



COMMUNISM

#16

MAY 2026

- Documents by **Ulrike Meinhof**
- **The Libertarian Way of Life as the Supreme Form of Everyday Life within the Capitalist Mode of Production**
- **Contrast, Differentiation, Struggle & Development**



EDITORIAL

We want revolution – and what, concretely, drives revolution? It is the act of embracing a subjective rupture with a historical situation.

How do we understand a historical situation? By grasping its mode of production.

In the particular, or in the general? In the particular – for it is always the dignity of the real that prevails.

And how do we wage revolution? Precisely by embracing the dignity of the real, by carrying it to its very core – a core that consists of development, transformation, and the dialectical leap.

This is the only thing that matters; the only thing that holds meaning. For the finite bears within itself the infinite; the historical reality we inhabit carries communism within its very being.

How, then – specifically – do we advance toward communism? Through People's War, which leads to victory. "Victory in People's War!" – such was the slogan of the Red Army Faction.

It is for this reason – for all these reasons – that our comrade Ulrike Meinhof was murdered in her prison cell on May 9, 1976, in Stuttgart-Stammheim.

That was fifty years ago – which is to say, a very long time ago. Nevertheless, one need only read the documents of the Red Army Faction to see that the "24/7" nature of capitalism had already been understood, denounced, and fought against.

We are not living the capitalism of the 1970s ; commodities are now ubiquitous, consumerism has become generalized, and mindsets have been molded accordingly.

That is why, fifty years later, paying tribute to the memory of Ulrike Meinhof means more than simply speaking about her; it means embracing the fact that we are human beings – and that we must become them!

Humanity's historical transformation – which began with its departure from Nature – remains incomplete until it reaches communism, which constitutes, in turn, a return to Nature that preserves the gains achieved along the way.

This battle for the advancement of humanity – for its dignity, and in accordance with the need for communism – is precisely what Ulrike Meinhof championed.

We do not, therefore, intend here to offer a "final assessment" of her legacy; she herself had rightly emphasized that "taking a position" is often a mere formality – nothing more than a mask for passivity.

In reality, every act must constitute a stance, an affirmation, a connection – regardless of the specific action undertaken or the level at which it occurs.

Under capitalism, everything is necessarily a battle – for capitalism is inherently dehumanizing, and seeks, moreover, to obstruct the transition to socialism and communism. Capitalism drags us backward and bars our path to the future!

We must, therefore, view everything through a dialectical lens and embrace the concept of People's War – whether within the immediate context of class struggle, in the effort to sustain a relationship as a couple, in establishing a proper relationship with animals, in recognizing that women hold up "half the sky," in learning to appreciate and cultivate culture, or in striving for one's own personal fulfillment.

We encourage you to visit the following websites:

vivelemaoisme.org
materialisme-dialectique.com

Ulrike Meinhof

Class position

1976

We find the class position you're so puffed up with truly unbearable. It's not a question of definition—it's that the struggle, the very essence of it, is eliminated. Your position doesn't exist. If you remain on your pedestal, it has little to do with what we want. What we want is revolution. In other words, there is a goal, and in relation to that goal there is no position, only movement, only struggle; the relationship to being—as you say—is: struggle.

There is the class situation: proletariat, proletarianization, downward mobility, degradation, humiliation, expropriation, servitude, misery. Given that in imperialism market relations completely permeate all relations, and given the ongoing statization of society by ideological and repressive state apparatuses, there is no place or time from which you can say: I am starting from here.

There is illegality, and there are liberated zones; but nowhere will you find illegality presented as a ready-made offensive position enabling revolutionary intervention, because illegality constitutes a moment of the offensive, that is to say, it is not outside the offensive.

The typical class position is Soviet foreign policy, supposedly derived from the position of the world proletariat; it is also the Soviet Union's model of accumulation, decreed socialist. This is the position—the apology—of socialism in one country, in other words: an ideology ensuring domination, which is not defined by its opposition to imperialism offensively, but defensively, constrained and forced by encirclement.

You can say that Soviet domestic and foreign policy was historically necessary—you cannot support its absolutization as a class position. The class position—namely, the interest, the need, the mission of a class to fight for communism in order to live—is an integral part of its policy—I would even say: it is resigned to it—which is nonsense. Position and movement are mutually exclusive. It is an evasion, a subterfuge for justification, a gratuitous assertion.

