

LEADING LIGHT COMMUNIST ORGANIZATION



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WALK THIS ROAD WITH US

A SPEECH BY LEADING LIGHT COMRADE PRAIRIE FIRE

Marx and beyond

Karl Marx wrote the Communist Manifesto in 1848, a book recently described as “one of the most dangerous ever written” in the mainstream press. As Marx pointed out in that very book, the bourgeoisie trembles in fear in the face of communism. They are still trembling today.

Marx wrote of contradictions, of social tensions. Marx lived in the middle of the industrial and scientific revolutions. He looked around and saw the tremendous possibilities science opened up. He saw the potential of science to be used for human benefit. He saw the potential for human liberation in science. Yet, because of the prevailing social relations, because of how power works, because of inequality, science was not being used to benefit humanity. Rather, it was being used to grind people into the ground. At the same time that capitalism was destroying the feudal order, destroying the stagnant order, and helping to propel technology forward in some instances. In other instances, technological and scientific progress were being held back by capitalist social relations.

Marx also saw increasing socialization of production. More and more people were being brought into a single production process. Peasants driven off their land and turned into armies of workers. Factories. Modern production. Today, this continues as globalization. A person in Indonesia can be involved in the same production process as someone half the way around the world in Mexico. Even though production was becoming ever more socialized, distribution remained private. Power remained private. In other words, even though society was unifying, power was held in the hands of the few.

The capitalist system was crisis ridden. Cycles of boom and bust. Human lives at the mercy of irrational market forces. Production organized to serve profit, not the people. Marx called this the anarchy of capitalist production. This anarchy is irrational from the

standpoint of human need.

Marx also spoke of a great divide in the world, a few people grew wealthy and the vast majority were ground into the dirt — a polarization between the haves and the have nots. In his day, this was a polarization between the factory owners and the industrial workers. Capitalists versus proletarians. The rich grew richer and the poor poorer.

Such an irrational system could not survive forever. He predicted these contradictions, these tensions, would explode into revolution. Much of Marx’s analysis rings true today. However, the world has polarized a bit differently. The world is not as even as Marx predicted. The world is a bit different than 150 years ago. There is a great polarization today. There is a great divide. However, the world is much different today.

Global class analysis

The principal contradiction, the main divide that shapes our world is the wealthy countries versus poor countries. A global city versus a global countryside. The exploiter countries versus exploited countries. The First versus Third World. This is what we need to understand to make revolution today. And revolution is the only answer to the problems facing our world.

In 1820, the difference between the richest and poor countries was about 3 to 1. Today, it is about 72 to 1. The gap between the global poor and the global rich grows. The divide between the Third World and First World grows. The First World peoples live lives of luxury. The Third World people suffer.

Underdevelopment. Poverty. Starvation. Cruelty. War. Rape. Violence.

Half the world lives and dies on less than 3 dollars a day. The population in India making .80 cents a day or less is greater than the population of the United States. 40 percent of the world’s population, in the Third World, receives only 5 percent of the world’s

income. The richest 20 percent, almost all in the First World, receive 75 percent of the world's income.

22,000 children, all in the Third World, die due to poverty each and every day.

Approximately 800 million people in the Third World world are still chronically undernourished, almost two-thirds of whom reside in Asia and the Pacific. Around 30 percent of all children in the Third World are underweight or stunted — mostly in Africa and Asia.

10 million children die in the Third World each year before they reached the age of 5. The same as child population in France, Germany, Greece and Italy.

A mere 12 percent of the world's population uses 85 percent of its water, and these 12 percent do not live in the Third World. 1 in 3 people has trouble accessing water, mostly in the Third World. 1.1 billion people in the Third World do not have adequate access to water, and 2.6 billion lack basic sanitation. For tens of millions of people, just finding water is a life and death struggle. Hours, each and every day, just looking for water. Half of Third World people suffer from health problems related to unsafe water or lack of water at some point in their lives.

14 million people die every year from preventable diseases, mostly in the Third World. 95 percent of new HIV infections occur in the Third World world, mainly in Africa. Only 12 percent who have HIV are

getting anti-HIV treatment. By 2020, AIDS will have killed more people than in both world wars. These victims are mostly in the Third World.

Nearly a billion people entered the 21st century unable to read a book or sign their names. 121 million in the Third World have no formal education. Revolution is the only answer.

World War 3

We are in the middle of a world war, World War 3. The First World wages war against the Third World. There is a genocide against the Third World. Every year, far more people die in the Third World than died in the Holocaust. We must not be like the "good Germans" who sat silently as their neighbors disappeared into the ovens. People are burning and the Earth is burning.

Every year. Every month. Every week. Every day. Every hour.

Grueling poverty. Famine. Wars. Death. Ecological catastrophe. Inflicted by the wealthy countries against the poor countries. The wealthy countries get richer. The poor are thrown away. Revolution is the only answer.

The imperialists will stop at nothing to keep their power. The First World wages a war against the people of Iraq and Afghanistan. And now Obama extends his wars to Pakistan, and Libya and Iran. The history of imperialism is a long and bloody one — from



Columbus to today. A whole continent of peoples was exterminated to make way for Uncle Sam's empire. Half of Mexico stolen. Millions of Blacks and Africans enslaved to create the American way of life, to create the First World.

The imperialists wage their wars all over the globe: Guatemala, El Salvador, Peru, Columbia, Mexico, Angola, Ethiopia, Somalia, Palestine, Lebanon, Korea, China, Indonesia, Philippines. 4 million killed by imperialism during the Vietnam war. And on and on and on. When will it end? Revolution is the only answer.

Revolutionary Science

The problems seem so big. The injustice so unstoppable. The First World and their agents will do everything they can to stop the poor peoples. Lenin said that we have to be as radical as reality itself. If we are to really make a change, we too must be as radical as reality. We have to really make a break with narrow, small-minded thinking. We must break with dogma. We have to make big changes within ourselves. Everyone says they are open minded, but we have to be willing to really open up our minds, to get over our fears. We need to leave our pettiness behind. We have to get serious. We have to revolutionize ourselves.

