CAPITALIST CULTURE TEACHES EVERY INDIVIDUAL THAT THEY are the center of the universe, that they are a castle unto themselves. We must break down the walls that keep us apart. It is only through organization, discipline, loyalty, leadership that we can really win. Duty. Patience. We must be humble. We must find our roles. Learning to lead is also learning to listen and to follow. Well all stumble at times. Everyone makes mistakes. To be human is to fall. Pick yourself up when you have fallen. To learn from mistakes is the nature of science. To go forward against all obstacles is to be great.

— Leading Light
CONTENTS

LEADING LIGHT ISSUE 5

02 Our Day is Coming

03 Revolution in the third world, Resistance in the first world

06 Comments on “Economism”

08 What is Sectarianism?

09 On “conscious consumerism,” Lifestylism

11 Points on first world incarceration, obligation, leadership

12 Eight Instructions to Lone Comrades

13 Do Nothingism is Counter-Revolutionary

14 Revisionism of the cowardly lion in the first world

15 Uprisings in the Middle East

16 Social peace and unrest in the First World: the Greek events

18 Notes on Protest and People’s War

21 Identify and eliminate wrecking activity
The world cries out in pain. Two futures, two roads are before us: communism or barbarism, the Leading Light or endless night. There is a choice to be made.

We must transform ourselves for revolution. Do away with pettiness, greed, ego, smallness of mind. We must think beyond ourselves. An offense against one is an offense against all. When one bleeds, we all bleed. We must think as humanity and beyond. Not only is this a battle for our future, it is a battle for the future of our planet.

We, warriors of the people, must also act as guardians of the animals, the plants, the lands, the seas, the skies that sustain us all. The war to liberate the poor of the Third World is also a war for the future of our planet. It is through this righteous struggle that we become lights in a world of darkness, it is through this righteous struggle that we become who we really are. It is through this struggle that we forge the future.

Unity is strength

Capitalist culture teaches every individual that they are the center of the universe, that they are a castle unto themselves. We must break down the walls that keep us apart. It is only through organization, discipline, loyalty, leadership that we can really win.

Duty. Patience. We must be humble. We must find our roles. Learning to lead is also learning to listen and to follow. Well all stumble at times. Everyone makes mistakes. To be human is to fall. Pick yourself up when you have fallen. To learn from mistakes is the nature of science. To go forward against all obstacles is to be great.

To create we must destroy. We must pursue our cause to the end. To be ruthless, decisive and bold, to do everything that it takes to win. To the old world, we are a firestorm, to burn away, to annihilate, to turn to dust all that stands against us. We must be the sword of history. At the same time, we must have bigness of heart. Humility, kindness. One hand holds the sword, the other must be extended outward to help.

We must dare go beyond the horizons.

New possibilities. We will not win by repeating the past. The last waves of revolution were defeated. We do not go forward by cobbling together the fragments of the past. We must understand the past, learn from the past, but we must go beyond it. The next wave of revolution is made by boldly striking out, casting aside dogma, by putting the most advanced revolutionary science, Leading Light Communism, in command.

We declare total war on the old ways, the Old Power. We declare total war on the First World. We demand nothing less than a whole new world, a world without poverty, without suffering, without cruelty, without war, without hunger, without chauvinism, without rape.

We demand a world of equality, a world of peace, a world of justice. Happiness. Joy. Serve the people. Imagine true freedom where we can be our best selves. A better world is possible, an equal world is possible, but we must fight hard and to the end.

Global people’s war all the way to Leading Light Communism. To give oneself over, to live and die for justice, for revolution, for our world is to be great. To this we pledge everything, our resources, our talents, our lives. The future is there for the taking if we dare. Never surrender.

Follow the Leading Light. Be the Leading Light. Our sun is rising. Our day is coming.
THE FIRST WORLD CURRENTLY has no significant social base for revolution. This means that in the United States there is no social group that as a whole can be consciously mobilized along its class, gender or, generally speaking, even national interests to support the revolutionary proletariat of the Third World. Although there may be conflicts within the First World, and within the United States, the US populations find more unity with each other than they do with the revolutionary proletariat of the Third World. When the populations of the First World are aligned for their immediate and mid-term interests, when push comes to shove, they unite against the revolutionary proletariat of the Third World. Even if some communities are better recruiting pools, this does not mean there is a significant social base for revolution in the United States. This does not mean that these contradictions within the First World can’t be exploited at times by Leading Lights and popular forces. This does not mean that we should give up on the First World. On the contrary, it means that we have to be even more intelligent and creative in our approaches inside the “Belly of the Beast.” Leading Lights should take the following into account, in no particular order:

1. Crisis. Capitalism is inherently unstable. The capitalist system is crisis ridden. Cycles of boom and bust are part of the system. Capitalism is constantly generating its own grave diggers, as Marx pointed out. Stability in one area is a result of crisis in another just as comfort in the First World is a result of suffering in the Third World. The system is constantly creating the conditions for its own destruction. By shifting the burden onto poor peoples, onto the Third World, capitalism creates those who will do away with the system. Also, as the process of globalization continues, a crisis in one area spreads more rapidly to other areas. A local crisis can become global very quickly. The process of globalization has strengthened capitalism, but also brought about a situation where its crises is not as easily localized or managed. This can be exploited by Leading Lights.

2. Global People’s War. Oppression creates resistance. The imperialist system has consigned the vast majority of humanity to grueling poverty. The median income worldwide is under 3 dollars a day. This means half of humanity is barely surviving from day to day. As resources are exhausted, the First World tightens the screws on the Third World to maintain its privilege. Famines, lack of water, genocide, ecological catastrophe, crises all increase. People of the Third World fight back in various ways. Like anything else, learning to fight is a process. People learn from successes and failures. This is the nature of science. Eventually, the exploited majority will pick up revolutionary science, the most powerful weapon available in the task of liberation. The next wave of revolution is coming. The world will be set ablaze with people’s wars that will merge into a single global people’s war of the Leading Light. The global people’s war will begin in the global countryside and global slum of the Third World. It will cut off and encircle the global city of the First World. Finally, the First World will be conquered by revolutionary forces from within and without. The exact contours of the global people’s war cannot be known in advance. In many places it will take the shape of classic Maoist people’s wars, moving from rural areas in poor countries to the cities.
However, new technologies and changing demographics open up more and more possibilities. It will involve re-proletarization of the First World. It may involve a people’s war that spills over into the United States. For example, a people’s war in Mexico could spill over into the southern areas of the United States. There may be literal invasions of the First World by peoples of the Third World. Parts of the First World could find themselves conquered in the same way that the Soviet Union destroyed fascism and imposed a new system on Nazi Germany.

