

## The Pretend Revolution of Kevin Rashid's First Worldism

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Kevin Rashid of the blog Democracy and Class Struggle attempts to take on the Maoist International Movement (MIM) by claiming he can debunk the idea of a global labour aristocracy.<sup>[1]</sup> His answer contains no tangible refutation whatsoever. He merely dogmatically reasserts what has been stated in the past about the labour aristocracy without actually confronting the arguments presented. He like many MLMs don't bother doing any actual theoretical work, instead they grip even more tightly the theory handed down by past generations under different material conditions. When confronted with this new reality they simply dig in their heels proclaiming that they have all the answers while achieving or demonstrating nothing. If this were true and the First World was revolutionary, then why are they not carrying out struggle/People's War right now? Why are there no shots being fired against the U.S. government? If revolution in the First World is possible then I challenge them to go out and do it.

My purpose here is not to defend MIM, they do not need my help in anyway shape or form. In truth MIM and I have very different ideas on many subjects. However the labour aristocracy is not one of them. To claim the working class here today is revolutionary is nothing short of a farce, or a demonstration of stubborn dogmatism. Marx said conditions were always changing and that new conditions may arise that give shape to a whole different set of contradictions. This point is singularly forgotten about when it comes to MLM today.

Rashid's position against Third Worldism is no more fraudulent than any other I have seen. To give one quick example he states that the Third Worldist line, *"claims only 3rd World people (of color) are genuine proletarians because the superexploitation of their labor power by the imperialist country bourgeoisie produces 'superprofits' which is the source of higher wages paid to Euro-American (EA) workers, and consequently EA workers produce no surplus value; therefore, they are a parasitic labor aristocracy (LA) with no revolutionary potential and are enemies of the international working class."*<sup>[2]</sup> Please allow me to respond to this claim.

This is a false argument as Third Worldism makes no claim that First World workers generate no surplus value. We state very clearly that they do. We say that they contribute to the production process that often does contribute to the generation of value. We do say however that this contribution is quite minimal, and depending on what is being produced, may not contribute any. We do not say that First World workers do not contribute anything. In general, when we look at the overall amount of value created in the global economy, the vast overwhelming majority of value is created in the Third World. Even without a detailed explanation we need only see the deindustrialization of the First World as manufacturing (physical commodity production) has been moved to the Third World. One prime example is the manufacturing of many products in China which are sent to the First World to be assembled. Instead we are given largely service jobs, administrative duties, these have

replaced a great deal of manufacturing. This is often the case with automobiles as well. The act of assembling itself is value generation which we do not deny exists. When we look at the overall value generation we can see that First World people do not carry the lion's share of that work. Rashid has already begin from a false premise.

Now when we look at the wages that are paid out in comparison to who creates the amounts of value, we see a great imbalance. If the lion's share of work is being done by Third Worlders but the lion's share of wages is going to First Worlders, then there really is a section of people working in production who are receiving much more than their contribution. Because Rashid begins from this false premise the rest of his statements collapse afterward. He does however continue with his response.

*"We submit that this vulgar LA line 1) does not by any stretch represent a MLM line, and grossly distorts what constitutes a LA; 2) is refuted by the most basic principles of Marxist political economy (PE); 3) serves the counter-revolutionary ruling class agenda of racially dividing the working class (under a false guise of making/applying class analysis); 4) serves as an excuse for not doing revolutionary work among EA workers; and 5) is a purely petty bourgeois line in its character and origin."*<sup>[3]</sup> (Rashid's emphasis, not mine)

The most glaring error here is obvious to me as it should be to Rashid. This Third Worldist line on the Labour Aristocracy *is not supposed to represent an MLM line*. It is a Third Worldist line. I can't for the life of me imagine why Rashid would claim this, it is an outright misrepresentation of our line. I suspect this may have been intentional in order to attack the Third Worldist line as a lot of First Worldists do this.

Secondly, our labour aristocracy line is not "refuted by the most basic of Marxist political economy". Now he does provide an example later on in his post which is incorrect. I'm not going to get into that right now but later I will. My goal at this moment is to show that the Third Worldist labour aristocracy line does not violate Marxist political economy. An important point to make here is that it is not merely production itself where First World Workers exploit and have higher living standards off Third World workers. There is also the surplus value that is collected by the First World and then distributed among the society. Allow me to quote the foremost Third Worldist group ,The Leading Light Communist Organization (LLCO)<sup>[4]</sup>:

*"The world economy is made up of chains of economic interaction. Each commodity has a point where it was produced. Before a commodity finally leaves circulation it might be exchanged several times. Let's say a commodity was produced at point A. It was bought by a middleman company and transported and sold again at point C. After being sold at the department store, the commodity leaves circulation. This chain can be represented thus:*

*A -> B -> C*

*"At each stage of the commodity's journey profit may be obtained. Let's suppose profit is obtained when the commodity is*

*sold from the factory at A to the middleman at B. Profit is obtained when the middleman company B sells it to the retail store C. And profit is also obtained when the retailer C sells the commodity to the consumer. Even though profit is obtained at each point in the circulation chain, surplus value can only be produced by the direct producer. Even though profit is obtained by the middlemen and distributor, this profit is not produced by the workers employed by either the middleman B or the retailer C. This allows Marx to make the point that the merchant does not get rich by cheating his clerks:*

*“We must make the same distinction between him and the wage-workers directly employed by industrial capital which exists between industrial capital and merchant’s capital, and thus between the industrial capitalist and the merchant. Since the merchant, as mere agent of circulation, produces neither value nor surplus-value.. it follows that the mercantile workers employed by him in these same functions cannot directly create surplus-value for him.. In other words, that he does not enrich himself by cheating his clerks.”<sup>[5]</sup>*

*“When Marx is at his most consistent he extends this point very broadly. There is no reason we cannot extend Marx’s point about clerks to all of those outside production. Even if Marx isn’t always clear, and sometimes contradictory, one has to make this generalization to be consistent with the Labor Theory of Value. Direct production is the origin of value and the original source of all profit in the Marxist Labor Theory of Value paradigm. Thus, as Eleanor Marx points out, the value that is obtained by all classes has its origin in the direct producers. This is true not just of true of the traditional ruling classes, but also of those who are employed but are not direct producers or part of direct production. These workers may help realize value but they do not produce it as the direct producer does. A bank does not*

*create its profit by squeezing value out of its tellers. A bank obtains its profit by receiving a share of the total social product produced by direct producers. Banks obtain their share through investments and financial manipulations, but the origin of that value lies in direct production. The same is true of supermarkets. It isn't like they grow the lettuce in the store parking lot. Santa's elves are not toiling away in the back of the Toys 'r' Us.*

*“Because of the tremendous productive capacity of capitalism, these unproductive sectors have expanded significantly. These unproductive sectors have come to dominate whole national economies in the First World. Walmart, for example, is the biggest employer in the United States, with over 1 million employees.<sup>[6]</sup> The total population of the United States is 309 million. Of the 145 million people who are employed (this includes the undocumented too) within the United States, roughly 26 million are employed in those sectors of the economy that loosely (since we are relying on Bureau of Labor Statistics' data) correspond with direct production.<sup>[7]</sup> However, it is important to note that many of those employed in these sectors are not the direct producers themselves. Many in these sectors are management, etc., even if they are employed in the direct production sector of the economy. It is a conservative estimate that at least 10% to 30% of this sector can be considered to not be direct producers in a literal or extended sense. We can generously say that 23.4 million to 18.2 million people in the United States can be counted as direct producers in the loosest sense of the term. By contrast, 126.8 million to 121.6 million in the United States are employed but are not direct producers.<sup>[8]</sup> This tremendous lopsidedness is why the United States' economy can be described as a mall economy. As great as the productive forces may be, 23.4 million to 18.2 million people cannot account for the sum of the incomes of the 145 million employed plus the incomes of those tens of millions who are not employed but still*

have incomes, i.e. capitalists, the petty bourgeoisie, the unemployed, those on welfare, retirees, students, etc. Rather, it stands to reason, the value that allows for this tremendous lopsidedness has to be coming from outside “the mall,” from the Third World. It is, of course, no accident that the increase of this lopsidedness in the United States corresponds to the rise of the United States as the supreme imperialist power after World War II and the decline of inter-imperialist rivalry. Imperialism aided this lopsided development, and continues to maintain it. The lopsidedness is production, but also in wealth and power, after World War II, is why Lin Biao noted that revolution in the First World had halted even while revolution was bursting on the historical stage in the Third.

“Since World War II, the proletarian revolutionary movement has for various reasons been temporarily held back in the North American and West European capitalist countries, while the people’s revolutionary movement in Asia, Africa and Latin America has been growing vigorously.”<sup>[9]</sup>

“Another assumption Marx made was that the incomes of the direct producers under capitalism, which for Marx mostly meant the industrial workers, would be reduced to subsistence or sub-subsistence. This is because in a pure model competition between capitalists results over time in equalization of technique. So, the only way left for a capitalist to increase profits is to reduce wages. So much did Marx think this an inevitability of capitalism that Marx identified the value of labor-power with the bare minimum necessary to keep the worker reproducing his labor from day to day. Although this immiseration of direct producers does bear out in much of the Third World, it hardly characterizes any worker in the United States except perhaps some negligible undocumented workers at the very edges of the economy. Often, this does not even characterize the situation of

prisoners who are forced to produce. Even those who produce in the First World obtain a wide range of incomes, all of them well above the value of labor-power as set by Marx. Their incomes and standard of living are so high as to make them generally happy with their lot within the system. They align with the imperialist system. Even though Marx was wrong about the exact details of immiseration, this view of value allows for what is seen today. Under Marx's model, it is possible for value to be transferred from direct producers to others. It is also possible for value to be transferred from direct producers to direct producers. In other words, First World direct producers can obtain a share of the surplus that originates in the Third World. Even if a direct producer in the First World is adding to the global social product through his labor, at the same time, he is subtracting from the global social product the same way that other exploiters do. He is obtaining a share of value from the Third World. This offsets whatever value he produces. This makes him a net-exploiter, just like members of other exploiting classes.

“Marx's theory of value allows for these possibilities that go a long way in explaining current reality. The claim by First Worldist that if profit is being obtained by a particular business, then there is exploitation by that business of its workers does not follow. An epistemological problem arises: how do we know whether a worker is an exploiter or not? Because value can be transferred in so many ways from one person to another, from one direct producer to another, it is necessary to establish a way to measure who is and who is not exploited. Either it is necessary to assign a value to labor-power or it is necessary to find another way to measure exploitation. Today virtually the entire world's economy is integrated into one giant imperialist formation. The production of a commodity may take place across several countries. To complete a commodity it is not

*unusual for producers across vast distances to have contributed to its completion. To maintain that the labor-power of First World producers is different than the labor-power of Third World producers is pure chauvinism, especially since economies are so globalized today. Any approach to solving this problem should apply to workers everywhere.”*

This is the political economics put forward by the LLCO which certainly does not violate what Marx handed down to us. Rashid merely claims that it does without much of an explanation. Later in his post he gives the example of a fast food worker. This doesn't actually refute what has been put here. In fact fast food is one of the few semi-exceptions. What we call the First World is a "mall economy". When you think about a shopping mall you see very little is actually produced there. Almost everything comes from everywhere else. One of the few exceptions is fast food which is produced there. Even then the substance of the food is made elsewhere. This example doesn't confirm what Rashid is saying, it may stand as an exception but it is not the rule. Rashid has specifically chosen this one because it is an exception which Third Worldists like myself make.

Thirdly, he claims that it serves counter-revolution by racially dividing the working class. I'd like to remind Rashid that the world is already racially divided. There is great global white supremacist reality. Even locally in the US there is one. After all why is he the head of the New Afrikan/Black Panther Party? Why is he the head of a Black liberation group if there is no racial divide? There very clearly is. White imperialist influence affects countries in was that can be seen all over the world. The whole phenomenon of White skin being seen as beautiful as opposed to dark skin which is rejected. Rashid's claim here is that worker's of all colours around the world have the same class interest is absolutely false. There are poorer White people in Eastern Europe than there are poor black in the United States. From what we have just demonstrated in terms of political econ, a Black First World person is not in the same class a Black African. First World Black people as we have seen do benefit from the exploitation of Black African workers. This claim by Rashid seems to me to be a thinly veiled accusation of racism. If we ignore the class divide that exists then we doom the revolution by failing to understand the material conditions we face. His statement essentially blinds us to the class reality. His irrational cheerleading of reactionary First World "masses" only prevents revolution from happening by presenting it in a way which it cannot come. His actions are a defence of the exploitation First World people carry out and a reinforcement of the power of the bourgeoisie by presenting a false image of the labour aristocracy.

Fourthly, he claims that this entire line is an excuse not to carry out work among the First World "working class". This claim is nothing more than a projection of his own line upon others. If we proceed from the premise that First World people are not revolutionary then it would make sense not to waste time, money and resources on them. If we proceed from his opposite view then it would seem as though it was a way of avoid organizing in the First World. I should ask, has Rashid has not noticed the lack of positive outcome from organizing in the First World? His organization and many, many before him have been organizing for over a hundred years and have not succeeded in the least to bring revolution. Even with all the capital advantages of the First World they cannot achieve even the slightest revolutionary advance. With all the disadvantages, revolutionary movements in the Third World struggle on and risk life and death on a daily basis for decades.

Investing in revolution in the First World does not work, it hasn't worked, and it won't work. What is his excuse for continually championing a people who refuse to be revolutionary?

Fifthly, his claim that the Third Worldist line is "a purely petty bourgeois line in its character and origin", is a completely baseless accusation. Digging to the "lower and deeper" sections of the proletariat is not bourgeois. What Rashid is doing is bourgeois, continuing to claim people who are not revolutionary to be so. It drives resources away from those who can and do fight class struggle all for the sake of the First World's ego and victim complex.

Rashid continues with his misrepresentation of the Third Worldist line:

*"Marx himself stated those who presume there could be an "equality of wages" under capitalism, harbor "an insane wish never to be fulfilled," and those who base political lines on such a notion reflect "that false and superficial radicalism that accepts premises and tries to evade conclusions." Which is a true characterization in every sense of the VLA proponents. So, because the cost and standard of living and thus wages are much higher in the US than, say, Nicaragua, does not—according to Marx himself—make the US worker any less a proletarian than the Nicaraguan worker."*<sup>[10]</sup>

This statement makes no sense when placed as opposition to the Third Worldist line. We don't advocate an equality in wages. We don't suggest either that there should be in this regard. The purpose of this statement is to claim that Third Worldists think that just because there isn't an equality in wages it makes First World workers unrevolutionary. This is not the case, we don't make this argument. What we do say is that the inequality in wages and profits transfers mass amounts of wealth from one country to another creating a great divide in living standards. The value stolen from the Third World pays for all the social programs and welfare benefits that we enjoy. We in a tremendous way, an overall social way benefit from Third World exploitation. It is not simply a matter of wage inequality, but a global transfer of wealth. Rashid has blatantly misrepresented the Third Worldist line by constructing a strawman argument. In Rashid's view that he has presented, he has compared people with wage differences and made it the same as people who live in two completely different global living standards. The fact Rashid can ever claim wage differentials is the same as global imbalances of wealth is disgusting.

On top of this Rashid claims that a First World "worker" is no less proletarian than a Nicaraguan worker. This could not be anymore false. Are we really supposed to believe that a Nicaraguan sweatshop worker is as equally proletarian as a \$60,000 a year construction worker? Marx defined proletarian as having nothing to lose but their chains. I think that \$60,000 a year union construction worker has a lot more to lose than chains. He's has a two cars, savings, a house, four weeks of vacation a year, and a nice fat pension (benefitting from financial capital investment). If anyone thinks these two people are on the same level of proletarian-ishness



they are deluding themselves. If anyone thinks he'll give this up to become a guerrilla fight against the government they are deluding themselves.

When Marx spoke of what proletarian is, he did not reduce it to being a wage labourer, which is what Rashid is claiming. In fact Marx gives a more complex view. It is a person who is: 1. Involved in the production of value and surplus-value, 2. have nothing to lose but their chains, and 3. has only their labour to sell. This does not describe a good deal of workers in the First World today. Many can claim unemployment insurance, welfare or disability. They also have homes they can sell. In Marx's day industrial workers were all the workers, he also differentiated between productive and unproductive labour. Much of the labour performed by the First World is unproductive labour. Rashid has oversimplified what proletariat means by cherry picking Marx's description of it. There's more to it than what Rashid has claimed.

This doesn't even take into account the rate of exploitation.



*If you think these two people are equally proletarian then you don't know what proletarian is.*

True, Lenin did speak these words. The jist of it being that the labour aristocracy can be both revolutionary and reaction given their position in society. Essentially this does show that Lenin did also think that the labour aristocracy was reactionary, which confirms a part of our claim. But he like all other First Worldists he take Lenin's words out of context. He was referring to workers in his day around 1917. The world and certainly Europe and North America are not the same as they were in that day. That was almost 100 years ago, but in the mind of people like Rashid and other Marxist-Leninists (and MLMs), nothing has changed since then. In truth the world has changed a great deal since then with wealth polarizing differently than Marx predicted. Clearly there is super-exploitation of the Thrid World for the benefit of the First. Financial capital alone has evolved immensely since Lenin's days when it was just beginning to come into its own. The power of financial capital has become nearly totalitarian and has made industrial capital subservient to it. This is the *opposite* of what Marx actually predicted. The error Rashid makes here is transplanting the theory based on the material conditions of a hundred years ago and placing them onto the conditions we have now. Nothing is more dogmatic than to refuse to see the material conditions of our time. As times change theory must change with it. Lenin updated Marx's work for the 20th century, just as we have to do it now in the 21st century. Yes Rashid, the economic situation of the world has changed in the last 100 years.

In addition he seems to have missed the very clear error that both Marx and Lenin made. Both were confident that the workers of the advanced industrialized nations would lead the revolution as they supposedly had the greatest class consciousness. As we can see this was not the case, *this is not what happened*. It was in fact the more backward less developed nations that were the ones who went to revolution. China, Cuba, Vietnam,

DPRK were all underdeveloped agrarian nations. Russia itself was very backward for Europe, and it too still had a very agrarian society. The advanced societies have not shown the potential to lead revolution as both men had predicted. The closest was Germany just before WW2, but we saw what happened there. Here Rashid, Lenin, like Marx, are all wrong. Even today we see very clearly this is not the case. Who has the revolutions going on right now? Is it the industrialized nations? No, it is the backward semi-feudal countries like India, the Philippines, and Nepal. The First World is not showing any revolutionary initiative.

I would also like to add that there are Lenin quotes that contradict what Rashid has put forth here. Quotes that actually uphold the Third Worldist line.

*“The industrial workers cannot accomplish their epoch-making mission. . .if they. . . smugly restrict themselves to attaining an improvement in their own conditions, which may sometimes be tolerable in the petty-bourgeois sense. This is exactly what happens to the ‘labor aristocracy’ of many advanced countries, who constitute the core of the so-called socialist parties of the Second International; they are actually the bitter enemies and betrayers of socialism, petty-bourgeois chauvinists and agents of the bourgeoisie within the working-class movement.”<sup>[12]</sup>*

Another shows his belief that countries exploit and live off other countries.

*“The export of capital, one of the most essential economic bases of imperialism, still more completely isolates the rentiers from production and sets the seal of parasitism on the whole country that lives by exploiting the labour of several overseas countries and colonies.”<sup>[13]</sup>*

In fact Frederic Engels even questioned the revolutionary potential of the advanced country of England during his own time.

*“The English proletariat is actually becoming more and more bourgeois, so that the ultimate aim of this most bourgeois of all nations would appear to be the possession, alongside the bourgeoisie, of a bourgeois aristocracy and a bourgeois*

*proletariat. In the case of a nation which exploits the entire world this is, of course, justified to some extent.”<sup>[14]</sup>*

In another writing he acknowledged that there must be a revolt by occupied countries in order to have revolution in the advanced countries.

*“Do not on any account whatever let yourself be deluded into thinking there is a real proletarian movement going on here. . .*

*“And—apart from the unexpected—a really general workers’ movement will only come into existence here when the workers are made to feel the fact that England’s world monopoly is broken.*

*“Participation in the domination of the world market was and is the basis of the political nullity of the English workers. The tail of the bourgeoisie in the economic exploitation of this monopoly but nevertheless sharing in its advantages, politically they are naturally the tail of the “great Liberal Party.””<sup>[15]</sup>*

To further reinforce his argument, Rashid argues that Mao believed the same thing that First World people are not just a revolutionary force, but a necessary one for the liberation of African Americans:

*“Neither did Mao. He in fact specifically promoted the EA workers as a potentially revolutionary class, who under the leadership of New Afrikan/Black revolt would overthrow the imperialist system, which he observed was the only path to genuine freedom for New Afrikans/Blacks<sup>[16]</sup>:*

*“Racial discrimination in the United States is a product of the colonialist and imperialist system. The contradiction between the Black masses in the United States and the U.S. ruling circles is a class contradiction. Only by overthrowing the reactionary rule of the U.S. monopoly capitalist class and destroying the colonialist and imperialist system can the Black people in the*

*United States win complete emancipation. The Black masses and the masses of white working people in the United States have common interests and common objectives to struggle for. Therefore, the Afro-American struggle is winning sympathy and support from increasing numbers of white working people and progressives in the United States. The struggle of the Black people in the United States is bound to merge with the American workers' movement, and this will eventually end the criminal rule of the U.S. monopoly capitalist class.”<sup>[17]</sup>*

Here we are faced with a similar yet also different problem than we faced with quoting Lenin. Mao here, while saying there was a White proletariat, was absolutely wrong about their role. While yes, the racism in the United States is rooted in its colonialist and imperialist system, Mao was entirely wrong about the White masses “working class” movement allying with Black liberation. White people in the U.S. receive benefits from discrimination. We see this most starkly when Affirmative Action is brought up. White people see it as losing their rightful place among the possible applicants for various services. White people gain better access to education, housing and employment via the discrimination. They materially lose out on equality with the Black population. Again we run into the same problem of the quote being based on material conditions that didn't exist. Even then Mao was wrong about White and Black “proletarians” in the U.S. having a common interest. Just watch what every White person does when Blacks express anger at an injustice they suffer. Mao understood very little about race relations in the U.S., he even went so far as to claim the majority of White Americans were not racist, which is blatantly false.