Ideology is a weapon. The people of the Third World and their allies fight back with whatever weapon they have. If they have a knife, they use a knife. A brick. A gun. Mao's general, Lin Biao called revolutionary science the spiritual atom bomb that will save the world. Whenever the masses have been given science, they have picked it up. Marx. Lenin. Mao. They have changed the world. A red wave has broken out across the world. We must be willing to study the question of revolution. We must understand what past revolutions have done right, and what they have done wrong. We must reject the mainstream bullshit that has taught us that socialism and communism are dirty words. We must not be afraid to be Leading Lights, to lead, to be the vanguard. History has placed this role on our shoulders. We are condemned to lead. This is our responsibility.

New Power of the Leading Light

Our revolution will come from the darkest places — where revolution is not simply one option among

many, but from where it is the only option, it is survival. From the poor places, the indigenous places, from the mountains and jungles and slums of Asia, Africa, and Latin America.

Che Guevara once called the United States “the belly off the beast.” The First World, including the United States, is a beast that cannibalizes oppressed peoples. First World peoples as a whole are beasts. They live off the suffering of others. First World consumption is killing the planet, our common home. Even so, there are a few anomalies in the First World who will join the global struggle for communism. A few will break out of the matrix of consumerism, the matrix of the American way of life. A few anomalies in the First World will take the red pill. These anomalies in the First World, who have privilege, they too have a duty to fight for a better world alongside the people of the Third World. Everyone, but especially First World peoples, have to give up the consumerist dream, the individualist lifestyle that has consigned half of humanity to starvation and is pushing the world toward ecological collapse. Everyone, but especially First World peoples, must take a serious look at the way they live. First World people are entitled to less, not more. Humanity will impose socialism and communism on the First World whether the First World populations desire it or not. Global people's war will come. The First World will cease to exist as it has. There will be a reckoning. A New Power of the Leading Light will rise.

Walk the road to communism

A new world! A New Power! The end of ALL oppression. No exploitation. No rich. No poor. No national oppression. No gender oppression. The liberation of the poor, women, the youth. No more egoism, no more individualistic consumerism, no more me, me, me. Total liberation.

Equality. Collectivism. Altruism. A society organized around human needs and sustainability, not greed and not profit. “From each according to his ability, to each according to his need.” Mao said, “Serve the people.” Sustainability. A new way of relating to each other and the earth, our common home. Peace. Justice. Communism. Only the leading light of revolutionary science can truly unite this world. A storm is coming, a storm like no other. The third wave of revolution. A new breakthrough for humanity. We must bring the light to a world cloaked in darkness.

We can't help where we are from. White. Black. Blue eyes. Brown eyes. First World. Third World. But, we can help where we are going. We need to be part of the solution, not part of the problem. We need to create real revolution.

People have made revolution before us. They will make revolution after us. But we are, now, on this own

long march together. The march is full of twists and turns. It is full of errors and retreats. It is a protracted struggle. We will not win overnight. But there is no greater journey. We will walk this road together. Walk this road with us because revolution is the only solution.



REVOLUTIONARY SCIENCE IN COMMAND, NOT IDENTITY POLITICS

The true communist movement is guided by the Leading Light of revolutionary science. Marxism was the first synthesis that applied science to the task of total revolution, of reaching communism. Marxism-Leninism was the next breakthrough. Marxism-Leninism synthesized the universal lessons of the first



wave of sustained proletarian revolutions, especially the Bolshevik revolution led by Lenin. Mao's contribution or "Marxism-Leninism-Maoism" was the next. It represented the revolutionary synthesis of the greatest revolutionary upsurge in history. For a moment, a quarter of the world's population in China cast their lot in with the Maoists to try to build a better world. When Mao's theories represented the highest synthesis of revolutionary science, communists raised the slogan of "Mao Zedong Thought in command!" Later, this became "Maoism in command." It has been almost a half century since the beginning of the Cultural Revolution, the last Maoist breakthrough. Those who came before, including the Maoists, achieved great things, but also made many mistakes. Plus, the world has changed. The imperialists have been updating and perfecting their science of oppression. The Leading Light is the answer. Science learns. The Leading Light has elevated and advanced revolutionary science to a whole new, fourth stage. Leading Light Communism is the highest and fourth stage of revolutionary science. It is the pinnacle of revolutionary thought today. Today, putting revolutionary science in command means putting Leading Light Communism in command. Other movements do not put revolutionary science in command. Many movements embrace emotionalism. Many movements make anti-science and anti-intellectualism a matter of principle. Many movements are based on identity. Many so-called Marxists claim to uphold revolutionary science, but few actually do. The capitalists have been so successful in their anti-communist propaganda that many "goodhearted newbies" are barely aware of the almost two centuries of scientific revolutionary thinking that has come before. Imagine claiming to be a physicist today, but not knowing anything about Newton or Einstein. There are many who claim to be revolutionaries, but know next to nothing about Marx, Lenin, or Mao. The reactionaries have been very successful in spreading lies about the communist movement. The task is on revolutionary leaders to raise the bar. The task is on us to increase political education. We are initiating the next great wave of revolution. If we are to go further toward communism, we must understand the past. We must put the most advanced revolutionary science in command, not identity. Here are some points to consider:

1. Only science can solve complex problems. The

rejection of revolutionary science destroys the ability of the exploited and their allies the ability to solve problems of poverty, of development, of the environment, of health, of power, etc. Those who attack revolutionary science only help the oppressors.

2. Those who oppose revolutionary science sabotage the efforts of the exploited and oppressed to liberate themselves. It sabotages revolution. It sabotages Third World liberation. It sabotages national liberation. It sabotages the efforts to create revolutionary leadership. It creates a climate of anti-intellectualism among the oppressed and exploited and their allies. It creates a virtue out of the ignorance that the oppressors have foisted upon the oppressed. Like the imperialists, such an outlook teaches the exploited and oppressed not to think, not to educate and advance themselves. It lowers the bar. It hinders the development of revolutionary leadership. It destroys the ability of the masses to become masters of their own destiny. It prevents the masses from becoming capable of self-rule. Such an outlook creates a climate where wealth, identity, charisma, popularity, position, connections, tradition are put in command. It creates a climate of corruption. It disempowers the masses. It hinders our advance toward socialism and communism.