It is to assume that class politics derives from economics—and that is false. Class politics results from the confrontation with the politics of capital; the politics of capital is a function of its economy. And I think Poulantzas grasps this well when he says that the economic functions of the state are integral parts of its repressive and ideological functions—that's the class struggle.

Class politics means fighting against the politics of capital, not against the economy that proletarianizes directly or through the state. The class position of the proletariat is war—there's a contradiction in terms here, pure nonsense. The Soviet Union talks a lot about class position because it wants to pass off its state policy as a class struggle. I would say: this is a capitalization of Soviet foreign policy. Which means they can be allies in the liberation process, but by no means protagonists.

The protagonist doesn't have a position—he has a goal. As for the "class position," it's always a form of brainwashing—it's about thinking and disseminating, through a party apparatus, a concept of reality that doesn't correspond to the experience of reality. In fact, it means supporting a class position without class struggle.

As you say, "it's not from this position" that we should act. In 1969, it was the ML, KSV, and AO groups [Marxist-Leninists, Communist Student Union, Party Building Group] who, with their "class position," depoliticized the political movement in the universities, advocating as just a policy with which no student could subjectively subscribe anymore.

It was a perfectly liquidating position for the anti-imperialist protest movement. And I think that's the whole horror of the concept and its content, namely that it excludes any possibility of affective adherence to proletarian politics—it's a catechism.

We don't start from any class position whatsoever, but from the class struggle as the principle of all history, and from class war as the reality in which proletarian politics is realized, and—as we have learned—only in and through war. The class position can only be the movement of the class in the class war, the armed and fighting world proletariat, really its vanguards, the liberation movements—or as Jackson says: connections, connections, connections—that is, movement, interaction, communication, coordination, collective struggle—strategy.

All of this is paralyzed in the concept of "class position."

Ulrike Meinhof

Letter from Death Row

1972

[Letter written in a sensory deprivation cell.]

Feeling your head explode (feeling your skull about to burst into pieces)

feeling your spinal cord being compressed and pushed back up to your brain

feeling your brain like a dried fruit

feeling constantly, unconsciously, and as if electrically controlled

feeling your associations of ideas are being stolen

feeling your soul pissing out of your body, as if you could no longer focus on water

feeling the cell move. You wake up, you open your eyes: the cell is moving

In the afternoon, when the sun is out, it suddenly stops

But it's still moving, you can't shake this sensation

Impossible to know if you're shivering from cold or fever

impossible to explain why you're shivering, why you're freezing

To speak even audibly, you have to make an effort, you almost have to shout, as if you were speaking very loudly

Feeling yourself becoming mute

Impossible to remember the meaning of words, except very vaguely

The sibilant sounds – s, ss, tz, sch –, unbearable torture

The guards, the visits, the courtyard – a celluloid reality

Headaches

Flashes

Losing control over sentence structure, grammar, and syntax

If you write—after two lines, you can't even remember the beginning of the first

Feeling consumed inside

Feeling that if you were free, speaking out would be like throwing boiling water in someone's face, scalding them, disfiguring them for life

A frenzied, unreleased aggression.

That's the worst.

Being convinced you don't stand a chance of getting out of this: and it's impossible to make anyone understand that.

You have no more visits.

Half an hour later, you can't remember, except mechanically, whether it happened today or last week.

The bath of the week is a chance to let go, to recharge for a brief moment—for a few hours. To feel time and space irrevocably intertwined and to feel yourself wavering, trapped in a labyrinth of distorting mirrors.

And then: the terrible euphoria of hearing something—the kind of acoustic difference between day and night.

Feeling that time is starting again, the brain is expanding, the spinal cord is realigning itself for weeks.

And feeling as if you've been skinned alive.

Ringling in the ears, and waking up feeling as if you've been beaten.

And moving in slow motion.

Feeling as if trapped in a lead-lined vat, under vacuum.

And then: shock, as if an iron plate had fallen on your head.

Comparisons, concepts that come to mind:

Struggling with a psychic beast.

Relentless pounding, like in a rocket at full acceleration, where the guys are crushed by the speed.

Kafka's penal colony—the guy on a bed of nails—and the never-ending roller coaster.

As for the radio: it allows for a minimum of relaxation, like a sudden stop, dropping from 240 to 190.

