Leading Light Communist Organization

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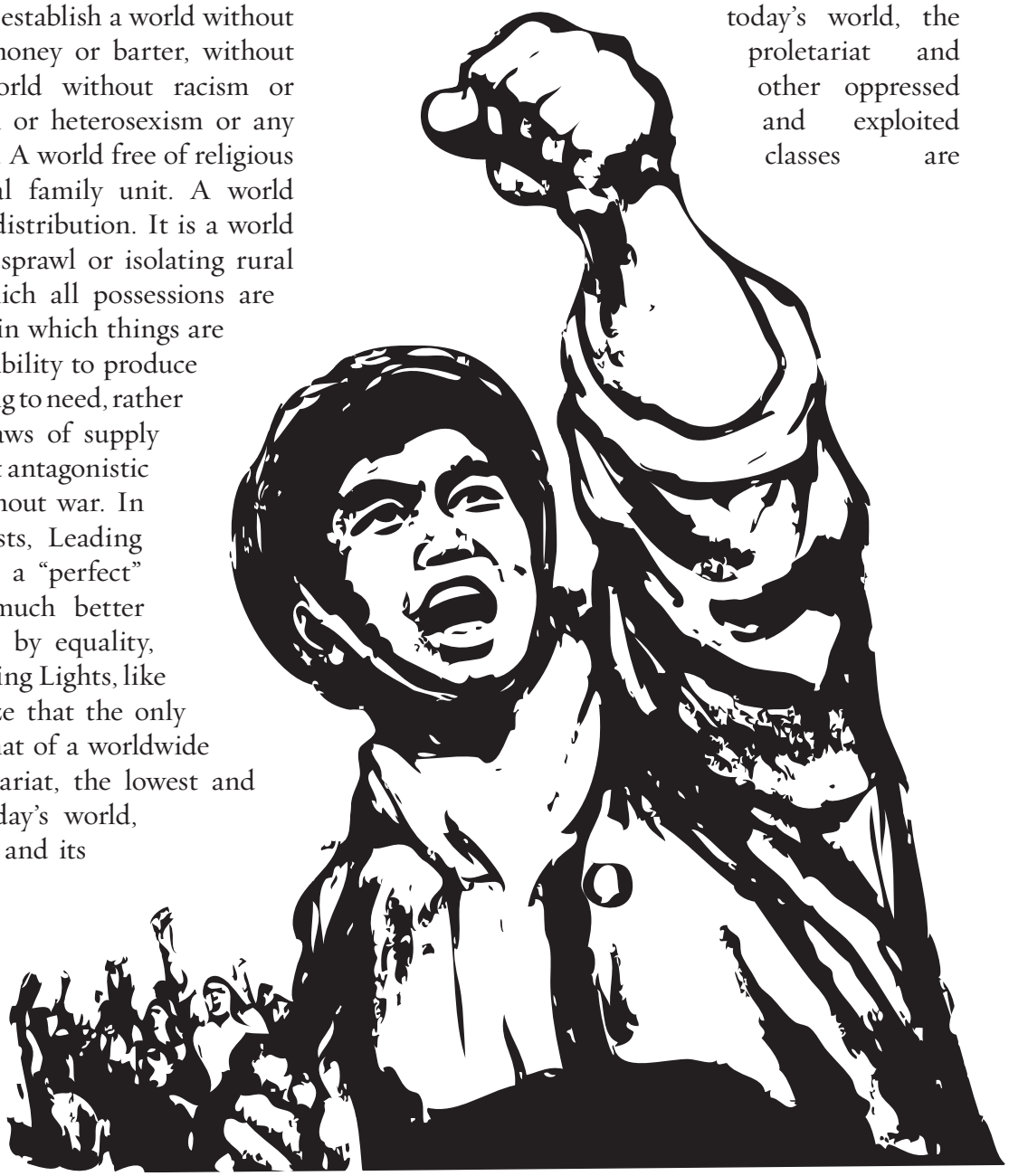
The new vision of communism

The Leading Lights are the leaders of today's communist movement. Leading Light Communism is a new understanding of communism, the science of human emancipation.

Like earlier communists, Leading Lights aim to establish a world without class distinctions, economic exploitation, social oppression, or corresponding backward ideas. They aim to establish a world without borders or states, without money or barter, without exclusive professions. A world without racism or sexism or gender oppression or heterosexism or any other form of discrimination. A world free of religious illusions and the patriarchal family unit. A world with a balanced population distribution. It is a world without overcrowded urban sprawl or isolating rural countryside. A world in which all possessions are owned in common. A world in which things are produced by those with the ability to produce them and distributed according to need, rather than according to market laws of supply and demand. A world without antagonistic social tensions and thus without war. In short, like earlier communists, Leading Lights seek to establish not a "perfect" world, but a nonetheless much better kind of world characterized by equality, justice and science. And Leading Lights, like earlier communists, recognize that the only path from here to there is that of a worldwide revolution led by the proletariat, the lowest and most oppressed class of today's world, against the capitalist system and its ruling class, the bourgeoisie. Leading Light Communists are the political expression of the proletariat. In particular, Leading Lights of today stand on the shoulders of revolutionary giants like Karl Marx, Vladimir Lenin, and Mao Zedong.