3. The claim that revolutionary science is Eurocentric is the internalization of the European narrative that only Europeans develop and understand science. Revolutionary science is not "European." Revolutionary science is not "White." In fact, since Marx, world revolution has moved "east." Our last great seizure of power occurred not in the "West," but in China. Every human society has developed science and technology to various degrees. While the scientific revolution that helped usher in the capitalist era began in Europe, other civilizations have scientific traditions going back hundreds and thousands of years. Every complex society has developed intellectual and scientific traditions: China, India, the Middle East, Africa, the Americas, Europe. The rejection of revolutionary science is the internalization of the imperialist narrative that oppressed peoples are too primitive and ignorant to understand science. Those who reject science do a disservice to the masses.

4. To place identity over science does a disservice to national liberation. Not only does it lower the bar generally, disempower the masses and weaken revolutionary leadership, it empowers comprador

forces who use identity as a way to manipulate the masses toward reformist ends. It also undermines revolutionary feminism in favor of First Worldist so-called feminism. It is no accident that identity politics has become mainstreamed in the First World. It is the language of the Democratic Party, liberals, social democrats, pseudo-intellectuals, pseudo-revolutionary academics, and other weenies. Identity politics is widely promoted within state (especially municipal) governments and non-profits. It is a fake “radicalism” to swindle the masses. If a political line cannot stand on its own without wrapping itself in identity or personal narrative, what does that say about the line?

5. Identity politics is not the answer to chauvinism. The way to answer chauvinism is not to disempower the masses, but to empower them with revolutionary science. This means giving the masses and revolutionary leaders the real tools they need to liberate themselves, not the tools they need to advance themselves within the reformist, pre-scientific and individualist-oriented systems.

6. Identity politics and narrow nationalism in the Third World lead to national oppression and fratricidal war. Such narrowness of mind only divides the masses. Only science can unite the world because science is rooted in reality.

7. Identity politics, especially in the First World, is itself a form of chauvinism. It empowers First World nationalism against Third World liberation. While we should support the struggles of First World captive nations, we should not do so at the expense of the Third World. We should not support the self-determination of First World captive nations at the expense of the Third World. To attack revolutionary science with First World identity politics is simply another form of First Worldism in disguise.

8. Ideology is a weapon, not a con. Not all ideologies are the same. Some ideologies are spoons. Some knives. Some bricks. Some guns. Some atomic weapons. Leading Light Communism, the highest form of revolutionary science to date, is a hydrogen bomb. If we want the Third World free, if we want communism, then we arm the exploited and oppressed with the most powerful weapon available. If we want to end all oppression, we follow the Leading Light of

revolutionary science. What else can unite humanity?

9. Revolutionary science is not a dogma. If another more powerful system of revolutionary science becomes available, then we arm the masses with that. If the fourth stage of revolutionary science gets surpassed, then our obligation is to embrace a fifth stage. If people want to surpass Leading Light Communism, then they need to do the real work necessary to advance science. Retreating into skepticism, relativism, nihilism, post-modernism, identity politics and other pseudo-intellectual weenie-isms does not help the exploited and oppressed. People need to get over their personal narratives and egos. Serve the people. Serve the Third World. Serve humanity.

10. Putting anything other than science in command is a security risk. Identity politics creates a climate where people are encouraged to reveal everything about themselves. It creates a climate where people are encouraged to tell their personal narrative, rather than discuss political line. It encourages a situation where people not only challenge others based on identity, but it encourages a situation where everyone is expected to give their personal information to establish their credentials. Politics should not look like a 12 Step meeting, it should be about power structures. Not only does identity politics make it easier for the state to collect information, it makes it easier to infiltrate activist circles. Identity politics is pig work.

There was a saying from the Stalin-era Soviet Union that the exploited and oppressed will row the boat to shore of communism with or without communist leadership. This is an incorrect outlook based on a teleological view of history. Our revolution is not inevitable. Our revolution is not chiseled into the atoms themselves. Our victory is not foretold by the stars. The Maoists began to see this. They understood that not only can revolutions go forward, they can go backward too. What is to stop the exploited and oppressed from rowing the boat in circles forever? There is one thing that will keep us moving forward: science. Science learns. Science adapts. This is why we must be guided by the Leading Light of revolutionary science. Today this means we must be guided by Leading Light Communism. Leading Light Communism in command! Revolutionary science in command! Follow the Leading Light! Be a Leading Light, not a dim bulb.

SIX POINTS ON THIRD WORLD UNITY:

SMALLER NATIONS WITHIN MULTI-NATIONAL FORMATIONS

1. Ultimately, Leading Light Communism promotes global unity of all nations as a step toward achieving communism. Communism is defined as the elimination of all oppression of groups over other groups. This is the only way to true world peace.

2. Leading Light Communism promotes Third World unity. In order to challenge and defeat the First World, it is desirable to have Third World multi-national formations that are as large as possible. These formations have historically taken the form of multi-national states.

3. Within the context of Third World multi-national formations, provision should be made so that smaller nations are protected from physical and cultural annihilation. This means

providing full protection of smaller nations: preserving their rights, arming the population, etc. Regarding culture, this means that, unless utterly reactionary, cultural traditions of the small nations should be protected and preserved within the larger formations. This means that local languages should be used for official purposes. Legal protections should be in place to preserve and encourage the flourishing of local culture. The administration of the smaller nations should be left to members of the smaller nations within multi-national formations. If land and reparations are owed to smaller nations, then land should be returned and reparations paid by the larger Third World formations.

4. Leading Light Communism pushes for maximal self-determination for all exploited nations. Self-determination, including the right



of secession, is upheld except in cases where secession has a direct adverse effect on the self-determination of other exploited nations. Another way of stating this is that Leading Light Communism pushes for the right of maximal self-determination, including the right to secession, for nations except when the self-determination of a particular nation works against advancing the principal contradiction between exploited nations and imperialism. A single exploited nation should not advance its self-determination at the expense of other exploited nations.