3. Re-proletarization. Currently, social tension within US borders is lessened, contradictions made non-antagonistic, due to imperialism. The United States receives so much value from the imperialist system by exploiting the peoples of the Third World that economic, gender, and even national struggles within its borders have been transformed in important ways in the United States. The First World way of life is propped up by the massive exploitation of the peoples of the Third World. Economic conflict within the United States, generally speaking, has become less and less antagonistic because the burden has been so shifted onto Third World peoples. Gender conflicts, generally speaking, also become less and less acute because of the relative autonomy that is available to First World individuals. Even conflicts between oppressed nations in the United States and their oppressor nations become less antagonistic. As more and more oppressed nation peoples receive the benefits of their status as First World peoples, there is less and less desire to assert themselves as distinct nations, generally speaking. The relative peace of First World, and US society, is created by shifting the exploitation onto Third World peoples. However, this system is unstable. Capitalism is unstable, crisis ridden. People fight back. As more and more people become organized in the Third World, as Leading Light and anti-imperialist struggles beat back the imperialists, more and more Third World peoples will conquer state power and de-link their economies from the capitalist-imperialist system. Thus the First World, including the United States, will be denied access to their labor and resources. The imperialists will have to fight more and more wars to defend their privilege. They will have to tighten the screws on other Third World peoples, which will cause more resistance. They will need to dedicate more and more value and resources toward fighting the Third World peoples. They will, ultimately, have to turn inward, to cannibalize their own First World people, to maintain their power. In other words, as Third World peoples become free, the imperialists will need to begin exploiting their own populations again to make up the difference. This will mean that First World peoples will become poorer and poorer as Third World peoples become free and prosperous. As this process happens, some First World populations will break right and embrace fascism and social fascism in order to try to protect their privilege as First World peoples. Others will break left and begin to stand with the vast majority of humanity in the Third World. At first, the majority will break right, but eventually, the process of re-proletarization will spread. Eventually, a proletarian class will arise in what was the First World. This class can then be organized by the Leading Light to overthrow its capitalist overlords. This class will be part of the international proletariat.

4. Balkanization. The United States has a long history of brutal oppression of oppressed nations within its borders. The United States was founded on White supremacy and racism. The United States waged the greatest genocide in history when it exterminated most of its indigenous population. The land was cleared of indigenous peoples to make way for westward expansion. Indigenous peoples were herded into prison camps that later became reservations. Social tensions of early capitalism were lessened because European-descended peoples, and later Blacks, Asians, and others could graduate from workers to land owners, from proletarian to bourgeoisie and petty bourgeoisie. The frontier was a safety valve for social tensions not only in North America, but also Europe. The marginalized of Europe and elsewhere made their way to North America to settle on Indigenous land. In addition, slavery played a key role in the early development of the capitalist system. Africans and Blacks were brutally enslaved to grease the wheels of early capitalism. Even after slavery was formally abolished, the Black population of the United States found itself living under the constant terror of an apartheid system. Slavery’s legacy remains. Deep racism still exists in US society. As the United States is weakened by Third World resistance and economic crisis, it is possible that national contradictions will once again become heightened. As Third World people gain their freedom, the White population may try to maintain its privilege by shifting the burden onto oppressed nations within US borders. As their First World lifestyle is eroded and as they face more racism and national oppression, oppressed nation peoples may strike out on their own. The result could be wars of national liberation, wars between national populations, and a Balkanization of the United States. Other kinds of Balkanization can occur. If capitalism enters a big enough crisis or there is a catastrophe of some kind, the federal government may not be able to maintain its power. Warlordism could arise in the United States in a big enough crisis or catastrophe. Remnants of the federal government, governors, mayors, military officers, police agencies, criminal organizations, religious organizations, and the Leading Light could battle
for power under extreme crisis conditions. Balkanization will weaken the system, help destroy the First World, and allow greater opportunities for the Leading Light to maneuver.

5 Catastrophe. Ecological and other mass catastrophes could play a key role in bringing about the conditions for revolution in the First World. Capitalism is based on infinite growth. However, there is a finite amount of resources. As those resources are depleted, there will be more and more ecological crisis. Ecological crisis and catastrophes weaken and impoverish the First World, thus speeding up the revolutionary process, speeding up re-proletarization, speeding up Balkanization, etc. As the ecological crisis deepens, greater numbers of both Third and First World peoples will mobilize against the system in their own interests and interests of their children.

6 War, nuclear and mass destruction. Similarly, nuclear or other forms of war could also weaken the state and other institutions and create conditions for revolution in the First World. In general, wars weaken economies. However, the use of nuclear weapons by state or non-state actors against the United States has the potential to quickly weaken imperial power. Nuclear conflict is one possibility that revolutionaries need to prepare for.

7 Resistance and subversion of the First World. Weakening the First World from within can play a role in the revolutionary process. Lenin used the crisis of World War I to transform that war into a revolutionary war. Lenin sought to bring down the empire of the Czar and, later, revisionists. The Bolsheviks advocated a policy of revolutionary defeatism. They aimed to defeat their own imperial country. Similarly, the Leading Light extends its power within the First World in order to subvert from within the heart of empire. Leading Light gathers those anomalies in the First World who will fight against their First World interests. Leading Light gathers those who will truly stand with humanity. Leading Light creates the institutional structures needed for when conditions change in our favor, when re-proletarization and global people’s war advance to higher stages. Leading Light seeks to neutralize and ideologically transform as much of the First World population as possible. As capitalist crisis, ecological crisis, and global resistance deepen, more and more First World resistance is possible. At this stage of development, Leading Light's line can be summed up “Revolution in the Third World; Resistance in the First World!”

Our world is much different than Lenin’s. It is much different than Mao’s. Dogma is not going to create the next great wave of revolution. Cheerleading will not. Only the most advanced revolutionary science in the hands of the people can create a new future. Leading Lights can handle the reality of today’s world. There is nothing more radical then reality itself. The Leading Light is for the most advanced. Leading Lights don’t sit on the sidelines. Surrender is First Worldism. Surrender is not an option for Leading Lights. Communism is not a spectator sport. Science, organization, leadership are key to victory. Lead.
Dear Leading Light,

What is does the error of “economism” refer to?

Thank you for writing.

“Economism” is a term used to refer to a certain type of error. “Tailing” or “tailism” is another term often used for this error. Continuing rightist errors lead to rightist revisionism, a certain way of abandoning the revolution. It is the error of overemphasizing the more immediate, short-term, local, etc. interests of the masses to the detriment of their more distant, long-term, universal, etc. interests. For example, to only focus on the immediate interests of the masses (or recruits) such as higher wages or political reform, without connecting those the distant interests of abolishing class, ending patriarchy, liberating the Earth, actually reaching Leading Light Communism is to make this error. Lenin criticized those who tailed the trade-union movement of his day. Lenin saw that tailing the trade unions was an error that would not lead to revolution, but only reform. Similarly, Lenin criticized those who held that revolution could be achieved by tailing political reformists through social-democratic, legislative victories within the bourgeois state. Mao criticized those who tailed after the united front to the point of liquidation of the leading role of the Party. Revolution is not made by gaining small, piecemeal concessions from the capitalist order. Revolution is not made primarily through reforms within the bourgeois order. Leading Light Communism is not reached by making small steps within the current system. There is no compromise with the old system, the Old Power. The Old Power is fundamentally an instrument of oppression. Rather, the Old Power, must be swept away. It must be replaced by a New Power. To sweep away the Old, to create the New, to really win, requires the strong leadership, organization, discipline, political line, science of Leading Light Communism.