Unlike earlier communists though, Leading Lights grasp that class distinctions have largely polarized along geographic (often national) lines in the current era, the era of capitalist imperialism. In today's world, the proletariat and other oppressed and exploited classes are



overwhelmingly concentrated in the Third World. By contrast, those in the First World, as a whole, live in luxury by sucking the resources out of the Third World, thus creating poverty and reinforcing backwardness. This is the main source of conflict in today's world. This is the main expression of class struggle in today's world. In answer to this problem, Leading Lights, the new vanguard of the proletariat, seek to lead a worldwide popular war from the Third World to overthrow imperialism and feudalism, thus preparing the ground for a revolutionary transition into socialism (a temporary, transitional stage) then, finally, to communism. In keeping with this understanding of the shape of the contemporary world and with this strategy for the forcible overthrow of all existing conditions, Leading Lights can also be distinguished from earlier communists in their vision of what a communist world looks like. Leading Lights understand that it is not possible to generalize First World living standards, precisely because of the means by which those living standards have been achieved. First World living standards are so extravagant that they aren't even ecologically sustainable! Instead, Leading Light Communism is genuine global equality. It is sustainability. It evens out the wealth of the First World with that of the Third World. It balances the needs of humanity with those of the natural environment. In these ways, it represents a new understanding and a new level of equality: one grounded in the reality that our shared world has real limits that need to be respected, not disregarded. Leading Light Communism is shared abundance, not the impossible pipe dream of shared extravagance. The outdated vision of "communism" that advocates shared extravagance is what Leading Lights call First Worldism because it rationalizes the unsustainable privileges of First World populations. All First Worldists in effect support the class enemies of the proletariat on one level or another because they insist on the retention, if not the further extension, of what objectively are privileges of a minority of First World peoples over the rest of humanity in the Third World.

Leading Light Communism is the future. All other schools of "communism" are today outmoded. Our understanding of the present shape of the world and corresponding vision of communism matches reality. It is a major, and vital, breakthrough for our science. Are you on board with the future or are you stuck in the past?

Old Power, New Power, Reform versus Revolution

One of the key battles in the history of our movement was the battle over reform versus revolution. Should we work for change in gradual, legal ways or should we fight for deep, revolutionary change? This debate involves contending views of the nature of the state. This debate raged in the years leading up to World War 1, prior to the Bolshevik revolution in 1917. On one side of this debate stood the revisionists of the Second International, today known as "social democrats." On the other side stood the Bolsheviks led by Lenin. At the time, Lenin was seen as ultra-left and marginal. The great revolutionary innovators have always appeared as such at first. It is the nature of the great revolutionary scientists — Marx, Lenin, Mao, and the Leading Light — that they were able to see beyond what others were able to see, they were able to describe what others could not. They did not just receive the accepted wisdom of their day. Rather, they saw further than others. They went up to the mountain top and returned to the people. They had one foot in the world of high science and another in the world of the people. They were conduits from the world of science to the world of the people. Being a conduit, imparting revolutionary, scientific consciousness is what real mass line is. This is part of what it means to be a real vanguard, to lead. This is what it means to be a Leading Light. It is important to get past reformist illusions in order to make revolution. It is important to understand the true nature of the reactionary state. Understanding the state's true nature is key to making revolution and reaching Leading Light Communism, ending all oppression.

The Bolshevik revolution led by Lenin and those revolutions that echoed from it were the first real sustained socialist revolutions. They were the first real sustained attempts at building socialism and reaching communism — the end of all oppression. Those revolutions confirmed Marx's theories of the state. They also advanced our understanding of the revolutionary process. However, in order to understand these lessons, it is necessary to look at the prevailing theories of the revisionists of Lenin's day. Many people today — social democrats and liberals — reject Lenin's view; they share a contrary view of the state and the process of social change. The revisionists held the view that the current state could be a neutral or quasi-neutral institution that could be contested by hostile or semi-hostile social forces. In other words, some revisionists saw the state as a kind of neutral institution that could stand above class struggle. It could be used as a kind of mediator between the bourgeoisie and the proletariat. It could be a neutral institution to benefit everyone under its authority. These revisionists believe that since the old state is neutral in some respect, it can be won.