*“In the final analysis, national struggle is a matter of class struggle. Among the whites in the United States it is only the reactionary ruling circles who oppress the black people. They can in no way represent the workers, farmers, revolutionary intellectuals and other enlightened persons who comprise the overwhelming majority of the white people.”<sup>[18]</sup>*

With all this, Mao still doesn't really follow the First Worldist line in this case. He in fact ended up acknowledging that the creation of socialism is more difficult in the advanced First World countries. Even revolutionaries who lived in conditions closer to ours like Chinese Premier Zhou Enlai.

*“In the various nations of the West there is a great obstacle to carrying through any revolution and construction movement; i.e., the poisons of the bourgeoisie are so powerful that they have*

*penetrated each and every corner. While our bourgeoisie has had, after all, only three generations, those of England and France have had a 250-300 year history of development, and their ideology and modus operandi have influenced all aspects and strata of their societies. Thus the English working class follows the Labour Party, not the Communist Party.*

*“Lenin says, ‘The transition from capitalism to socialism will be more difficult for a country the more backward it is.’ This would seem incorrect today.”<sup>[19]</sup>*

To finish a refutation of Rashid’s claim that the Third Worldist position is wrong, he fails to understand our line on the liberation of the Black Nation.

*“Yet the VLA proponents recognize New Afrikan prisoners as ‘lumpen’ who are potentially revolutionary. Which begs the question, why aren’t they doing work within the oppressed New Afrikan communities where they’re less apt to be censored, if indeed they compose a lumpen sector? And if the lumpen can be redeemed, why not EA workers? Refusing to do political work among them is to leave them to be used (as Fanon warned about the lumpen) by the bourgeoisie against the revolutionary movement. Even the imperialists recognize and express the real danger of Maoists is that we perceive everyone to be potential allies excepting only the imperialists, who are our only permanent enemy. We thus work to turn their own allies against them.”<sup>[20]</sup>*

The answer is quite obvious if you read any Third Worldist position on the matter. Yes, there is some revolutionary potential among the Black Nation, but there is something important to keep in mind: You can’t have a communist revolution in the US based entirely on Black oppression. Are the Blacks supposed to bring revolution to the Whites? A communist revolution is the masses rising up against their ruling class and the bourgeois state. How is this possible when the revolutionary force is only 12.6% of the population? I believe the Chinese Communist party faced a similar situation when they tried to conduct a worker based revolution against the Nationalist Party and failed. You cannot have a revolution of the “masses” of a country by only using 12% of them.

The best any such movement could hope for is to carve out some kind of autonomous space which is very unlikely given the U.S. government's history. If there was a Black revolt at all, never mind a communist one, the White population would demand the U.S. military go in and prevent it from taking place. If anyone thinks the White population actually wants true liberation for the Black population they are sorely mistaken. They could at most only want liberal reforms. If any movement actually challenged the systemic oppression it would be rejected by Whites. In other words, a revolutionary Black movement could not bring communism because it couldn't actually win.

Since we Third Worldists already know that revolution is not possible in the First World, why would we spend money and resources on it? The Third World is full of potential with revolutions actually taking place. This does not mean we oppose Black liberation, we support it; it means we recognise that it is not tactically possible. The Third World is absolutely filled with revolutionary potential which if successful cuts off the "EA" (to use his term) from their exploitation causing an eventual economic collapse, hopefully creating the necessary class consciousness for there to be revolution in the U.S. and Europe.

Unfortunately First Worldism is by no means limited to Kevin Rashid. First Worldism is revisionism that is wide spread across Marxist circles and is a clear danger to revolution. This is why it is important for us, today now more than ever to oppose it. Tit-for-tat we must respond to their poisoning of revolutionary theory and work.

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## My Baffling and Childish Response from Kevin Rashid's Blog

April 14, 2015, 9:00 am

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« Previous « [The Pretend Revolution of Kevin Rashid's First Worldism](#)



A short time ago I wrote a post dealing with a statement by Kevin Rashid in which he claims to have refuted Third Worldism on the Democracy and Class Struggle blog.<sup>1</sup> (The Pretend Revolution of Kevin Rashid's First Worldism.) My post was thorough, and responded to each and every point made by Kevin Rashid. His post was a total misrepresentation of the Third Worldist line which I deftly refuted. I also supplied sufficient data to

back up what I was arguing. His blog has now responded to my response,<sup>2</sup> and it is simply atrocious; and quite frankly beneath a Marxist to write.

The post also served as an attack on the Leading Light Communist Organization (LLCO). Their goal is made clear with: “In 2014 our revisionist targets were Prachandism and Avakianism in 2015 it will be LLCO’s Lin Biaoism.” The concept is perplexing given that neither myself nor the LLCO are Lin Biaoist in any serious way. In fact, “Lin Biaoism” does not exist. Lin Biao’s works were not significant enough to constitute a whole new stage of revolutionary science. What does exist is the accusation of “Lin Biaoism.” The accusation of “Lin Biaoism” is used as a way for reformists and revisionists to attack the more militant forces who advocate People’s War. For example, when Kevin Rashid accuses us of “Lin Biaoism,” he echoes Bob Avakian’s attack on people’s war in favour of First Worldism:

*“ ...to cling to at least aspects of Lin Biao-ism. Lin Biao was a top leader of the communist Party of China in the 1960s and he is associated with the line of singling out U.S. imperialism for a common onslaught from the “third world,” with simultaneous national liberation wars defeating U.S. imperialism throughout the “third world,” and even possibly destroying it altogether. His line (as expressed in a 1965 pamphlet [written by Lin Biao], Long Live The Victory of People’s War) represented the absolutizing of what was then the principal contradiction in the world (between oppressed nations and imperialism) — raising it out of context of world relations and contradictions in which it actually exists and treating it as a thing unto itself and virtually the only significant contradiction in the world. While recognizing the existence of revolutionary situations and favorable revolutionary prospects in many countries in the “third world” it exaggerated this into a tendency to treat the “third world” as an undifferentiated whole, ripe everywhere for revolution. Related to this, in upholding the importance of armed struggle as a necessary means for replacing the old order with the new and insisting on the fact that in many places in the “third world” it was possible and necessary to make armed struggle the main and immediate form of struggle — in opposition to the Soviet revisionist line that attempted to make economic development the main task in the “third world” neo-*



*colonies — Lin Biao’s line exaggerated this to a point of virtually insisting that everywhere in the “third world” revolutionary warfare could and must be launched right away (in Long Live the victory, whether one dares to wage a people’s war is made the touchstone of distinguishing Marxism-Leninism from revisionism). As part of this whole line, the objective fact that the proletarian revolution had been delayed in the imperialist countries and that there was as yet no proletarian revolutionary movement there was absolutized, so that the prospect of such revolution in the imperialist countries was all but dismissed...”<sup>3</sup>*

Similarly, Kevin Rashid echoes the Communist Party of India (Marxist-Leninist) Kanu Sanyal, a reformist organization that also attacks the militancy of the Communist Party of India (Maoist) as “Lin Biaoist”:

*“We have repeatedly pointed out how the ‘Maoists’ (who bring bad name to Mao Tsetung by calling their Lin Biaoist line as Maoism) even after their more than two decades of presence in Bastar districts have failed to organise the adivasis and others in the region in democratic mass organisations and to politicalise them. Their squads like the state forces are also working as overlords negating the Mao’s concept that ‘it is the people, people alone who create history’. In spite of claiming to enjoy immense mass support, they could never prove it as they are boycotting all other forms of struggles including parliamentary ones, sticking to squad actions as the only forms of struggle.”<sup>4</sup>*

Just as Rashid throws the labels of “petty-bourgeois” on the “Lin Biaoists,” so too do the enemies of the more militant trends in India. Rashid similarly echoes the revisionists when they claim the more militant anti-imperialists are disconnected from the masses, that they attack the people. “Lin Biaoism,” “petty-bourgeois,” etc. ” are also directed at the more militant struggles in Peru.<sup>5</sup> Even in the United States, “Lin Biaoist” is often a term thrown at those who are willing to confront the state militarily. Those, like the Weather Underground, who said that the willingness to wage people’s war is a dividing line between real Marxism and revisionism are often called “Lin Biaoist” by those who play by the rules of the system. None other than Charu Majumdar, leader of the Naxalbari uprising raised up Lin Biao’s work against the revisionist leadership in his day:

*“We defied the revisionist leadership of the party, independently took the road of developing the armed struggle of the peasant masses and accepted the method and principle laid down by Vice Chairman Lin Biao in his great work Long Live the Victory of People’s War!, because this method and principle embody the correct application of Mao Tsetung Thought and the summing-up of the experience gained the world over. This is how we organized the Naxalbari struggle.”<sup>6</sup>*

If we are indeed “Lin Biaoists,” then I would be glad. However, in truth there is no “Lin Biaoism.” There are revisionists that raise the phony “red flag” of “Lin Biaoism” as a way to attack militancy and people’s war. Kevin Rashid’s blog says nothing new. He just recycles old revisionism.

There is no actual response written to me. All Kevin Rashid’s blog has done is repost an article from 10 years ago which attacks Lin Bio personally. This has absolutely nothing to do any of the information or data I presented, nor anything to do with Third Worldist theory that I presented. In fact much of what I presented had nothing to do with Lin Biao or any of his writings at all. At best Rashid’s blog has made a genetic fallacy, at worst a complete non-sequitur.

*“Comrade Nicklglaiss wrote this article about 10 years ago when he did a study (**sic**) of Lin Biao and Lin Biaoism.*

*“We post some links below this article which examine a trend called Third World Maoism which largely but not exclusively turns out to be Lin Biaoism.”<sup>7</sup>*

This assertion is not only false, but it is one he does not even attempt to back up. Lin Biao left only a few ideas, none of which were fully formulated into any theory. That work was done by others who have contributed much more than Lin Bio did. The LLCO have formulated their own theory based on Third Worldism called Leading Light Communism. I stick with Maoism-Third Worldism as a guiding theory. Attacking Lin Biao personally does nothing to refute any of his ideas, the LLCO’s theory, nor the one I follow. This is “response” is a complete non sequitur.

On top of this I’d also argue that Kevin Rashid has a false narrative of Revolutionary China with this terrible post. However, going into that would take us far beyond the scope of this post. It is sufficient to acknowledge that anything Lin Biao did or didn’t do is not relevant to the argument I made against what Kevin Rashid claimed of Third Worldism. (If anyone is interested in the best analysis of Chinese Revolutionary history I suggest you obtain a copy of the LLCO book Seas are rising, Clouds and Waters Raging [here](#).)

I made a clear and concise argument for the First World lacking revolutionary potential due to its material conditions which are maintained via super-exploitation carried out against Third World workers. At no point was the argument, theory, or data I presented addressed. Kevin Rashid's blog has not actually made a response at all. This is a complete intellectual failure on their part.

After their non-argument was made, Rashid's blog dips into the realm of childishness by saying I'm not a Maoist and telling me to "go to Lin Biao Hell". This is unprofessional and frankly beneath the behaviour of a Marxist. If Rashid's organization wishes to be the vanguard of First World revolution they will certainly have to do better than name calling.

\* \* \*

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## Yes, Amerikkka Deserved 9/11

May 2, 2015, 12:18 pm

» Next » [May Day Cosplay](#)

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“What about those who died on 9/11?” It’s a question I get asked often enough as a result of the notorious 9/11 video I made nearly a year ago.<sup>[1]</sup> Others have asked me why I celebrate 9/11 and think it was a good thing that happened. Why do I mock the people who died and the country that suffered? In their view the people who died in the towers were innocent people killed by Islamic terrorism. In other words, they didn’t deserve it, so why do I say they did?

Let me answer this straight up so that there is no misunderstanding: Yes they deserved it, and America deserved it. I also have a good reason believing so. America has caused suffering like what happened on 9/11 to countless millions, even hundreds of millions of people. The history of the U.S. has been a history of imperialist mass murder. It has been a history of the attempted genocide of two whole races, Native Americans and Africans.

The history of the United States has been long and bloody. They have attacked, murdered, raped, and exploited countless millions all over the world. They have carried out all of these acts for their own benefit, and for profits. There can be no denial of this. There has been no altruism in the murderous legacy of America. The U.S. now stands on a gigantic empire of suffering that props up the wealth and power the country has. A benefit that fuels the privilege of even the lowest sections of the American population. This inhuman mode of existence *is* what the U.S. is about. This *is* what America is. These acts are not historical aberrations, or mistakes as some liberals say. They are not exceptions, they are the rule.

In all that time they have made as many countless enemies as they have victims. When you take actions like these, sooner or later it is going to catch up with you. Those who have been oppressed will lash out at their victimizers at some point. When they do there’s no telling what the consequences might be. America has victimized nearly the whole world. On September 11th, 2001 that is exactly what happened. People from the Arab and Muslim world struck back at the United States. One shouldn’t even entertain the idea that they were a few kooks who hated their American freedoms.

Yes, people will and have a right, to hit you back. They have a right to self-defence against imperialism. You can’t complain when someone defends themselves.

Despite the narrative presented to us by the mainstream, the real victims of 9/11 were not the 3,000 that died on in the towers. It was the 3,000,000 who died as the U.S. used the events as a justification for more imperialism and mass murder. America wasn’t a victim of 9/11, the people of the Third World were the victims a 1,000 fold.

Here some might argue that if the attacks never happened then the war in Iraq and Afghanistan wouldn’t have happened. If the terrorist didn’t give the U.S. an excuse, the wars wouldn’t have had a justification. This is Wrong. History has shown us that imperialism strikes out of necessity, it will come up with a reason one way or another. This logic attempts to claim that if no one attacks the U.S. then U.S. imperialism won’t exist. It has never needed to be attacked in order to justify their invasions. They will and have always happened regardless.

The obvious comes next: “What if it was you or someone you care about that died?” I’d answer that this is not an argument, it’s an appeal to emotion. However, to fully answer the question I’d say that it doesn’t matter. My death or the deaths of my loved ones would be on the heads of the imperialists who are oppressing the Third World to begin with. No amount of, “well what if it was you?”, can change the fact that the First World is oppressing the Third and that they need to liberate themselves from it.

A lot of people try to argue that the people in the towers were innocent. I find no truth to this claim. Think about what the World Trade Center means. World Trade, the very capitalist mechanism that drives imperialism itself. The target chosen by the Jihadists is very appropriate given the nature of the invasions of other nations. It is financial and (to a lesser degree) industrial capital that give rise to the need to carry out the imperialist wars. For the World Trade center to be attacked, is appropriate; the center of American trade.

In this case many people were quick to remind me (they must have thought I didn't know) that there were "working class" people in the towers too, and they didn't deserve it because they're not the capitalist class. My answer to this is simple. They were not innocent either. I and others have documented many times how First World people have high living standards off the backs of suffering Third World masses. To deny this obvious reality is nothing short of defending First World terrorism against the Third World. It actually reinforces my point. This privilege that they get from imperialist plunder keeps them from being revolutionary, keeps them from fighting that injustice, it makes them culpable. This benefit from the murder and exploitation of Third World people satisfies the wants of First World people so that they don't rise up and stop it. To refuse to oppose this global oppression in a meaningful way (actually resisting and destroying the system) is to be in collaboration with it.

When First World people do not take the necessary measures to stop the injustice they benefit from, it does nothing to help the people they victimize. Can we honestly look Third World people in the face and say you can't defend yourself because we're not trying hard enough? I think it is next to impossible for First World people not to know what the system does. They can't claim they don't know how bad their military is to the rest of the world. Even if they refuse to believe they benefit from its actions, they still know how bad it is. In this day and age of information there is no conceivable way they don't have access to the knowledge. The poor of the world don't have the luxury of useless anti-war actions, they're being killed. First World people can waste time taking such action because they're not being killed.

No amount of ignorance, denial, or well intentioned uselessness saves any of the victim's lives. They need to defend themselves now. The inactivity or ignorance of the American people is no defence for what continues to happen, just because they "don't know" what's going on means nothing to the victims, it doesn't stop the killing.

I've had people say they realize this, but say that both events are tragedies and they're against both of them. I say that is wrong. There is no room for some kind of liberal middle ground. One is a victim and one is a victimizer. Doing this is also condemning the act of self-defence. When the U.S. launches an imperialist invasion, it cannot be compared to the actions of people trying to defend themselves. When the U.S. military invaded Iraq for empire, it had no right to complain about I.E.D.s, and no right to complain about attacks by militants. One cannot condemn the attack of the bully and the actions of the victim defending themselves. Not all acts of violence are the same, self-defence is not the same as assault. To decry both acts as tragedies essentially sides with the oppressor.

I've noticed some great hypocrisy by First Worldists who denounce the acts of the police when they oppress the public. Yet they consider the U.S. to have been a victim of 9/11. They wholeheartedly admit that the U.S. is a terrible criminal of the world, but somehow when violence strikes it, it's wrong. These so-called radical leftists are happy to denounce the police when they oppress them, even celebrate when they get hurt. But suddenly they have a wide open heart when they are the oppressor getting hurt.

This is what being a Third Worldist is about, pointing out that we are the perpetrators of imperialism and that our privilege and wealth is based upon it. Denouncing us for it is no different than denouncing a White person for being against racism. No different than attacking a man for being against patriarchy. It is absolutely necessary to acknowledge this reality

The First World is wrong, Amerikkka is wrong.

\* \* \*

Links:

[1] 9/11 Tribute to the Real Victims, Maoist Rebel News (YouTube)  
<https://www.youtube.com/watch?v=zq9H7rpHSbU>

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## May Day Cosplay

May 4, 2015, 9:00 am

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A few days ago we had May Day, the international day of labour and labour resistance. It commemorates all the of hero struggles radial workers have taken to improve their lives and resist exploitation. The history of the day is rich with magnificent feats and well earned victories. It is remained a positive symbol under socialism, the highest form of worker's power yet expressed. In all the great socialist countries May Day has been a celebration of the power of workers to overcome their oppressors. Historically it is a magnificent day.



*Not revolutionaries, a handful of protesters*

Unfortunately today, that meaning is dead in our society, it has been reduced to an empty secular ritual. The day has lost meaning in the First World as the so-called working class parades around acting like they're carrying out revolution, not honouring those who have sacrificed in the past. The day has been reduced to petty posturing as First Worldist groups running around with banners declaring themselves the revolutionaries of the modern age. Boys with red flags gather together and demand even more than their already inflated global share of wealth. As they do so they

arrogantly proclaim themselves the new vanguard of global revolution. A bunch of privileged White college kids who very often have never even had a job.

That's the problem, they don't know what revolution is. First Worldists are quick to say that they are doing it, but they're not. The vast overwhelming majority consider merely protesting to be revolution itself, thus justifying calling themselves revolutionaries. They march proudly in groups of eight screaming proletarian slogans as if they were marching off to war.

They all take pictures and post them all over Facebook declaring themselves to have done something great when they haven't. In their minds this is a time to shine, to put it out there while the rest of the year and the rest of the time they do nothing revolutionary. May Day is supposed to be celebration of a day of action, they're not celebrating that, they're going out and cosplaying revolution. This is how they bolster themselves up and morally justify the fact they don't do revolution. They're just doing a little cosplay for a day like an anime convention. They live this fantasy for a few hours then they go back to their completely unrevolutionary acts, theory, and lives. They make a mockery of those who are actually out there fighting for workers rights. They mock those who are putting their lives on the line so that they can feed their families. The only people these cosplayers celebrate are themselves and their own egos.

In the proper jargon this is called is called *movementism*. It's a very common phenomenon in the First World. People who are out to look like they're doing something without actually doing something. They're out for the image of an activist, but really they're just jumping on the bandwagon of whatever they think is the popular trend. They're not serious in their half-hearted activism, they're out to celebrate their phony self-image that makes them look and feel like they're doing something magnificent. We see plainly that this is a form of egoism, a form of self-congratulation. A way of boosting themselves up in the eyes of others for their own self satisfaction, not for achieving the goal of the movement. (Assuming that the particular movement even exists; often it's a figment of the activist's minds.)



*No, this is not a guerrilla base camp*

Needless to say such activity is dangerous to those genuinely seeking change, even if it is not outright revolution. When people who are not serious about making change, only interested in boosting their own self-important image, they detract from those trying to do real work. We could look at it as a kind of passive wrecking activity. Often such people; try to get into leadership positions, attempting to take control a real movement which may exist. We see this commonly with privileged White collage activists who usually come from very wealthy backgrounds. As a result of this they try to falsely portray themselves as radical as possible in order to try and shed the gloss of their privileged lives and rich parents. They have to try extra hard to look like they're one of the community when really they live lives of excess from their wealthy families. They are fakes who threaten to destabilize and wreck real movements and the oppressed all because of their own inflated egos.