For example, Leading Light Communism does not support phony “national liberation” or secessionist movements that are backed by US imperialism. In cases where secession directly, significantly and demonstrably increases the hegemony of imperialism or curtails the self-determination of other nations, Leading Light Communism rejects the right of secession in such instances. Imperialism is a bigger enemy than instances of national chauvinism. Making a deal

with the imperialist devil is not a road to true liberation and self-determination.

5. Leading Light Communism, while promoting Third World unity, aims to break up First World unity in order to destroy the First World entirely. Those who seek to break up Third World multinational formations as a matter of principle can end up aiding imperialism, especially US imperialism.

6. Leading Light Communism supports the self-determination of oppressed nations (that may not necessarily be exploited) under First World occupation. In particular, it supports the self-determination of the First Nations occupied by the US and Canada, the Aboriginal nations under White occupation in Australia, the Maori nation of occupied Aotearoa, the Black nation under US occupation, Palestine, occupied northern Mexico, / Aztlán, Boricua, and Hawai’i, among others.



WHAT IS REVISIONISM?

Some people falsely think that revisionism is to deviate from an orthodoxy, to “revise” a tradition. This is an incorrect view of what revisionism is in a Marxist context. We should not treat Marxist writers the same way that medieval Church scholars treated Aristotle. Mao was right when he said we must oppose book worship. We should not quote the classics of Marxism in the same way that Jesuits quote the Bible. Marxism is not a dogma, it is simply revolutionary science. Marxism is simply applying science to the task of total liberation, to the task of reaching communism. Like any science, revolutionary science evolves over time. If any deviation from Marx’s original works were revisionism, then everything published after Marx’s lifetime would be revisionist. This is not the case. So what is revisionism?

Revisionism does not mean simply to “revise” Marxist works. Sometimes we need to “revise” in order to advance science. Some “revising” is good. Marxism requires us to deviate from the revolutionary classics sometimes. Revisionism is something very different. Revisionism is to revise the revolutionary heart out of Marxism. Revisionists are those who turn revolutionary science into its opposite. It is putting a “Marxist” face on counter-revolution and oppression. Revisionists “wave the red flag to oppose the red flag.” There are different kinds of revisionism. They often overlap and imply each other.

1. Reformism. Reformists often say that we do not need revolution. They say that the system can be gradually reformed. They think that we can reach socialism (and communism) through legal and parliamentary means. They do not see the current state as an instrument of reactionary class rule. They see it as a semi-neutral or independent agent that stands above class struggle. According to this view, the reactionary state can be contested; the reactionary state can be a place where class antagonisms can be negotiated. The people’s forces can gradually extend their influence over the state through legal means, according to this view. They believe that the people’s forces can get elected, lobby, etc. This is related to the view that

communist consciousness evolves spontaneously from economist struggles for things like better wages. This gradualism and evolutionism was held by the revisionists of the Second International. Sometimes these forces are referred to as “social democrats.”

Lenin sharply criticized these revisionists. Lenin advanced another view of the state. Lenin advanced the view that the state is not neutral. It is always a dictatorship of one class against another. The state is always an agent of repression. It cannot be captured in its current form by the revolutionary forces. It cannot be wrangled away from the forces of reaction. There is the parable of the man who drops his bag of gold into the oceans and dives in after the gold. He drowns. Did he own the gold or did the gold own him? Such is the nature of the reactionary state. Those revolutionaries who try to enter the state only end up getting captured in the process. They do not capture the state, the state captures them. Rather, the old state must be smashed. A dual power must be built within society to contest with the old power. A New Power must be built from the ground up. A New Power must be built up to replace the old power. This New Power is the order of the proletariat. To embrace reformism is to deny the New Power.

2. Social imperialism/social fascism. There are those who claim to be Marxist, yet they advocate imperialism. They wrap their imperialism in a red flag. The original social imperialists were the social democrats of the Second International. The German and French social democrats supported the war efforts of their imperialist homelands in World War I. They reasoned that a victory in the war would benefit their homeland’s workers. They sought to advance their population’s interests with the spoils of imperial conquest. The revisionists placed their own peoples, their own workers, ahead of the global proletariat. These social democrats were narrowly nationalist. By contrast,

Lenin was internationalist. Lenin advocated the policy of “revolutionary defeatism” for imperialist countries. Lenin sought the defeat of the Czarist empire in the hope that a defeat for his imperialist homeland could lead to a revolutionary situation. Contrary to Lenin, the revisionists of the Second International were the social imperialists and social fascists of their day. They were socialist in name, but in reality, they were imperialists and fascists.

Other kinds of social imperialism have existed. For example, the Soviet Union stopped moving forward toward communism in the mid-twentieth century. The Soviet bureaucracy became a new capitalist class. They began implementing capitalist policies. Even though they claimed to be socialist, they acted like a big imperialist power. They exploited other countries. They imposed their own colonial order across parts of the Third World. Like the imperialists before, the USSR and the Western imperialists divided up the world into “spheres of influence.” Both imperialist blocs, the West and East bloc, worked together to control the Third World. The imperialists as a whole reconfigured the world economy to the benefit of the imperialists at the expense of the Third World. The USSR carried out its imperialist ambitions under a red flag.

3. First Worldism. First Worldism is a widespread variant of social imperialism. First Worldism is a form of revisionism that claims that there exists a significant social base for

revolution in the First World or that there exists widespread, significant exploitation in the First World. First Worldism recognizes various enemy classes of the First World as progressive. Some First Worldism claims that the wage-earning and working bourgeoisie (the “labor aristocracy” or so-called workers) in the First World is exploited and potentially revolutionary. Other First Worldism claims that the lumpen bourgeoisie in the First World is so oppressed that it constitutes a stand-in proletariat. Other First Worldism claims that the majority of non-Whites in North America are a stand-in proletariat. Other First Worldism claims that women or youth in the First World are a stand-in proletariat. Other First Worldists say they will create a “social base” in the First World, as though one can, without state power, simply will a revolutionary agent into being. All of these social groups are, on the whole, enemies of the Third World majority. To advocate on their behalf along economic and gender lines is, on the whole, reactionary. First Worldists, whether they know it or not, end up supporting imperialism against the Third World to one degree or another.