The revisionists promote social unity among imperialist populations. It is true that imperialist workers and imperialist bosses can be reconciled, and reconciled within the state or with the state's help. However, this is only possible because imperialist workers and imperialist bosses are not antagonistic classes. Social peace can be bought between imperialist workers and imperialist bosses only at the expense of others. And the state can play a big role in that. However, as Lenin pointed out, social peace can never be bought between antagonistic classes. It can never be bought between the global proletariat and global bourgeoisie, with or without a state. The revisionist conception advances their country's workers over the global proletariat, just as First Worldists do today. Their conception of socialism is not tied to reaching communism, ending all oppression. Rather, their conception is usually an image of national unity tied to material advance for their country's workers. This particular view is connected to a narrow economism that sees "socialism" mainly as the increase of the material standard of living, not as a radical new order trying to reach communism, to eliminate all oppression globally. These revisionists see their own country's workers, not the global proletariat, as their constituency. They

agitate for their own country's workers at the expense of the global proletariat. This leads straight to social imperialism and social fascism — imperialism and fascism disguised as socialism. Revisionists are willing to make an alliance between the imperialist country's workers and the imperialist country's bourgeoisie via the state. This particular view of the state is used to justify imperialist wars against poor countries and wars against other imperialist countries. The revisionists of the Second International voted to support World War I by reasoning that a victory for French imperialism would benefit not only the French capitalists, but also French workers. Similarly, German revisionists held that a German victory would benefit all of German society, including its workers. Lenin criticized this social imperialism and social fascism. Today, First Worldism is the major form of social imperialism and social fascism.

These revisionist views are tied to reformism. The revisionist argues that since the state is neutral or quasi-neutral, it can be captured gradually through legal and parliamentary means. In other words, the current state does not have to be a tool of oppression according to the revisionists. They believe the state can be won through elections and lobbying. According to this view, "socialism" is achieved through gradual reform of the current state. As Lenin pointed out, the revisionist conception of "socialism" is not real socialism. Revisionists "wave the red flag to oppose the red flag." Their conception of "socialism" jettisons the dictatorship of the proletariat in favor of imperialist collaboration. It jettisons the concept of communism as well. The revisionists do not believe that the global proletariat needs to rule. They do not see the need for the communist line, for revolutionary science, to be in command of society. These sentiments are expressed by a number of revisionist, social democratic and liberal forces

Lenin had a very different view. Lenin affirmed Marx's conception of the dictatorship of the proletariat. Marx once famously described the state as "armed bodies of men." Of course the state is more than this, but Marx's point is that monopolization of violence, class oppression, is a key aspect of the state. It cannot be separated from it. Lenin understood this. He saw the state as a kind of weapon for one class to oppress another. The old state is a weapon that can only be wielded by the reactionaries. The state is not neutral place for antagonistic classes to meet, to work out their differences. The old state cannot be fundamentally reformed to reach socialism. Lenin affirmed that the state could be an instrument of either the proletariat or the reactionaries, but not both. The state is always principally either an instrument of

friends or of enemies.

Lenin's conception has important implications for revolutionary practice. There is the story of the man who drops his gold off of a ship. He dives into the water after his gold. He drowns. Did he own the gold or did the gold own him? Such is the nature of the reactionary state. Even in the unlikely event that progressive forces get into power within the old state, they do not end up owning the state. Rather, the state ends up owning them. They do not capture the state, the state captures them. Through the process of capturing the old state on its terms, progressive forces become transformed into their opposite. They cannot help but become part of the system even if they claim to oppose it. The old state is not readymade just waiting to be staffed by revolutionaries. The old state cannot simply be captured, it must be smashed. It must be destroyed. The Old Power must be swept away; a New Power must be build in its place.

Marx wrote that the old society is pregnant with the new. The New Power is, in part, the new state in miniature that arises within the old society. For awhile, both the Old Power and New Power exist side by side, which is why Lenin called this phenomenon "dual power." The New Power is composed of independent institutions of the oppressed. The New Power includes the network of people's institutions led by the Communist Party that rise up within the old society to challenge the Old Power. All of these institutions are directed by communist leadership to battle for hegemony with and, eventually, sweep away and displace the Old Power. In Lenin's time, the main organs of the New Power were the Soviets, or worker's councils. The Bolsheviks, led by Lenin, rejected the call to participate in a coalition government within the old state. Instead they demanded "All power to the Soviets!"

This concept of New Power was developed out of the Soviet experience but was also adapted and advanced during the next great wave of revolution, best represented by the Chinese revolution led by Mao. Mao's road to power was a bit different than Lenin's. Since Marx's day, the world revolution had been moving away from the imperialist countries toward the colonial ones. The Bolshevik revolution had occurred not in the strongest of the imperialist countries, but in a weak link of the imperial system, in Czarist Russia. Since Lenin's time, the world revolution moved even further toward the colonial world. China would be the next breakthrough. China's conditions were very different. Mao adapted and expanded the conception of New Power to meet those conditions. In China, the road to power was a people's war that advanced from the rural areas, where the reactionary state is weakest, to the cities. To establish dual power, red forces seize areas where the Old Power is weakest and establish New Power there. From there, they gradually expand the New Power geographically until the only remaining locations of concentrated Old Power are the cities, which can be cut off and defeated. This geographic conception of New Power is what Maoists call "base areas" or "red zones."

In these red zones, New Power is created. Independent institutions of the oppressed are created. A new state in miniature is created. It is protected by the people's army, a mighty red army. Schools for the people. Literacy. New revolutionary culture. New art. New song. New dance. Land reform. The liberation of women and youth. People's courts. People's committees. A new, collectivist-oriented economy. A new, sustainable relationship between society and nature. Serve the people. Solve the problems of the people. Live the revolution. The new society in miniature. The red zone and its New Power will be a beacon to the world's oppressed and exploited.