Ulrike Meinhof

Statement at the trial

1974

This trial is a maneuver in the psychological warfare strategy being waged against us by the Federal Criminal Police Office, the Federal Prosecutor's Office, and the judiciary. It aims to diminish the political significance of our trial in West Germany and to conceal the Federal Prosecutor's annihilation strategy, which is part of their agenda.

The goal of this maneuver is to present a divided image of us through individual convictions, and by publicly shaming some of us, to disrupt the overall political

context surrounding all trials of RAF prisoners in the eyes of the public and to erase from memory the existence of a revolutionary urban guerrilla war in West Germany and West Berlin. We, the RAF, will not participate in this trial; we will not conduct it.

The anti-imperialist struggle, if it is not to remain an empty slogan, means annihilating, shattering, and destroying the system of imperialist domination on the political, economic, and military levels, as well as the cultural institutions that allow it to produce the homogeneity of the ruling elites and the communication systems that ensure its ideological grip.



The military annihilation of imperialism means, on the international level, annihilating the military alliances of U.S. imperialism around the globe, in this case: NATO and the federal army. On the national level, it means annihilating the armed formations of the state apparatus that embody the monopoly of violence of the ruling classes and their power within the state, in this case: the police, the border police (Bundesgrenzschutz), and the intelligence services.

On the economic level, this means: annihilating the power structure of multinational trusts; on the political level, this means: annihilating the bureaucracies, organizations, state and non-state power apparatuses that dominate the people. The anti-imperialist struggle is not, and cannot be, a national liberation struggle, socialism in a country.

To the transnational organizations of capital, to the global military alliances of U.S. imperialism, to the cooperation of intelligence services, to the international organization of capital, corresponds, on our side, on the side of the proletariat, of the revolutionary class struggle, of the anti-imperialist national liberation movements of the Third World, of urban guerrilla warfare in the centers of imperialist domination, proletarian internationalism (...).

Our action of May 14, 1970, is and remains the exemplary action of metropolitan guerrilla warfare. It contains, and has contained, all the practical elements of the strategy of the anti-imperialist armed struggle: it was the liberation of a prisoner [= Andreas Baader] from the hands of the state apparatus; it was an act of guerrilla warfare—the action of a group that had armed itself and become the politico-military nucleus by its very decision to take this action.

It was the liberation of a revolutionary, a leader, someone we undeniably needed, we who had decided to arm ourselves, to build the Red Army, to develop the

metropolitan guerrilla, to wage the anti-imperialist struggle rather than simply continue to talk about it.

We freed him because we needed him for the struggle we had decided to wage (...). Because he already embodied what guerrilla warfare, the political-military offensive against the imperialist state, needs: the will to act, the ability to define oneself solely and exclusively in terms of goals and necessities, tasks and work that result from them.

Because from the very beginning, he alone could keep the discussion open, facilitate the collective learning process, and prevent it from degenerating into power struggles. Because from the start, he lacked any trace of imperialism; he was not alienated in his relationships with others. Because he was a man who had lost all trace of petty bourgeois tendencies, and who always, in every situation, and toward everyone, thought and acted in a proletarian, selfless, and impartial manner.

The leadership function in a revolutionary organization is as follows: to determine the direction, to be able to distinguish in every situation what is essential from what is secondary, which is to say, never to lose sight of the goal: the revolution and the principles of communism; to demonstrate collectivism and altruism always and at every moment.

In the process of forming a guerrilla group—that is, a group that has begun to fight—it sheds the representations of bourgeois relations of production held in its psyche, the State that is under its skin, and the communication relationships determined by competition. This is because, during the development of guerrilla action, it learns to define itself in relation to its goals and to take the conditions of the struggle as its object. Each individual learns precisely this in the process of collective work: to orient themselves and think in a proletarian, disinterested, anti-capitalist, and anti-imperialist way.

We are not talking about democratic centralism because urban guerrilla warfare cannot have a centralized apparatus in the metropolis that is West Germany. It is not a party, but a politico-military organization that develops its leadership function collectively from each individual unit—the group—with a tendency toward dissolution in a process of collective learning within the group. The goal is always the autonomous and tactical orientation of the militants, the guerrillas, and the leaders.

The group's structure is collective, meaning that the laws of the market, the division of labor, and the separation between professional and private life are abolished within it. The group becomes free from domination in the process of gaining its freedom of action.