4. The Theory of the Productive Forces. This revisionism downplays the need for class struggle in the revolutionary process. Instead, this revisionism sees development of technology as the main key to creating a better world. This view overemphasizes technology’s role in the revolutionary process. It sometimes acts as though technological development will serve up communism. These revisionists set the goal wrong. Instead of setting the goal as the end of oppression, they see creating a bountiful society filled with consumer goods as the goal. Third World socialism will not measure up to First World capitalism in terms of creating a consumer society because socialism is based on sustainability and not based on imperialism. When Third World socialism fails to measure up to First World capitalism in terms of creating a consumer society, these revisionists argue that socialism itself should be rejected. They dangle the carrot of consumer society in front of the masses to encourage reactionary thinking.



5. Failure to go all the way to communism. Some revisionists say that we do not need to go all the way to communism. This revisionism is one that downplays the need to continue class struggle under socialism. These revisionists say that class struggle simply dies out under socialism. They do not see socialism as a transition to communism. Rather, they see socialism simply as nationalization of industry and a welfare state. By contrast, Maoists held that if one isn't advancing to communism, then the revolution will slide back into capitalism. If one doesn't continue to push forward, counter-revolution will defeat the revolution. Inequalities left over from the old society and new inequalities will solidify and a new capitalist class will arise within the organs of power. Reactionary ideas spread, reversing revolution. This is why Mao said, "Never forget class struggle!" Revolutionary struggle must continually be waged against inequality and reactionary culture, otherwise a new bourgeoisie will arise and reverse the revolution. This is "continuing the revolution under the New Power of the proletariat."

This list is not exhaustive. It only covers some of the bigger forms of revisionism. There are many other forms. These revisionisms are almost always intertwined. They usually imply each other. To embrace one is to embrace the others. Of these, today, the critique of First Worldism covers the critique of all others. The struggle against First Worldism is the main anti-revisionist struggle of our day. No revisionism is safe when one targets First Worldism. The only anti-revisionism today is real revolutionary science, Leading Light Communism.

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ON MAINSTREAM LIES

"LIES. ALMOST EVERYTHING THEY TEACH about the communist movement is false or distorted in some way. The real history is much different than what they teach. New

comrades are going to have to understand that just as they lie in the media, they lie about history. Just as they distort current events to suit their agenda, they distort the past. We are not monsters. They are the monsters. We are the liberators. Look at us and look at them. Is our movement perfect? Of course not. We never said it was. Were past revolutions perfect? Of course not. We do not say that they were. There were great successes and great failures. Much to celebrate, much to mourn. However, even our failures are far better than their successes. We have to look at our history as a giant scientific experiment. We are not going to get everything right the first, or second, time. So, we have to learn from the past. We have to do better next time. They have heaped so many lies upon us. Why? Because they fear us. Long ago, Marx wrote that the ruling class trembles. They are still shaking in their boots. They do everything they can to keep people from learning the truth. In the First World, especially America, potential revolutionaries have been conditioned to fear communism so much that even they have a knee-jerk reaction to communism, socialism, Marx, Lenin, Mao, etc. This knee-jerk response has been conditioned to prevent people from looking where they need to look. People look everywhere but the real revolutionary tradition. People look to anarchism, even though anarchism has never gotten off the ground. Anarchism has proven itself a failure. They look to futurism. They look to utopianism. They look to the new age movement. They look everywhere but where they need to. We have to get people beyond their conditioning. We need to get people to stop being afraid. There is no greater weapon than revolutionary science. Anti-communism is keeping revolutionary science out of the hands of those who need it. We are going to have to find creative ways to break people out of the reactionary matrix." - Leading Light

THE ANNIVERSARY OF THE BOLSHEVIK REVOLUTION

November 7th, 2010 is the 93rd anniversary of the Bolshevik revolution. Today we celebrate the great breakthrough of the first successful sustained victory of the proletariat. Prior to 1917, there had been other revolutions, but they were not able to successfully consolidate power. They were quickly defeated by

counter-revolution. However, the Bolshevik revolution lasted over three decades before it too was definitely defeated. The Bolshevik revolution was the peak of the first great wave of sustained proletarian revolutions. Let's look at some of the accomplishments of the Soviet Union:



1. The first proletarian state. Lenin said that without state power, all is illusion. For the first time in history our class was able to consolidate its hold on state power. Rather than being a tool of the reactionaries to oppress the people, the state was used to suppress the counter-revolutionaries and advance the revolution. From the commanding heights of state power, we were able to begin to remake all of society.

2. First successful planned economy. The Soviet Union was the first attempt by the proletariat to create an economy organized to serve the people. It was the first attempt to create an economy where the oppressed were not at the mercy of cold market forces. The proletariat and the oppressed escaped the anarchy of production that is capitalism. Instead, production was brought under the control of the state and the party of the proletariat.

3. Great leap. Under proletarian leadership, the Soviet Union went from an undeveloped backwater to a modern superpower able to challenge imperialism on the world stage. Under the Czar, only a few cities were industrialized. Under the leadership of our class, a whole country was

modernized. Even the atom was conquered. The Soviet Union became the second most powerful country on Earth.

4. Defeat of fascism. During World War 2, the Soviet peoples suffered over 26 million deaths, more casualties than all other countries combined. The Great Patriotic War against fascism was a people's war against fascism. It was the Soviet people who were the front line fighters in this struggle against Hitler and his vile racist ideology. Had the Soviet Union not existed, Hitler's troops would have marched to the Pacific ocean. The fascists would have won World War 2 and done to Eastern Europe and Asia what the United States did to its Indigenous peoples. In fact, Hitler took the genocide and "Manifest Destiny" carried out by the United States as his model. The Soviet Union, its Red Army, our Party stopped Hitler's genocidal armies in their tracks.

5. New proletarian culture. The old culture was one that promoted racism, chauvinism, sexism, privileges, and inequality. For the first time in history, the oppressed and exploited were in control of art and media. A new proletarian culture was born to promote the values of peace, equality and self-determination. Our art and our song were seen and heard across the world.