Lin Biao expanded Mao's idea even further. Lin Biao stated that individual people's wars are part of a much larger global people's war. Just as Mao's people's war moved from countryside to city, so too the global people's war advances from global countryside to global city. And that, on a global level, socialist countries themselves should be seen as red zones the same way liberated areas within countries are. Lin Biao saw the revolutionary process as one where New Power will expand geographically, establishing more and more socialist countries that act as global red zones. Eventually, the whole First World will be surrounded by global red zones. The First World can then be cut off and finally defeated by the global people's war.

In the coming years, as we initiate the next great wave of revolution, these conceptions will be confirmed and advanced. With the growth of the global slum within the global countryside, it is likely that New Power will take ever new forms. The red zones of the future may look somewhat different than red zones of the past. They will have to be adapted to counter the even growing technological capacity of the state's

repressive apparatus. In addition, our conceptions of New Power should account for the growing use of new information technology by revolutionaries. The New Power of the future exists not only on the ground, not just geographically, but it exists in cyberspace also.

These important lessons have been confirmed again and again in our history. We must understand the past and advance to the future. In all areas, the Leading Light is putting science in command. Only the Leading Light has elevated revolutionary science in an all-round way to a whole new stage. Leading Light Communism is the pinnacle of revolutionary thought today. It is the new breakthrough. We must follow the Leading Light to genuine communism. We must put revolutionary science in command if we are to really win.

What is revisionism?

Fake communism. "Waving the red flag to oppose the red flag." Revisionism is when the revolutionary heart has been revised out of the communist movement. A theory that is described as communist, but in reality, is in opposition to establishing a communist world is revisionist. For example, a "communist" theory that opposes proletarian revolution is revisionist, as would a "communist" theory that supported the indefinite continuation of states and nation-states. People who claim to be "communist" but support imperialism are also revisionists. There are many forms of revisionism. First World chauvinism is the main form revisionism in today's world.

What is First Worldism?

The belief that there exists significant exploitation or a a significant social base for revolution in the First World. First Worldism confuses enemies and friends. It is a form of social imperialism It is the main form of revisionism today.

What is historical materialism?

The scientific study of human society and history. History and society must be understood as the interaction between the ecosystem, the state of the productive forces (technological development) and power relations. Social change, culture, psychology and group behavior should be explained materially.

What is oppression?

Subjugation of one social group by another. It can be by violence or threat of violence or by force or by ideas. All exploitation is oppression but not all oppression is exploitation. 'Oppression' includes forceful or ideological expressions of racism, sexism, heterosexism, ageism, and other forms of social inequality, in addition to economic exploitation.

What is Exploitation?

Exploitation is the main form of economic oppression. A person is exploited when when a person receives less than what they would receive under a fair or equal distribution of the global social product, less than their fair share. A person is an exploiter when they receive more than their fair share.

What is socialism?

Socialism is after we have seized power. It is when we are reorganizing all of society in oder to get to communism. It is a transitional stage. Class contradictions and inequality still exist under socialism. We have to continue to make revolution through socialism until we reach communism.

What is communism?

A kind of society where oppression no longer exists. All property is owned in common. No class. No rich. No poor. No exploitation. No economic oppression. No social oppression. No national oppression. No borders. No racism. No gender oppression. No sexism. No heterosexism. No oppression of the old or young. Backward ideas have ceased to exist. No state. The end of the commodity economy. No money. No barter. A society organized scientifically around human need and sustainability. "From each according to her ability, to each according to her need." Altruism. "Serve the people" will govern social life. Communism is the final goal of our revolution.

What is Leading Light Communism?

Leading Light Communism is the highest form of revolutionary science to date. It is the new stage of communist theory.

"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."

- Leading Light Prairie Fire

Yoda's Lessons

In the Star Wars movies, the force is a bunch of hocus pocus combined with cheesy mysticism. However, in that fictional world, it was the force that gave the jedi his power. Revolutionary science is a real life version of the force for those seeking to destroy imperialism and fight for total liberation. In The Empire Strikes Back (directed by George Lucas), Yoda, again and again, stopped the impetuous and unprepared Luke from going against the Empire too early. He stressed to Luke that he had to learn the force and train before going off to battle the dark side. This is an important lesson that Leading Lights appreciate. Before we go out and try to confront the system head-on, we have to have a good grasp of revolutionary science.

Practicing revolutionary science means that we have to analyze our situation, the objective conditions, so as to not charge headstrong into a battle that can't be won at present. There are those who, like Luke, desire to rush into battle no matter what. They think anything is possible, if they give their all. This is a hallmark of the politics of emotionalism. Then, when they lose, they get discouraged and give up altogether. These forces make the error of setting their sights too high or too low because they don't have a good grasp of what is possible nor do they have scientific patience. They think in terms of all or nothing. Focoism, the politics associated with Che Guevara, tends to downplay the role of analysis and theory. Rather than having a protracted view of struggle based on a scientific assessment of possibilities, focoists tend to throw themselves into battle and hope things will somehow work out. Launching armed struggle in the First World in the near future is a catastrophic error; it is absolutely suicidal and only brings repression.