All of this is a disservice and an insult to those who genuinely struggle for emancipation. Despite the sever lack of revolutionary potential in the First World, there are people who are oppressed and struggle against it.



*This is what First World resistance looks like*

Baltimore is a prime example of people who are rebelling against real oppression. The Black population in Baltimore face life imprisonment and possible death for daring to challenge the system that is literally killing them. I don't mean some petty flag waving, I mean actual violence against the police. There are people who are really oppressed in the First World and run the risk of dying because of it. Such people should be commended for the risks they take to challenge a system that literally murders them.

A bunch of White collage kids from wealthy families

waving flags in their own names are absolutely incomparable to the Blacks in Baltimore rebelling against police murder and oppression. When such people dare to claim they are the leading force in resistance of oppression they don't suffer, but in fact benefit from, they insult those whose lives are threatened by the system. Protesting against police repression right now Baltimore can get you killed or imprisoned for life. No privileged White collage kid should dare to compare themselves, say they speak for, lead, or claim to be oppressed as they are. May Day is supposed to be a celebration and remembrance of those who have risked their lives to fight real oppression.

When handed a criticism such as the one I've given they answer with the following: "Yea, well, what have you done?" I answer telling them that I didn't pretend to be doing revolution. I didn't pretend to be a part of the exploited classes. I didn't go out in public dressed up like a revolutionary *pretending* to be tacking the system which I massively benefit from. I didn't march around cosplaying revolution while being from a rich family. I didn't fake anything. I spent time thinking about those who came before me that actually suffered. I did what I always do, what I've done for nearly six and a half years. I made videos and blog posts trying to get the right revolutionary information and perspective to the public. I try to be the media that is needed to combat the bourgeois propaganda machine. I've done the best that I can, without the need for self-aggrandisement, or faking being a part of the oppressed masses. I've never passively sabotaged those who genuinely suffer and struggle.

The reason I say this is because we have to admit that this is not revolution. These First Worldists need to be reminded that they are not doing revolution. They are protesting. If we took them at their word it would seem like they're celebrating their heroic actions that never took place. There are those who are really struggling right now, there are those being killed in the streets of Baltimore and all around the Third World. These cosplayers who get together once a year to pretend revolution are an insult to those who do fight.

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## Kevin Rashid and First Worldism: Straw Men are Easy to Kill

May 7, 2015, 9:24 pm

» Next » [Wad-Mouth Paul Had Ought to Learn Some Theory](#)

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Kevin Rashid has again posted, what he sees in his own mind, as a “refutation” of the Third Worldism.<sup>[1]</sup> This blog post is similar to the last where he misrepresents the Third Worldist line in order to attack it. Such a tactic is as common for him as it is for others who oppose our line. A genuine struggle of ideas cannot take place with such people when they are so open with their dishonesty. It would appear to me, as well as others, that their reliance upon such tactics speaks to the weakness of the attacker and their ignorance of Third Worldist theory. So once again allow me to refute the nonsense of Kevin Rashid on Third Worldism. I hope to receive a real response instead of (in another case) being childishy told to “go to Lin Biaoist Hell.”<sup>[2]</sup>

What Rashid is doing here is the same as others who so fraudulently attack Third Worldism. They are doing what was described in the Great Proletarian Cultural Revolution as “waving the red flag to oppose the red flag”. They are presenting a reactionary line masked as Marxism to attack a correct one. I think this description is further reinforced by the dishonesty of their attacks. A description of “waving the red flag to oppose the red flag” is made as follows:

*“Playing the main role in this adverse current were the representatives of the bourgeoisie who had sneaked into the Party. They waved “red flags” to oppose the red flag and donned the cloak of Marxism-Leninism, of Mao Tse-tung’s thought, to oppose Marxism-Leninism and Mao Tse-tung’s thought. Dressing themselves up as “authorities” on Marxism, as “authorities” clarifying the Party’s policies, they wantonly spread poison and deceived the masses. They took advantage of their positions and powers, on the one hand to let loose all kinds of monsters, and on the other hand to suppress the counter-attacks of the proletarian Left. They are a bunch of schemers who put up the signboard of communism behind which they actually peddled anti-Party and anti-socialist poison. They are a most dangerous bunch.”<sup>[3]</sup>*

The First Worldist line is entirely out of date and no longer corresponds to the reality, the material conditions of the world today. By waving this “red flag” attempting to appeal to Marxism-Leninism-Maoism, he is dogmatically asserting a line that is incorrect and does not lead to revolution. This is an attempt to block a line that is correct, and thus far, he has not been able to argue against. What Rashid is doing is sabotaging a real revolutionary line in favour of a dogmatic out of date one. I think this is also made clear by the weakness of the attacks launched upon Third Worldism.

### **Again with the Strawman**

Dishonesty seems to be the stock and trade for Kevin Rashid. He begins immediately by attacking positions that Third Worldists don't support. He and other First Worldists have already been told by myself[4], the Maoist International Movement[5], and the Leading Light Communist Organization[6] in different replies that these particular accusations are false. Yet, despite having been corrected multiple times, and failing to point to any place where we have said this, he continues to repeat it knowing it is a lie. But let us start from the beginning of his "argument".

He begins by saying that he has read *Divided World, Divided Class* by Zak Cope.[7] However instead of gleaming something from the magnificent book, he instead uses it as a basis for attacking Third Worldism. "Lots of worthy research went into Cope's book, but the end conclusion, like the typical line of other Third Worldists, is that workers in the First World are not exploited and there is no basis for socialist revolution here." [8] The problem begins with the fact that we, nor Zak Cope have ever said that there is no exploitation in the First World. Even if he had, Zak Cope doesn't speak for all Third Worldists. He gives an amazing work that highly supports the general Third Worldist line. Now despite the assertion by Rashid, Zak Cope specifically says the opposite about exploitation on the third page of the book.

*"Part II of the book argues (in abstraction from the reality of institutional discrimination against immigrant and minority ethnic populations favouring white workers) that, in the context of the contemporary capitalist world system, little or no legal exploitation takes place within First World borders. [...]" [9]*

This passage is on the third page of the book. Literally the third page of preface. It seems that Rashid hasn't even read the preface to the book, let alone the book itself. If the proof of a claim being false can be found so quickly: One clearly did not read the work, or they are lying.

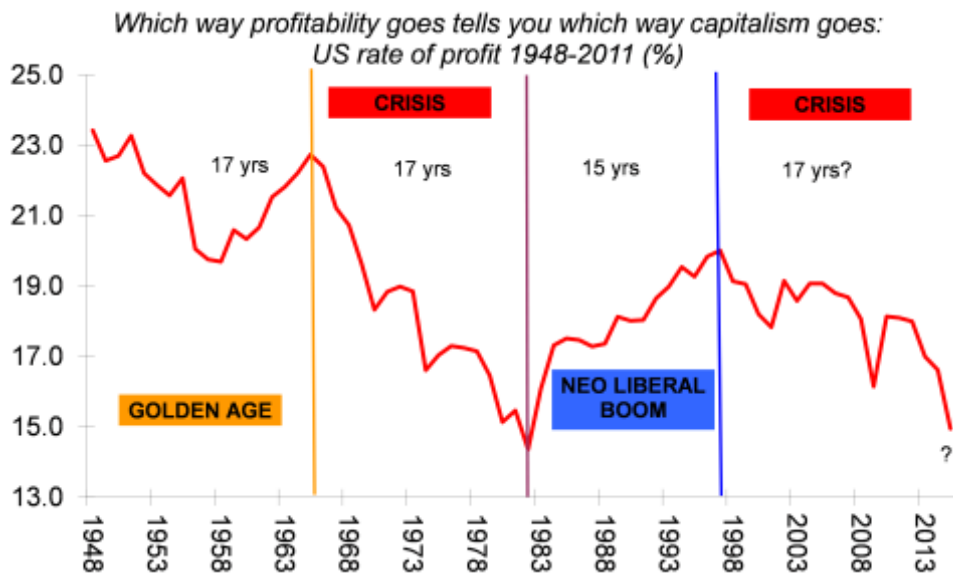
His strawmanning of the Third Worldist line continues in the same paragraph.

*"[...] Basically the theory is that goods from the Third World are so cheap that it more than offsets the surplus labor extracted from First World workers and makes them exploiters of the Third World.*

*Of course, it doesn't affect shit if you can't afford to buy these goods, but you can make statistics dance to your tune if you play with them enough. [...]" [10]*

Actually the book states far more than that as a basis for First World "workers" being a labour aristocracy. It is vastly more than there being cheap commodities for First Worlders to purchase. Cope's book lays out (as well as many Third Worldists) how the super-exploitation of Third World people actually subsidizes the much higher

wages of First World “workers”. These cheaper commodities provide an incredibly higher standard of living. The way in which Rashid expresses this makes it appear as though it is minor, something of little relevance. In fact it’s quite important, especially when we consider how this super-exploitation is also necessary to stave off a falling rate of profit that was (and is) very clearly taking place.[11] To deny this super-exploitation as significant is to deny the reality of basic Marxist economics with regards to crisis theory.



Another point I'd like to make

against Rashid here is that, while it doesn't mean much if people can't afford them; they in fact can and do afford them. The sales of these commodities are certainly there and the profits are being made. The data tells us that this is true. The *rates* of profit are falling, but the mass of profits are doing just fine.[12] The sales of these commodities are certainly being made.



Finally on this subject I'd like to point

out that Cope produces a great deal of data confirming what he lays out in the book. Now if Rashid is so certain that the data is twisted to say what Cope wants, and therefore wrong, can he please tell us *how* it is wrong? I've tried to interpret the data differently myself and don't see any errors or particular contexts to it. Since Rashid is confident enough to just offhandedly disregard Cope's work here, I think it would be beneficial for him to produce some kind of argument as to why Cope's data is wrong. Rashid doesn't do that, he doesn't make an argument. He merely asserts that Cope's work is wrong without backing it up.

Rashid's falsehoods continue:

*“The bottom line is this purely theoretical revisionist Marxism (which deviates from authentic Marxist philosophy—namely dialectical materialism), is all about justifying not doing revolutionary work in the First World—allowing the bourgeoisie and counter-revolution to reign by default—and awaiting revolution in the Third World to topple capitalist imperialism for us.”[13]*

Rashid asserts that the Third Worldist position, particularly as it pertains to Cope’s writings are “purely theoretical”, meaning they have no basis. If this is truly the case why hasn’t he presented an argument for it? He has dismissed the Third Worldist position on a mere assertion. In addition, if this supposedly violates dialectical materialism, how? He gives no reason. I would argue that it certainly does not. In simple terms we can easily see a quantitative in qualitative change. The divide between the rich countries and the poor countries has grown. Since Marx’s time the wealth gap between The First and Third World has increased from 3:1 in 1820 to today at an astonishing 72:1.<sup>[14]</sup> Over time that gap increased going through quantitative changes. These increased until they forced a qualitative change. That qualitative change was the development of living conditions and benefits of imperialism that negated the revolutionary potential of First World people.

I think we genuinely do have a theory that corresponds to reality. There is the big question as to why the First World masses have not been revolutionary since the 1930s, at least in the United States. (This is excluding the Original Black Panthers as they were a small portion of the proletariat. They were not a group that consisted of the proletariat as a whole.) It’s very clear that revolution did not take place in the advanced industrialized nations as Marx predicted. Instead they happened in the less developed countries. Even Russia was very backward for Europe.

We as Third Worldists do not advocate doing nothing in the First World. Neither myself, nor MIM, nor the LLCO has ever argued such a position. The LLCO for instance has denounced such a position producing a work titled “Do Nothingism is counter-revolutionary”<sup>[15]</sup> All three of us hold the position that there must be revolution in the Third World and resistance in the First World. We the people of the First World live in “the belly of the beast” to paraphrase Che Guevara. We push a line of giving the beast a stomach ache in order to create weaknesses in imperialism that allow breathing room for Third World groups to carry out revolution. The anti-war movement in the U.S. is a good place to start. Any attempt to end the imperialist wars and end their accompanying occupations creates better conditions for Third World people to struggle. I hold this same line as does MIM. We do not advocate sitting around doing nothing. We believe in not wasting resources on a revolution that can’t happen in the First World. We instead choose to assist those struggles which are revolutionary. This is quite far from what Rashid has claimed here.

*“This line dogmatically and mechanically recognized only one of three contradictions with V.I. Lenin and others recognized inhere in the political economy of imperialism, namely the contradiction between the First World and the Third World’s*

*(neo)colonized peoples. The two other contradictions that exist/ yet go ignored by the Third Worldists are the contradictions between the bourgeoisie and the proletariat (especially **within** the First World countries,) and the contradictions and rivalries between the various competing and cooperating imperialist powers.[16] These contradictions also factor in the struggles to defeat imperialism and achieve world socialist revolution.”[17]*

This is just a completely false statement. We Third Worldists have never taken such a stance. I would like very much for Rashid to provide some kind of source for this demonstrating any Third Worldist group following this line. What we actually believe is that imperialism between the First and Third World is the primary contradiction. We see that imperialism has changed from Marx, Lenin, and Mao's time. Instead of having various imperialist power just competing with each other, we now have a good deal of cooperation across imperialist countries with a common goal of suppressing the Third World. This comes from much of financial capital no longer being tied as a single *national capital*. As an example we can look at Goldman Sachs, a financial capitalist entity that exists in almost all of the world's countries. Goldman Sachs has investments in Australia, New Zealand, Germany, Italy, Korea, Russia, Spain, Brazil, France, India, Japan, Mexico, Saudi Arabia, Taiwan, China, and all over Latin America and Europe.[18] They push for war in places where they don't have an interest. Places like Cuba, North Korea, Iran, various Africa countries, etc. Capital is no longer restrained to a single national interest as it was in Lenin's day. This is why we have seen a halt to the reoccurring cycles of World Wars that Lenin theorized.[19] He wasn't wrong, he was correct for the level of development of capitalism of his time. We make no denial of the internal contradictions of countries, we believe in them similarly to Mao. Our difference is that we see a qualitative change in the contradiction between the imperialist and the oppressed countries. This is just another baseless assertion by Rashid.

*“It is true of course that everyone in an imperialist country derives some benefit from imperialism, but this doesn't mean that the majority couldn't derive **more** benefit from global socialism, elimination of war, for example, or avoiding ecological crisis; not to mention the elimination of poverty, racism, sexism, police repression and theocracy. All of which cry out for solutions right here in the First World, around which a revolutionary line, program, and movement could and needs to be built.”[20]*

It's good that Rashid acknowledges that there is an imperialist benefit as it seems to be lacking sometimes. However as we have seen it is not “some benefit”, it is actually quite a lot. I refer to the previously mentioned wealth gap between the First and Third World of 72:1. This is not “some benefit” it is an astronomical amount.

This is a great understatement by him. It should also be noted that First World people would materially lose out in a global redistribution of wealth. If the entire world lived as Americans, we would need five planet Earths of resources to make it happen.[21] Combine this with the wealth inequality and we see that the First World has to drop tremendously. Such a gigantic global redistribution of wealth would take decades to complete. Sure, First World people would be happy to be rid of war, ecological crisis, racism, sexism, police repression and theocracy. But what are we talking about in terms of poverty? American lower class is still much higher than what is considered middle-class in the Third World. In fact, a worldwide wealth study shows that the United States literally is the 1% of the globe.[22] More than half of the world's richest people live in the US. Astoundingly, it only requires \$34,000 USD a year per person after taxes to qualify as part of the global 1%. The First World would lose an astronomical amount of wealth. The insane rates of waste that the First World carries out would mean an unacceptable reduction in privilege.[23] First World "workers" wouldn't be able to accept such a loss. They would revolt against the revolution to bring back the old ways of excess at the expense of the Third World. Had Rashid actually read *Divided World, Divided Class* he would have seen such information for himself.

Finally here Rashid gives two quotes from Marx and Engels which state that despite the fact English workers benefitted from colonialism, they still had revolutionary potential. These quotes are correct and not taken out of context. However we are supposed to be taking these quotes as a refutation of the Third Worldist line, which they are not. Our line is that *things are different* from Marx, Lenin, and Mao's time. The divide in wealth between the imperialist countries and the occupied countries has undergone a qualitative change which renders the First World people devoid of revolutionary potential. Thus simply quoting Marx and Engels doesn't provide a refutation at all. They were not speaking of our time, they were speaking of their own. To refute the Third Worldist argument you would have to demonstrate that First World people still did have revolutionary potential, not just quote Marx and Engels. How is it that despite the very real qualitative change, First World people supposedly still have revolutionary potential? Rashid doesn't answer this question at all. In fact he avoids it entirely.

Regardless of this, his quotes come from around 1870. I can give a newer quote by Engels that says the opposite of that Rashid's quotes say. Engels outright says the English proletariat is not revolutionary.

*“Do not on any account whatever let yourself be deluded into thinking there is a real proletarian movement going on here. . .*

*“And—apart from the unexpected—a really general workers’ movement will only come into existence here when the workers are made to feel the fact that England’s world monopoly is broken.*

*“Participation in the domination of the world market was and is the basis of the political nullity of the English workers. The tail of the bourgeoisie in the economic exploitation of this monopoly but*

*nevertheless sharing in its advantages, politically they are naturally the tail of the “great Liberal Party.”*”[24]

In fact we can go back to some quotes from before the ones Rashid gave where Engels was questioning the revolutionary potential of the English workers.

*“The English proletariat is actually becoming more and more bourgeois, so that the ultimate aim of this most bourgeois of all nations would appear to be the possession, alongside the bourgeoisie, of a bourgeois aristocracy and a bourgeois proletariat. In the case of a nation which exploits the entire world this is, of course, justified to some extent.”*”[25]

No matter what quotes you use, they do not confirm, nor do they refute the Third Worldist position that the global wealth divide has produced different material conditions than Marx’s time. Rashid’s response to the Third Worldist line does nothing to respond to it.

#### **Presupposition is Not an Argument**

The next section of Rashid’s work is worse than the first. Here he attempts to show that Third Worldism is merely blaming people for their own oppression. This criticism makes no sense, we make no such accusation. What Rashid is really doing is, instead of arguing against the Third Worldist line, he is merely pre-supposing it to be incorrect and attacking it. Instead of showing how there is a revolutionary potential in the First World, he blasts Third Worldists for not believing there is one. This isn’t much different than a creationist saying that the Theory of Evolution is wrong because it doesn’t take God into account. I will elaborate on what I am saying.

He says:

*“[...] we can also say Third World workers are complicit in the exploitation of their own countries, their peasants and so on. We can say the Chinese masses were complicit in the overthrow of Socialism in their country and in the imperialism being practiced in Afrika and elsewhere by China. Much the same could be said of the Russian masses.*

*“We can play the blame game all night long!*

*“We can blame slaves for being complicit in their slavery, wimyn in their oppression, and rape victims in their rape. We can blame*

*New Afrikans/Blacks and Browns in Amerika for being complicit in the militaristic and murderous police occupation of their communities because, for lack of other available options, they must call upon the same forces to respond to their community's otherwise unmet security needs.*

*“Does a worker go to the unemployment office and say, “I want to be complicit in the system of global imperialism, what have you got for me?”[26]*

Aside from the unnecessary obnoxiousness of this passage, no, actually you couldn't say that. Rashid's words here are terribly misleading. We Third Worldists say that because of the inaction of First World “workers” they reinforce imperialism. The point is that they don't engage in because they have accepted concessions which alter their material conditions making them unrevolutionary. This simple fact should be obvious to Rashid. This answer from Rashid proceeds from the premise that First World people are revolutionary and that we agree with this. This is false, he is presupposing us to be wrong in order to attack us. Instead he should be showing how these First World “workers” are supposedly revolutionary. He is presupposing the very thing it is he's trying to prove. He is not making an argument at all.

It's a false comparison anyway. We are saying that First World people are in a class separate from Third World people who aid in that oppression. This line says it all, *“We can blame slaves for being complicit in their slavery, wimyn in their oppression, and rape victims in their rape.”* The women and their rapists are two different groups. Rashid is proceeding from the premise that First and Third World people are the same. No, he would have to demonstrate that they are the same. He is instead proceeding on the false assumption that we Third Worldists think they're the same group. I could do the same thing to Rashid's First Worldist line by accusing him of thinking that women and their rapists are allied together as having the same interest in rape. That would be wrong, as one wants to end rape and the other wants to cause it. This is a deliberate misdirection Rashid has made rather than making an argument.

*“People are struggling to get by as best they can. Shoppers don't ask why one item costs more than a seemingly identical one, they buy the cheapest, or maybe the more expensive one hoping it is of a better quality.”[27]*

I have no idea what this is supposed to mean, or how it's related to First and Third World struggle.

After this Rashid switches gears and returns to making strawman arguments once again misrepresenting the Third Worldist line.