Authoritarian leadership structures have no material basis in guerrilla warfare because, among other things, the voluntary development of each individual's productive capacity is the condition for the effectiveness of revolutionary guerrilla warfare: intervening with limited forces to ignite a people's war.

As Andreas is and has been from the beginning—namely, a revolutionary—he finds himself in the crosshairs of the police, who are currently employing psychological warfare tactics, namely the Federal Criminal Police Office, the Federal Prosecutor's Office, and the Springer press against us.

By attempting, through the psychological conduct of war, to destroy the object: namely revolutionary politics, the anti-imperialist armed struggle, and to annihilate its effects on public opinion by presenting us as a matter of isolated individuals, they present us as what they themselves are, and present the structures of the RAF as those of their own domination in the image of the organization and functioning of their own apparatus of domination.

Like the Ku Klux Klan, like the Mafia—insofar as the principles of imperialist domination are blackmail, dependence, competition, consumption, seduction, protection, manipulation, brutality that tramples over corpses, etc. Such projections are possible because everyone living in this system is accustomed to seeing themselves through the eyes of others. It is others who determine the value of labor power, which everyone is forced to sell in order to live, never ourselves.

Radio and television address us as if there were an understanding, an agreement, a kinship between these events on the screen and ourselves, and indeed there is, insofar as the institutions for which they are employed and those for which the people are forced to work are the same: they are the institutions of imperialism.

The pig [sic] speaks to us, as what we are reduced to being in this system: objects of domination and exploitation, buyers and consumers, individuals guided from the outside, which consumer culture has merely amplified. It is the disease of the metropolitan individual, the gaze of the outsider, the loss of self-awareness.

What makes our actions so shocking is that people act without seeing themselves through the eyes of others, without being concerned about it; people act based on real experiences, those they themselves have had, and those of the people.

For guerrilla warfare stems from the facts that constitute the lived experience of the people: oppression, exploitation, the terror of the media, the insecurity of life despite the extremely advanced technology and immense wealth of this country; mental illness, suicides, brutality, cruelty inflicted on children, the deplorable state of schools, the deplorable state of housing.

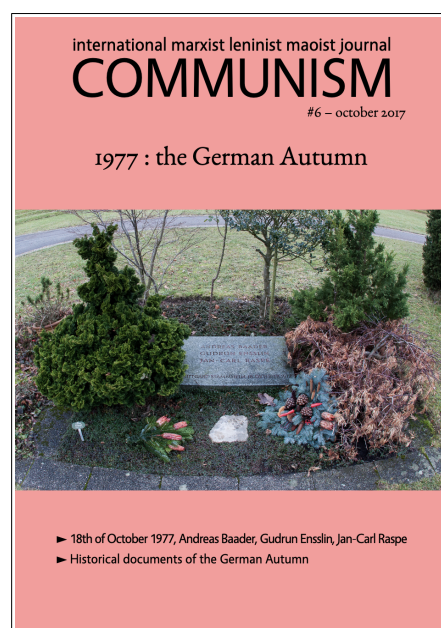
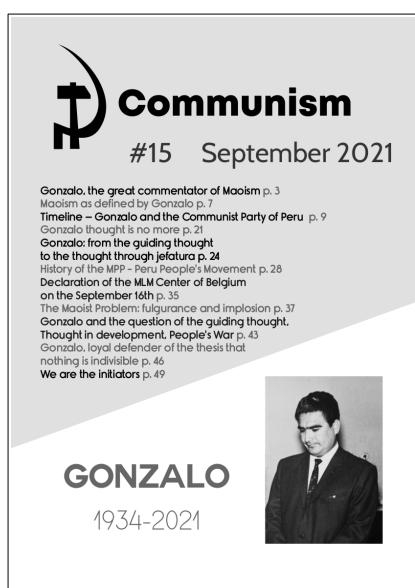
This is what made our action so shocking to imperialism. That public opinion, the people, very quickly grasped the RAF for what it is – the logical and dialectical outcome of existing power dynamics, the practice which, as an expression of real power relations, restores dignity to the people and gives meaning back to their struggles, revolutions, defeats, and the failed efforts and revolts of the past.

The thing that gives the people the possibility of being aware of their history. Guerrilla warfare allows everyone to realize which side they are on, to find and recognize where they ultimately stand, and to determine their place in class society and imperialism. Because there are many who think they are on the side of the people, but as soon as there are clashes with the police, as soon as the people begin to fight, they flee, they denounce and hinder, and side with the oppressors.