Another error is "movementarianism." These people have a narrow view that does not see beyond what is in front of them at the moment. They throw themselves into whatever struggles happen to be before their eyes. Rather than understanding any broader picture, they just think that if everyone just threw themselves into issue organizing, then everything will work out. Because they don't have revolutionary science, these people can't see the possibility of anything like real revolutionary work. They tend to end up in reformism and working for social-fascism on behalf of the labor aristocracy. Even if their "heart is in the right place," they can't see how their organizing is reactionary or whether they are working cross-purposes.

Think of the confused Trotskyist who says that we ought support "our" troops one day. Then, the next day, he says we ought support the Iraqis. And, when Muddlehead is confronted about the contradiction of his two assertions, what is the poor Trotskyist to do? Flip a coin? "Heads – I support America, tails, Iraq?" Read tea leaves? This is a real world problem about not having class analysis and revolutionary science. Another example, Muddlehead goes around spouting that the Americans deserve a bigger piece of the pie without realizing that he is fanning the same fascist fire as Pat Buchanan and Lou Dobbs. Because Leading Lights have revolutionary science, we know that we clearly stand with those fighting the America as a whole, including the American so-called working class. Because Leading Lights have revolutionary science and political courage, we don't sit on the fence. Leading Lights can clearly answer: who are our enemies and who are our friends?

As Yoda told Luke, before we rush into battle, we have to educate ourselves and make sure we have a grip on revolutionary science. Narrow empiricism and narrow pragmatism, going off unprepared, all lead to despair and pessimism. Without a scientific understanding, the enemy can seem invincible. Do not presume the enemy to be invincible. The bigger they are, the harder they fall. Seeing only the power of the enemy's military machine, for example, but not its weakness goes against revolutionary science. Revolutionaries, as Mao said, are optimists.

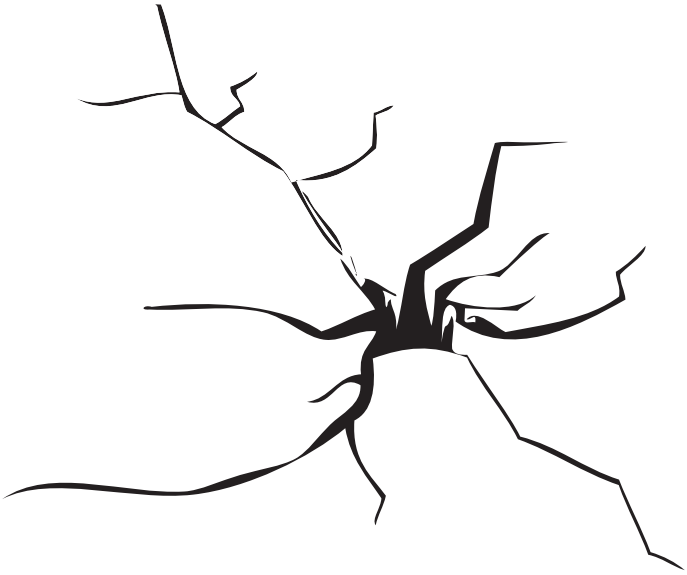
What is sectarianism?

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 bogy of sectarianism against us, it is really just the old liberal attack on Marxism rearing its ugly head.



It's still important to oppose book worship

Mao criticized and mocked those who had a metaphysical, dogmatic approach to books and knowledge:

"Whatever is written in a book is right — such is still the mentality of culturally backward Chinese peasants. Strangely enough, within the Communist Party there are also people who always say in a discussion, 'Show me where it's written in the book.'"

Ours is a very rich tradition. The most important revolutionary works are those of Marx, Engels, Lenin, Mao, Lin Biao, and the new Leading Lights. Anyone who seriously claims to be a revolutionary must have some familiarity with these works. Because of the richness of this literature, it is easy to fall into book worship. There are those who act as though whether or not a claim is true depends on whether it can be found in the revolutionary classics. This kind of metaphysical attitude toward the classics should be opposed. Whether or not an assertion or theory is correct depends on how well that it predicts and explains the world. In other words, reality, not tradition, is the ultimate judge. This is the point that we should take from Mao's On Practice. This is an important, fundamental part of materialist epistemology.

We should avoid getting into wars over scripture. We should not quote monger. We should not fetishize the classics. Ultimately, it does not matter who can produce more quotes from the classics in support of their position. Those elements of the classics that help us predict and explain our world should be developed and expanded, incorporated into our science. If helpful, those passages should be referenced. We should not be afraid of rejecting the classics where they are wrong. Marxism is not religion. The classics should not be regarded as a Holy Bible. We are scientists, not monks.

Science evolves. Just as Einstein built off of Newton, Lenin built off the works of Marx. Mao built off the works of Lenin. Leading Light Communism builds off this revolutionary history. Our work builds off this tradition, incorporating and developing those elements that apply to the world, and leaving behind those elements that do not. We should not wrap ourselves in the orthodoxy as Hoxhaists or Trotskyists do. Our authority is grounded in the truth of our science, not whether or not it reproduces an orthodoxy.