Right errors are errors of tailing the masses (or recruits) or their organizations, rather than leading them to Leading Light Communism. In a sense, all errors are errors of political line, errors that can be solved through political rectification, education, training, discipline, etc. However, right errors are also tied to bourgeois or petty-bourgeois character. Such political errors can be exacerbated and caused in part by bourgeois and petty-bourgeois traits, a bourgeois or petty-bourgeois mentality: cowardice, lack of courage, lack of discipline, liberalism, putting superficial unity with others above political line, big ego, etc. Rather than taking on the burden of leading people to Leading Light Communism, those who make this error tail after everything under the sun. They tail after the immediate demands of the masses (or recruits) they tail after their friends and family, they tail after nationalists, First Worldist fake-feminists, or others. They do not have the courage to stand up, point out errors, teach and lead. They make the fundamental mistake of thinking that the way to lead people is by pretending to agree with them, not criticizing them, not educating them, etc. Although they do not see it, they are usually not respected by those they compromise with. Spinelessness is not an attractive characteristic. Rather than pulling the masses (or recruits) to revolution, the masses (or recruits) pull them to reformism and First Worldism.

By contrast, left errors are usually when you are too far ahead of the masses (or recruits). Left errors are usually when your demands on the masses (or recruits) are so
advanced that you are unable to effectively reach or positively influence your audience. For example, anarchist demands to immediately end all hierarchy, to dispense with leadership, discipline, organization, etc. are ultra-left. The demand to end marriage or the traditional family immediately is ultra-left at present. The radical green attempt to save the Earth without regard for human need is ultra-left. The demand that people change every aspect of their personal lives immediately is ultra-left. You cannot simply wave a magic wand and change the world. You cannot change the world by fiat. Also, you cannot simply command change at bayonet point. You can demand anything you want, but really changing the world means meeting people where they are and pulling them forward, leading them. Mao called this “mass line.” You connect local, immediate issues to the big picture. Peasants want land. Mao used the issue of land as a way to advance people in stages to socialism then communism. Just as land is not an end in itself, better wages are not either. Land and wage struggles amongst poor peoples should only be seen as bridges to further revolutionary advances. They are not ends in themselves, by themselves they are not revolutionary. Another left error is the inability to make limited alliances with social groups or forces. For example, those who fail to support the united front against imperialism make a left error. Those who fail to side with patriotic-bourgeois, Third World regimes and forces that are attacked by imperialism make a left error. The Leading Light neither tails, neither cheerleads, neither liquidates into the united front nor abandons it. The Leading Light line is “Uphold the broad united front! Hold the Red Flag high!” In other words, critical support to all those fighting imperialism while at the same time contending for leadership of the united front. Those who seek to remain so pure that they cannot make alliances engage in a destructive left error. Like all errors, left errors are political errors, but they too can be exacerbated or caused in part by a bourgeois or petty-bourgeois character, bourgeois or petty-bourgeois mentality. Meanness, impatience, big ego, lack of love for the people, lack of compassion, lack of empathy, lack of humility, for example, often accompany left errors. Compounded left errors can lead to left revisionism just as compounded right errors lead to right revisionism.

Right and left errors often are found in the same individual. Individuals who make errors will often zigzag between the right and left. Sometimes right errors hide left errors; sometimes left errors mask right errors. This is because both kinds of errors result from lack of revolutionary science, from lack of solid Leading Light Communism, organization and discipline. They stem from lack of fully understanding Leading Light Communism, but also from lack of implementing its political line at the level of your character. Both types of errors can lead to revisionism, do nothingism, wrecking, pig work, snitching, gossiping, and other counter-revolutionary behavior.

As always, remember that the First World is very different from the Third World. The First World has no significant revolutionary social base, no proletariat. The vast majority of the Third World is made up of proletarian classes, poor peoples. This means that techniques of leadership will be very different in the First World than the Third World. In the Third World, mass line is an important tool. While some of Lenin’s and Mao’s approaches are still useful in the First World, Leading Lights in the First World will need to be much more creative. In the Third World, Leading Lights must mobilize the revolutionary social base. In the First World, Leading Lights must gather up anomalies for resistance against the First World. Since there are no significant masses in the First World, mass line does not apply broadly in the First World as it does the Third World. Those who attempt to simply apply mass line in the First World as you would the Third World end up in First Worldism, tailing reformism, tailing NGOs and non-profit organizations, bourgeois parties, etc. Accommodating First Worldists generally does not help the cause of the proletariat unless it is generating resources and recruits for the Leading Light. Those who muddle First Worldism with Leading Light Communism end up lying to the real masses in the Third World and giving cover for First Worldism of various kinds. Leading Lights in the First World will need to find new ways to recruit, new ways to educate, etc. that do not pretend the populations of the First World are revolutionary. In the course of implementing the glorious strategic plan of the Leading Light, the leadership has developed new, creative methods that will gather First World anomalies and transform them into Leading Light cadre.

Currently, the main problems are rightist ones. Rectify this by increasing the level of political education within the organization. Every cadre must deepen their grasp of the general line. Those rightists who tail so much that they let First Worldism slide do no favors to our cause. Every cadre should make an effort to educate at least one recruit or fence sitter. Those cadres with a better grasp of leadership should make an effort to educate those who have slipped into errors, especially rightist errors. Every cadre must increase their discipline as we go forward. Leading Lights are soldiers as well as teachers. Every cadre must put in work, sacrifice, donate on a regular basis. Be a red soldier of the Leading Light! Follow the Leading Light! Be the Leading Light! The sun is rising. Our day will come.
Most liberals consider criticism of other groups to be the definition of sectarianism. These liberals favor unity at all costs. Liberals of this type think that just because a group waves a red flag that it is on the side of the oppressed. In the end, these liberals end up disarming the proletariat and oppressed by advocating unity with reformist, bourgeois trends.