This is the problem Marx formulated so many times: namely, that a person is not what they believe themselves to be, but rather what their real function, their role in class society, is; that they are determined by this system and its constraints if they do not act independently, if they do not fight, if they do not take up arms.

Through the psychological warfare of war, the police try to destroy the image of realities that guerrilla warfare has corrected, namely:

- it is not the people who need corporations and factories to exist, but the capitalist class, which is dependent on the people;
- the police do not function to protect the people from “criminals,” but to protect the system, the order of exploitation that is imperialism, from the actions of the people.
- Justice needs the people to continue to function, but the people do not need justice to live;
- We do not need imperialism to live, but imperialism needs us to exist.



The Libertarian Way of Life as the Supreme Form of Everyday Life within the Capitalist

Published in Connexions n°7, April 2026,

as a strategic resolution of the Dialectical Materialist Party (France)

Before elaborating, let's summarize our argument very simply, in a few sentences. We believe the idea is easy to grasp, even if its implications require in-depth study.

We begin with an observation: capitalism has developed to such an extent that it can offer a multitude of goods that are present throughout daily life. This is what we call the 24-hour cycle of capitalism, where consumption perpetuates consumption.

A very simple and telling example is coffee consumption. Previously, people bought low-quality ground coffee and used a basic filter coffee maker. Now, the trend is to buy a specific machine that uses capsules, with equally low-quality but more expensive coffee, or a bean-to-cup machine, very expensive but actually producing mediocre coffee.

This generalization of capitalism, however, produces a violent backlash.

This, however, is not a scientific critique of capitalism, but rather an individualistic elitism with aristocratic pretensions.

In this case, it's fertile ground for shops offering high-quality, so-called "specialty" coffee, as well as for the purchase of high-end appliances and accessories, including precision-machined burrs and ceramic filter holders made in Japan.

Thus, the old capitalism, that of the coffee maker, is giving way to the capitalism of capsules and machines claiming to be valuable, along with a plethora of accessories and appliances for specialty coffee.

Before, consumption was simple and ended once it was over. Now, it is itself a pretext for a broader renewal of consumption. And, beyond their differences in conception and approach, consumers have all become libertarians, people for whom individual freedom takes precedence over absolutely everything else. In their imagination, they experience and expand their freedom through individual consumption.

In practice, they participate in the market and its expansion, but ideologically, they believe they are developing the "realm of possibilities" for their own individual existence.

Indeed, they accept the rules of the capitalist game, and they are prepared to vie against one another—to compete and contend—in order to secure a larger slice of the capitalist pie, which appears to be in perpetual expansion.

Dialectically, of course, there exists a contradiction within the consumer base itself.

"Mass" consumers are "inclusive," for they desire the comfort and variety offered by capsules; they prioritize quantity. Elitist consumers, conversely, aspire to an aristocratic stance grounded in a sense of exacting standards; they turn their focus toward quality.

In practice, however, both groups are libertarian in spirit, being adherents of the free market—of a daily existence lived in accordance with "individual choices."

It is the libertarian lifestyle as the supreme form of daily life within the capitalist mode of production.

The "Golden Chains" of the Proletarians

What we are saying is at once simple and complex. It is an observation one can easily make by observing the lives of people in a developed capitalist society.

At the same time, there is a need for a deeply scientific perspective—one grounded in a knowledge of humanity's historical modes of production and the dialectical evolution of the universe.

As a matter of principle, dialectical materialism posits that every mode of production—subsequent to primitive communism and prior to Communism proper—constitutes the exploitation of man by man.

Human beings cannibalize one another, albeit to varying degrees.

Under the slave mode of production, city-states subsist at the expense of slaves; under the feudal mode of production, it is the serfs who are exploited.

Under the capitalist mode of production, it is the proletarians who are exploited—insofar as their labor power is appropriated by compensating them with less value than they actually produce.

However, we have long since moved beyond the early stages of capitalism—a time when accumulation was still limited, and indeed merely relative, as it did not yet permeate every aspect of daily life.

Nowadays, in advanced capitalist societies—leaving aside the Third World—a proletarian often owns their own home and may also avail themselves of consumer credit.

In terms of lifestyle, he is no longer set apart from the bourgeoisie as he was in the 19th century. His home is equipped with a toilet and a bathroom—amenities

that, for a large segment of the population, were still far from standard even in the latter half of the 20th century.