Leading Light Communism is the fourth and highest stage of Marxism, of revolutionary science. Today's Marxism develops and supersedes the Marxism of the past. The importance of the development of Leading Light Communism,should not be understated. It is this banner that will be at the head of the next wave of people's wars. The future is ours. This is what matters most.

Combat Liberalism

by Mao Zedong

September 7, 1937

We stand for active ideological struggle because it is the weapon for ensuring unity within the Party and the revolutionary organizations in the interest of our fight. Every Communist and revolutionary should take up this weapon.

But liberalism rejects ideological struggle and stands for unprincipled peace, thus giving rise to a decadent, Philistine attitude and bringing about political degeneration in certain units and individuals in the Party and the revolutionary organizations.

Liberalism manifests itself in various ways.

To let things slide for the sake of peace and friendship when a person has clearly gone wrong, and refrain from principled argument because he is an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life but to follow one's own inclination. This is a second type.

To let things drift if they do not affect one personally; to say as little as possible while knowing

perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame. This is a third type.

Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization but to reject its discipline. This is a fourth type.

To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. This is a fifth type.

To hear incorrect views without rebutting them and even to hear counter-revolutionary remarks without reporting them, but instead to take them calmly as if nothing had happened. This is a sixth type.

To be among the masses and fail to conduct propaganda and agitation or speak at meetings or conduct investigations and inquiries among them, and instead to be indifferent to them and show no concern for their well-being, forgetting that one is a Communist and behaving as if one were an ordinary non-Communist. This is a seventh type.

To see someone harming the interests of the masses and yet not feel indignant, or dissuade or stop him or reason with him, but to allow him to continue. This is an eighth type.

To work half-heartedly without a definite plan or direction; to work perfunctorily and muddle along--"So long as one remains a monk, one goes on tolling the bell." This is a ninth type.

To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran, to disdain minor assignments while being quite unequal to major tasks, to be slipshod in work and slack in study. This is a tenth type.

To be aware of one's own mistakes and yet make no attempt to correct them, taking a liberal attitude towards oneself. This is an eleventh type.

We could name more. But these eleven are the principal types.

They are all manifestations of liberalism.

Liberalism is extremely harmful in a revolutionary collective. It is a corrosive which eats away unity, undermines cohesion, causes apathy and creates dissension. It robs the revolutionary ranks of compact organization and strict discipline, prevents policies from being carried through and alienates the Party organizations from the masses which the Party leads. It is an extremely bad tendency.

Liberalism stems from petty-bourgeois selfishness, it places personal interests first and the interests of the revolution second, and this gives rise to ideological, political and organizational liberalism.

People who are liberals look upon the principles of Marxism as abstract dogma. They approve of Marxism, but are not prepared to practice it or to practice it in full; they are not prepared to replace their liberalism by Marxism. These people have their Marxism, but they have their liberalism as well--they talk Marxism but practice liberalism; they apply Marxism to others but liberalism to themselves. They keep both kinds of goods in stock and find a use for each. This is how the minds of certain people work.

Liberalism is a manifestation of opportunism and conflicts fundamentally with Marxism. It is negative and objectively has the effect of helping the enemy; that is why the enemy welcomes its preservation in our midst. Such being its nature, there should be no place for it in the ranks of the revolution.

We must use Marxism, which is positive in spirit, to overcome liberalism, which is negative. 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.

All loyal, honest, active and upright Communists must unite to oppose the liberal tendencies shown by certain people among us, and set them on the right path. This is one of the tasks on our ideological front.

Will First Worlders Benefit from socialism?

"Dear Leading Light, Will First Worlders benefit at all from socialism?"

Thank you for writing.

Socialism will lead to a lower-material standard of living for First World peoples. First World peoples earn many times more than the value of their labor. They earn many times more than an egalitarian, socialist distribution worldwide would entail. First World populations get more than their share of the pie. They live off the labor of the Third World. Under socialism, First World populations will have to give up their privileges, their lives of luxury, based on extracting super-profits from the Third World. The New Power of the Leading Light will rule over the First World until First World populations can live as contributing members of global society. Here are some positive things that the New Power of the Leading Light has to offer First Worlders:

1. Healthier lives. Even though socialism will entail a drop in the overall standard of living of peoples of the First World, in some ways life will improve for First World populations under socialism. With socialism, the capitalist food industries will not be free to control the diets of the population. First World peoples, generally, do not want for food. However, the food they consume can be extremely unhealthy. This is especially true of fast food and snacks. This has led to some of the highest obesity rates in the world being amongst First World populations. This situation won't be allowed to exist under socialism. People will come before profits under socialism. Thus science will govern the dietary choices that people have available to them. In addition, socialism will encourage and may even require exercise as part

of the work or school day. Time at work or at school may be allocated for an exercise regimen. In addition, people will receive health care under socialism. Health care should be considered a human right under socialism. Thus First World population, even though materially poorer, will generally lead healthier lives. A healthy population is a happier one.