*“Imperialism consciously chose to bribe sectors of the masses in the imperialist countries with various concessions (economic, political and otherwise), to avert the threat of socialist revolution on its home grounds and to sell its goods to consumers. And the Third Worldists are content to concede this ground to the imperialists, allowing them and counter-revolution to reign by default. So whose complicity is really counter-revolutionary and criminal? The Third Worldists or First World workers? As Mao observed, it is the role of revolutionary leaders to “create public opinion and seize power” — the opposite of the Third Worldist line of allowing the imperialists a free hand in manipulating public opinion and ceding power to them.”[28]*

It's true that imperialism bribed First World “workers” with higher living standards, easier lives, and social democratic reforms *“to avert the threat of socialist revolution”*. You'll get no argument from me there, the offer certainly was made. Rashid claims that us Third Worldists have conceded *“this ground to the imperialists, allowing them and counter-revolution to reign by default.”* He is quite mistaken that we have somehow conceded it. It is actually the First World “workers” who have taken this bribe to avoid doing revolution who have allowed *“counter-revolution to reign by default.”* We Third Worldists are the ones pointing this out, this is the complaint that we make of First World “workers”. They have accepted the bribes, they have accepted reforms that have ruined their own revolutionary potential. Who is Rashid to say we have capitulated to the imperialists? He should be looking at himself and the rest of the First World “proletariat” who have accepted the bribes, and since then not done revolution.

They concede ground to the imperialists by refusing to do revolution. We are pointing out what the First World “workers” have done. Rashid uses his presuppositionalism to turn the tables and accuse us of what they themselves have done! We are pointing out and creating theory around the conscious choice by First World “workers” to refuse to engage in revolution. We are not the First Worldist parties that refuse to acknowledge this that are the *“counter-revolutionary and criminal”* element; who allow the imperialists to reign unopposed by refusing to do revolutionary action. We don't advocate doing nothing, we advocate resistance in the First World by those anomalous people that do have revolutionary potential.[29] We advocate that those people sabotage imperialism from the inside, not waste resources on trying to build a revolution in a place where the “workers” have already sold out to concessions. If anything it is those who hold the First Worldist line who call for reforms who are the traitors. They seek more benefits and concessions rather than revolution itself. It is outrageous that we should be accused of they themselves have done!

*“Even so, imperialism won't and can't keep this level of bribery up forever. Nor can it keep super-exploiting the Third World*

*forever. It is the combination of austerity and repression at home and overextended military abroad that creates a revolutionary situation. But leave it to the Third Worldists and no one will do the political work needed to awaken the revolutionary consciousness of the workers and other oppressed sectors in the First World to seize the time. So their line if given sway performs the greatest service to imperialism.”[30]*

We are well aware of the limits of capitalist accumulation, and that imperialism cannot be kept up forever. We know markets cannot infinitely expand, we know capital cannot infinitely accumulate. We are saying that so long as it does, First World people are bought off enough so that they don't engage in revolution. We very clearly say that revolution can't happen in the First World unless it is broken down to the level of a Third World country. There has to be a collapse of the First World in order to instigate a revolution when people have achieved a class consciousness. The Third Worldist theory on creating revolution in the First World goes along this line.

Our first task is to build a pan-Third World resistance that creates revolution all across the Third World. With those countries liberated the U.S. will become cut off from their source of exploitation. In fact it wouldn't even require the entire Third World. The loss of India or China alone would cripple U.S. capitalist-imperialism. Once that collapse happens as a result of cutting off their plunder, the First World people will begin to build some kind of class consciousness. This is our theory behind creating revolution in the First World at a point in the future because First World people are not revolutionary now given their material conditions. Rashid either doesn't know Third Worldist theory at all, or he is being deliberately misleading.

I would respond to his accusation of ignoring political work in the First World with this: Where is that First World revolution you claim is possible? Why has it never happened? Tell me why Marx's prediction that it would be the advanced industrialist nations that would achieve revolution was wrong. Why has it been the less developed areas of the world who suffer tremendously more than the First World who have achieved revolution? Explain to me why there has been no revolutionary potential in the United States since the 1930s. If there is revolutionary potential as Rashid and other First Worldist groups assert, then please by all means go out and do revolution right now. Prove us Third Worldists wrong. Go do the revolution right now.

To believe that it only requires political work to awaken the masses is entirely idealist. It flies in the face of historical materialism. It is one of the three bases for Marxism. The others being Marxist economics and dialectical materialism. This is a problem of First Worldists, they don't want to look at material conditions, they dogmatically hold on to outdated concepts. If we outright reject this scientific approach and instead chase idealist notions of being heroic revolutionary fighters, we are capitulating to imperialism because we're not doing what is necessary to undermine and destroy it. It reasons that those who are not the victims of imperialism, but in fact the beneficiaries of it, who advocate trying to do revolution where it cannot be done. People in the First World are not willing to fight, they have made that clear with past protests, most notoriously the Occupy Movements. We advocate taking the fight to where it can be won, and is in fact already going on. We don't advocate wasting resources trying to rally the useless lethargy of First World people to engage in a fight that won't happen. Who's really capitulating to imperialism here?

## Imperialism Has Evolved as Capitalism Has

Continuing his assault upon Third Worldist theory, Rashid asserts that we ignore the role of inter-imperialist rivalry. We actually see it as secondary to the imperialism of First versus Third World. We don't negate inter-imperialist rivalry as he claims. The reason we see it as secondary is because we acknowledge that imperialism, like capitalism, evolves as it alters its own material conditions. Nothing remains static. The world and relations between people are always evolving and changing. The antagonistic contradictions of social forces in the world are what have give rise to change.

*“At a certain stage of their development, the material productive forces of society come into conflict with the existing relations of production, or – what is but a legal expression for the same thing – with the property relations within which they have been at work hitherto. From forms of development of the productive forces these relations turn into their fetters.*

*“No social order ever perishes before all the productive forces for which there is room in it have developed; and new, higher relations of production never appear before the material conditions of their existence have matured in the womb of the old society itself. Therefore mankind always sets itself only such tasks as it can solve; since, looking at the matter more closely, it will always be found that the tasks itself arises only when the material conditions of its solution already exist or are at least in the process of formation.”[31]*

If we were to follow Rashid's words in his work here we would assume that global society and its antagonisms are static. He correctly refers to both Lenin and Stalin, but they lived in a different historical stage of imperialism than we do. Yes, imperialism has evolved from Marx, Lenin, and Mao's time.

Financial capital today is not like it was back then. We don't have a collection of national capitals that are in direct conflict with another collection of national capitals. The largest and most powerful of financial institutions exist in multiple countries simultaneously. They don't need a military conflict to get into Asia, Europe or Latin America. Financial capital no longer has a home country. It exists independent of countries floating above them with financial power. For example, financial company Goldman Sachs has investments in Australia, New Zealand, Germany, Italy, Korea, Russia, Spain, Brazil, France, India, Japan, Mexico, Saudi Arabia, Taiwan, China, and all over Latin America and Europe.[32] Capital is no longer restrained to a single national interest as it was in Lenin's day. Just Goldman Sachs alone has a capital interest in almost every country in the world. If a war was to break out between, say Russia and the U.S., they would stand to lose no matter what. The same scenario is true with a war between China and the U.S. Sure there are some moneyed interests that

would make a ton off of weapons manufacturing, but they are fairly small in comparison to say the global financial giant's potential losses. They don't want world wars because now they have nothing to gain from them, they only have something to *lose*.

Another good example is the renewed militancy over the arctic. This is only because of the energy resources that have been discovered there. No one really "owns" the arctic, which is why so many countries are claiming ownership of it. Whoever does gets to collect the tax revenue from the energy company that drills out the oil and gas.

The only real threats of military conflicts left are the places where financial capital has not gotten its claws into yet, or where its claws have been dug out. The DPRK, Venezuela, Iran, Cuba, and formerly Libya are prime examples of this. The hostility of capital and therefore imperialism, is focused on these nations for a reason and not into direct military conflict with Russia, China, or Brazil. Much of the financial capital today exists in all of those countries simultaneous but not in the former nations. Look at the end of the embargo against Cuba. Are we to think that U.S. President Obama did this out of the goodness of his heart? No, such a notion is nonsense. There has to have been some concession by Raul Castro in the secret negotiations which precipitated this change in U.S. policy.[\[33\]](#)

There is not an increasing militancy in the world, there is now actually less conflict than there has been historically.

*“The rising inter-imperialist conflict exists particularly between the BRIC countries and the US-EU bloc. Why indeed had the US been saber-rattling with North Korea and Syria except to threaten Russia and China? Why is it so set on thwarting Russia’s own imperialist aims in Central and Eastern Europe? Why is it setting itself up as a major oil producer/exporter, while destabilizing oil rich countries throughout the Third World (e.g. Nigeria, Libya, Sudan, Iraq, Venezuela, etc.) and blocking Russia’s own exports, except to try and maintain its monopoly if the world oil market and the markets’ ties to the US dollar?”*

*“[...]*

*“The US is not afraid of North Korea or Iran attacking itself, but of not being able to threaten them with attack without the threat of counter-attack. They want to force China, Russia, Korea and Iran to spend more of their GNP on military “defense” and thereby slow their economic development. Amerika especially wants to prevent others’ advancing civil sector nuclear energy*

*technologies, which might replace the old cumbersome system developed by Amerika over 70 years ago.”[34]*

He's quite right that there is growing inter-imperialist rivalry rising to challenge the US. What Rashid has not seen is that there are no wars going on between these countries. In fact there are small proxy wars, like the US versus Russia in Syria for example. There is not however open world war as he is making it appear. Not the reoccurring cycles of world wars which Lenin predicted. This is what he is not realizing when he quotes Lenin and Stalin, trying to apply it to our age. There is a reason for this, the rivals all have nuclear weapons as he says. No one really wants to go into a world war because of that. He's essentially saying that there is rising global conflict, but that the wars aren't actually there between the imperialist powers. We see nothing but Rashid's lack of understanding regarding modern imperialist conflict and contradictions.

### **Why No First World Revolutions**

Rashid continues to misrepresent the Third Worldist theory when it comes to explaining why there are no First World revolutions taking place.

*“Third Worldists are fond of arguing that the lack of revolutionary movements in the First World in modern times, compared with their relative frequency in the Third World, empirically proves that First World workers have no revolutionary potential.”[35]*

No, actually the lack of revolution in the First World is *proof of our argument* that there isn't revolutionary potential in the First World. Rashid's wording here is misleading, he makes it out as though the lack of revolution taking place is the argument against First Worldism. Rashid already knows that this is false, he already knows that we have an argument. He dishonestly skips over it and makes an attack on an argument that we don't make at all. If what he says is true, then is there an explanation as to why there is no, and has never been a revolution in the First World?

To further his response he claims that any failure to produce revolution is on the head of the Vanguard party itself. He refers to Mao when he says, *“when revolution fails it is the fault of the vanguard party”*. His error here is that he ignores material conditions, and relies entirely on idealism. He simply asserts that it is all because of the failures of the Vanguard party. I'd like to remind him that material conditions are absolutely necessary, and exist independent of the theory produced by any communist. The theory has to fit the reality, not the other way around. Mao called this, *“cutting the toes to fit the shoes”*.<sup>[36]</sup> If we were to blindly follow his logic we'd come to the conclusion that revolution never happened in the First World simply because the people who were supposed to be doing it were incompetent. In the time since Marx first laid down the Communist Manifesto, the advanced nations must have just been filled with idiots for communists! This is ridiculous idealism in the extreme and shows that he knows nothing of the material conditions necessary to produce revolution.

What proceeds from Rashid is nothing less than poorly explained excuses for First World failure.

*“Amerika for example has not had a mass and workers based revolutionary party since World War II when the Comintern was disbanded and the post-war Red Scare, Communist witch hunts, and Cold War drove Communists underground and shattered the remnants of the 1930s revolutionary movement and Communist Party. Subsequent efforts to build mass based revolutionary parties also came under concentrated attack under the imperialist state’s counter intelligence programs (COINTELPROs), such as the Black Panther Party and the Revolutionary Communist Party USA for example.*

*“The rural-based parties in the less developed Third World proved harder to target and suppress, and could more directly interact with their mass bases. The Panthers had similar success, but never embraced as specifically proletarian political and ideological line, so fell victim to left and right deviations and political opportunism. The RCP-USA was active within the US working class for a period, but ended in disengaging from this base in the 1970s, has since engaged primarily in agitational work aimed at other sectors than the traditional strategic working class, and doesn’t practice the mass line so it has no mass base.*

*“In other First World countries, without Comintern leadership, the workers’ parties were effectively infiltrated by traitorous elements that entered into alliances with their bourgeoisie and allowed their parties to be coopted into the mainstream political system.*

*“The imperialists recognize the essential role and value of a revolutionary vanguard. This is why they have targeted with almost fanatic consistency every potentially revolutionary organization that has reared its head, and expended untold resources and energy on demonizing and undermining the very*

*image of Communism, that even today people fear almost instinctively to be identified with Communism, and those on the “Left” who prefer instead to be called “Socialists”.*[37]

According to Rashid, revolution was just too hard for First World people to do. These counter-revolutionary efforts certainly had a negative effect on the movements. However Third World communists have faced off against repression the likes of which no American has ever seen. The pain and suffering people went through for revolutions in the past were a million times worse than what Rashid describes here. For example, Suharto in Indonesia, as a part of the 30th of September movement killed around 500,000 communists and communist supporters.[38] This is more than all communists in Canada, the UK, and the United States have faced *combined*. Does he think sabotage efforts were not carried out by other states in efforts to stop revolutions? The New People’s Army in the Philippines would laugh at such incidents as the Red Scare in the US. It is nothing compared to what they face on a daily basis. The day-to-day struggle for survival for most Third World peoples poses more of a threat to their lives than if they had lived through the Red Scare in the US. There is so much more here I could go into when describing the difficulties of revolution for the Third World, they would make the US’s a look like a mild disturbance.

It also bears mentioning that First World people did accept concessions from the capitalist class in order to avoid carrying out revolution. The whole basis of The New Deal was specifically designed for this purpose. Communist groups all across America eventually gave up doing revolution and instead made certain demands from the capitalist class, which have mostly been met. What Rashid ignores is that First World people *did give up* on carrying out revolution once things got a lot nicer. He makes no mention of those concessions at all, as if they never happened.

**Conclusion** Kevin Rashid has once again completely misrepresented the Third Worldist line and created straw men to attack. I say it is dishonesty given that multiple Third Worldist organizations have already corrected him on these positions in the past. Rashid has no intention of debating honestly Marxist theory with anyone from the Third Worldist camp (nor does anyone else for that matter). I highly recommend that every communist read *Dived World, Divided Class*, including Rashid himself. A wealth of information is made available in the book. It is by no means the end-all-be-all of Third Worldism, but it does lay a very good basis for it. No First Worldist groups have been able to put forward a refutation of the Third Worldist line at all. They only dogmatically assert that no new theory is needed. In other moments they use quotes as arguments, not arguments themselves. We apparently still live during the time of Marx, Lenin, and Mao. Despite the reality of dialectics and historical materialism, nothing has changed in a hundred years since the Bolshevik Revolution. All theories from that time are completely valid now as, I guess, the world is still the same.

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## Wad-Mouth Paul Had Ought to Learn Some Theory

May 21, 2015, 9:17 am

» Next » [Who is Really Revolutionary?](#)

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Since I'm already on a debunking attacks upon Third Worldism kick, I'd like to address Joshua Moufawad-Paul. I've taken to calling him Wad Mouth due to his interpretation of ideology he spouts being akin to that of someone talking with their mouth full. I think that with his rewording of my name in his homophobic post about me in the past it's only fair. Him and his group the RCP have a history of homophobic attacks against myself<sup>[1]</sup> and engaging in baseless accusations which I have demanded evidence. That evidence has yet to be provided. They much prefer wreaking activity to honest debate. I think it's important to understand the history between us before I give my response.

I was made aware of a post he made back in 2012 where he dispels some myths about Maoism.<sup>[2]</sup> A good work, he certainly does do so. However I do take issue with his misrepresentation of Third Worldism, and outright pettiness in his post. This portion of his work was clearly intended to serve as an explain of the difference between Marxism-Leninism-Maoism and our Marxism-Leninism-Maoism-Third Worldism. To those completely uneducated in Marxism it would be reasonable to confuse the two. So please allow me to respond to his accusations which lack an argument.

#### **4. Maoists are third worldist layabouts.**

*Since we believe, following Lenin, that revolution is more likely to happen at the weakest link of world capitalism, and that a labour aristocracy is predominant at the centres of capitalism, we are often accused of being Third Worldists who are under the impression that revolution is impossible at the centres of capitalism.*

*Yes, there is something called Maoism Third Worldism, but it is an offshoot of “Mao Zedong Thought” that emerged before Marxism-Leninism-Maoism was theorized. In other words, most of the worldwide maoist movement doesn’t think that Maoism Third Worldism counts as maoism-proper and some of us find it as asinine as the rest of you. Truthfully, we don’t deny some of its claims; we simply feel that they lack nuance, are not the product of proper social investigation, are undialectical, and are generally the product of theoretical confusion. We generally respect, however, the willingness of Maoist Third Worldists to reassert the problem of the “labour aristocracy”; we just think that its belief in a global Peoples War—where there is no point at organizing at the centres of imperialism, where we should leave revolutionary praxis to third world movements, and where we should just provide these movements with our “brilliant” insights—is itself also a product of first world elitism.*

*(And again, I emphasize, “maoism” did not appear as a theory until after this “Maoist Third Worldist” ideology emerged. And the latter emerged only in first world countries whereas the former was promoted primarily by the third world countries the latter was supposedly theorized to support.)*

*Nor does the fact that Maoism Third Worldism is the product of our general theoretical tradition fill us with much trepidation. At*

*least it is a theoretical trajectory that cares about world revolution and is less revisionist than the trajectories in other traditions... It is not, regardless of its problems, entryism.*

When it comes to attacking Third Worldism he clearly wastes no time, he places an insult right in the title. I find calling Third Worldists “layabouts” to be an incorrect and rather hypocritical accusation. Generally speaking Third Worldists are actually organizing for revolution as oppose to First Worldists who pretend to be doing so. [3] I’ve spoken previously about the cosplaying of revolution carried out by his group the RCP Canada. (My short book on the subject is due for release next week.) They do profess to be carrying out Protracted People’s War while holding public potluck lunches. The group also doesn’t engage in revolution. Do I actively engage in revolution? No. But I am working with a group that is. I’m well aware that I am in a support position, a realistic description of what I do. First Worldists on the other hand have a narcissistic self-important sense of what they are doing. Groups who really only do meaningless liberal protests and pamphlet distribution claim to be doing People’s War. I think the accusation of layabout is rather funny coming from a White First World elitist academic. One could suppose he was carrying out combat against the government of Canada from behind a desk at York University, and not say, like the RCP merely trying to co-opt First Nations struggles for their own purposes.



### Mayday in the LLCO Bangala Zone

*Mayday in the LLCO Bangala Zone*

By contrast I am proud to be working with a Third Worldist group who is actually carrying out action. The Leading Light Communist Organization has an entire zone in Bangladesh in the beginning stages of preparing to carry out People’s War... For real. Most of the LLCO leadership have actually fired guns in

revolutionary acts which is 100% more than what can be said for any First Worldist group. I am proud to be affiliated with people who have revolutionary experience. I wholly acknowledge, as I always have countless times in my videos, that I am just a guy on the internet. I feel no shame in being in a support role for those who do real revolutionary work. My ego doesn’t push me to fake anything, unlike the RCP Canada and other First Worldist groups. One of the aspects of the LLCO line is, *“Duty. Patience. We must be humble. We must find our roles. Learning to lead is also learning to listen and to follow.”* [4] (None of these values can be found in the RCP, they prefer to be keyboard warriors calling people names, spreading falsehoods, and making memes to attack people.) I concede no pride in the work I do being education, spreading awareness, getting the message out, broadcasting news, giving support to those who do fight. I fell into this role by accident and am good at it. I feel no need to run around in liberal protest actions taking selfies wearing a red bandanna around my face claiming to be a revolutionary. I have found my role, and I carry it out to the best of my ability.

Moufawad-Paul asserts that Maoism Third Worldism is “undialectical”, yet he goes no explanation why that is. This is not uncommon, many First Worldists make this claim also without an explanation. On the contrary it is actually quite dialectical. In simple terms we can easily see a quantitative to qualitative change. The divide between the rich countries and the poor countries has grown. Since Marx’s time the wealth gap between The First and Third World has increased from 3:1 in 1820 to today at an astonishing 72:1. [5] Over time that gap increased going through quantitative changes. These increased until they forced a qualitative change. That qualitative change was the development of living conditions and benefits of imperialism that negated the revolutionary potential of First World people. This certainly does fall under dialectics, and is a correct

understanding of the evolution of global wealth that First Worldists and Moufawad-Paul seem fit to ignore. Yes, they claim there have been changes, but they give no solid information on them, they merely assert that it changes nothing when it certainly does. Perhaps Moufawad-Paul would care to respond to this argument and show something that would demonstrate that this is undialectical?

Next he uses a very common false claim to attack us. We have never stated that there is no use in organization in the First World. We do say that there is no use in organizing *revolution* in the First World. We have often said and do hold that it should be resistance in the First World and revolution in the Third World.[6] First World's people's duty is to sabotage their imperialist nation and its military efforts. Most commonly this is carried out by opposing imperialism. I sincerely doubt Moufawad-Paul doesn't know this aspect of our line, his dishonesty is palpable. This is an outright lie.

His claim of "elitism" is frankly false. He claims that Third Worldists produce theory and just '*provide these movements with our "brilliant" insights*'. This is simply nonsense and obviously an ad hominem. If someone creates a theory that is correct, does it matter the class position of the person who created it? I don't recall Marx or Lenin being lowest of the low in society. Actually they were well educated and well off. I supposed Moufawad-Paul's criticism could be applied to them as well. He continues with such nonsense reasoning. '*... "maoism" did not appear as a theory until after this "Maoist Third Worldist" ideology emerged. And the latter emerged only in first world countries whereas the former was promoted primarily by the third world countries the latter was supposedly theorized to support.*' Again he uses a total non-sequitur to simply dismiss the Third Worldist theory without intelligent criticism. In his mind apparently an idea can be deemed to be correct or incorrect based on who comes up with it. This is called a genetic fallacy[7], it is commonly used by creationists against evolution. A better use of the term elitism would be an ivory tower academic claiming they are right without producing an argument, replying on their authority as an academic to support their claim.