He, too, owns a smartphone and a computer, a washing machine and a refrigerator, a stove and a vacuum cleaner, a television, and—most of the time—a car as well. He can easily afford to buy new clothes, including brand-name items.

Better yet, he can accumulate capital to purchase a home. Around 58% of French people are homeowners.

It is therefore no longer accurate to simply say that the proletariat has "nothing to lose but its chains." On the contrary, they possess very distinct material advantages.

However, they pay for these advantages with a level of work intensity that has become significantly higher.

While work may be physically less arduous than it was two hundred years ago, it is far more mentally and emotionally draining. Physical strength was once employed to meet the demand for sheer brute force—a demand now met by machines.

Consequently, workers in early 21st-century France are, generally speaking, subject to a far greater degree of psychological exhaustion. The level of personal investment they are required to make has reached immense proportions.

This is precisely what many people—especially the young—came to realize during the 2020 pandemic, which disrupted production flows and afforded an opportunity for a certain historical perspective.

We would not go so far as to claim that the proletariat now wears "golden chains"; nevertheless, to a certain extent, this holds true—particularly when viewed from the perspective of the Global South.

Indeed, this is precisely what drives emigration. To be exploited and suffer psychological distress—yet to be able to enjoy several weeks of vacation, to be in a position to purchase a home, and to benefit from highly effective health insurance—all of this is deeply coveted by those who lack it; and here, we are speaking of the vast majority of humanity.

The proletariat of France is acutely aware of this, which is precisely why they have remained politically quiescent since the 1960s and 70s, having clearly lost all sense of open confrontation.

Consumption is also an ideology

In developed capitalism—and we emphasize that it is not substantively different from the capitalism scientifically described by Karl Marx—accumulation is absolute, in the sense that absolutely every aspect of daily life is affected.

The slightest act of consumption is integrated into a vast process that reinforces capitalism's precision and its capacity for expansion. When shopping, one now performs the work of cashiers by scanning the barcodes of goods oneself.

The mere existence of barcodes—which only became widespread in the 1990s—attests to this immense technical and logistical capacity.

One uses a loyalty card that provides detailed information to the company, and increasingly, contactless payments are made via smartphone.

Here, we touch upon an essential aspect. Indeed, matters have progressed so far that everyone immediately grasps how immensely modern capitalism benefits from the internet and the smartphone.

The smartphone makes it possible—in any situation, at any time—to visit websites to make purchases, use social media, place bets, play games, and so on. It also ensures that one is constantly being solicited—a factor essential to the 24/7 nature of capitalism.

Productive forces exist to supply a multitude of goods, and the infrastructure is in place to make them available for consumption.

Given the relatively high standard of living among the masses, capitalism is able to function and actively seek new avenues for expansion.

Air travel was once a privilege; it now falls under the rubric of mass consumption. Things have changed in other ways, too: one now pays to select a comfort level or a specific seat, to check luggage or enjoy a meal, or even to board the plane ahead of others.

All of this exerts a profound ideological and cultural impact.

Consumption is not merely a material reality; it is also an ideology. We do not mean to suggest here that the sociological and aristocratic critiques of the 1960s—which denounced the "consumer society"—were right.

Their authors condemned the masses, the role of technology, and the increased importance of social organization alike. We, however, are in favor of the masses—and, therefore, of a consumer society... but one based on socialist consumption, not capitalist consumption.

The fact remains that, while capitalism has brought about material progress, people are quickly led to buy just about anything, and in a completely indiscriminate manner.

Here, we see the convergence of capitalist consumption and its attendant ideology. There is a perpetual impulse to buy.

Moreover, people tend to buy things all the more avidly when their existence is dreary and drab; they attempt to assuage their anguish and anxiety through a frenzy of purchasing—and of the social performances associated with it.

This is where social media comes into play. Instagram and TikTok, for instance, serve as emblematic examples of a headlong rush into self-staging—a performance invariably tied to consumption.

Even when it is not a trip or a piece of clothing being showcased, the act of posting a video constitutes an attempt at self-validation—an effort to gain traction within the algorithm in order to go viral.

It is precisely this dynamic that allows the ideology of consumption to give rise to the "libertarian" lifestyle—a way of life that is naturally adopted by anyone who engages in consumption.