2. Meaningful lives. Maoists in China thought that people could change. Maoists had a strong belief in people power. Under the Maoists, Chinese society was seen as a giant school of Maoism that had many elaborate practices that all aimed to educate and remold the entire population, both friends and enemies. These elaborate measures ran the range from criticism and self-criticism before the masses to Mao Zedong Thought teams and classes to labor and prison reform. In labor reform, people were sent to do hard work alongside the masses to be humbled and to learn. This was often the prescription for communist cadres who had acted as high-handed bureaucrats toward the people. Such cadres were sent to the countryside to be humbled, to learn of the plight of the masses, and to learn from them. This practice was an old one, it pre-dated the Cultural Revolution. It went at least back to the Great Leap Forward in the late 1950s. It was also practiced, with limited success, during campaigns such as the Socialist Education Movement prior to the Cultural Revolution. However, the Cultural Revolution raised this practice to new levels. An entire system of May 7th cadre schools were set up at the height of the Cultural Revolution as part of the process of rehabilitating and remolding cadres through labor. In addition, an entire generation of red guards was sent down to learn from the peasantry from 1968 onward. Many of these red guards would participate in the radical push to reestablish the collective economy of the countryside from 1968 to 1970. Just as those who needed to be humbled and reeducated were sent to the Chinese countryside, First Worlders might also be sent to the "global countryside," the Third World, to do work for and alongside the truly oppressed. This hypothetical process need not be one that is seen as punishment. Rather, this hypothetical process will be one that ends the empty, decadent, and often boring and dreary lives of First Worlders. Instead, First Worlders will be sent on an adventure to reinvent themselves alongside the masses of the Third World. What is more exciting than self-reinvention and creating a whole new, just world? Capitalism limits the horizons of people, socialism will open First Worlders up to new possibilities. What is considered the good life should not be endless consumption, it should be a life of adventure, excitement, creativity, and doing good by humanity. Capitalism offers meaninglessness. Socialism offers meaning.

3. A future. The First World way of life is not sustainable. If First World populations continue to live as they do, then they will not only destroy themselves but also the entire planet. Socialism entails a more sustainable, balanced relationship between man and nature. Capitalism ensures a future that is an ecological hell. Socialism ensures that future generations will be happy and prosperous.

4. Peace. Capitalism is a system that has generated countless wars for profit. Many First World people die in these wars. The worst wars of this century were intra-imperialist wars, both World War 1 and 2 killed tens of millions, including many First World peoples. Socialism will guarantee that nobody will die in a war over profit. Nobody will die to maintain a class of parasites. Nobody will die in this senseless way. Socialism will provide peace from imperialist war.

Unfortunately, these benefits of socialism do not establish First World peoples as a social base for revolution. First World peoples are, and will continue to be, the most reactionary populations in the world for the time being. However, socialism is not about punishment, it is about liberation. However, we cannot let sentimentalism stand in our way from setting the world right. Let there be no mistake, liberation of humanity will entail the destruction of the First World way of life. In the end, in the long run, this will even be good for First World peoples themselves.

MSH on healthcare, NPR on barefoot doctors

The following is an mainstream, bourgeois article from National Public Radio on socialist China's barefoot doctors. The barefoot doctors were part of socialist China's alternative approach to medicine. The program sought to provide basic health care to the Chinese masses. Under previous regimes, the vast majority in China had little access to health care. Because of programs and campaigns such as this one, China's life expectancy doubled while the Communists were in power from 1949 to the 1970s. However, socialism in China was reversed in the 1970s. Today, China is thoroughly capitalist. And, its masses have suffered as a result. Nonetheless, it is important to learn for the successes and failures of past revolutionary movements.

In previous years there has been debate over whether or not to enact health care reform in the United States. The Democratic Party, led by Obama, seeks something close to universal coverage for people in the United States. The Republicans are doing what they can to block the reform. The Republicans seek to keep health care as it is, in the private sector. Communists seek health care for all. Under socialism and communism, health care is a right for all. Everyone deserves a decent life. Even so, it is important to connect the dots. The First World does not exist in a vacuum. It should be pointed out that if social democratic-type gains are made, they will be paid for by the Third World. Third World peoples, largely without health care, will be paying for health care reform in the United States. People in the United States already, under their current system, have more health care than most people in the world. People in the United States, with their wealth and privilege, already consume way more than their share of the global social product. The real tragedy is that billions of people in the Third World have almost no health care at all. While the liberals, and liberals wearing Marxist masks, concern themselves with increasing the standard of living for First World peoples, Leading Light Communists seek a radical reorganization of the world economy that serves the majority of humanity. Leading Light Communists recognize that by raising the standard of living for First World peoples, one generally lowers the standard of living for the vast majority in the Third World. The wealth it takes to raise First World peoples up has to come from somewhere. Leading Light Communists seek to increase access to health care for the proletariat and its allies in the Third World before they seek to increase health care for the wealthy First World populations. With this goal in mind, China's experiment with barefoot doctors is especially important. It is a model that relied on people power more than capital. The model pioneered by the Maoists is one that can be applied across the Third World. It is a model that serves the people.