Finally, his claim of entryism doesn't even make sense. We don't advocate that people join other groups to spread our line. We advocate that people join us and carry forward real work, not imaginary work.

In the end Moufawad-Paul spreads the same nonsense about our line as all First Worldists do. They, no more than anyone else engage in honest debate over theory. They much prefer to tout themselves as a truly oppressed group and the wretched of the earth insisting they have revolutionary potential despite the fact they have *never* demonstrated it. All of history shows us the opposite of what they claim. It has always been the more backward, the impoverished section of the world's population who have carried out revolution. Where has Marx been right about the industrial working class of the advanced nations bringing revolution? They haven't, even Russia at the time of the Bolshevik revolution was the most backward country of Europe.

I'd welcome people to actually educate themselves on Maoist-Third Worldist theory before they spout such blog posts. Moufawad-Paul, if you're so confident of Third Worldism to be incorrect, I'd welcome you to accept the challenge to debate I've left open to the public.

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## Who is Really Revolutionary?

June 8, 2015, 4:22 pm

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Who is Really Revolutionary? This is a question we must ask ourselves in the course of developing a strategy for revolution. Who is willing to fight, who is more inclined towards reform? This means the difference between who has the potential for building revolution and who does not. A lot of people claim they are revolutionary, but how many actually are? How many actually engage in real struggle, not liberal college activism or blogging? Their numbers in the First World are virtually non-existent. Almost no one actually fights against capitalism in any meaningful way, in any way that actually brings revolution. First Worldists have a terrible habit of exaggerating their conditions and the work they do.

### Who is Oppressed?

Communists in the First World consider themselves to be an oppressed group. They proclaim that the police are on them all the time. Organizations like the RCP Canada and the New York Maoists claim that they suffer oppression from the police. They compare their “struggles” to those who suffer under the boot heel of fascism like the New People’s Army, or the Naxals. Can we really make this comparison?

In the Third World you get shot for being a communist. If the police or government know you’re a communist you can bet you’re going to be locked up accused of crimes you didn’t commit. Your life is in danger if the

government knows you're a communist. In the First World you can walk up to a police officer and say you're a communist and he won't care. In my own experience, I've had police walk right into the room where I record videos, covered with communist paraphernalia, and merely comment that it was interesting. I've stood in the Ontario provincial offenses court explaining dialectical materialism to a cop. You cannot claim communists are oppressed.

I do know where these groups get this idea from. When they go out and take protest actions they might get arrested. When the RCP Canada threw bricks at police during the G-20 Summit probably a few of them got arrested. The RSCC in New York had several of their members arrested for yelling at former U.S. military general and Director of the C.I.A. David Petraeus. This is not the same as being persecuted for being a communist. These arrests were for *individual protest actions*. They were not for *being communists*. Communists here experience no more harassment from police than any other protester. In the First World, Blacks suffer from police repression. Black people *collectively* are targeted by police for being Black. That is what police oppression looks like and how it is made manifest. By placing these two groups side by side we can see who is really oppressed in the First World.

If you got arrested as a communist in America or Canada no one would care. People have more sympathy for someone who goes to a bakery and is refused a cake because it's for a same-sex wedding. The general public won't care if a communist is arrested for a protest action. In fact many politicians and media talking heads already think communists run the United States.

It is simply ridiculous to claim that communists are persecuted in the First World. You would suffer a hundred times more police persecution for being Black. There's a reason why you can go to a protest in a Che Guevara shirt and wave a hammer and sickle flag and have nothing happening to you. If you did this in many Third World countries you would be risking being killed. There is a reason why First World communist headquarters are liberal collage activist groups, and in the Third they are guerillas hiding in the jungle. Communists in the First World are not oppressed. The government doesn't care about communist groups. They're much more concerned about radical environmentalists, Muslims, and right wing militias. The government doesn't even consider us a threat.

### **Who Fights for Reform or Revolution?**

The biggest obstacle that Marxist revolution faces is reforms. It has almost always been reforms that have put an end to revolutionary struggles. In the First World reforms have stopped every revolutionary movement. The death of the communist struggle in the United States was brought about by the New Deal put forward by Franklin Roosevelt. This made promises of serious reforms to the public that put an end to radical action in America. Even if we look towards the 1960s and the entire Civil Rights movement we see the same. People were taking quasi-radical action for equality that ended in reforms. Has equality for women and Blacks been achieved? No. But the serious action and revolutionary spirit behind it died out with reforms. Even the upheaval of the 1960s was not going to go towards revolution. People still believed in the system and wanted reforms, not revolution. People who truly despised the system went out and formed unscientific utopian communes. Despite the fact they almost universally failed, it spoke to what they were really wanted. These radicals want out of the system, not to destroy it and build a new one. They didn't want to fight it, they just wanted to get away from it in a minimal way which didn't challenge anything. Third World people don't get to build a nice safe space away from the horrors of Third World poverty.

When capitalism went into a great crisis in 2008, a moment when capitalism could have collapsed completely, people still refused revolution. People went one of two ways. Either they blindly believed that the U.S. government was socialist and caused the problem, or they turned to Barack Obama. Obama came onto the scene promising change, not revolution. He denounced the “greed” that caused the problem.[1] He promised a more “fair” capitalism, to return the privileged middle class to where it was. He offered reforms not revolution. The American public jumped on it. The rest thought he was a communist and denounced even reforms. Clearly neither side had any revolutionary potential. Each side wanted reforms in opposite directions. A majority of people in America still believe in the system.

But what of those who don't? What about those who have lost faith in liberal Western democracy? 54.9% of the population voted in the last federal election.[2] Many of those remaining 45% have no faith in the electoral system. But what are the main reasons for not voting? The top four main causes for not voting are: Too busy (15.5%), illness or disability (14.9%), not interested (13.4%), Don't like the option (12.9%). Additionally: inconvenient place (2.7%), and forgot to vote (2.6%).[3] Discounting those with disability and illness issues 47.1% didn't vote because it just wasn't important enough to them or they didn't care. We should also add that 18.3% of those who didn't vote gave other reasons or didn't know why. The most common reason is people believing their vote doesn't have an impact.[4] These numbers are only for registered voters that didn't show up to vote. For those who didn't register to vote 51.6% said they were not interested or refused to vote.[5] Those who don't believe in the system are completely apathetic about it. It doesn't even matter to them.

Where are we supposed to find people for revolution? Even those who have a vague belief that the system is a fraud are ambivalent towards it. Are we supposed to count this as possible revolutionary potential? If they truly opposed the system and thought it was wrong they would be fighting against it. These people don't participate in the system so where is their protest against it? Nowhere, because those disenfranchised voters lives are materially high enough that they don't feel a *need* to do anything about it. They're well off enough that the effects of not voting are not serious enough to motivate them into action. These people don't have a revolutionary potential. They are not willing to rebel because they're comfortable enough in their own ambivalence.

We as Marxists should not be fighting for reforms in the First World. I think there are two primary reasons for this:

1. Already we face a “working class” that is not revolutionary.
2. Any concessions increases harm to the Third World.

The “working class” here is already unwilling to fight. First Worldists like to deny it but living conditions have a significant impact on a class' revolutionary potential. An increase in those conditions would decrease the potential further. What draws people to Marxism is the recognition that capitalism cannot help them, and that capitalism is the problem. Every liberal reform is designed to prove otherwise to the worker. When Marx wrote about the working class he was writing about the 1850s industrial England and Germany where reforms didn't exist. Every time a reform goes through it is further evidence to non-communists that capitalism works. We cannot win them over to our side so long as they still believe in capitalism, until they see that revolution is the only answer.

Look at it this way, if you fight for an increase in the minimum wage in the Third World you're risking your life. When Jean-Bertrand Aristide tried to raise the minimum wage for textile workers in Haiti he was over thrown by a U.S. coup.[6] [7] Many people were killed in the resulting violence. All this for just a bare minimum by



which to survive. Contrast this with the U.S. where if you want to increase the minimum wage all you have to do is vote for the Democrats, a bourgeois party. Barack Obama has already called for the minimum wage to be increased and has said all members of congress should support it.[8] What does this tell us? It tells us that the First World bourgeois isn't concerned about an increase the minimum wage. However they are willing to kill and overthrow Third World countries for increasing it. Sure some bourgeoisie don't want it to be increased here, but a majority do because they see it as a benefit for them. This alone is very telling about the struggle for reforms.

Raising the minimum wage in the First World not only doesn't increase worker's revolutionary potential, it also isn't even perceived as a threat to the capitalist system.

How can communists in the First World talk about using the minimum wage as a rallying point to build class consciousness when the Democratic Party is already doing it? Any attempt to organize "workers" around the goal of increasing the minimum wage will be stolen away by liberals. Anytime you try to organize a program along a liberal line the mainstream liberal party is going to win those "workers" away from you. If you push for minimum wage asking for people to engage in guerrilla war against the U.S. government, while the Democrats push for the same thing only asking that you vote for them, who do you think "workers" are going to support? Communist in the U.S. (let alone the rest of the First World) have *never* been able to reach and become attached to the working class. They have systematically failed all throughout history. There is a very clear reason for this. They have almost always followed the Democrat line. No socialist country has been built through reforms. (No matter how hard Venezuela tries.)

Frederic Engels had already seen the problem that we see today as far back as 1879.

*"... For a number of years past (and at the present time) the English working-class movement has been hopelessly describing a narrow circle of strikes for higher wages and shorter hours, not, however, as an expedient or means of propaganda and organisation but as the ultimate aim. The Trade Unions even bar all political action on principle and in their charters, and thereby also ban participation in any general activity of the working-class as a class. The workers are divided politically into Conservatives and Liberal Radicals, into supporters of the Disraeli (Beaconsfield) ministry and supporters of the Gladstone ministry. One can speak here of a labour movement (proper) only in so far as strikes take place here which, whether they are won or not, do not get the movement one step further. To inflate such strikes — which often enough have been brought about purposely during the last few years of bad business by the capitalists to have a pretext for closing down their factories and*

*mills, strikes in which the working-class movement does not make the slightest headway — into struggles of world importance, as is done, for instance, in the London Freiheit, can, in my opinion, only do harm. No attempt should be made to conceal the fact that at present no real labour movement in the continental sense exists here, and I therefore believe you will not lose much if for the time being you do not receive any reports on the doings of the Trade Unions here.”[9]*

When First Worldists try to organize for reforms they are really just handing people over to liberals. When they argue for reforms they are allying in the same cause with the Democrats. If they do this the “working class” is just going to leave them for the Democratic Party.

For the second point, these reforms come at the expense of Third World people. When the “working class” in the First World increases their share of the imperialist plunder the bourgeois simply increase the size of the pie in order to keep up the rate of profit. In a system where the wages and living standards of First World “workers” are already subsidized by super-exploitation, all further increases come directly from an increase in that exploitation. First World people already live off of the blood of the Third World. Any further benefits can only come from squeezing the Third World even harder.

In the Third World when you fight for a reform you’re fighting for something that will barely keep you alive. A slight increase in the minimum wage in a place like the Philippines means the difference between two and three meals a day. In the First World it means the difference between a few more luxury items or not. When Third World workers and peasants strike for more social spending, they’re asking for indoor plumbing, running water. They often end up getting killed for it.

Exactly how is fighting for reforms going to make First World “workers” more revolutionary? We can clearly see that they’d rather ally with the Democrats for the same reforms. If they already don’t want to take radical action there is no reason why we should believe pushing for reforms is supposed to accomplish that. If the reforms are obtained, how is that supposed to increase class consciousness when they’ve just been shown they can make things better by *not* fighting?

### **Who are Our Friends? Who are Our Enemies?**

The main question Mao asked when trying to determine a path for revolution is, “Who are our enemies? Who are our friends?”

*“Who are our enemies? Who are our friends? This is a question of the first importance for the revolution. The basic reason why all previous revolutionary struggles in China achieved so little was their failure to unite with real friends in order to attack real*

*enemies. A revolutionary party is the guide of the masses, and no revolution ever succeeds when the revolutionary party leads them astray. To ensure that we will definitely achieve success in our revolution and will not lead the masses astray, we must pay attention to uniting with our real friends in order to attack our real enemies. To distinguish real friends from real enemies, we must make a general analysis of the economic status of the various classes in Chinese society and of their respective attitudes towards the revolution.”[10]*

What we see today is something that most Marxists don't want to acknowledge. The “working class” in the First World is not out for revolution. They do not want to overthrow the system and replace it with a new one. They don't want to use communism as a hammer. Instead of having a revolutionary aim of greater equality they are only seeking more for themselves. When we look at the global distribution of wealth we already see that the First World has too much. If we were to equitably distribute the world's wealth, which as Marxists we're supposed to, we can see that the First World would drop significantly. At a 72:1 wealth gap between the two worlds[11] we can get an idea of how big it is going to be. Even if revolution was achieved in the First World, value would still have to be distributed back to the Third World where it came from. We're not talking about reparations, were talking about a reorientation of where the wealth that is generated by the Third World is going too.

As utopian as First Worldists see the “working class”, they are still going to reject the reversal of the global value transfer. Any communist can claim they would be in support of it, but would the First World “masses” who have been promised more go along with it? I sincerely doubt that they will support the revolutionary party when they're told they can't have two cars in their drive ways, or a new television every year. Or being told that apartment buildings will be constructed instead of detached homes with their own backyards. Closing the wealth gap would make these things a relic of the past global economic order. First World people would demand that these things be returned and revolt against the revolutionary party. People would demand that the old ways be returned. They will demand that their privilege be returned to them.

The First World “working class” cannot be seen as being capable of revolution so long as it is a privileged class. We cannot expect the capitalist class to simply give up their excess in favour of revolution. Nor can we expect First World people to give up their 72:1 wealth gap. We cannot expect those who *have* to give to those that *don't have*. First Worldists argue that consciousness will change during the revolution. This outlook is entirely wrong. We are talking about the real material world here where there is not some instant transformation of consciousness. This is the utopian notion that anarchists argue for the elimination of the state as a means to transform society. They assume that all people will just support them against capitalism and the state. This is false. Transforming consciousness takes time, planning, and effort to change. This is a reality that is confirmed by every Marxist revolution there has been.

## **Conclusion**

First World people cannot be considered the class allies of the global proletariat. First World people will not accept less just as the bourgeoisie will not accept less. First Worldists argue for a greater exploitation of the Third World to give more to the “working class” of the First World. We cannot see the average person in the First World as having something in common class-wise with a Third World worker or peasant. First Worlders do not want to give up their share of the imperialist spoils, nor can they really be forced to. Revolution must come from the truly oppressed, the truly exploited. Once this happens the First World will begin to build its own class consciousness once they are no longer the beneficiaries of imperialism. Once they have nothing to lose but their chains.

\* \* \*

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## The Gluttony of First Worldism

July 5, 2015, 6:27 pm

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The First Worldist line is composed of wanting more, more of everything. Yet in its very essence it is entirely reactionary. For First World people to demand more is to demand an increase in the exploitation of the Third World. First Worldism is inherently reactionary because it calls for greater exploitation not less. First World people already massively over consume yet they always demand more. Communism isn't about getting more, it's about reorganizing human relations along the rejection of consumerism. First Worldism balks at such a concept and merely demands more luxuries.

Look at how the wealth of the world is divided up.

 [Glutton1stw1](#) Clearly the First World is hoarding the world's wealth.

 [Glutton1stw2](#) In a study of the world's distribution of wealth made by Branko Milanovic in his book *The Haves and the Have-Nots* the following was concluded:

*Of the 60 million or so people who made up the world's richest percentile at the time of the most recent data, around 29million live in the U.S.*

*The top one per cent comprises anyone with an income over \$34,000 after tax, meaning a family of four must earn \$136,000 to make it in the category, according to CNN.*

*One quarter of the group's members live in Europe, with 4million in Germany and 3million in each of the UK, France and Italy. Other countries with large numbers of 'the 1%' include Canada, Japan and Brazil.*


*The proportion of the world's wealthiest people living in China, India, Russia and Africa is statistically insignificant, according*

*to Mr Milanovic.*

*And the global median income is just \$1,225 a year, meaning that the world's emerging middle classes are very far from reaching a level of wealth which would make them well-off by western standards.[1]*

The overconsumption of the First World is a matter that First Worldists would rather you not see.

So what would it take for the entire world to live at the same level as Americans?

The data here are absolutely clear, the First World already consumes way too much. In a global redistribution of wealth it would be reduced tremendously. First Worldists only demand more for themselves. With this distribution of the world's wealth it is impossible to raise First World people even more without lowering the Third World further. If a global revolution took place First World people would respond to their immediate material interests and demand that the global inequality be maintained or be restored. First World people are not allies of the global poor. The revolution would be rolled back as reactionary forces revolted against egalitarianism.

First Worldists who refuse to acknowledge this are engaging in utopianism. It is physically *impossible* to just create more. There is only so much in the way of resources and productive forces. First Worldists advocate raising the exploited to the level of the exploiter, which is *not* possible as the exploiter has to be reduced. Communism is the elimination of all oppression and the distribution of wealth according to need. This is not what First Worldists fight for, they make demands for more at the expense of the global poor. This is why First World people cannot be revolutionary, this is why they are not allies. They are counter-revolutionary.

Lenin himself noted this trend early on when talking to the Communist International. He noted that the beneficiaries of imperialism unwilling to give up their wealth and privilege were counter-revolutionary.

*“Crispien went on to speak of high wages. The position in Germany, he said, is that the workers are quite well off compared with the workers in Russia or in general, in the East of Europe. A revolution, as he sees it, can be made only if it does not worsen the workers' conditions ‘too much’. Is it permissible, in a Communist Party, to speak in a tone like this, I ask? This is the language of counter-revolution. . .The workers' victory cannot be achieved without sacrifices, without a temporary deterioration of their conditions. We must tell the workers the very opposite of what Crispien has said. If, in desiring to prepare the workers for the dictatorship, one tells them that*

*their conditions will not be worsened ‘too much’, one is losing sight of the main thing, namely, that it was by helping their ‘own’ bourgeoisie to conquer and strangle the whole world by imperialist methods, with the aim of thereby ensuring better pay for themselves, that the labor aristocracy developed. If the German workers now want to work for the revolution they must make sacrifices, and not be afraid to do so. . . .*

*“To tell the workers in the handful of rich countries where life is easier, thanks to imperialist pillage, that they must be afraid of ‘too great’ impoverishment, is counter-revolutionary. It is the reverse that they should be told. The labour aristocracy that is afraid of sacrifices, afraid of ‘too great’ impoverishment during the revolutionary struggle, cannot belong to the Party. Otherwise, the dictatorship is impossible, especially in West-European countries.”[2]*

These are the facts about the global distribution of wealth. In a global redistribution of that wealth the First World would be reduced dramatically. First World people are not entitled to *more*, they are entitled to *less*. The demand for more is reactionary.

\* \* \*

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## Lenin Reminds What Revolution Takes...

July 11, 2015, 9:00 am

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... and it's Not in the First World.

Revolution is no easy task. It involves a massive upheaval that nearly, or does bring the county to a standstill. The ruling class must have its collective backs entirely against the wall with nowhere to go but down in a bloody rage. First Worldists don't seem to think this is necessary, they don't seem to know what a revolution is. One doesn't have to look far beyond the hype behind Bernie Sanders to get my point. Too many First Worldists think that revolution is right around the corner because of Black Lives Matter riots over police killings. Too many jumped up during the Great Recession claiming that a revolutionary situation was upon us. At any moment we were about to be bombarded by spontaneous class consciousness. Of course that turned out not to be the case, the ruling class was able to pull the economy out of a nose dive and bail themselves out.

So what does it really take to have a revolution according to someone who has already done it? Let us turn to V.I. Lenin.

*“To the Marxist it is indisputable that a revolution is impossible without a revolutionary situation; furthermore, it is not every revolutionary situation that leads to revolution. What, generally speaking, are the symptoms of a revolutionary situation? We shall certainly not be mistaken if we indicate the following three major symptoms:*

*“(1) when it is impossible for the ruling classes to maintain their rule without any change; when there is a crisis, in one form or another, among the “upper classes”, a crisis in the policy of the ruling class, leading to a fissure through which the discontent and indignation of the oppressed classes burst forth. For a revolution to take place, it is usually insufficient for “the lower classes not to want” to live in the old way; it is also necessary that “the upper classes should be unable” to live in the old way;*

*“(2) when the suffering and want of the oppressed classes have grown more acute than usual;*



*“(3) when, as a consequence of the above causes, there is a considerable increase in the activity of the masses, who uncomplainingly allow themselves to be robbed in “peace time”, but, in turbulent times, are drawn both by all the circumstances of the crisis and by the “upper classes” themselves into independent historical action.”[i]*

In the history of America there has never been a class revolutionary situation. Some First Worldists have pointed to the American Revolution which was in fact a bourgeois revolution. We’re talking about a time when the social antagonisms between the *classes* in society have reached an acute point where they threaten to break into a destruction of the existing order. This is far removed from what many First Worldists have claimed. In one semi-historical instance some First Worldists claimed the L.A. Riots were a potentially a revolutionary situation. Such a claim is rather bold to make as the riots were a response to police brutality against African-Americans. It should go without saying that the vast majority of White people in America were supportive and defensive of the police brutality carried out against Rodney King and other Black people. That riot was an expression of an antagonism between the White and Black population exploding into violence. If you think this is a moment of possible class revolution or even consciousness, I question what you think a revolution is.