This is, of course, not how Marxists understand sectarianism. Marx was engaged in non-stop criticisms of other trends that claimed to be socialist. The last part of the Communist Manifesto, for example, is a catalogue of all the fakes of his day. Lenin, like Marx, polemicized with all the major parties of the Second International when the groups of the Second International turned social imperialist. In the Czarist empire, this meant that the Bolsheviks ended up splitting from the Mensheviks. The Bolsheviks set themselves against almost every party in the world calling itself Marxist at that time. Similarly, Stalin purged the Trotskyists, who had become social imperialists. And, Mao broke with the majority of those calling themselves communist when he broke with the Soviet Union's social imperialism. Those who call us sectarian are the same liberals who once said the same of all the great leaders of the proletariat. Marxists do not seek unity at all costs. Rather, Marxists put politics in command. This means that Marxists unite on the basis of political line, not on the basis of vague feelings of commonality.

“Sectarianism,” as used by Marxists, means the putting of one's organization above the interest of the proletariat and oppressed. Once one understands the Marxist use of the term, one can see why Mao called sectarianism and opportunism two sides of the same coin. This is because to be “sectarian” or “opportunist” is to prioritize one’s own interests over the interests of the proletariat. The Leading Light Communist Organization is the furthest thing from being sectarian. If we were to put ourselves ahead of the proletariat, we would pipe down and keep our criticisms of the fakes to ourselves. Movements like ours are the opposite of sectarian because we seek to win people to us on the basis of political line. We are very unpopular in the First world because we are so unsectarian. In fact, the real sectarians are those organizations that refuse to state their differences with other organizations. Those organizations that paper over differences are sectarian because they are doing a disservice to the proletariat in order to win popularity and recruits. After all, if the proletariat is to make revolution, then the proletariat should be presented with the clear differences between organizations. Those who refuse to tell the proletariat the truth are the real sectarians.

Just like with everything, the First Worldists have everything backward. For the First Worldist black is white, white is black. They call First World exploiters a “proletariat.” And, they call Leading Lights “sectarian.” When critics raise the bogey of sectarianism against us, it is really just the old liberal attack on Marxism rearing its ugly head.
ON CONSCIOUS CONSUMERISM, LIFESTYLISM:
A LETTER FROM A READER

DEAR LEADING LIGHT,

I am curious about the day-to-day life of a Leading Light Communist in the First World. What do you think about “conscious consumerism” and “Fair Trade?” Is it bullshit? Should we change our lifestyles? After all, corporate junk food and consumer goods, excess plastics, etc. all connect to human misery. Most First World peoples have such an income to place them amongst the global bourgeoisie. In addition, it is from our incomes that the state receives its taxes to fund its war machine. Therefore, should we lower our income as a way to lessen the blood on our hands? Reduce our involvement in exploitation? Weaken the imperial state? Thank you!

Thank you for writing.

“Conscious consumerism,” “fair trade,” etc. is the strategy that seeks to end exploitation by changing the purchasing patterns of First World peoples. The idea is that if enough First World people boycott corporate products, while at the same time purchasing products made in fairer ways, then a better world will come into being. In other words, First World people should boycott Folgers coffee, instead purchasing Starbucks’ “Fair Trade” or Zapatista coffee in hopes of reducing the exploitation in the world. The idea here is that First World people become “conscious consumers,” choosing to purchase commodities that have been produced in safer environments for workers, commodities where workers are paid a higher, fairer wage, etc. The idea is that First World people pay a bit more for Third World commodities produced in ways that involve less exploitation.

Let’s start with the more banal problems of such a strategy. There are problems of enforcement. Just because a product claims it is “fair trade” or “eco-friendly” does not mean that it is. There is no guarantee that the extra amount of money paid by the consumer actually reaches the producer. More importantly, we must recognize the limits that “conscious consumerism” has as a strategy for revolutionary change. It is rather naive to think that we can end imperialism by simply waking up First World people. It is in their First World interest to maintain their standard of living. Although there may be cases of individuals in the First World who are “conscious consumers” and engage in real solidarity with Third World people, for most, “conscious consumption” is merely a kind of feel good politics that distracts from real revolution.

“Conscious consumerism,” “lifestylism,” etc. can become an obstacle to the real struggle against imperialism. It is imperialism without imperialism. It gives the peoples of the First World yet another lifestyle option. They can largely maintain their First World lifestyle, but now they do not have to feel guilty about it because they buy Zapatista coffee. The First World liberal no longer has to deal with his own conscience, but above-and-beyond that, can boast at the cafe about how great they are for being so caring about Mother Earth since they purchased a Prius.
First World people should feel some sense of guilt for the tremendous suffering they are inflicting on the planet and its peoples through their standard of living, and the bombs and death squads that maintain it. Yet now they can have their cake and eat it too. They can have their imperial lifestyle while soothing their own conscience and stroking their own ego about how great they are for being “conscious consumers.” They can partake of empire while seeing themselves as resisting it.

The same can be said of the excessive focus on lifestyle amongst First World, liberal activists. Making oneself poor may alleviate your guilt about being in the “belly of the beast,” but is not a good strategy for real change. To have the option to make yourself poor, to slum away your 20s in collective houses, for example, is yet another lifestyle option that empire has provided. Real poverty is not something one chooses, it is something forced. “Conscious consumerism,” “lifestylism,” etc. are very individualist. The whole motivation behind such politics is not “how do we really make a change in the real world?” but rather “how do I wash my hands of my privilege?” Most often, it is not a genuine caring about others that motivates such politics, but a desire to be morally clean. In this way, such strategies have come to hinder the development of real anti-imperialism and real solidarity, which requires far more than liberals changing their coffee brand, or car type, or pronouns they use, or way they dress. What is required is nothing less than dismantling the First World, global people’s war, creating and seizing power. The excessive focus on lifestyle becomes a way of avoiding activism focused on revolution, creating the organization capable of seizing power. Really making a difference means getting serious about revolution, putting ego aside. It means building the revolutionary organization capable of actually winning. To do so requires accepting discipline, accepting leadership, etc. Real revolutionary activism means using your privileged position in the First World to generate resources for the struggle for Leading Light Communism. Friedrich Engels used his privileged position to finance and help Karl Marx. Thus he helped contribute to the breakthrough that led to the great revolutions of the last century. Would our movement have been better served had he locked his fortune away and slumped around the bohemian set of his day? First World revolutionaries can do more to offset whatever war tax is taken by the state by donating on a regular basis to movement, to the Leading Light. Christians and Muslims tithe to their causes. So too must revolutionaries. Real revolutionary thinking and action is beyond most First World individuals though. For those in the First World, the key is to get over yourselves. It is not about you personally. It is about liberating the planet and her peoples, not about assuaging guilt and stroking ego. Get organized, use your privilege against the system. Make a sacrifice for the cause; donate. Many of us have dedicated decades of our lives to this, years of income. Talking the talk is not enough. Walk the walk.