Article follows:

Health for the Masses: China's 'Barefoot Doctors'

by Vikki Valentine

When doctors and money are in short in supply, how does a government provide health care for its people? Brenda Wilson has reported that at a time when they're needed most, physicians and nurses from developing countries are being recruited away in large numbers by Western countries. This shortage — for example, one doctor for every 10,000 people in Kenya — is complicating the fight against AIDS and other diseases.

On the eve of the 1949 Communist Revolution, China found itself in a situation similar to that faced by African countries today. China had estimated that there were about 40,000 physicians trained in Western and Soviet medicine in the country, serving a population of 540 million people. Worse yet, most of these physicians worked in large cities; 80 percent of the population were rural peasants.

'Big Belly' and the Communist Party

Ten million of these peasants suffered from "big belly" — the peasant name for schistosomiasis. The disease is caused by a worm living in snails found in swamps and rivers. Peasants catch the parasite while wading in water; once inside the body, the worm mates in blood vessels, and released eggs travel throughout the body, particularly to the intestines, bladder and liver. It's the body's immune reaction that causes the disease's symptoms, such as seizures and the characteristic swollen belly. Chronic cases risk permanent damage to organs such as the liver, intestines and lungs.

A major platform of the Communist Party was a revolution in agriculture. A "Great Leap Forward" was needed in China. But Party leaders, including Chairman Mao Zedong, knew that improving the health of peasants was integral to increasing agricultural production.

What followed was a backlash against Western-style "elite" medicine. The "bourgeois" policies of "self-interested" physicians who only treated rare and difficult diseases were denounced as "disregarding the masses."

Chairman Mao's Snail

One of the Party's first steps in medical reform called for massive campaigns against infectious disease. Thousands of workers were trained and sent out into the countryside to examine and treat peasants, and organize sanitation campaigns.

Health teams claimed to have examined 2.8 million peasants in 1958, the first year of the schistosomiasis program. (One team claimed examining 1,200 patients in a single day.) Some 67 million latrines were reportedly built or repaired, and over the next few years, hundreds of thousands of peasants were set to work day and night, drying out swamps and building drainage ditches to get rid of the snail's habitat. Party workers claimed schistosomiasis cure rates of 85 to 95 percent in some areas, and that the disease had been wiped out in more than half of previously endemic areas along the Yangtze River.

Chairman Mao was impressed, and the Party became fond of declaring that it could "cure what the powers above have failed to do."

But Mao's revolution was struggling, and in 1965, with his launch of the Cultural Revolution, he expanded the idea of health for the masses beyond infectious disease. Mao ordered, "In health and medical work, put the stress on rural areas." With that, China's cadre of "barefoot doctors" was born.

A Peasant Medical Force

Thousands of peasants — men and women who were mostly in their 20s and already had some general education — were selected for an intensive three- to six-month course in medical training. They were instructed in anatomy, bacteriology, diagnosing disease, acupuncture, prescribing traditional and Western medicines, birth control and maternal and infant care.

The barefoot doctors continued their farming work in the commune fields, working alongside their comrades. Their proximity also made them readily available to help those in need. They provided basic health care: first aid, immunizations

against diseases such as diphtheria, whooping cough and measles, and health education. They taught hygiene as basic as washing hands before eating and after using latrines. Illnesses beyond their training, the barefoot doctors referred on to physicians at commune health centers.

Ten years after the Cultural Revolution, there were an estimated 1 million barefoot doctors in China. Looking back, however, gauging the program's success is complicated.

A Model for Rural Health Care?

In the 1970s, the World Health Organization and leaders in some developing countries — even the Soviet Union — began to consider China's program as an alternate model to Western-style health care. They were looking for inexpensive ways to deliver health care to rural populations; China had seemed to set up a successful model.

But the barefoot doctors program largely fell apart in the 1980s and '90s: The central government provided less financial support for the program, and the country's emerging free-market system began forcing farmers to pay for their health care. The World Health Organization recently ranked China as fourth-worst out of 190 countries for equality of health care. Yet 40 years after the program began, the program still holds allure, and lessons, for health officials around the world looking for a solution for inadequate rural health care.

Some of the claims made about the program's successes weren't always backed up by data. On a visit in 1972, American doctor Victor Sidel admitted it was hard to measure the quality of the program. Nonetheless, Sidel praised it for supplying health care where previously there had been none; he also singled out the barefoot doctors themselves for their role as patient advocates.

There is also agreement outside of China that the country did go much further than other countries of comparable wealth in reducing infectious diseases, such as polio, smallpox and schistosomiasis, writes historian John Farley in his book, "Bilharzia: A History of Tropical Medicine."

Farley also relates the observations of Dr. Paul Bausch, of Stanford University, who made a visit to China in 1984. Bausch reported back that there indeed had been a 90 percent reduction of schistosomiasis in some regions. Overall, according to Bausch, cases were down from 10 million people 30 years earlier to 2.4 million, with most cases being mild.

The barefoot doctors, and their predecessors, had in fact, as the Communist Party claimed, turned "snail-infected swamps into 'rivers of happiness.'"

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