving a math problem, for learning a life skill, as well as for mastering Marxism. As theory comes from practice and goes on to guide practice, practice also advances the theory. In this way, the two form an upward spiral as we change and understand more of the world concurrently.

For example, a concept like "surplus value" might sound like something out of a college economics class at first. But when we connect it to our own lives as workers, it becomes much clearer: for every 8-hour day we work, we only get paid for what we produced in less than an hour and sometimes even less than 10 minutes, the rest is surplus value. And when we apply this in practice, in calculating our rate of exploitation with our coworkers, mobilizing, politicizing and organizing them to fight for wage increases, we are gaining a more profound knowledge of our own power, the inner workings of the capitalist system, and how to overthrow it.

Today, among the left in the United States, there is an overemphasis on study, divorcing it from revolutionary practice. It is often said that the great revolutionaries of the past have already laid down all theory, and it is our task to first study them so we can use them well. This approach is very common across all camps, from those who call themselves Marxist-Leninists, Trotskyists, revolutionary nationalists, and even Maoists. Fundamentally, this serves to justify a lack of social practice by escaping into studies, therefore separating the dialectical process of theory and practice, falling into idealism. While these groups have studied and debated among themselves for years and decades, the working class and oppressed nations continue to face deeper and heavier oppression and exploitation day by day. As all philosophy has a class nature, these people follow the philosophy of the capitalist class, they are predominantly from a petty-bourgeois and bourgeois background, isolated from the life and struggle of the workers.

There is also an error by some to overemphasize practice over theory and say that practice alone is enough. This also negates materialism, as it does not allow for our practice to be collected and systematized into what we call revolutionary theory, which is then again applied and developed further. In fact, the most important part in the process of knowledge and practice is the application of knowledge into practice—it is only through this application that we can consciously transform the the world.

As revolutionaries-in-formation, we must understand the importance of going to the working class and taking part in their struggle, both learning from them and leading them. At the same time, we must continue to study Marxism, the experience of the revolutionary and working class movement before us, in order to better intervene in the daily struggles of our class and gain new victories. In philosophical language, this is the only materialist approach.

For further study we suggest:

1. Friedrich Engels, Ludwig Feuerbach and the End of Classical German Philosophy, Part 2: Materialism.
2. Mao Zedong, On Practice.
3. Frederick Engels, Socialism: Utopian and Scientific, Part 3: Historical Materialism.
4. Joseph Stalin, Dialectical and Historical Materialism.