These symptoms that Lenin notes speak volumes about what a revolutionary situation is and what makes revolution possible. I believe firmly that these words by Lenin have been forgotten by Marxists in the last few decades, seemingly out of convenience. So how do we apply his words to the situation in the First World America of today?

With regards to symptom number 1; the ruling class in America has a great deal in the way of concessions to make to the “working class”. In fact we’re seeing some of it right now. The supreme court has just legalized same-sex marriage. After the Great Recession of 2008 the public was given *ObamaCare*. Essentially it was a concession, a compromise between the ruling class and the public. The people wanted a government guarantee of health care[ii] but the insurance companies and financial capitalists still wanted private appropriation of money spent on medical needs. As a result of this act a great deal of the popular anger towards the system for the crisis was abated. Once having done so the trend has reversed.[iii] In America there is a great deal of room for concessions, and certainly the wealth is available for them. The immense popularity of Bernie Sanders and his campaign promises alone indicate that the people are willing to compromise with the ruling class. The U.S. is nowhere near a position where it cannot make concessions to the public.

Despite protestations to the contrary there are a vast majority of Americans who are willing to live “the old way”. Sure there are people who want things to be better, but they’re quite happy not to take any radical action. The most radical of action is coming from reactionary forces who are pushing in the opposite direction. People of the regular American public are fighting *against* a progressive system. As an example, take the recent destruction of Black churches.[iv] There has been no corresponding violence in support of progressivism which would suggest a radicalized population along class lines. An unknown number of militias are gearing up to fight the government to demand a reactionary society, even a totally white supremacist society.

It should also be noted that the ruling class is quite capable of holding itself together. There is no threat to their rule at all. There is no threat either internally nor externally. The bourgeoisie still maintain a strong grip of both the state and the population. Again we return to the reactionary support for Bernie Sanders as an example of the public still believing in the system which shouldn't. The bourgeoisie still have a monopoly control over the productive forces which allows them to continue to extract profits and "to live in the old way". They certainly do not have their "backs against the wall," nor are they in danger of losing their way of life. To suggest otherwise is to spit in the face of reality.

With regards to symptom number 2; "the suffering and want of the oppressed classes" *has not* "grown more acute than usual." As we can see from available data (figure 1) the rate of poverty in the U.S. has remained between 10% and 15% since about 1965. The poverty rate was higher than that, but we must also consider the concessions that were made to the public during the 1960s. The "suffering" of the U.S. public is not "more acute than usual." Social antagonisms were much more acute during the Great Recession than they are now. If ever there was ever a time in which the U.S. public could be considered as having suffered in a more acute than usual way would be during the Great Depression. During that time the poverty rate was around 40%<sup>[v]</sup> and millions of people died.<sup>[vi]</sup> Even at this most acute time in U.S. history, the people *still* did not act in a way that would threaten the capitalist class.



Figure 1- Poverty in America 1959 to 2011

With regards to symptom number 3; the previous two symptoms have shown why we haven't seen the third.

First Worldists have forgotten their own history, let alone learn anything from it. The whole point of Third Worldism is to acknowledge the current material conditions that the world faces today, and to produce a theory according to those lines. We do not see the conditions necessary for the beginnings of a revolutionary struggle. The objectively revolutionary situation does not exist. With the previous investigation we see why it doesn't, and why it won't any time soon. First Worldists have made all kinds of justifications for ignoring reality. Some have said that, "conditions are not everything". Yes, that is true, they're not. However the point of that phrase is to remind us that we also need a revolutionary leadership and organization. It is not (as First Worldists use it) a phrase meant to ignore the material conditions.

Not until there is a full acceptance of the prevailing material conditions can the true potential for revolution be achieved. Not until First Worldists end living in denial.

\* \* \*

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## First vs. Third World Nationalism

September 25, 2015, 9:00 am

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A few people have asked me to give my thoughts on nationalism. The Third Worldist view holds that it's a good thing for the Third World and bad for First World. So at their request I'm clarifying the position at least in my own words. I cannot speak for any Third Worldist group, I can only speak for myself. My position is that they are very different things

that manifest themselves in two opposite ways. This manifestation is of course dependent upon their position within a power dynamic.

### First World Nationalism

When we look at nationalist movements in the First World, what do we see? We see xenophobia and racism mostly. This tends to be the entire core of these movements. The idea that there are others coming into 'our' countries and taking away what 'we've' built up. Those immigrants or refugees are seen as parasites, outsiders are seen this way. What they hold is a disdain for anyone who is from outside the country, because they'll steal what we've taken from others. When we speak of nationalism in the First World we're talking about an arrogance that declares us to be superior to others, not national pride as those who hold it assert.

Nationalism, of course, manifests itself militarily as well. In the First World this means being pro-imperialist war. When we use love of the country as a justification for war, it is to attack weaker countries and steal their resources. Or it can be used as a means of revenge against someone who has attacked us when we 'did nothing wrong'. What is important is that we stand on the top end of a power dynamic. First Worlders often feel

a moral superiority, a God given right to enter other countries and tell them how to live. It is believed that we have some supposed right to install a government for other people according to our values, i.e. capitalism, bourgeois democracy.

For us there is no invasion on altruistic grounds. Capitalism is not capable of doing that. Capitalism can only plunder, steal, rape, and murder. It will not do any good simply because it's the right thing to do. Capitalism will only invade a national if it can materially benefit from it. Meaning, they have to profit from it. If there's nothing in it for the capitalist class, then they're not going to put out any effort. Look at the Rwandan genocide, no country cared about it, because it couldn't be twisted to their benefit. It was only the actions of Canadian UN General Roméo Dallaire, out of an actual desire to stop genocide that anything happened.

Capitalism cannot care, it cannot show solidarity.

### Third World Nationalism

When we look at nationalist movements in the Third World what do we see? We see struggles to liberate a country from colonization, imperialism. It is not the same as it is in the First World. They are looking to abolish control of their country by others. They seek self-determination. When they call for national pride they are speaking of taking their destinies in their own hands. The nationalist stance is one of liberation, to remove those who oppress the country. Not as it is in the First World, a justification for the oppression of another nation. When we speak of nationalism in the Third World we're speaking of a desire to build one's self up, not tearing another down.

It is different when it's a Third World country. Third World nationalism is entirely different. Why? Because it comes from the opposite end of that global power dynamic. It's coming from the oppressed, the occupied, not the oppressor, the occupier. A struggle for national pride from an oppressed country is a reaction to its oppression by another. It's an act of defiance against that really existing oppression. Not as it is in the First World, a *perceived* oppression from immigrants and refugees. When the militant forces are brought together, it is to fight off people in their country who hold power over them. Not like it is in the First World where nationalist militancy attacks disposed people, those who do not hold power in society. The power dynamic makes all the difference.

In this case capitalism can be somewhat altruistic. Albeit in a limited form. Mao spoke of the national bourgeois who also wanted liberation. By no means does this make them socialists. It means they can be temporary allies in the fight against imperialism, which is after all the primary contradiction. This doesn't mean capitalism is good, it means it's possible to turn one part of the capitalist class against another. This weakens the overall power of the bourgeoisie as most of it is propped up by the imperialist occupation. This tactic has proven absolutely correct in history as we've seen with Mao and the Communist Revolution. The key here, as it is with nationalism in general, is the power dynamic.

### But, What If...?

First World countries which are capitalist cannot invade out of solidarity with Third World people. The system is capitalism. No matter how much the 'working class' of the invader may show solidarity with the working class of an oppressed nation, this doesn't change the nature of the invasion itself and its after effects. There is no altruistic *invasion* by capitalism.

What if the invading country is a socialist one? Then it would certainly not be the same as a capitalist one. In that case, depending on the circumstances, it could be altruistic. But we must of course distinguish the difference between a genuine liberation effort from that of social imperialism.

## Conclusion

Mao said, "It's always right to rebel." But you have to be on the oppressed end of a power dynamic in order to do so.



## First vs. Third World Nationalism (in Bengali)

September 28, 2015, 11:09 am

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প্রথম বনাম তৃতীয় বিশ্বের জাতীয়তাবাদ

আমাকে লোকেরা জিজ্ঞেস করেন জাতীয়তাবাদ সম্পর্কে আমার চিন্তা ভাবনা কেমন। তৃতীয় বিশ্ববাদি চিন্তার আলোকে বলতে পারি জাতীয়তাবাদ তৃতীয় বিশ্বের জন্য ভালো কিন্তু প্রথম বিশ্বের জন্য কল্যাণ কর নয়। তাই মানুষের অনুরোধের প্রেক্ষিতে আমি বিষয়টির ব্যাখ্যা আমার নিজস্ব মতামত দিতে চাই। আমি বিশেষ কোন তৃতীয় বিশ্ববাদি দলের পক্ষে কথা বলতে পারিনা কিন্তু আমি আমার নিজের কথা বলতে পারি। আমি এই বিষয়টিকে দুটি ভিন্ন পরিস্থিতিতে দেখতে চাই। এই বিষয়টি সম্পূর্ণ ভাবে নির্ভর করছে তাঁর ক্ষমতা কাঠামো বা তাঁর ধরন ও প্রকৃতিটা কেমন তাঁর উপর।

প্রথম বিশ্ব জাতীয়তাবাদ

আমরা যখন প্রথম বিশ্ব কোন জাতীয়তাবাদি আন্দোলন দেখি, তখন সেখানে আমরা কি দেখতে পাই? আমরা সেখানে বর্নবাদ ও গুণ্টিবাদের প্রবাল্য দেখতে পাই। এই সকল আন্দোলনের প্রান শক্তি প্রধানত বর্নবাদ কেন্দ্রীক হয়ে থাকে। এই ধরনায় যা লুকিয়ে থাকে তা হলো 'আমাদের' চেতনাই প্রধান আর আমরা যা গড়ে তুলেছি। যারা অভিবাসী বা শরণার্থী তাদেরকে দেখা হয় পর গাছা হিসাবে, বাহির থেকে যারা এসেছেন এরা সকলেই পর গাছা বিবেচিত হন। যারাই বহিরাগত সকলেই অপমানজনক পরিস্থিতির শিকার হন, কারন আমরা অন্যদের নিকট থেকে যা ছিনিয়ে এনেছি তা তাঁরা আমাদের কাছ থেকে আবার তা কেড়ে নিতে পারে। আমরা যখন প্রথম বিশ্বের কোন জাতীয়তাবাদি আন্দোলনের কথা বলি তখন বুঝে নিতে হবে যে আমরা এক ধরনের উগ্রতার কথাই বলছি, নিজেদের প্রধান্যের ঘোষনা করছি, যদি ও মুখে ভালো ভালো কথা বলা হয় আদতে তা কোন ভাবেই জাতীয় গৌরবের কথা বলে না।

জাতীয়তাবাদ, অবশ্যই, সামরিক কায়দায় প্রকাশিত হয়। প্রথম বিশ্বে তা তো সাম্রাজ্যবাদের পক্ষে যুদ্ধই করে চলেছে। চলমান যুদ্ধের যথার্থতা প্রমাণ করবার জন্য আমরা যখন বলি আমরা দেশকে ভালোবাসি, তখন অন্য একটি দুর্বল দেশকে আক্রমণ করা ও তাদের সম্পদ লুণ্ঠে আনাই আমাদের কর্ম হয়ে দাঁড়ায়। অথবা 'আমরা যাদের বিরুদ্ধে' কোন অপরাধ করিনাই তাদের আক্রমণের প্রতিশোধ গ্রহন করা মওকা গ্রহন করি। আমাদের নিকট গুরুত্ব পূর্ণ হলো ক্ষমতার স্বর্ন শিকরে আরোহন করা। প্রথম বিশ্বের মধ্যে একটি অহমিকা জন্ম নিয়েছে যে তারাই শ্রেষ্ঠ, ইশ্বর তাদেরকে সারা দুনিয়ার উপর প্রাধান্য দান করেছেন আর তাঁরা বলে দিবেন দুনিয়ার অন্য লোকেরা কিভাবে জীবন যাপন করবেন। এটা এখন বিশ্বাস করা হয় যে সরকার গুলোর উপর প্রভাব বিস্তার করে বলে দেয়া হয় মানুষের জীবন প্রনালীর ধরন, যেমন- পুঁজিবাদ, বুর্জোয়া গণতন্ত্র ইত্যাদি।

আমরা এখন মানবিকতার দোহাই ছাড়া কোন প্রকার অভিযান চালাই না। পুঁজিবাদের এখন আর সেই শক্তি ও নেই। পুঁজিবাদ কেবল লুণ্ঠন, চুরি, ধর্ষণ, এবং খুন খারাবী করতে পারে। এটা সাধারণ কোন প্রকার ভালো কাজ ও করতে পারে না, যা করতে পারত তা ও করতে পারে না। পুঁজিবাদ কেবল সেই সকল জাতীকেই দখলে নিতে চায় যাদের নিকট থেকে কোন প্রকার বস্তুগত সুযোগ সুবিধা আদায় করতে পারবে। পুঁজিবাদী শ্রেণীর যদি মনে হয় যে কন দেশকে দকল করে তেমন কোন লাভ করতে পারবে না তবে তাঁরা সেই খানে নূন্যতম কোন ভূমিকা পালনে আগ্রহী নয়। রোয়ান্ডার গনহত্যার দিকে চেয়ে দেখুন, একটি দেশ ও সেই দিকে খেয়াল করলো না, কারণ সেই দেশটি তাদেরকে তেমন কোন ভাবে লাভবান করতে পারবে না। কেবল মাত্র কানাডার জাতি সংঘে নিযুক্ত জেনারেল রোমারিও ডেলাইয়ার নিজে হস্তক্ষেপ করে সেই গনহত্যার রাশ টেনে ধরেন।

অথচ পুঁজিবাদ সেই দিকে খেয়ালই করল না, ইহা নূন্যতম সংহতী ও প্রকাশ করলো না।

তৃতীয় বিশ্বে জাতিয়তাবাদ

আমরা যখন কোন তৃতীয় বিশ্বের দেশে জাতিয়তাবাদি আন্দোলন দেখি সেখানে আমরা কি দেখতে পাই? আমরা সেখানে দেখি তাঁরা কোন একটি দেশকে উপনিবেশবাদ বা সাম্রাজ্যবাদের কবল থেকে মুক্ত করার চেষ্টা করছেন। ইহা কিন্তু কোন ভাবেই প্রথম বিশ্বের মত নয়। তাঁরা নিজেদের দেশের উপর অন্য দেশের নিয়ন্ত্রন উঠাতে তৎপর থাকেন। তাঁরা নিজেদের আত্মনিয়ন্ত্রনাধিকার কায়ম করতে চায়। তাঁরা যখন নিজেদের জাতীয় গৌরবের কথা বলেন তখন তাঁরা কিন্তু নিজেদের ভাগ্য নিজেরাই গড়তে চেষ্টা করে থাকেন। জাতীয় মুক্তি মানেই তাদের কাছে অন্যের নিয়ন্ত্রনের পরিসমাপ্তি ঘোষণা করা। তা কেবল প্রথম বিশ্বের নিকট থেকেই নয়, তা যে কোন ভিন্ন দেশের কবল থেকে মুক্তিকেই বুঝায়। আমরা যখন তৃতীয় বিশ্বের জাতিয়তাবাদের কথা বলি তখন বুঝতে হবে যে আমরা তাদের নিজেদের আকাঙ্ক্ষার প্রতিফলন দেখতে চাইছি, অন্যের পরাজয় ঘটাতে চাইছি না।

যখন ইহা তৃতীয় বিশ্ব হয় তখন তা এক ভিন্ন মাত্রা হিসাবে দেখা দেয়। তৃতীয় বিশ্বে জাতিয়তাবাদ সম্পূর্ণ একটি আলাদা একটি বিষয়। কিন্তু কেন? কেননা ইহার উৎপত্তি হয়েছে একটি বিশেষ বৈশ্বিক ক্ষমতা কাটামোর ভেতর থেকে। ইহা এসেছে নিপিড়িতদের নিকট থেকে, ইহা নিপিড়কদের নিকট থেকে বা দখলদারদের কাছ থেকে আসে নাই। জাতীয় গৌড়বের জন্য যে সংগ্রামের সূচনা হয় তা মূলত নিসৃত হয় নিপিড়কদের নিপিড়ন থেকে। ইহা হলো এক ধরনের নিরাপত্তা বলয় যা নিপিড়কদের নিকট থেকে একটি জাতিকে রক্ষা করতে পারে। তবে এটা প্রথম বিশ্বের জন্য প্রযোজ্য নয়, এখনকার অভিভাসী বা শরণার্থীদের জন্য ও উপযুক্ত নয়। যখন কোন দেশ সামরিক শক্তি প্রয়োগ করে অন্যের উপর প্রভূত্ব কায়ম করতে চায় তখন তা প্রযোজ্য হয়। প্রথম বিশ্বের কোন দেশে এর জায়গা নেই, যেখানে সামরিক শক্তি ব্যবহার করে জনগণকে মেবে ফেলতে পারে, চলমান ক্ষমতা কাঠামো এখন দুনিয়ায় একটি উল্লেখ যোগ্য পার্থক্য রাখা টেনে দিয়েছে।

সেই সকল ক্ষেত্রে পুঁজিবাদ মৃত্যুমুটি একটি মানবিক পরিস্থিতির সৃষ্টি করেছে। যদি ও তা খুবই সীমিত পরিশরে। মাও বলেছিলেন জাতীয় বুর্জোয়ারা নিজেদের স্বার্থেই স্বাধীনতা চায়। তবে তাকে কিন্তু কোন ভাবেই সমাজতান্ত্রিক বলা যায় না। বড়জোড় তাঁরা সাময়িক ভাবে সাম্রাজ্যবাদের বিপক্ষে লড়াই সংগ্রামে সমর্থন দেয়, যাকে আমরা প্রথমিক দৃষ্টি বলতে পারি। ইহার অর্থ এই নয় যে পুঁজিবাদ ভালো জিনিষ, তবে এটা বলা যায় যে সাময়িক ভাবে পুঁজিবাদীদের একটি অংশকে তাদের অপর অংশের বিপরীতে লাগিয়ে দেয়া যায়। সাম্রাজ্যবাদের দখলদারীত্বের পর এই ধরনের পরিস্থিতির সৃষ্টি হয়। এই ধরনের রনকৌশল ইতিহাসে মাওয়ের সাম্যবাদি বিপ্লবের সময় সত্য প্রমাণিত হয়েছে। আসল কথা হলো, সাধারণ ভাবে, জাতিয়তাবাদ হলো ক্ষমতা কাঠামোর একটি উপজাত বিষয়।

কিন্তু, কি ও যদি ...?

প্রথম বিশ্বের দেশ সমূহ যারা পুঁজিবাদী তাঁরা অন্যান্য তৃতীয় বিশ্বের দেশের সাথে যতটা সংহতি জানায় তার চেয়ে আক্রমণই বেশী করে থাকে। চালু ব্যবস্থাটির নাম পুঁজিবাদ। 'শ্রমজীবী শ্রেণীর' লোক সেই দেশে যতই থাকনা কেন তা পুঁজিবাদী দেশ পরোয়া করে না। শ্রমিকগন যতই নিপিড়িত জাতির সাথে একাত্ম হোক না কেন তাতে তাদের কিছুই যায় আসে না, এমন কি তাদের আক্রমণের ধরন ও পাল্টায় না। পুঁজিবাদের আক্রমণে বা দখলের ক্ষেত্রে কোন প্রকার মানবিকতার জায়গা নেই।

দখলদার দেশ যদি হয় সমাজতান্ত্রিক তা হলে কি হয়? তবে ইহা কিন্তু কোন ভাবেই পুঁজিবাদীদের মত হবে না। যদি ও পরিবেশ পরিস্থিতি অনুসারে ব্যবস্থা গ্রহন করা হবে, তবে তা অবশ্যই হবে মানবিক প্রকৃতির। সামাজিক সাম্রাজ্যবাদ ও অন্যান্য সাম্রাজ্যবাদ থেকে সত্যিকের মুক্তির দিক গুলো অবশ্যই আলাদা ধরনের হতে বাধ্য।

উপসংহার

মাও বলেছিলেন, “ বিদ্রোহের অধিকার সকল সময়েই বৈধ”। কিন্তু নিপিড়নের মাত্রা অবশ্যই চূড়ান্ত ও অসহনীয় হবে এবং তা ক্ষমতা কাঠামো থেকে উৎসারিত হতে হবে।



## Is Revolution No Longer Possible, or First World Revolution?

November 4, 2015, 10:00 am

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A response to Byung-Chul Han's post: Why revolution is no longer possible.

An [article](#) written by Byung-Chul Han published on OpenDemocracy.net, claims that revolution is no longer possible. This initial statement of revolution not being possible is correct. His explanation as to why is also correct. Where he is incorrect, will become apparent. His post primarily deals with his disagreement with Antonio Negri who claims that revolution is possible via a “Multitude”, “*networked mass of protest and revolution that he clearly trusted to bring the Empire to a fall.*” In this debate we must stand with Byung-Chul Han.