To be a Leading Light is to be organized for total revolution under the leadership of the most advanced revolutionary organization and science. That understood, Leading Lights should strive to be healthy. They should live in ways that aid the movement. It is good for comrades and fellow travelers to make ourselves examples to be followed. In other words, in our personal lives, we should try to reflect the future we are trying to create without becoming smug bullies about it. We should show people how to live, not lecture about it. We should also be aware of the communities that we operate in. We should not be so inflexible in our personal lifestyle choices that we become ineffective in our communities. We should operate with a kind of “lifestyle mass line” that neither tails the masses nor runs too far ahead. We should be humble, helpful, kind and respectful toward the people and the Earth. We should try to be egalitarian and altruistic in our daily interactions. At the same time that we serve the people, we must also lead. We must not be afraid to lead, educate, stand up to loud mouths and wreckers, etc. We should not be afraid to act against counter-revolutionaries when it is required.

Organization. Discipline. Loyalty. Leadership. Sacrifice. We need to make these words live if we are ever to really win. Red Salute! Long Live the Leading Light!
Recent, a leading comrade of ours was incarcerated by the reactionary state for a significant amount of time. Incarceration of revolutionary leadership by the reactionaries is a risk that all revolutionary movements face. Because of this, revolutionary movements should prepare for this unfortunate possibility. Here are some rough guidelines for dealing with incarceration for any significant amount of time.

1. A comrade never betrays the organization, movement, or other comrades whether she is incarcerated or not. A comrade does not become a traitor under any circumstances, even under the duress of incarceration or worse. A comrade holds out at all costs, even under torture.

2. In the First World, comrades who become incarcerated should make their personal survival a priority. Without ever betraying the movement, a comrade should do what she has to do to make it through her sentence as quickly as possible in order to secure release. Thus, she can return to her more important political work on the outside. The Third World masses, not the First World prison population, are the main focus for revolutionary work. A comrade need not sacrifice her own personal safety while incarcerated in order to politicize or defend other prisoners. She can do so in some situations if she is very careful, but she should be extremely tactical in her thinking and behavior. She should feel no guilt for making compromises while incarcerated so that she may “live to fight another day.”

3. A comrade automatically resigns from all of her leadership positions within the outside organization while incarcerated. The state has a long history of using torture and coercion to manipulate incarcerated comrades, especially leaders. The state has a history of creating forged documents and orders purporting to be from incarcerated leaders in order to disrupt revolutionary organizations on the outside. To prevent this, those in prison or otherwise incarcerated are not allowed to lead the outside organization or outside movement.

4. Incarcerated comrades can continue to lead and organize on the inside. They are encouraged, but not obligated, to do so. It is up to the incarcerated comrades to make their own analysis of the situation on the inside. They will know better than others what they can and cannot do without jeopardizing themselves or the movement while incarcerated.

5. When a comrade is released, the outside leadership will determine how and at what level she should re-enter the organization and movement. The comrade should respect the decisions of the leadership on the outside.

6. Comrades should avoid incarceration, even if they think it is “no big deal.” Comrades should not pick unnecessary personal fights with those in power and risk incarceration or longer sentences. Even if an individual does not mind acquiring a contempt of court charge, for example, by doing so, she puts the broader movement at risk. Comrades should play it smart. They should play the system when they can.

7. Comrades should use common sense. Loose lips sink ships.

8. If a long-time comrade is incarcerated for a significant amount of time, the organization should attempt to provide the comrade with at least a minimal amount of support — even if that means merely ordering the comrade reading materials or putting credit on her commissary. Small things are important when one is incarcerated. A little goes a long way toward making life a bit more bearable in prison. Whether or not the organization or movement can provide support to its prisoners obviously depends on many factors, including security ones.

9. If you do find yourself incarcerated, try to stay strong and healthy. Try to eat and exercise. Keep your spirits up. You are not forgotten.
**8 INSTRUCTIONS TO LONE COMRADES**

The Leading Light has established cells in some locations. In these locations, comrades and friends need to seek out established cells and link up with the local leadership. In those locations where there are no cells, comrades and friends should still remain politically active. Lone comrades and friends, all those who are geographically disconnected from the leadership, should look to the following instructions for guidance. Even if you are alone, it is your duty to do all that you can to advance the struggle.

There is much good that can be done by lone comrades:

1. Educate yourself. Lone comrades will not have the same connection to the leadership that others do. Thus you will have to educate yourself. You will have to become self-reliant. You should begin your study with the articles in the Leading Light booklets. These articles represent the general line of the Leading Light. If you feel you have mastered this material, you should move onto more complex materials in the Monkey Smashes Heaven magazines and on the website. You should also keep up to date with the New Power website. You should also stay up to date on current events, especially global current events. Since you are alone, there is nobody to measure your progress. The burden is on you to keep yourself on point.

2. Increasing skills. Lone comrades should acquire skills that will aid our movement. If you attend college or a university, pick areas of study that will serve our movement. You should also acquire self-defense, martial arts, and weapons training and safety. First aid. Medical skills. Engineering. Work on your writing and public speaking skills. Learn skills associated with activism if you plan to work as an activist in the future.

3. Cell building. If there is an opportunity in your area to train others and organize them into a functioning cell, then by all means try. Once you have organized a few people into a functioning group, you should contact the center for further instructions on how to best carry out Leading Light work in your area.

4. Build local networks. Expand your knowledge of your community, especially those areas of the community that could prove useful to the movement. Gain connections with personalities with “street cred.” Gain connections with potential recruits. Prove yourself to those who could aid or join the Leading Light. Gain respect.

5. Production of agitation and propaganda. Lone comrades have the options of writing for the Leading Light or New Power websites. You can submit articles to llco@llco.org. We will edit your writings, clean them up, etc. If we feel they are beneficial to the movement, we will publish them. We will work with you and help you improve your writing skills. We have expert editors. Lone comrades can also produce art for the movement. Art can be sent to the same address.

6. Online promotion. Lone comrades can promote the line and organization online on forums and social media sites. This means posting articles, defending the line, debating, etc. There are all kinds of enemies online who will try to bait you. There are all kinds of posers. There are all kinds of wreckers. There are all kinds of pigs. Remember not to be baited by wreckers, trolls, and pigs. Do not be baited by identity politics. Be safe. Develop a reasonable online security practice.

7. Fundraising. Fundraising should not be underestimated. Fundraising is a key part of our work. It should be a key part of every comrade’s work. Without funds, what we can accomplish is extremely limited. With funds, we can significantly expand our work. First World comrades have a particular duty to generate funds for the movement. All comrades and friends should seek stability and good jobs. Those who are serious will donate regularly.

8. Move. If you become frustrated working alone, then you should consider relocating to an area where a Leading Light cell is active. If you are serious about moving, then contact the center at llco@llco.org. We can help.