6. Advancing and spreading revolutionary science. The Bolshevik revolution advanced our understanding of revolutionary science. It was out of the Bolshevik revolutionary experience that Lenin developed his theory of the state, of dual power, of the vanguard party, of the self-determination of nations. It was through the Bolshevik experience that Marxism became Marxism-Leninism. Revolutionary science was

advanced to a whole new stage. Marxism-Leninism was the second stage of revolutionary science. The revolution spread revolutionary science across the globe; it spread Marxism-Leninism. A country spanning one sixth of the world's land mass was now liberated, serving as a base area to spread our science and revolution around the world. Lenin's contributions have become a key part of Marxism today, Leading Light Communism.

The Soviet Union was not perfect. Our revolution in the Soviet Union was lost to counter-revolution. A new capitalist class emerged and reversed our great accomplishments; they finally consolidated their counter-revolution after World War 2. All was not lost. The first great wave of revolution inspired a second. Under Maoist leadership, the Chinese revolution advanced even further. We must learn and improve on the past, so we can do better next time. Even with its errors, the Soviet experience has much to teach us today.

Today, the people of the world are demoralized. They do not see a way out of the madness of capitalism-imperialism: poverty, starvation, war, inequality, chauvinism, racism, national oppression, patriarchy, ecological catastrophe. The vast majority of humanity starves in the Third World while those in the First World grow fat. A minority lives at the expense of the vast majority. The imperialists claim that communism is dead, that history is at its end. They say that socialism and communism are impossible. We answer by pointing to history. The Soviet Union was a shining light, despite its flaws. It represented hope to people everywhere. Its existence proved that another world is possible. It is possible for people to control their own lives. Exploitation and oppression are not the only way to live. Communists have always been at the forefront of struggles to create a better way. We are Leading Lights showing the way out of the madness.

BEGINNING TALKING POINTS ON THE CULTURAL REVOLUTION ERA

Communism is the final goal of our revolution. There is an old Maoist saying that you cannot break every chain but one. It does not matter if you are chained to a wall with one or a hundred chains, you are still chained to a wall. We must break all chains. The end of all oppression. The end of exploitation. No rich. No poor. No racism. No national oppression. No sexism. No gender oppression. There is no more oppression of the youth. Communism is total liberation. No groups have power over others. As Marx and Lenin taught, the state is a weapon for one group to oppress another. Since no group has power over another, there is no need for a state in communism. Communism is equality. A society organized around human need. No greed. No individualism. No longer will people see themselves merely as individuals under communism. Communism is collectivism. The common good. Sharing. Private property is eliminated under communism. Communism is altruism. The ethic of "serve the people" will govern all human interactions. The people will be one under communism. No more me, me, me. Communism is sustainability. No longer will people destroy the earth, our common home. We have an obligation to future generations. Antagonistic contradictions no longer exist under communism. Communism is peace. Under communism, the revolution is self-perpetuating. Total communism has never existed, although there have been various indigenous societies that have shared many aspects with communism. Marx and Engels called some tribal societies 'primitive communism.'

There have been three breakthroughs, three main waves of revolution that have advanced humanity into socialism toward communism. Sometimes people count the Paris Commune as the first wave, but it really was not sustained. It was a city uprising that was quickly defeated. Rather, the next wave of revolution was initiated in 1917, the Bolshevik revolution led by Lenin. Although this revolution was irredeemably reversed and

capitalism restored by the 1950s, we learned much from the Soviet experience. We learned much from Lenin and Stalin era, which we uphold in a critical, general, and non-dogmatic way. The third wave of revolutions were the social revolutions that occurred after World War 2 as part of the struggle against imperialism. The best representative and most important of these is the Chinese revolution led by Mao. A quarter of humanity stood up and tried to build a better future. Of all our attempts into socialism and toward communism, the furthest advance was the Cultural Revolution period within the Chinese revolution. There is some debate about the exact date of the Cultural Revolution. For our purposes here, we can say that the Cultural Revolution period began around 1966 and ended in the 1970s, it peaked from 1967 to 1970. The Cultural Revolution is a key part of the Maoist contribution to revolutionary science. Lin Biao stated that the Cultural Revolution was Mao's most important contribution to theory:

"Comrade Mao Zedong has not only enriched Marxism in the area of the conquest of political power by the proletariat. He has also made a creative contribution to its development, marking a new historical era when he tackled the most important problem of our time: the consolidation of the dictatorship of the proletariat, the struggle against all danger of restoring capitalism."

Here are some important things to understand about this general period:

1. The Cultural Revolution period was an attempt to advance further into socialism and toward communism, total liberation. The Maoists understood that if we did not continue to go forward toward communism, the revolution would degenerate. Mao said, "there is nothing worse than a stagnant pond." Socialism can only

be understood as a transition to communism. Maoists called this “continuing the revolution under the dictatorship of the proletariat.”

2. Maoists identified the problem of counter-revolution as a problem of the rise of a new bourgeoisie within the Party and state. This new reactionary class arises within the organs of power. Inequalities in power, privileges and wealth crystallize. Reactionary ideas spread. Elements within the bureaucracies of society turn into a new reactionary class that seek to advance their own interests instead of the interests of the masses. They gradually reorganize society completely to advance themselves. They seek to advance their own class interests instead of heading for communism, instead of ending class itself. They seek a counter-revolution to restore capitalism.

3. One line that was advanced by the new bourgeoisie was the theory of productive forces. This line was one way that the new bourgeoisie consolidated and advanced its position. This line overemphasizes the role of the productive forces, of technology, in the revolutionary process. This line tends to see communism as mainly a

matter of advanced technological development. Socialism, the transition between capitalism and communism, is merely a matter of creating the technology capable of creating a society of plenty, as though advances in technology will serve up communism. This theory discounts the role of power struggle. It discounts revolutionizing social relations. It discounts revolutionizing culture and the super-structure. It discounts the power of the people. The theory of productive forces is also related to First Worldism. It sets the bar for socialism incorrectly. It fails to recognize that wealth in the First World is a result of exploitation of the Third World. Instead, this revisionist theory holds that socialism should compete with the First World, capitalist standard of living. When socialism fails to deliver a consumer society because socialism is not based on imperialist exploitation, the revisionists blame socialism itself. Revisionists begin to say socialism doesn't work and communism is impossible. The revisionists conclude that capitalism is a better way to advance technology and raise the standard of living. Leading Light Communists reject revisionism. Leading Lights say that our goal should not be merely to match the accomplishments of the rich capitalist countries, but to create a better and sustainable



way of life that isn't based on exploitation and inequality. We need a whole new society.

