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International Working Women's Day 2026

UNLEASH THE FURY OF WOMEN



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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.



Cover Photo

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

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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.

between oppressed nations and imperialism;



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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 outdated craft unionism. This makes our contracts weaker and hamstringing 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.



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

In commemoration of International Working Women’s Day (IWWWD), 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 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 recognizing the undeniable primacy of class

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, doxing 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

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 plays 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.

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 persuaded 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)

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

comrade Pramod Mishra, comrade Kishore Da, comrade Deepak Rao and all the political prisoners particularly the Maoist revolutionary political prisoners.

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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

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,

ANALYSIS

The US Imperialist War on Iran: New Patterns and Perspectives



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 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 Strait 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

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,



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 spokesperson 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 save the party but what is meant by preserving the party? Preserving the party means getting rid of the liquidators

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 unilateral 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. Military 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

(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

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.

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.

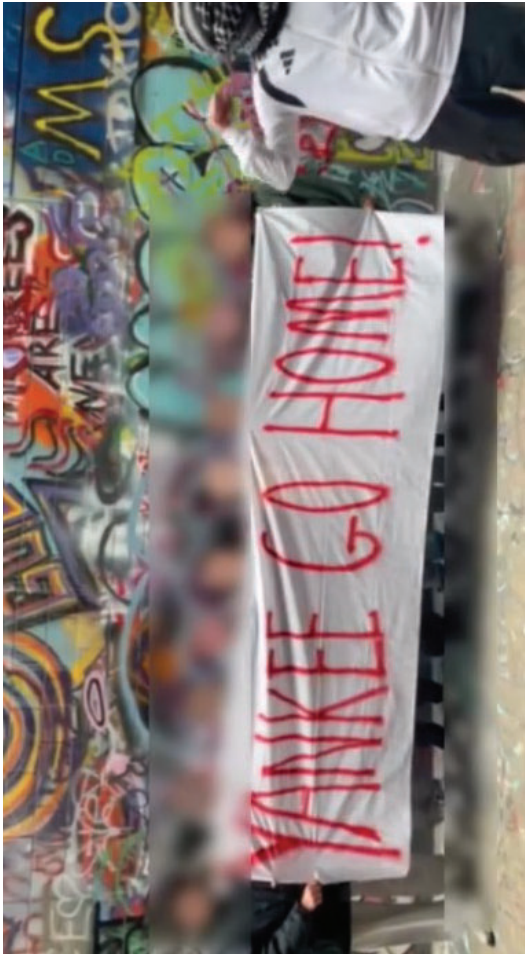
Ultimately, it is the Iranian people who will defeat US imperialism through their armed struggle, and we are fervently certain in this outcome. Through the concerted effort of the Iranian nation and all oppressed nations in the Middle East, led by the only thoroughgoing anti-imperialist class – the working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

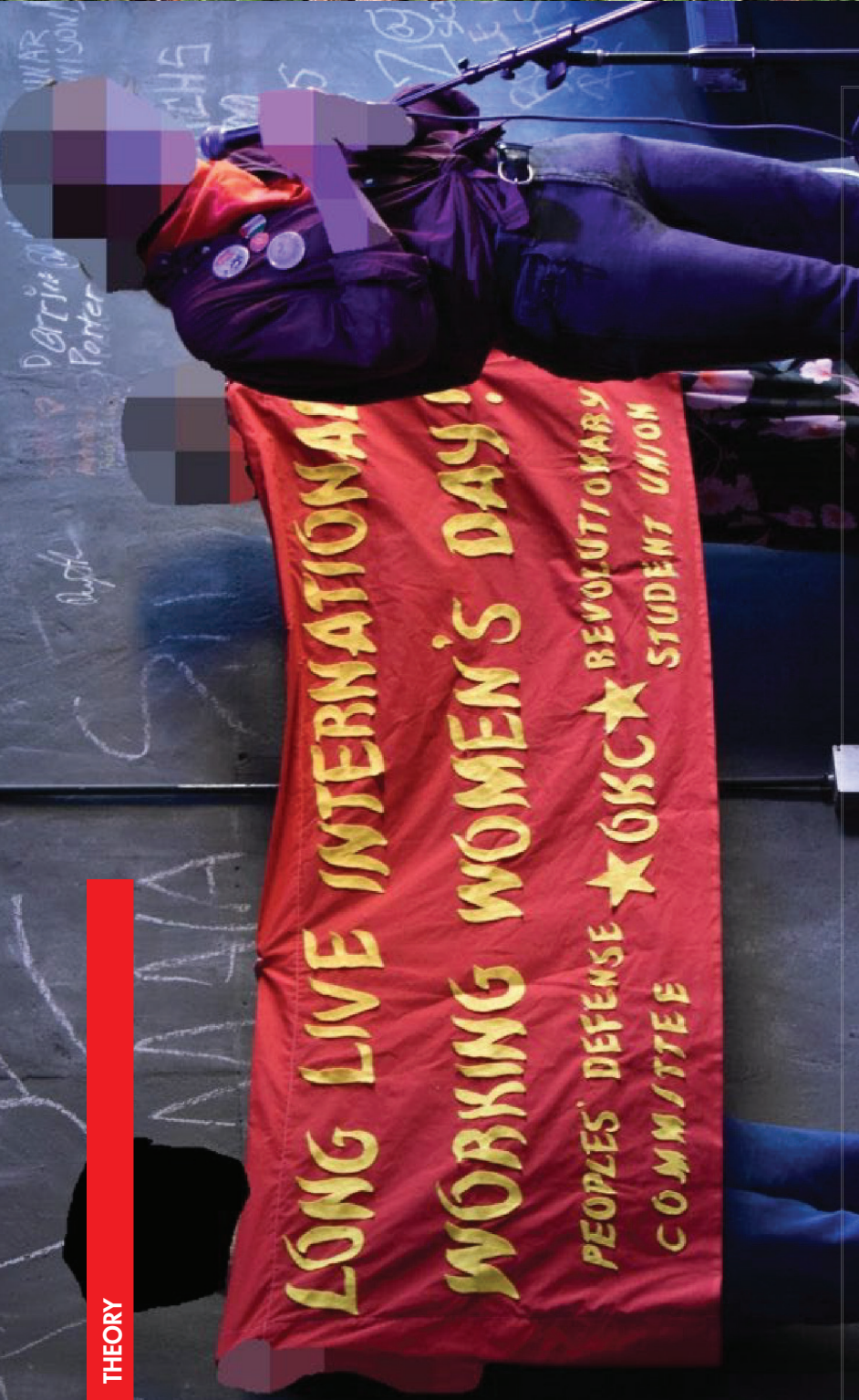
The Anti-Imperialist League, an international alliance of anti-imperialist organizations, draws the line like this:

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 led 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

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

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 propagating 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.

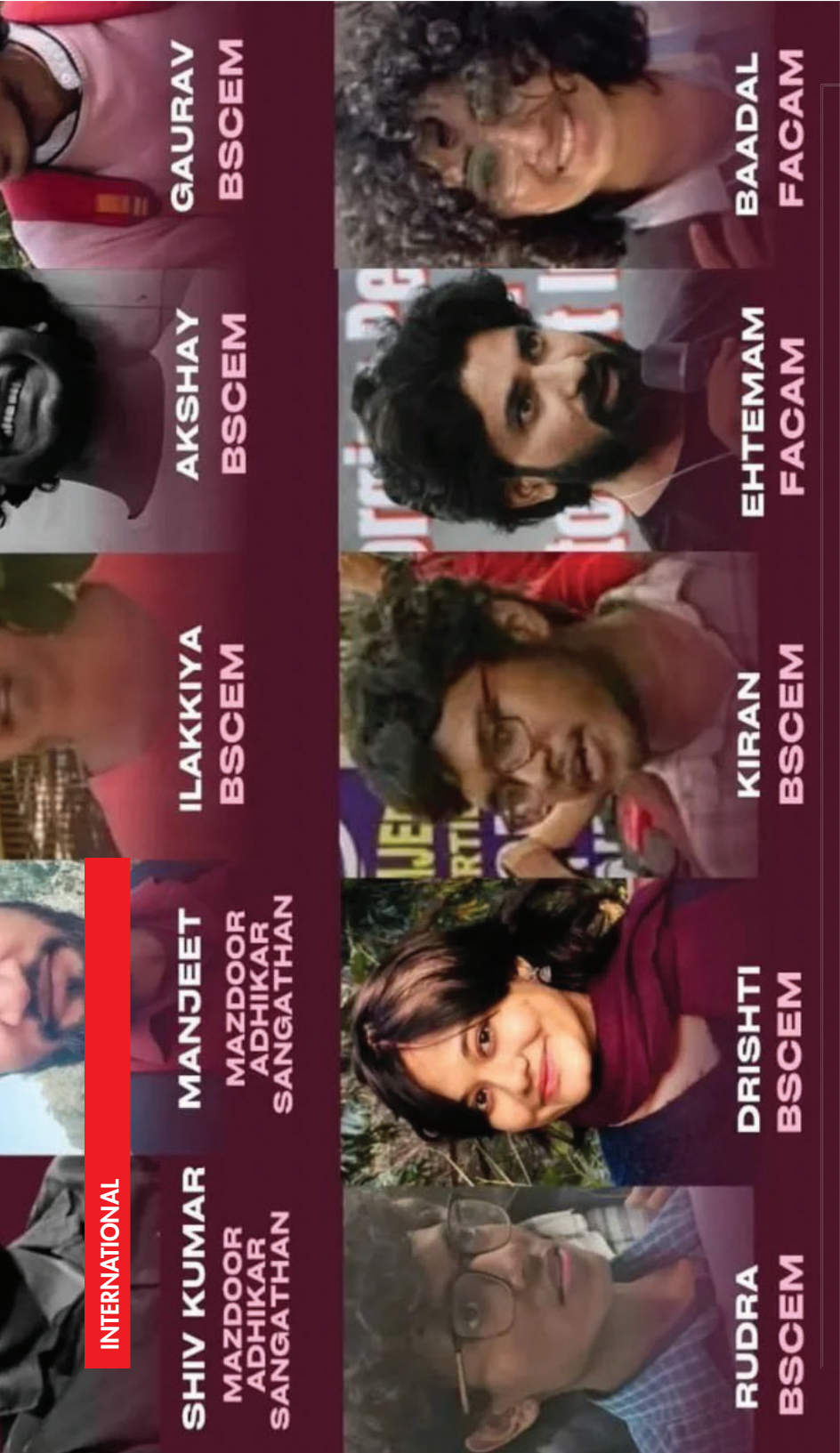
Devoid of any political criticism of Balraj and devoid of any promise to not be in contact with Balraj, Raju has only cemented his anti party traits by presenting his so called self criticism. When our committee persuaded him to meet physically he denied meeting us. He blows up his trumpet that he is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

**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



India: Mass Disappearances of Activists by Old State

On 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.

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

STOP OPERATION KAGAAR!

SCRAP SURAJKUND SCHEME!

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 phenomena. 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.

2https://www.bannedthought.net/Peru/Mariátegui/AboutMariátegui/ElMarxismo-Mariátegui-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

f. 11Ibid, page 34.