Our movement is stronger than ever. We are on course with the glorious strategic plan of the Leading Light. We are moving forward. Step up and do your duty. We need serious organization so we will be capable of really winning. We will win by being decisive, ruthless, by letting nothing stop us. Discipline, loyalty, organization, leadership. We dedicate our resources, our talents, our lives to the liberation of humanity and Mother Earth. All the way to Leading Light Communism. Follow the Leading Light. Be the Leading Light. Our sun is rising, our day is coming.
DO NOTHINGISM IS COUNTER-REVOLUTIONARY

The world is a nightmare. Half of humanity lives and dies on less than 3 dollars a day. There are more people in India making 80 cents a day than even exist in the United States. 22,000 children die due to poverty each and every day. Approximately 800 million people in the Third World are chronically undernourished. The disparity between the wealthiest countries and the poorest ones is about 72 to 1. For the vast majority, for the global poor in the Third World, daily life is a struggle to survive. By contrast, life is relatively easy for the global bourgeoisie in the First World. Wealth in the First World is a result of poverty and suffering in the Third World. The consumption in the First World is so great that it threatens global survival.

There are those amongst the global bourgeoisie who are completely oblivious to the fact that their lives are based on the exploitation of the global poor and the Earth. They happily or unhappily go about their days unaware of the impact of their lives. This describes many ordinary people in the First World. However, there are others who do understand that their privilege is connected to the suffering of the vast majority and plunder of the Earth. Even though they realize the truth, they still choose to do nothing. They make a conscious choice of inaction. In many ways, it is the former group that is less morally reprehensible than the latter. Both groups enable oppression, but only the latter group has made a conscious choice to do so. Those who see suffering, but choose to walk away are more reprehensible than those who fail to ever notice it. Those who recognize global suffering, but fail to act against it, fail to support the people and their organization, are guilty of Do Nothingism. Those in the First World who are aware of the great problems facing us yet do nothing, who stay aloof, are “parlor pinks,” social-imperialists despite what they may think. Do Nothingism is a major form of revisionism today.

There is no excuse to turn away from reality. There is no excuse to not fight for a better future. We must take on the burden of leadership. We must put pettiness and ego aside. We must dare to do what needs to be done. Revolution is not easy. Creating a whole new world of peace, justice, and sustainability will not happen overnight. Success will only come if we stand together as one. Victory will only come through organization, discipline, loyalty, leadership. It is not enough to be willing to die for Leading Light Communism, to die for the total liberation of humanity and the Earth. We must be willing to live, patiently, everyday for revolution. We must be willing to take on the small burdens, the small tasks, the invisible tasks, that are required. We must be willing to give our time and resources. It is not enough to declare our commitment, we must prove it through action. Duty demands of us everyday. We must answer. We can wake up from the nightmare of capitalism. We must always remember that revolutionaries are optimists.
Revisionism of the Cowardly Lion in the First World

Do Nothingism is one of the biggest forms of revisionism. It is especially prevalent in the First World. Many people recognize that the system is a horror, yet they choose inactivity, surrender. A choice is made not to aid the struggle, not even at arm’s length with a donation. So, these parlor pinks sit back and enjoy the privileges of being part of the global bourgeoisie, part of the First World. Often they convince themselves that they are not part of the problem because they can mouth some revolutionary rhetoric or self-identify as “communists.” To know there is a problem and do nothing about it is a greater moral failing than those in the First World who are blissfully ignorant of the horrors of the world. Choosing the wrong path is, in a sense, worse than simply stumbling down it. Lately, a similar, new type of revisionism is making more and more noise: Cowardly Lionism.

The Cowardly Lion roars about revolution, yet does little to actually aid revolution. The Cowardly Lion is a guerrilla pornographer, who has never seen combat — as though online posting of images and news clippings of far-off battles aids those struggles one iota. The Cowardly Lion spams photos of AK-47s on facebook, yet would not know how to aim one at 50 meters. The Cowardly Lion roars about global people’s war, yet wrecks those who attempt to carry it out. The Cowardly Lion has no respect for those who actually have put their lives on the line, who have spilled blood or risked prison. The Cowardly Lion chooses to wave the red flag, even when waving the red flag undermines solidarity with Third World struggles. The Cowardly Lion chooses to preserve his own identity as a “communist,” he chooses himself, over effectively aiding Third World struggles. Obviously, the Cowardly Lion is not really leadership, communist, nor front-line fighting material, however, the Cowardly Lion won’t even get his identity dirty with anything as mundane as activism that might actually objectively aid Third World struggles, albeit in a minor way: CISPES-type work from the 80s and 90s, anti-militarism, etc. The Cowardly Lion’s ineffective roars are a transparent projection of his own inadequacies more than a real expression of solidarity. Some Cowardly Lions roar about the pigs, but then threaten to call them when confronted. Some harbor snitches and traitors. The Cowardly Lion roars about security, as though he has anything to hide, as though the state cares about his blog. Cowardly Lions tend to travel in packs.

Cowardly Lions are mostly harmless. At most they wield influence only over those more cowardly or foolish than themselves. They won’t fight. They can invent lies or spread gossip, but they just don’t have the credibility to inflict any harm amongst those that matter. And those who matter already know or won’t care. Would we really want someone in our ranks who could be influenced by a Cowardly Lion? Even when they seek to wreck, their fangs just aren’t that sharp. The Cowardly Lions only become really dangerous when they feel they are backed into a corner. They will snitch if they are too afraid. Otherwise, the jesters jest.

The Cowardly Lion is a kind of parody, mostly just comic relief, a little counter-revolutionary and mostly harmless. By contrast, real revolutionaries are true lions. They will live, fight and die for the people. They carry their lives on their finger tips. They put aside their ego. They put aside their personal differences and jealousies. They admit their limitations. They play the role that is needed and best suits them. They understand duty, discipline, loyalty, respect. Leading Light is a movement of true lions who will give everything, take on any burden, annihilate any obstacle in the way of the world that is to be. Follow the Leading Light. Be the Leading Light! Long Live the Leading Light. Our sun is rising. Our day is coming.
Recently, hundreds of thousands of people have taken to the streets across the Arab world: Tunisia, Egypt, Yemen, Jordan. Events are unfolding so quickly that it is hard to keep up. These regimes are thoroughly comprador and are enemies of the people. The governments of these countries are agents of US and other imperialism. The great discontent on the Arab street is not simply discontent with their comprador states, it is discontent with imperialism, the United States, and the West in general. These Arab compradors have held the masses down for far too long. These regimes have worked with the imperialists to inflict poverty and suffering on the people of the region.

It is good to see the masses rise up and toss aside these reactionary states. However, we should not be too optimistic. The composition of these forces are mixed. The uprisings involve different forces who have differing agendas. We are not sure who will win out in the end. These revolts are not being led by Leading Light communists. They are, at best, populist forces led by the patriotic bourgeoisie. In some cases, what may result from these uprisings is one comprador regime being deposed and another comprador taking its place. The United States is already crafting the narrative and playing all sides. The United States hopes to manipulate all sides to its own advantage. In the absence of Leading Light, proletarian leadership, the best outcome possible is the overthrow of the compradors and their replacement by patriotic bourgeois, populist, anti-imperialist, anti-Western regimes.