4. Contrary to the revisionists, the Maoists of the time emphasized people power. Maoists unleashed the creativity of the masses to make up for lack of capital and technology. The masses, led by revolutionary science, can overcome these obstacles. This is what Mao meant when he said political line is decisive. People power under the correct leadership can move mountains. This meant using mass mobilizations and campaigns to solve the problems confronting society. This meant class struggle. This meant social experiment. This meant the mass line. This meant incorporating input from the bottom in the leadership of society. This meant a kind of mass democracy. The Cultural Revolution included huge mass movements for actually reaching communism, millions on the streets for communism itself.

5. Maoists held that revolution was a train on two tracks: class struggle and development of the productive forces, i.e. technology. However, class struggle is principal. Revolutionizing the

social relations, reorganizing power, is principal. Mao said, "never forget class struggle!" Maoists unleashed spontaneous mass movements by red guard students, rebel workers and even soldiers against the authority of the entrenched new bourgeoisie in the organs of power. A big part of this was allowing the masses the space to voice their grievances. The masses posted essays and posters all over the campuses, streets and workplaces. The Maoists called for "mass democracy" and "big debates." Mao raised the slogan "it is right to rebel against reactionaries!" Mao called on the masses to "bombard the Party headquarters!"

6. As part of this class struggle, from late 1966 into 1968, a controlled chaos was unleashed. The masses were allowed to overthrow the bureaucrats and other reactionaries. They were allowed to seize power and reorganize society from below. Rebel workers, students, youth, and soldiers rose up. Women were empowered to fight remaining patriarchy. Youth had significant political power for the first time. The masses were allowed to tear down significant parts of the state and build anew. Lin Biao's People's Liberation Army held back and created a protective bubble that allowed the chaos



to run its course. New organs of power emerged.

7. “Mao Zedong Thought” and Mao were promoted far and wide. The masses used Mao’s words and theories to justify their rebellion against the bureaucracy, the new capitalist class. For a time, the “cult” made it so that individuals (armed with “little red books”) had the ability to challenge bureaucratic rule. In this struggle, Mao’s personal authority became mixed up with the science of Maoism. This mixing was probably unavoidable, especially given the conditions in China. However, it is important to understand the complex nature of the “cult.”

8. The Maoists broke with both the Soviet view of development and counter-revolution. Much of the Soviet outlook was marked by its origin in the industrial revolution. Revolutionaries of the time looked at the world through the lenses of the machine. Many saw socialist development as creating a kind of machine that served up happiness. They saw development as a kind of perfect central plan whose goal was mainly the creation of wealth. When things did not work out, instead of questioning the underlying model, they tended to see the problem as one of wreckers and agents. In other words, when problems arose, they failed to look at the system. Instead, they concluded that the problems were a result of conscious sabotage. Thus the solution was better policing. Leading Lights refer to this flawed outlook as “the police paradigm.” Maoists began to break with this outlook. They did not fully break with it though. They began to see that socialism itself creates problems. Socialism itself generates a new bourgeoisie. Maoists began to understand the problem structurally, scientifically.

9. Maoists identified two general areas of battle in the fight for revolution during socialism. It is necessary to constantly wage war against remaining inequalities of power, wealth and privilege. If inequalities are not continually reduced, they grow. Eventually, a new bourgeoisie emerges and counter-revolution occurs. It is also necessary to constantly wage war in the culture, in the super-

structure. Reactionary culture must be replaced. If reactionary culture is not eliminated, it spreads, infects and reverses revolution. It is a cancer on the collective brain of society. Revolution must be continually waged in these two realms.

10. Culture is society’s program. For thousands of years we have been taught that some are better than others: the rich better than the poor, men better than women, whites better than blacks, the old better than the young. It’s going to be hard to change that overnight. Everyone is corrupted by old ways. We have to neutralize reactionary culture. When possible, we must make the old serve the new; old culture must be made to serve our new society. In addition, we must create new, revolutionary culture. Just as the proletariat must take conscious control of the economy, the proletariat must take control of society’s program. It has to be rewritten to serve the people. This emphasis on changing society’s program, on making the revolution self-perpetuating, lays the basis of the end of the state.

11. Altruism and egalitarianism were advanced as part of this process. A new, communist morality of “serve the people” was advanced. Material incentives were reduced and sometimes abolished entirely. Moral incentives were promoted. “Fight self, repudiate revisionism” was raised as a slogan. Life was directed more toward community and less toward the individual. Life was collectivized in a democratic fashion. Outward signs of rank and privilege were abolished. For example, outward signs of rank were eliminated by Lin Biao’s People’s Liberation Army. Maoists aspired to create a society of equals.

12. All of society was thought of as a giant school for the study and advance of revolutionary science. This begins the process of making the people capable of ruling themselves without a hierarchical division of labor. Society became a great experiment. The Maoists tried to overcome the divisions between mental and manual labor, between town and countryside, between practice and theory, and other traditional divisions. Those

who had positions of power were also required to spend time on the factory floor and in the field. They even experimented with the free supply system and the elimination of the commodity economy. They sought to make “to each according to his needs” a living principle.

13. The Cultural Revolution experience demonstrated the shortcomings of the metaphysical conception that the official party is always the vanguard. Instead, it showed that the party itself can become corrupt. The vanguard of the revolution can shift from the official party to other structures and forces. It moved from the official party to certain mass organizations and even to parts of the People’s Liberation Army for a time. In other words, there can be a difference between the official party and the vanguard. The vanguard, the true communist party, does not always correspond to the official communist party. Thus the Maoists began to introduce a more fluid concept of revolutionary leadership. This conception is very different than the one inherited from the Soviets.