Byung-Chul Han's premise is absolutely correct: “*System-preserving power is not repressive, but seductive.*” Internally, force is needed to carry out the neoliberal agenda. He notes Margaret Thatcher's brutal and violent repression of unions as a prime example of the traditional enforcement. The face of such a system was readily apparent; workers were brutally exploited by capitalists. The line between the two sides (the class divide) was obvious. It was clear who the enemy was and how their power was structured with the ownership of the productive forces. To quote him: “*There was a concrete opponent — a visible enemy —and one could offer resistance.*”

His breakthrough that the vast majority of Marxists are still in denial of is the switch from repression to *seduction*. In doing so the enemy has become less apparent, the relations have become obfuscated. While we, the Marxists, know who the enemy is, the masses of first world people do not. Just because we understand, does not mean that they do. As capitalism has evolved over time, the class relations are not as obvious as they once were. *They have changed.* To quote him once again: “*Now, there is no longer a concrete opponent, no enemy suppressing freedom that one might resist.*”

### The self-delusion of the productive relations

His explanation is as follows:

*Neoliberalism turns the oppressed worker into a free contractor, an entrepreneur of the self. Today, everyone is a self-exploiting*

*worker in their own enterprise. Every individual is master and slave in one. This also means that class struggle has become an internal struggle with oneself. Today, anyone who fails to succeed blames themselves and feels ashamed. People see themselves, not society, as the problem.*

The most obvious example is the rise in self-employment from Marx's time. People on some level, conscious of the worker-capitalist relations seek to abdicate themselves from it. The first world offers much opportunity for self-employment given the availability of financial capital (loans) to the (lower) non-capitalist classes. With the possibility of breaking free of the exploitative end of the capitalist relations, one's view of the system changes. What was once a life they had to get away from which was wrong, is now something that merely exists which people have a "choice" of leaving. Of course the working class cannot simply cease their employment and begin working for themselves. Such an act would collapse the entire system. However, the illusion that it is possible remains. Thus, anyone who doesn't take on self-employment – by the logic of the system – *deserves* to be bound by exploitative and oppressive relations.

*Theoretically* it's possible that anyone can work for themselves and become successful. So, anyone who doesn't take it therefore is consenting to the exploitative capitalist relations. It's an illusion that anyone can succeed, so therefore anyone who doesn't is written off as "not wanting to do the work", or not having some kind of entrepreneurial spirit. As a result we are left with a blaming of the individual for a lack success when the system is literally incapable of providing it. As Byung-Chul Han puts it: "*People see themselves, not society, as the problem.*" Just keep trying, that brass ring is possible to reach...

### **From the whipping stick, to the dangling of the carrot**

Byung-Chul Han notes that forcing people to conform to a system is less effective than ensuring that people willingly subordinate themselves to it. The system has much less direct enforcement of it than once existed. The labour strikes of the 1800s and early 1900s are a thing of the past. The scenario of the National Guard, military, or police assaulting militant workers in quite literal street battles is no more. (Yes, oppression against racial minorities still exists, but we're talking about class here.) Instead, the system is designed to fulfil as opposed to using the traditional oppression. People are not made to be compliant, but to be *dependent*.

The same goes for the collection of personal information and surveillance. Byung-Chul Han gives the example the protests against the national census in Germany during the 1980s. Now we have a much more efficient system of collecting this information, one where the people offer it up freely:

*From today's perspective, the information requested therein— profession, education levels, and distance from the workplace — seem almost laughable. At the time, people believed that they were facing the state as an instance of domination wresting data from citizens against their will. That time is long past. Today, people expose themselves willingly. Precisely this sense of*



*freedom is what makes protest impossible. In contrast to the days of the census, hardly anyone protests against surveillance. Free self-disclosure and self-exposure follow the same logic of efficiency as free self-exploitation. What is there to protest against? Oneself? Conceptual artist Jenny Holzer has formulated the paradox of the present situation: “Protect me from what I want.”*

Look at what we have today. Mindless millions who are willing to surrender every detail about their personal lives on social media. Even Marxists who are among the first to decry the police state are doing so. We're in a period where society enables people to be so self-absorbed that they relinquish not only their data, but the personal details of their lives. The bourgeois individualistic mentality has reached such a level of self-involved promotion, that even Ludwig von Mises or Ayn Rand would be astounded. Freedom has been marketed in such an individualistic way that any identifying with a class has been erased. It is no wonder that first world people cannot see their common enemy. As they attempt to perpetuate this conception of freedom, they continue to support their own oppression.

At times like this, Johann Wolfgang von Goethe's words could not be any more appropriate: “None are more hopelessly enslaved than those who falsely believe they are free.”

A very excellent point he makes is how there is, “*power that posits and power that preserves.*” This alluring capitalist control mechanism becomes invisible, something people cannot see. If you can't see that it is there, then you certainly cannot organize an effort to attack it. This new neoliberal effort to control the population has been extremely effective at negating dissent. It has removed the overt oppressive aspect of it. Using physical more direct force has always resulted in retaliation. As he says, “*The neoliberal regime proves stable by immunizing itself against all resistance, because it makes use of freedom instead of repressing it.*” To put it in Marxist terms, we see the use of overt force as increasing the antagonism in the contradiction. If the antagonism increases to a particular degree, revolution is an inevitable result as Marx predicted. What the capitalist class has learned is how to balance these two opposing forces.

#### **A correct interpretation of Byung-Chul Han observations**

Byung-Chul Han says the following:

*Neoliberalism cannot be explained in Marxist terms. The famous “alienation” of labor does not even occur. Today, we dive eagerly into work — until we burn out. The first stage of burnout syndrome, after all, is euphoria. Burnout and revolution are mutually exclusive. Accordingly, it is mistaken to believe that the Multitude will cast off the parasitic Empire to inaugurate a communist society.*

This statement is incorrect, we can explain it in Marxist terms.

Byung-Chul Han positions this as making the system alluring to the people that live in it. It should rightly be called “buying off first world people.” [Super exploitation](#) in the third world has led to greater surpluses that have allowed neoliberalism to *afford* such freedoms to first world people. These freedoms which the capitalist class exploit here are not available in the third world. Instead, they get the very opposite, they get the violence that was once used on us. Imperialism continues to murder and rape people in all the same horrible ways. The overt oppressive measures continue to exist, but they have been transferred onto others.

When he says it is alluring for them and they want to keep the system, we say they are preserving a *privileged position* within the global economy. First worlders, people who are deluded into their own “oppression” are so quick to support the wars. How many Marxist organizations have we seen that have supported imperialism? The Socialist Alternative, Bob Avakin’s RCP, etc. This is to say nothing of the pro-imperialist war stances of the Right. All the violence and exploitation is there, it has just been shifted onto someone else. The problem is that they *benefit* from the imperialist power structure. Byung-Chul Han presents the situation as one where first world people are the victims, when in truth they are the passive (sometimes direct) collaborators.

Illusions of breaking out of poverty into a self-employment status, propping up the individual, don’t exist in the third world. Grinding poverty is all around them, death, disease, and murder prevents such an illusion from taking hold. This is why people leave their countries and immigrate to the West, because they know no such elevating of the individual “where anyone can make it” exists. The third world masses live without illusions of how the system works; even if they are uneducated in how it functions.

The refusal of first world people to resist the system enables it to continue to grind third world people into pain and suffering. From this we can determine that first world “working class” people are *not* allies of the third world masses. We have a clear class divide between first world and third world peoples. They are in a class antagonism where the benefit of one is the immiseration of the other. This is a new reality which Maoist-Third Worldist theory acknowledges, that dominates our world today.

When Byung-Chul Han says that “*revolution is not possible*,” he should rightly say, “revolution is not possible in the first world.” What he describes about first world society is correct. All the pieces of the puzzle are there before him, but he does not see it. He remains in the dogmatic mindset of current Marxist theory. Unfortunately he limits his critique solely to the first world. He doesn’t look at it in a global context. After all, we do live in an age of global capitalism.



## The Coming Backlash against Identity Politics

November 24, 2015, 9:00 am

» Next » [How is Trotskyism Winning over Maoism?](#)

« Previous « [Is Revolution No Longer Possible, or First World Revolution?](#)



One of the largest problems plaguing first worldism is the inability (or refusal) to acknowledge problems that persist. One of them is the phenomena of gender identity politics. For a few years now first worldists, particularly first world Maoists, have been taking on the struggle of transgender and other gender minority categories. For many groups, this has been their only point of struggle. These same groups often push aside workers in favour of creating a storm around these gender minorities. This phenomenon is most highly concentrated in the United States. Concrete analysis of the prevailing social conditions and material relations of workers has been abandoned. Instead, these groups merely repeat the same Marxist-Leninist line from a hundred years ago with no acknowledgement that things have changed.

The reason for this is plain to see for third worldist theory. It has been a historical truth that in the advanced countries, particularly the United States, communists have failed to attract the support of workers. At no point has there ever been a threat of revolution in America. Even during the historical period of the Great Depression, communists failed to organize any threat to the capitalist order. Even the Black Panthers in the 1960s never reached a size where they were possessed the potential to defeat the system. Does that mean these organizations were unjustified? No, of course not, revolution is still necessary. But the failure is real, the failed theory is real. Workers have rejected communism and socialism for the Democratic Party and Bernie Sanders.

It has been only in the last few years that communist parties in the first world have realized that they have failed to reach workers. Many have given up and begun reaching out to other oppressed groups in an attempt to build a social base, and a stand-in proletariat. The term precariat has been coined to describe workers in precarious employment situations. Yet, this changes absolutely nothing in terms of their class position; it's literally the same as the other working people. Other groups have reached out to the Black Lives Matter Movement in an attempt to make them the stand-in proletariat. This has been a failure because it sold out to Police Lives Matter and the Democratic Party. Others turned to touting gender minorities. This tactic has also failed. There's no revolutionary potential among any of these groups. Even if there was, LGBT constitute 3.4 percent of the population. Revolution reaches the masses, the majority in order to – fight a revolution. [3.4 percent](#) of the population is not going to accomplish that.

So what does this mean? It means there is no revolutionary potential in the first world. All of these groups have ignored communists and flocked to the Democratic Party, particularly under Bernie Sanders. Very few have turned towards radical leftist politics, but nothing significant. White working and middle class Americans despise the other groups and actively work against them for their own interests. All of these groups are very happy to align themselves with the capitalist class and its representatives in the Democratic and Republican parties. Why? Because, the two parties can give them what they want. Black and transgender people can get concessions and protections from the capitalist class. They want what White working and middle class people have. They don't want a whole new system, or to risk their lives in a revolutionary war. These concessions they seek are paid for out of imperialist plunder.

PC culture turning into nonsense. A university yoga class was canceled because of 'oppression, cultural genocide'. To them using yoga is insulting to Hindu tradition. Debates over women's issues have been cancelled due to alleged transphobia. The debate, the discussion of ideas doesn't take place. Women have been threatened, and had their personal information leaked by certain gender identity groups. Attempts are now being made to remove the T from LGBT. Sexual minorities are starting to distance themselves from

gender identity activists. Black Lives Matter carrying out childish antics against Bernie Sanders and others who could potential be allies is another example. This nonsensical, anti-scientific, counter-revolutionary behaviour and ideology has created this backlash.

The primary contradiction is class. This has been the basis of Marxism since its inception. All other problems cannot be resolved until class has been dealt with. How can you expect capitalism to persist and expect equality? How can you expect to change society along a revolutionary path when you don't control the state? You can't. The primary class contradiction, as Lenin said is imperialism. Today that manifests itself in the struggle between the first and third world. National capitals have lost their power to global capitals which no longer have a home country. They exist in multiple countries simultaneously. They buy off first world "working class" people with the spoils of imperialism to keep them from doing revolution. Class contradictions must be tackled first in order to create the conditions in which other the others can be tackled. To ignore the primary contradiction is to reduce oneself to anarchism.

Now that we understand this, let us move on to the next problem facing the American Leftist scene.

A backlash is coming, a backlash against transgender and other hyper liberal activism. Forces are growing that are coming forward with retaliation against them. The rise of Donald Trump, the expansion of Third Positionist ideology, racism, xenophobia, White terrorist shootings. This anger against hyper liberal PC culture is on its way right now. When it gets here, there is going to be a hell of a price to pay. Crimes against transgender have increased, and White terrorist shootings have increased. Mainstream political discussion is reaching into the idea of placing identification cards on Muslims à la Nazi Jewish persecution style. These reactionary forces are building up strength, and if you think Bernie Sanders is going to save you, you're deluded.

 us nativist sentiment

The evidence is mounting: according to a Reuters survey, [58 percent](#) Americans say they "don't identify with what America has become." Now before anyone starts claiming that it's only right wingers saying this, note that this goes across the spectrum: Republican 72%, Independent 58%, Democrats 45%. This why Donald Trump has risen with his racist, sexist, xenophobic rhetoric. Hyper liberal culture (passing itself off as Marxism) has not only failed to gain support from people, it has actually made things worse. It has alienated people from Marxism; it has alienated people in general. The activism of such groups has produced ridiculous manifestations.

What people need to do is be ready for the coming backlash against them. There will be a severe repression of people's rights and identities when this finally comes down. Marxists have failed to understand the changes that have taken place in the global class order. Instead, they have attempted to champion people who don't want to be associated with them, people they can't reach, and taken actions which have been outright harmful. We are Marxists, we don't stand for being politically correct. We stand for being correct politically.

First worldism is a reactionary failure. First worldists do harm to revolution and oppressed peoples.





# How is Trotskyism Winning over Maoism?

November 30, 2015, 3:51 am

» Next » [The French Gonzaloists vs. The LLCO](#)

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An uncomfortable truth that must be acknowledged, Trotskyists have more influence in the first world than Maoists do. If we are honest with ourselves, we'll see that Trotskyists are a growing influence in the U.S., while the Maoists are declining. We must see past the vitriol, and our feelings towards the reactionary Trotskyism to see the truth.

Where are the Maoists in the United States? Immediately we think Bob Avakian's RCP, or even the Kasama project. Of these two groups, the RCP is still alive, however reactionary. Outside of these two groups we have collage activist circles trying to pass themselves off as legitimate revolutionary movements. The New Communist Party (a.k.a. the New York Maoists) has proclaimed itself to be "the leaders of the Maoist rebellion of New York." The Revolutionary Communist Party of Canada literally claims to be doing People's War. Both of these statements are utter nonsense, there is no war going on, there is no rebellion or armed struggle taking place. At best each is a few handfuls of people. They're both collage activist groups composed of mostly upper-middle class twenty-somethings, whom one would be surprised if they even owned a gun.

Now, contrast this with the strength and popularity of Trotskyist groups. The ISO (International Socialist Organization) is a primary example. They're a very large political group that stretches across many countries. They can even be found in places like Pakistan, and Sri Lanka. Take a look at all the noise being made around Kshama Sawant in Seattle. A minor position in a city council *is* significant when compared to the influence and power Maoists have in the U.S. Socialists all across the first world are enamoured with her victory and it has garnered her Trotskyist group (Socialist Alternative) a lot of support. Her actions have also driven a lot of people towards Bernie Sanders (even though he's not a Trotskyist). They have legitimate union connections all across the country, while the Maoists have *none*. This disparity in influence and power is plain to see, if people but only look. Are these Trotskyists revolutionary groups? No, they call for social democratic reforms.

Does that mean Trotskyism is correct and Maoism is wrong? Absolutely not. Trotskyism is a terrible reactionary, racist ideology, and social imperialist on a theoretical level. All I am pointing out here are their levels of popularity. Trotskyism clearly does wield much more influence in the real world. It does this over Marxist-Leninists as well. This is by no mean a failing exclusive to Maoism. What is important here is to acknowledge the reality of the situation. One group merely pretends to be revolutionary and have no support, while the other is openly reformist and enjoys large support.

Why is this happening? Essentially, this is a symptom of First Worldism. As there is no *significant* presence of a proletariat in the first world, people tend towards reform not revolution. The revolutionary potential is not there. Almost all activist groups openly reject the idea of revolution, while the Maoists promote revolution over reform. It should come as no surprise that Trotskyists have more support.

First Worldism is a reactionary tendency, it must be rejected.

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## The French Gonzaloists vs. The LLCO

December 9, 2015, 2:52 am

» Next » [Daniel Buntovnik's Hurt Feelings and Pseudo-intellectualism](#)

« Previous « [How is Trotskyism Winning over Maoism?](#)



A recent exchange took place in the Marxist community that I found quite illuminating. A joint [declaration](#) was made against the Leading Light Communist Organization (LLCO) and another group which is insignificant. The declaration was signed by, Marxist Leninist Maoist Communist Party of Bangladesh, Marxist Leninist Maoist Center of Belgium, Communist Party of France (marxist leninist maoist) (whom I've referred to as Gonzaloists). The document attempted to refute the Third Worldist line, yet failed on the most fundamental of the basics. The LLCO has [replied](#) to the group showing that the French Gonzaloists had done no investigation.

Firstly, those who oppose Third Worldism frequently misrepresent its line. A good example of it would be the attacks it receives, claiming that it doesn't see any proletariat in the First World. This is of course false, it has stated repeated that there is no *significant* proletariat. Some First World people do live in terrible poverty and oppression. Their numbers however, are simply nothing significant with which to base a revolution off of.

The French Gonzaloists accused the LLCO of not supporting the idea that Third World countries can have colonies. They most certainly do. In fact, they had previously posted an [article](#) on it.

*“It is important to understand our history in order to know our present. Prior to liberation, Bangladesh existed as an internal colony of Pakistan, which was also a kind of semi-colony of the Western imperialists. Thus Bangladesh was a colony of a colony so to speak. The capitalists and landlords who had the power and wealth were concentrated in Pakistan. They maintained their brutal exploitation through terror, often enforced by the most backward, feudal segments of the population. Often Islamic organizations were enlisted to terrorize the masses...”*

The French Gonzaloists simply have not read any LLCO literature. This is a very common case when it comes to debating Third Worldism. People simply do not research or educate themselves on the subject. Essentially, they end up denouncing Third Worldists for a position they do not hold. As a result, the water is muddied. A

false criticism is then spread to the rest of the Marxist community where it is taken as truth without an investigation.

As they continue, they make another very ignorant mistake. “Third Worldism” is conflated with Mao’s Zedong’s reactionary “Three Worlds Theory.” It is unfathomable how someone can confuse the two, if they know what they are. Simply put: Third World Worldism recognises the revolutionary potential of the Third World proletariat, and not First World and the continuum of the Second World. By contrast, Three Worlds Theory implies in practice that the people of the First World (Europe, USA) and Third World should ally against the Second World which INCLUDES Soviet Block. This theory places Third World people on the same level as First World – the opposite of Third Worldism.

It is recommend that the reader of this post also read the articles by the LLCO and the French Gonzaloists.



## Daniel Buntovnik’s Hurt Feelings and Pseudo-intellectualism

December 19, 2015, 7:17 pm

» Next » [Who Fetishizes the Third World?](#)

« Previous « [The French Gonzaloists vs. The LLCO](#)



Edit: I’ve redone this post because my first response was poor. This one is more formal.

Paper will tolerate anything. Daniel Buntovnik’s recent [attacks](#) on myself and Leading Light Communist Organization are a bungle of lies and misinformation. Much of his polemic comes down to the accusation that “Third Worldism” is a First World thing. In sophomoric style, he peppers his polemic with the likes of Edward Siad, Gayatri Chakravorty Spivak, and who cares. Said is rolling in his grave. It is almost embarrassing how easily Buntovnik’s nonsense is exposed. Is “Third Worldist” political economy a First World thing? One only need to look at that most famous resident of Denver, Colorado, Jawaharlal Nehru, India’s first prime minister, who had this to say about the global class struggle:

*“It is said that capitalism managed to prolong its life to our day because of a factor which perhaps Marx did not fully consider. This was the exploitation of colonial empires by the industrial countries of the West. This gave fresh life and prosperity to it, at the expense, of course, of the poor countries so exploited.” (1)*

Julius K. Nyerere, the first president of Tanzania, and resident of Ontario, similarly stated:

*“The only difference between the two situations is that the beneficiaries in the international situation now are the national economies of the rich nations – which includes the working class of those nations. And disagreements of the spoils, which used to exist between members of the capitalist class in the nineteenth century, are now represented by disagreement about the division of the spoils between workers and capitalists in the rich economies.”(2)*

Kidding aside, I could have listed a dozen similar examples of Third World writers and revolutionaries articulating “Third Worldist” political economy. Even more humorous is that, in his own document, Daniel Buntovnik points to Lin Biao as an example of “Third Worldism.” Lin Biao wasn’t a First Worlder last time I checked. The reality is that “Third Worldism” has a long heritage that includes numerous Third World and First World writers. As a trend, it is bigger than myself, Prairie Fire, or LLCO. Daniel Buntovnik’s orientalist and sectarian lenses erase a major intellectual trend so that only myself and Prairie Fire remain in his reality. He is guilty of exactly of what he accuses others of. In his mind, he only hears our two voices because he fails to listen to the chorus of others, including Third Worlders, who say the same thing.

The reality is that Leading Light Communist Organization is the most important example of political trends going back a half century. It is an astounding level of arrogance and ignorance that prevent Daniel Buntovnik from seeing what is obvious to anyone who has been paying attention. Leading Light is a multinational revolutionary organization that publishes in many languages. It is an organization with a multinational leadership. For example, the majority of Leading Light’s top leaders are from the Third World. Daniel Buntovnik wears the lenses of orientalism. He only sees what his imperial provincialism will let him see. And, in his world, Third World people can’t lead global organizations or trends. The reality is that Leading Light of the Bangla Zone, like Leading Light in North America, has a long distinguished history. It emerged from the National Socialist Party and People’s Army of Bangladesh. The reality is that Leading Light has villages that it organizes in on a daily basis.