Lenin taught us that we should not worship at the altar of spontaneity. Lasting fundamental, progressive change requires scientific, proletarian, Leading Light communist leadership. The real revolution is a protracted struggle, a generational struggle. We should not think that these revolutions are the beginning of a new wave of revolution. They aren’t. We should not pretend that these uprisings will spread to the First World. They won’t. There is no proletariat in the First World. There are no masses in the First World. The real revolution will take time. We have planted seeds. They will bear fruit.
We have often stated that social peace in the First World is a result of terrible violence and oppression inflicted on the Third World. Contradictions in the First World have become non-antagonistic due to the tremendous amount of value that flows from the Third World to the First World. First World peoples as a whole align against Third World peoples as a whole. Even so, important distinctions can be made within the First World. Here are some important things to remember:

1. First World countries are not all the same. There are wealthier and less-wealthy First World countries. The wealthier First World countries are countries like the United States, Canada, England, Australia, Japan, Germany, etc. The less-wealthy First World countries include many countries in eastern Europe, Greece, Portugal, etc. What we are talking about is a continuum here. Some countries fall toward the ends of the continuum. Switzerland falls toward wealthier pole, for example.

2. Contradictions in these countries can play out in very different ways, often corresponding to where a First World country falls on the continuum and whether it is crisis-ridden or stable. In the most wealthy countries of the First World, the high standard of living among the population eliminates antagonistic contradictions from their societies. So much value flows into these societies that their populations become well-fed, complacent, docile, depoliticized. Their populations fall asleep in a kind of Disneyland of consumerism. The populations of these countries as a whole are too busy partaking of others in eastern Europe fall toward the border between Third World and First World. Many countries fall in the middle of the First World continuum. In addition, there are more stable First World countries and ones that are crisis-ridden or unstable. For example, the United States and Canada are very stable First World countries, Greece is unstable at present.
the consumerist free-for-all to consciously care much at all about articulated politics. Apart from supporting the system as a whole, the lower strata of society in these countries do not fight especially hard for their particular interest vis-à-vis the upper strata, because they are largely satisfied and do not have to do so. Stability within the First World also deadens contradictions. The entire populations, for the most part, of these First World countries, more or less, align as part of the imperialist bourgeoisie. A kind of political nihilism prevails. Although overt and aggressive fascism can exist, it fails to gain the kind of traction it does elsewhere. In the United States, for example, overt and aggressive fascist groups like the Ku Klux Klan exist, but they are marginal today. Anti-migration groups and pundits exist, but their ability to affect society is limited to a small-range of policies and culture. At present, the idea that an overt and aggressive fascist organization could take over the United States to enact a radical and overt reorganization of society is far fetched. This is also true of neo-Nazi groups in Germany. Although they exist, they are not poised for a takeover. They do not have the ability to significantly disrupt and radically reorganize society as a whole.

3. Contradictions within less-wealthy or crisis-ridden countries within the First World play out differently. In these countries, contradictions, although non-antagonistic, can still become sharp. In terms of potential alignment, there are important differences between the upper and lower sections of society. In these countries, the “working class” or “labor aristocracy” can still fight especially hard to protect its interests within society as a distinct subgroup; it still fights hard against the upper strata. The First World populations as a whole are part of a global bourgeoisie, but there are still potentially sharp conflicts within that bourgeoisie in the less-wealthy countries of the First World. This is also true of crisis-ridden and unstable First World countries. Instability and sharp changes in standard of living downward can sharpen contradictions within the First World in a reactionary way. The part of the bourgeoisie known as “the labor aristocracy” in these countries, in seeking to protect and advance its position, can become a living and active social base for the most aggressive and militarist forms of fascism. As the standard of living falls drastically or becomes threatened, the lower strata reacts sharply. In seeking to advance and protect itself, this section of society can be mobilized in support of a more militarist and more aggressively imperialist radical reorganization of First World society. While the upper sections of society can advocate a more regularized, orderly, globalized kind of imperialism, the lower sections can advocate for a more nationalistic, militarized, racist, arbitrarily brutal form of imperialism. Such overt, aggressive fascist calls are almost always tied to an economic carrot being dangled in front of the lower or middle sections of First World society. This is why economist demands for First World populations, whether by the social-democratic left or racist right, amount to largely the same thing.

4. We must guard against movementarianism. We must not romanticize action and numbers. In places like the United States today, there are more sports riots than political riots of any kind. There are more beer riots on campuses than political riots nowadays. This points to a general malaise within the wealthier and stabler countries within the First World. By contrast, in places like Greece, there is still a sharp, but non-antagonistic contradiction within society. The current demands on the streets of Greece are not communist, socialist, progressive demands that Greeks give up their First World standard of living and consumption level to benefit the proletariat in the Third World. It is not an internationalist demand. Instead, the First Worldist populists in Greece, both “left” and right, are advocating for an accommodation with the system that protects and advances their First World way of life. They are protesting to retain their imperial standard of living. Just because people are on the streets, just because some wave red flags, just because they break windows or set fires, just because a few intellectuals pretend it is 1917 all over again and spout off internationalist slogans, does not mean a movement is progressive. Social imperialism, social fascism, is a very real phenomenon.

The flow of value to the First World is not uniform. There are some areas of the First World that are much richer than others. There are also some countries in the First World that are richer than others. There are also areas and countries within the First World that are more stable and less crisis-ridden. Those countries whose populations are the most well-fed, whose life is secure and stable, are, in important senses, the most docile. Those countries that are closer to the middle between the First World and Third World and those countries in the First World that are more unstable and crisis-ridden, will have the potential for having more reactionary volatility. The rise of overt and aggressive fascism to challenge and reorganize the status quo in these countries is a more realistic possibility. We need a science of revolution that describes the actual reality of social alignments, not make-believe ones. Not every protest is progressive. Not everyone who waves a red flag is a communist.
NOTES ON PROTEST AND PEOPLE’S WAR

Over the past few years we have seen numerous regimes shaken and many toppled throughout the world. Those deemed the “Arab Spring” have been the most dramatic. Movements should make us rethink our own strategies for seizing power. The revolutionary movement had written off insurrection as dated, recent events demand that we take another look. Should we continue to focus on traditional, protracted people’s war? Should we shift away from protracted people’s war to insurrection? Should we combine elements of both?