These points are not exhaustive. These are just some basics. All comrades should familiarize yourselves with these points. However, we should not merely repeat the past. We have to be scientists. We need to learn the lessons of the past. The Maoist revolution was glorious. It inspired the world. However, that wave, like the one before it, is over. Sum up the past. Make the new breakthrough of the Leading Light. We must go beyond what has come before. The revolution of the Leading Light will look very different than what has come before. The future is bright! The future is ours!

Must-read introductory books on Chinese History:

- Daily Life in Revolutionary China* by Maria Antonietta Macciocchi
- Away With All Pests* by Dr. Joshua Horn
- China’s Second Revolution* by K. S. Karol
- Fanshen* by William Hinton
- Turning Point in China* by William Hinton
- Mao Tse-tung and the Chinese Revolution* by Chen Po-ta
- Long Live the Victory of People’s War!* by Lin Piao
- Report to the Ninth Congress of the Chinese Communist Party* by Lin Piao

ON HISTORICAL MATERIALISM

“HISTORICAL MATERIALISM IS AN approach to society developed by Marx. Marx traced social change, behavior and culture back to their material origins. The way to understand society, group behavior and potential group behavior, and culture is to look at how power and economy are organized. Society should be understood as a configuration of power relations and productive forces. Historical materialism not only explains society, but can also be used to help us in our organizational work and, also, our personal lives. At the end of the *Manifesto*, Marx traces the errors within the movement of his day back to their class origin. In ‘On Correcting Mistaken Ideas in the Party,’ Mao shows how deviations within revolutionary work have their origins in class. We can go even further. Even the problems in our personal lives and individual behavior can be traced to their material origins in society. Lack of discipline, depression, our range of emotional responses, can all be traced, in large part, to social origins.

MAKING REVOLUTION MEANS revolutionizing ourselves. It means breaking with our social programming. For the majority in the Third World, it means aligning for the best interests of the social forces around you. For the exploited and oppressed in the Third World, it means becoming class conscious. By contrast, for those few in the First World who stand for humanity, it means radically breaking from class interest. It means breaking from First World society, its greed, egoism, and laziness. There is an old revolutionary slogan: ‘Fight self, repudiate revisionism.’ We must be break down our old self. We must rebuild anew. We must become Leading Lights. We must be willing to die, but also live, for revolution.”
- Leading Light

BASIC SECURITY



All comrades should familiarize themselves with basic security. Here are some points to remember:

1. Avoid answering pig questions. Not everyone who is curious about us is a pig. However, asking questions about identity and background are pig questions. Liberals, reformists, compradors, opportunists and revisionists like to bait people for information. Don't be a sucker.

2. Avoid being baited by identity politics. A common tactic of people who cannot defend their political line (but also used by agents) is to shift the discussion to identity. Not only is this a tool used to bait individuals for information by the state, but it makes infiltrating activist circles much easier. Don't fall for it.

3. Use a fake name in activist work. This makes

the state's job a little more difficult. However, it also makes it more difficult for reactionary paramilitaries and fascists to target you.

4. Be careful about who you invite to your home. Use common sense. Don't just invite anyone back to your house.

5. Avoid paranoia. One of the best tools of the state is to paralyze people with paranoia. If all you are doing is sitting around talking about security, then the state has won. Keep doing your revolutionary work. Don't let fear stop you. If fear is stopping you, they have won.

6. Be smart. Of course the state can always pull an excuse out of thin air, but there is no reason to give the state any reasons to bust you.

7. Beware of snitching. Snitching is a bigger danger than infiltration. Often the state will arrest someone on something like drugs, then they will offer the person a deal if they become an informant. Using snitches is cheaper than infiltration.

8. Beware of infiltration. Infiltration is real. The pigs are not stupid. They know how to use weaknesses against activists. They know how to use “honey pots.” They know how to use sex against activists. They also know how to use identity politics. Infiltrators also know how to make themselves useful and indispensable. Watch out for people who are close to the center, but do not put revolutionary science in command. Watch out for people close to the center who don’t know the ins and outs of Leading Light Communism.

9. Gossip and rumor mongering. Gossiping about people’s personal lives, bad habits, personal failings, grudges, etc. only help the police. Everyone has problems and skeletons in the closet. The pigs use this to drive wedges.

10. Unusual activity. Keep a close eye on your living space. The pigs stake out houses. They break in and gain access. They open mail.

11. No focoism. Avoid adventurist schemes. Avoid mindless and pointless violence. Focoist schemes can put the entire movement in jeopardy. It is a catastrophic error.

12. Lovers’ spats and other personal quarrels. Keep it out of the movement. The pigs use quarrels and fights to drive wedges and split the movement.

13. Don’t get into potentially compromising situations or situations where you appear compromised. Appearances matter.

14. Avoid people with close connections with the pigs. Do not let people with police, military,

or intelligence agency ties close to the movement. Keep them at arms length. Do not let them into our homes. Keep them away from the center.

15. Avoid “drama queens.” A drama queen is someone who likes causing drama, likes starting fights, likes escalating situations, etc. A drama queen can be male or female. A drama queen usually has a big ego. They often need to be the center of attention.

16. “Loose lips sink ships.” Keep everything internal. Don’t talk about internal business with outsiders.

17. Watch out for wrecking. Watch out for people who run interference for no reason or for no stated reason.

18. Empty drums. Mao said, “an empty drum beats the loudest.” Watch out for people who derail work or demoralize people or endlessly criticize, but don’t offer any suggestions or contributions.

19. Watch out for weenie talk. If someone is stating something that is contradictory to the political line or doing something contradictory, watch out. If someone can’t state clearly why they are doing this or that, something is fishy.

20. Follow centralism. Uphold and follow the chain of command.

21. Leading Light Communism, revolutionary science, in command. There is no way to prevent all state interference, but the best overall strategy is to put revolutionary science in command. All individuals have failings. This way individual failings matter less.

This list is not exhaustive. It is just a basic guideline. We will refine this list as needed.



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