Here are Leading Lights organizing women for revolution and against domestic abuse on international women’s day in one of the villages:

 bangala 1

Here is a Leading Light leader speaking at a meeting of activists and intellectuals:

 bangala 4

Here is a class organized around Leading Light Communism:



 bangala 3

 bangala 2

Here are tribal people's from one of the villages giving a red salute in Leading Light uniforms:

 bangala 5

This is just a small sample of the work of Leading Light is involved in on a daily basis. But, again, these people in the images are invisible to Daniel Buntovnik. The only image he sees of "Third Worldism" in action is that of myself and Prairie Fire. There is an old Maoist saying of those fools who cut the toes to fit the shoe. That is exactly what he does. Anyone looking at Leading Light honestly would see that most of their work is in the Third World, most of their cadre, most of their leaders. But, his worldview just won't let the data speak for itself.

Perhaps, Daniel Buntovnik could show similar images of his own work, or the work of those he champions in Bangladesh. Of course he can't because the reality is he has no interest in what is really going on on the ground there. We do. He is only interested in sectarian attacks against myself and the Leading Light. It is pathetic that a First Worlder like himself would attack the poorest people in the world just because his ego got bruised.

He says he's only seen myself and Commander Prairie Fire involved in Third Worldism. This is only because he hasn't looked. A wealth of third world people have made Third Worldist arguments. He claims Third Worldism is a first world thing, if he thinks that, then he's clearly done no investigation. The first prime minister of India is a simple example. Although he was a reformer and a social democrat, he had Third Worldist political economy.

It appears this way to him because he's trapped in his First Worldist, bubble. He accuses us of orientalism (racism), yet he's so blinded by his own first world centric view, that he hasn't even bothered to look at actual third world intellectuals. This is actual racism.

All his post really did was produce an overly long blog post with as much BS as possible as an angry response to his inability to demonstrate he was correct in a debate. It's just a dressed up wall of text intended to appear as an academic paper. He's thrown in so many false accusations and dressed them up in an academic way. It's sophomoric.

What makes Third Worldism correct over First Worldism? It's ability to provide better explanations for phenomena and predictions of outcomes. This is not scientism, we've gone into great detail that he clearly hasn't read.

Sources:

1. *Turning Money Into Rebellion* edited by Gabriel Kuhn, Pg. 30
2. *Turning Money Into Rebellion* edited by Gabriel Kuhn, Pg. 31



# Who Fetishizes the Third World?

December 23, 2015, 6:00 am

» Next » [10 Things First Worldists Do Wrong](#)

« Previous « [Daniel Buntovnik's Hurt Feelings and Pseudo-intellectualism](#)



Criticism and self-criticism is a large and necessary part of the Marxist tradition. It is only through investigation and introspection that we advance theory, and correct our mistakes. In our time today, it's been forgotten about. Marxist groups across the world are standing around scratching their heads asking themselves where we have to go from here, now that the movement has stagnated. Some have ideas, ones that have been completely ineffective.

Third Worldism takes a strong stance in support of investigation and criticism. Yet, we are often accused of fetishizing the third world. Opponents of the ideology claim that we uncritically support third world people over first world people. Our detractors claim that we merely place an unquestioning faith in third world people due to their lower level of material life and super-exploitation. In other instances, we are ignorantly accused of simply hating first world workers.

Nothing could be further from the truth. We have been the most critical of third world movements. It is First Worldist Marxist organizations that uncritically support them. Third Worldism began as a rejection of the dogma and stagnation of the prevailing theory. Who is it that has been criticizing and denouncing the actions of the Communist Party of the Philippines, and its leader Jose Sison, for his [alliance](#) with the Third Positionist Rodrigo Duterte; which includes the abandoning armed struggle? Third Worldists have. Why is it that First Worldists have ignored the fact Sison called a man who openly uses [death squads](#) against poor and marginalized people, the "[Hugo Chavez of the Philippines?](#)" There has been dead silence from First Worldist groups. Third Worldists were years ahead on criticism of the revolution in Nepal and its reactionary turn. Meanwhile, First Worldists have been uncritical in their support of them.

A very real danger exists. Uncritically cheerleading these movements, without pointing out their errors causes harm. When errors are made, how can they be corrected? Instead First Worldists attack anyone who dares post anything analyzing their mistakes. A problem cannot be overcome if it's not confronted. The actions of First Worldists reveal the fetishization they have of third world movements.

One merely has to look at the Facebook pages of First Worldists to see endless amounts of guerrilla porn; pictures of third world people in guerrilla outfits marching in the jungle. At the same time, they post [pictures](#) of first world people [cosplaying](#) guerrilla struggle. Just search their blogs and you'll see nothing critical, nothing that calls them out on their errors, you'll see nothing that advances theory. In fact, they attack anyone who dares take a critical eye to third world groups. They're attacked for being partisan, or trying to sabotage revolutionary unity.

Given this, on what basis can First Worldists claim that we fetishize third world people? We are the only ones who are critical of their movements and theory. It's just another example of the dishonest attacks First Worldists use.

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## 10 Things First Worldists Do Wrong

January 10, 2016, 3:34 am

» Next » [Kevin Rashid: A Complete and Total Liar](#)

« Previous « [Who Fetishizes the Third World?](#)



There are many problems with First Worldism in general. here are a few things that immediately come to mind that they do wrong, yet seem completely oblivious of it. It is wholly anti-scientific to continue using the same failed theory over and over again when it is proven to be a failure. It is absolutely essential that we correct the incorrect theory.

1. Almost all communist parties in the United States are either a student protest group, or a Facebook group. The one notable exception is the Avakian RCP. Even then, their primary effort is selling leaflets.
2. First Worldists keep putting out information on how capitalism (the Koch Brothers, etc.) is subverting democracy by buying off politicians, and argue for taking money out of politics. They should be advocating the abolishment of capitalism. In practise they're just arguing for reforms, not arguing for an end to exploitation via revolution.
3. As the environment is being destroyed globally placing everyone's lives in danger, they continue to push for reforms from the bourgeois government. They should be arguing for the collectivization of the means of production under a state plan via revolution.
4. We agree that prostitution is the most dehumanizing thing for women, which is tantamount to paid rape. Yet First Worldists insist on trying to legitimize it, not abolish it. The fact legitimization does not reduce harm, but abolition does, is irrelevant to them. All they're concerned about is having access to a woman to rape. At no point does it enter into their minds that prostitution is the epitome of the commodification of a human being.
5. First Worldists reveal themselves to be the enemy of third world people when they say "fuck the police", but "support the troops." Claiming that the U.S. military is a victim of the capitalist order, but not the police is reactionary. They oppose the police who operate as the enforcers of capitalism domestically, but support those who do it globally. First World people benefit from imperialism so it should be no surprise they support the troops.
6. No matter how much they claim it, first world people are not interested in revolution. Every big protest movement ends with people accepting concessions, not revolution. The people will not follow communist

groups, or even radical politics. They will sell them out for reforms every single time. It has happened every single time.

7. Broad left coalitions in parliament don't build socialism. Using the bourgeois electoral system and form of government does not work. It has never worked, and it never will. The whole point of left coalitions is to avoid having to make revolution.
8. America is not a third world country, and First Worldists have to stop claiming that. Your first world privilege has blinded you to the reality of global wealth and living standards.
9. Stop trying to defend past revolutionary leaders and start theorizing on how to make revolution. Calling yourself a Stalinist and memorizing Stalin's words won't bring revolution. The correct scientific theory does. You cannot win people over by glorifying past leaders, you win people over by having a correct theory that brings change.
10. Acknowledge that the advanced countries have FAILED to do revolution. The first world has failed to carry out a revolution. Stop claiming that it's possible. Do not answer with, "yea, but we're trying." In the last 100 years these efforts have failed. There is a reason for that, the theory doesn't work. There should at least be attempts to build new theory.



## Kevin Rashid: A Complete and Total Liar

February 7, 2016, 5:44 am

» Next » [First Worldists Deny the Labour Aristocracy when it Suits them](#)

« Previous « [10 Things First Worldists Do Wrong](#)



Once again, I have felt the sharp end of the desperation of First Worldism. "Kevin Rashid" has penned a blog post attacking me in one of the most dishonest ways I've ever seen. In true NABPP-PC style, he makes assertions while back nothing he says up. For brevity, I'm just going to jump right into it without making a huge presentation over it. So let's get into this nonsense.

Firstly, he claims that I substituted myself in the place of MIM as he attacked the "vulgar labour aristocracy" line. His point was that none of the posts were about me or any group I'm affiliated with. Well, I know that, my point was to throw my two cents in the defense of Third Worldism. I'm not exactly sure what "Kevin" is accusing me of here. I didn't act as though it was about me, I was defending the line from his dishonesty. "Kevin" is absolutely detracting from an actual argument, to make some nonsense accusation which has nothing to do with theory. Secondly, he accuses me of being a troll for this. Because, of course, no one could actually want to defend the Third Worldist line right? It's an arrogant dismissal of my refutation of his falsehoods.

Secondly, he reasserts his same false statements which I already responded to. Merely repeating the falsehood doesn't mean you're making an argument "Kevin".

He says, *"Well, if enjoying the privileges of the First World society renders one an enemy of the Third World, what the hell are Third Worldists like Unruhe doing here?"* Two things here:

1. This is not our argument, which I have already corrected him on.
2. This is tantamount to, "if you don't like capitalism, move to Cuba," rightwing attacks. It's childish of you "Kevin."

*"Another example is his adhering to this Lin Biaoist theoretical line, while being an affiliate and spokesperson of an outfit that calls itself **"Maoist Rebel News."** Lin Biao and Mao Tse-Tung embraced opposite political and class lines, and were in sharp opposition at the time Lin's line surfaced. Indeed Mao denounced him as a thoroughly bourgeois thinker, conniver and saboteur, who attempted an armed coup against Mao in 1971."*

I'm not a Lin Biaoist, nor do I uphold the non-existent Lin Biao theoretical line. He published one idea. This is not a line "Kevin." He proceeds to make attacks upon Lin Biao as if that somehow attacks me or Third Worldism. "Kevin" once again fails to even form an argument. I accused him of "waving the red flag to oppose the red flag," which I did. His response is to basically say: "no, you are, because Lin Biao." This makes no sense.

Thirdly, he claims to have refuted my arguments. What arguments? He doesn't say which ones. Which is strange because he claims he never made a post to me. Even then, he's repeatedly attacked positions neither I, nor any other Third Worldist holds. Later, he claims I constantly contradicted myself, but gives no example of it. He hasn't, he's reasserted the same false claims he's always made, even after MIM, LLCO, and I have told him they're not lines we hold. "Kevin" has no honesty at all.

Fourthly, he attacks my "dogmatism." Which is strange, because he's accusing me of not following a Marxist line. So I'm dogmatic and revisionist? Make up your mind "Kevin." I suppose it would be pointless to point out he's not accepted my open challenge to a debate. He's doesn't refute the Third Worldist line, he merely reasserts his original position. Quoting someone isn't an argument "Kevin." Worst of all, he hides behind unproductive labour jobs as a means of claiming I'm wrong. "Kevin" doesn't seem to know what value creation is.

Fifthly, he blatantly lies about the current first world situation. *"Unruhe claims First World workers have no revolutionary potential because they are "generally happy with their lot within the system"*. The persistence of workers' strikes and protests across the U.S. contradicts this claim." Did he not notice that these protests are non-radical, liberal protests? Is he pretending this is an uprising? Did he not also notice that a good portion of the population opposes these protests? Isn't this the same guy who hasn't realized the Black Lives Matter has already sold out to the Democratic Party? Yes, he's still claiming it's a radical movement. Is "Kevin" a liar here,

or disconnected from reality? *“As Lenin recognized, workers’ spontaneous strikes and struggles are “embryonic forms” of their class consciousness and class struggle, which reflect their strivings toward revolutionary struggle.”* What revolutionary struggles are you talking about “Kevin”? They’re liberal pro-Democrat protests.

*“But let Unruhe tell it, the workers are supposed to spontaneously grasp and undertake revolution, and because U.S. workers have not, they lack revolutionary potential and are enemies of the Third World.”* Perhaps he’d like to look back at history and see that this has not happened in the advanced countries. *He deliberately leaves out this part of our theory.* History has proven the opposite of what “Kevin” is claiming. Perhaps he’d like to address our position as to why they’re enemies of third world people.

There is not an honest bone in “Kevin’s” body. He’s a liar through and through.

Sixthly, he accuses me of basically being FBI, doing the FBI’s work, using the FBI’s tactics. I’m not even an American “Kevin.” How am I an infiltrator to parties as you claim, when I’m not in one. This is an entirely baseless accusation. “Kevin,” you’re a lying piece of shit.

Seventhly, he seems to have no idea what is going on in the first and third world.

*“Unruhe is also correct that armed uprisings and revolutionary struggles have occurred with relative frequency across the Third World compared to the First World.”* Actually they haven’t happened in the US. There has been no attempt at revolution in the U.S. along with many first world countries. Again he is lying about the Third Worldist theory.

*“On the contrary, it is because the qualitatively different conditions between the Third and First World compel qualitatively different strategies. One allows for immediate resort to armed struggle, the other requires a long period of legal political struggle.”* The problem with “Kevin’s” claim is that revolutionary struggle is NOT TAKING PLACE IN AMERICA. It is not a different quality or quantity, it is non-existent. His examples of liberal pro-Democrat are NOT revolution.

Eighthly, he claims I’m upholding “national/racial chauvinism”! On what basis? By acknowledging the class divide between the first and third world. This makes absolutely no sense.

“Kevin,” you are legitimately the biggest lying piece of garbage I’ve ever seen. You have no honesty at all. I’m done with you, you fraud. With people like you, it’s no wonder revolution fails in America.

Source:

“Kevin Rashid’s” bullshit: <http://rashidmod.com/?p=1994>



## First Worldists Deny the Labour Aristocracy when it Suits them



One of the most agonizing things is watching first world people try to claim that they suffer from the kind of oppression that third world people do. According to First Worldist theory, both the first world and third world are in the same class position. Both are technically employed, so therefore they're in the same class. Of course, this position completely rejects Lenin's work on the labour aristocracy. If being employed is enough to make someone automatically exploited, then the labour aristocracy can't exist according to them. Even in Lenin's description, the labour aristocracy is still employed. Not only that, but Lenin said it had already grown from whence it started.

*The monopoly of modern finance capital is being frantically challenged; the era of imperialist wars has begun. It was possible in those days to bribe and corrupt the working class of one country for decades. This is now improbable, if not impossible. But on the other hand, every imperialist "Great" Power can and does bribe smaller strata (than in England in 1848–68) of the "labour aristocracy". Formerly a "bourgeois labour party", to use Engels's remarkably profound expression, could arise only in one country, because it alone enjoyed a monopoly, but, on the other hand, it could exist for a long time. Now a "bourgeois labour party" is inevitable and typical in all imperialist countries; but in view of the desperate struggle they are waging for the division of spoils it is improbable that such a party can prevail for long in a number of countries. For the trusts, the financial oligarchy, high prices, etc., while enabling the bribery of a handful in the top layers, are increasingly oppressing, crushing, ruining and torturing the mass of the proletariat and the semi-proletariat.<sup>[i]</sup>*

Lenin not only saw the labour aristocracy, he saw it *growing*. This was written as World War One was taking place. Since that time we have seen the gap between the rich and poor countries grow to an even greater polarization. In the 1820s, the gap between the two was 12 to 1. Today that gap stands at 72 to 1.<sup>[ii]</sup> This imbalance in global wealth is what created the labour aristocracy. On what basis should we conclude that the expansion of this gap would not have a corresponding effect? This underwent a quantitative change as the

wealth gap increased. Should we not expect a qualitative change to take place at some point? No, First Worldists adamantly deny this, they deny the most simple and basic law of dialectics. Why? Because it doesn't fit their narrative as the self-identified "wretched of the Earth."

There has been an astronomical rise in the living standards of first world people since World War One. This rise could only have been purchased with the super-exploitation of the third world, which is a very real thing. Something that has grown over time. It does not take very much to see that as living standards increased, the radicalization of the population decreased. The rise of this attraction to a bourgeois labour party certainly explains the rising popularity of Kashama Sawant, Bernie Sanders, and Jeremy Corbyn. How many people who have claimed to be Marxist have jumped on this reformist bandwagon? Particularly as it relates to Bernie Sanders? Is this not why the word socialist has mongrelized into social democracy?

Most perplexing, are Marxists who acknowledge that the labour aristocracy exists, but deny it applies to first world people because they're employed.<sup>[iii]</sup> Whether or not someone is employed, is not the defining characteristic of the labour aristocracy. Lenin made this quite clear. He defined it as workers in the advanced countries that benefit from the super-exploitation of the oppressed countries, to the point where revolution is no longer their interest. This wholly describes the first world today. These "dogmato-revisionists" who pass themselves off as Marxists in the first world, live in denial of this. They claim they acknowledge the labour aristocracy, yet they deny the very phenomena which defines it. They outright reject Lenin while claiming to hold his banner. They refuse to *truly* acknowledge their privileged position in the global order. In their own minds, they see themselves as victims of imperialism, not beneficiaries of it.

Even Engels said there was no revolutionary potential among the workers of England as far back as 1858:

*"...The English proletariat is actually becoming more and more bourgeois, so that this most bourgeois of all nations is apparently aiming ultimately at the possession of a bourgeois aristocracy and a bourgeois proletariat alongside the bourgeoisie. For a nation which exploits the whole world this is of course to a certain extent justifiable."*<sup>[iv]</sup>

Or in 1883:

*"Do not on any account whatever let yourself be deluded into thinking there is a real proletarian movement going on here. . ."*<sup>[v]</sup>

If this was true then, why is it supposedly false now?

First world people have abandoned the possibility of actually doing revolution. This is very clear to anyone who is honest enough to look. Any party which rightly rejects the idea of revolution via reform is left scratching their



heads in confusion as to why the “masses” are not following them. No group which advocates revolution has support outside of its own membership. It is time for first worldists to acknowledge the truth before their eyes.

Sources:

[i] V.I. Lenin, Imperialism and the Split in Socialism, October 1916

[ii] How Was Life? Global Well-being since 1820, Income inequality since 1820, OECD iLibrary  
[http://www.oecd-ilibrary.org/economics/how-was-life/income-inequality-since-1820\\_9789264214262-15-en](http://www.oecd-ilibrary.org/economics/how-was-life/income-inequality-since-1820_9789264214262-15-en)

[iii] <http://moufawad-paul.blogspot.ca/2010/11/labour-aristocracy-exists.html>

<http://rashidmod.com/?p=879> – special thanks to Tom Watts who actually wrote the article

[iv] Engels letter to Marx, dated October 7, 1858

[v] Frederick Engels to Bebel August 30, 1883



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**... I do take issue with his [Joshua Moufawad-Paul's] misrepresentation of Third Worldism, and outright pettiness in his post. This portion of his work was clearly intended to serve as an explanation of the difference between Marxism-Leninism-Maoism and our Marxism-Leninism-Maoism-Third Worldism.**

**~ Jason Unruhe**

**<https://maoistrebelnews.com/2015/05/21/wad-mouth-paul-had-ought-to-learn-some-theory/>**

## ISC Schedule Spring 2017

| <b>Session</b> | <b>Date</b> | <b>Time</b>                 | <b>Venue</b> | <b>Speaker</b> | <b>Title</b>                                   |
|----------------|-------------|-----------------------------|--------------|----------------|--|
|                |             |                             |              |                |  |
| <b>1</b>       | 17/02/2017  | 18.00                       | CSMR lounge  | Cato           | So Off We Sailed in Search of the Wild Tequila |
| <b>2</b>       | 24/02/2017  | 18.00                       | CSMR lounge  | Kilian         | Voodoo. And revolution.                        |
| <b>3</b>       | 03/03/2017  | 18.00                       | CSMR lounge  | Chang          | Origami: History, Theory and Practice          |
| <b>4</b>       | 10/03/2017  | 18.00                       | CSMR lounge  | Christine      | Gender Issues in Sport                         |
|                | 17/03/2017  | <i>No meeting scheduled</i> |              |                |  |
| <b>5</b>       | 24/03/2017  | <i>Meeting cancelled</i>    |              |                |  |
| <b>6</b>       | 31/03/2017  | 18.00                       | CSMR lounge  | David M        | Marxism-Leninism-Maoism-Third Worldism         |
| <b>7</b>       | 07/04/2017  | 18.00                       | CSMR lounge  | Alex B         | Fun with Primes                                |
| <b>8</b>       | 14/04/2017  | 18.00                       | CSMR lounge  | Tuan           | Guerilla Architecture                          |
| <b>9</b>       | 21/04/2017  | 18.00                       | CSMR lounge  | Doycho         | Applied Game Theory                            |
| <b>10</b>      | 28/04/2017  | 18.30                       | CSMR lounge  | Guzman         | Self-reference and Unknowability               |
| <b>11</b>      | 05/05/2017  | 16.30                       | CSMR lounge  | Valentino      | Exploring the Fragility of Sovereign States    |
| <b>12</b>      | 12/05/2017  | 18.00                       | CSMR lounge  | Craicaoke      | Twenty Bonkers Talks                           |