The first sustained socialist revolution, the Bolshevik revolution led by Lenin, was propelled to power by an insurrection. The Bolsheviks seized key cities in a series of urban uprisings. They seized the key, major cities where industrial power and political power were concentrated. Here is a timeline of the “Red October” (November in the New Style calendar) uprisings:

- 25 November 1917: Tallinn.
- 7 November 1917: Petrograd, Minsk, Novgorod and Ivanovo-Voznesensk
- 8 November 1917: Ufa, Kazan, Revel[clarification needed] and Yekaterinburg (failed in Kiev)
- 9 November 1917: Vitebsk, Yaroslavl, Saratov, Samara and Izhevsk
- 10 November 1917: Rostov, Tver and Nizhny Novgorod.
- 12 November 1917: Voronezh, Smolensk and Gomel.
- 13 November 1917: Tambov.
- 14 November 1917: Orel and Perm.
- 15 November 1917: Pskov, Moscow and Baku.
- 27 November 1917: Tsaritsyn.

In the following months, Soviet power would spread to most urban areas of the Czarist empire. The Bolshevik revolution was much different than the Maoist revolution in China that would happen decades later. The Bolshevik revolution, generally speaking, can be said to have gone from the city to the countryside. By contrast, the traditional Maoist model has been to start the revolution in the countryside and spread to surround the cities, conquering the cities last. In the last half century, most revolutions — genuine ones or simply progressive ones — have followed the Maoist pattern. Most have relied on the peasants as the main social base organized around issues of land reform, with the industrial worker playing a lesser role. Mao called this New Democracy. By contrast, the backbone of the Bolshevik revolution was the industrial worker. Although Bolshevik theory, symbolized on the Soviet flag, emphasized the unity of the peasants and workers as the core social alliance of Soviet socialism, the
reality is that the Bolsheviks had a harder time bringing the peasants on board. The peasants would play a lesser role in the Bolshevik revolution. The Bolshevik revolution was an insurrection followed by a civil war to defend, consolidate, and expand Soviet power. The insurrection was in November of 1917. The civil war between the revolutionaries and counter-revolutionaries lasted until roughly November of 1922. The Bolshevik insurrection, followed by civil war, led to a profound breakthrough for the poor; it led to the first sustained wave of socialist revolution. It showed that deep, radical revolution was possible. The Bolshevik experience had a profound influence on all the revolutions that followed it.

Of all the uprisings of the past years, the Arab Spring, Greece, etc., none have led to a real revolutionary transformation of society. The uprisings have toppled regimes, forced resignations, etc. However, the social transformation is very superficial. What is it about the insurrections or protests of recent times that have so failed at revolutionary transformation? The key difference between the Bolshevik experience and more recent uprisings is leadership. A real revolution is not merely toppling a government, or forcing resignations. It is possible to put mass pressure on a government so that it resigns, the void left however will simply be filled by some other force. The institutions of the old state and society will be left untouched. They will simply be manned by a new regime. The old institutions were constructed as instruments to oppress the poor. The bureaucracies of the old society are tools for oppressing the poor. They cannot simply be seized and used for the opposite purpose. They must be dismantled, smashed. If they continue to exist, the insurrection can only lead to, at most, cosmetic changes. Revolution is not merely a change in government, it is a transformation of society at the deepest levels. This is why what has happened recently in Egypt is not a real revolution while what happened in Russia in 1917 was. The revolutionary forces must be able to have alternative institutions ready to take the place of the old state. They must have New Power ready to replace Old Power. Without New Power, the Old Power simply remains albeit with superficial changes. In order to build and direct New Power in the revolutionary situation, to coordinate the revolutionary institutions with each other and the masses, there must be a leadership organization, a vanguard. This role has traditionally be filled by the Communist Party, which functions as a kind of brain and nervous system, connecting all parts of the revolutionary body. The brain gets the body to work together according to a plan. In order for the revolutionary process to go forward smoothly, it is important that the leadership is itself led by the best plan available, the most advanced revolutionary science. Today, the most advanced revolutionary science is Leading Light Communism.

Recent events have shown the potential for mass uprisings to paralyze and bring down governments. We should not be so dogmatic as to refuse to incorporate these recent tactics into our people’s wars when possible. We have never limited ourselves to orthodoxy, Maoist or otherwise. What is key is the construction of New Power under leadership of the Leading Light. We must understand the importance of putting the most advanced revolutionary science in command. Protracted people’s war as a method allows New Power to mature over decades. The protracted nature creates a bond between the poor and the revolutionary cadre. We should not loose this merely in order to quickly replace one bourgeois regime for another. We must construct New Power over a protracted period, creating trust with the masses. When we are ready, when our power is great enough, we can potentially use a mass protest combined with armed struggle to bring up our New Power. However, this should be conceived as the culmination of a much longer process, a protracted people’s war that creates a shadow state, a dual power, a New Power. No doubt there will be many confrontations with the Old State prior to any insurrection. We should not straightjacket ourselves to any single strategy in all situations. We must examine the situation in each case to see what strategies are appropriate.

Globally, our strategy is global people’s war from the Exploited World to the Exploiter World: global people’s army, global New Power, global red zones, etc. However, there are new trends that lead to reevaluation of the localized struggle in any given country or large geographic area. Demographic shifts have led to a situation where for the first time in history, the majority of the world’s people now live in urban, not rural areas. The fastest growing demographic is the slum dweller of the Third World megacity. These trends do not seem to be slowing. The slum dweller is the proletarian of the future. It is from the slums that significant New Power will emerge, often outpacing New Power in the countryside. The red zones of the future will be in the slums of megacities of the Third World. These will be our base areas. It is likely that our protracted people’s war will not be as one directional as the Maoist model. In some places, our war will move from the countryside to the city. In others, our war will move from the slums to the countryside to the urban centers. The key is the continual expansion of New Power; the continual expansion of the influence of the Leading Light. We must be flexible, creative, and bold. We are Leading Lights, not dogmatists. The future is ours.
A Communist should have largeness of mind and he should be staunch and active, looking upon the interests of the revolution as his very life and subordinating his personal interests to those of the revolution; always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and actions, so as to consolidate the collective life of the Party and strengthen the ties between the Party and the masses; he should be more concerned about the Party and the masses than about any private person, and more concerned about others than about himself. Only thus can he be considered a Communist.

— Mao Zedong, Combat Liberalism
IDENTIFY AND ELIMINATE WRECKING ACTIVITY

Wrecking Activity is one of the greatest crimes against the revolutionary movement. Wrecking activity attempts to sabotage the revolution from within. State and paramilitary agents often infiltrate the revolution and its organization with the conscious intention of wrecking from within. Wrecking is often carried out by traitors to the revolution also. Cadre who come into conflict with the revolutionary movement or its leadership often engage in vindictive wrecking efforts before they leave the movement. Rather than leaving honorably, they exhibit the worst petty, individualist, egotistical behavior. They place their own egos above the people’s interests. Since they cannot get their way within the revolutionary movement, they would rather destroy it. The often target the revolutionary leadership. They often target finances. They spread distrust. They undermine projects. They often seek to split the movement. They often work with the state, often in a snitching capacity. All suspected wrecking activity should be reported to the leadership.