The Libertarian Lifestyle

Libertarian ideology originated in the United States, representing liberalism and anarchism taken to their logical extremes.

Both the State and society must recede into the background, allowing individuals to act as they see fit, with their mutual interactions grounded in contracts of their own signing. To libertarians, society is a fiction and the State is a parasite.

However, these are merely philosophical concepts—ideas championed primarily by a minority of liberal intellectuals and Californian entrepreneurs. In practice, it is the *libertarian sensibility* that has been embraced by capitalist consumerism.

The reason is simple: modern capitalism possesses a vast array of tools enabling it to engage in profiling; companies know exactly what is being consumed, when, at what cost, and in what quantities, among other details.

The era of undifferentiated mass consumption is over; it is now possible to produce in a fragmented, segmented manner. This is entirely to capitalism's advantage, as it expands and deepens the market—while also benefiting from captive markets.

However, this is only possible if norms fade away, regulations vanish, and borders fall. The old traditions of mass consumption—aimed at everyone indiscriminately—must give way to a form of consumption that targets each individual specifically.

Furthermore, the consumer must perceive themselves as unique in both their behavior and their sensibilities.

Above all, they must not live—or imagine themselves living—just like everyone else. They must view themselves as different, or even as standing completely apart.

In reality, this is, of course, not the case; indeed, not even capitalism is capable of offering a unique mode of consumption tailored to every single person.

However, it can create the illusion that it does—and it requires people to believe this—so that they become entrenched in a dynamic of segmentation and fragmentation.

All of this could be simply summarized by saying that capitalism has multiplied the variety of lifestyles and rendered them increasingly sophisticated. And that it has presented these options to consumers, asserting that the "American Dream" has now become a reality for everyone.

Consumers have embraced this material opportunity to improve their daily lives; yet, owing to a lack of social consciousness, they have fallen into capitalism's trap.

For in such a situation, "making a success of one's life" means living it like an entrepreneur—navigating choices and actions with the aim of capturing "market share" in the game of life.

Every relationship—be it emotional, sentimental, familial, platonic, romantic, or otherwise—must be approached as a business would; for only a business is capable of extracting profit from things.

A logic of accounting and accumulation takes precedence, coming at the expense of sensitivity and authenticity.

While we—as communists—assert that the universe is infinite, and that collectivism is the true vehicle for a humanity in pursuit of fulfillment, libertarian consumers view themselves as modern-day pirates, hoping to seize for themselves a finite quantity of goods, services, and relationships—whether emotional, platonic, sexual, or otherwise.

In other words, they perceive reality as a world in which the individual acts solely to maximize their own potential for consumption. It is the "American Dream" writ large—at least within the people's imagination.

The Libertarian Stance on Wage Labor

It is crucial to remember that, in France, trade unionism formally rejects subordination to the political sphere. For this reason, trade unionism has always manifested through corporatist expressions, with certain sectors leveraging power dynamics to defend their specific interests.

It is important to note this, for otherwise, one cannot grasp how French trade unionism—precisely through its underlying mentalities—has effectively aligned itself with the libertarian logic of wage earners.

This is, moreover, the reason why the CFDT has become the leading trade union in terms of both membership numbers and electoral votes. Consumers are, in effect, first and foremost producers. There can be no production without consumption, and vice versa.

As such, production constitutes the primary arena for the transformation of mentalities—shifting them toward a libertarian way of life—even preceding consumption itself. This process unfolds within the context of wage labor.

Beginning with May 1968—and the subsequent irruption of the theme of "everyday life" into trade union discourse—there emerged an ever-increasing emphasis on the subject of social entitlements and individual benefits.

The CFDT served as the spearhead of this logic of demands—a logic no longer addressed to the proletariat as a class, nor to the working masses in general, but rather to each individual specifically.

It represents the replacement of the collective project by an "open society" that grants an ever-expanding array of individual rights.

Alongside this trade union, this approach was championed by the "Second Left," a movement encompassing the Socialist Party, the daily newspaper **Le Monde**, and the weekly magazine **Le Nouvel Observateur**.

What we are observing here is the direct equivalent of the Democratic Party in the United States.

Indeed, as early as the 1950s, intellectuals within the CFDT had already identified the United States as the model for labor-management relations. The approach is simple: every employee must be regarded as unique; their rights must apply to them as individuals; and they must have the means to address their superiors—as well as institutional bodies—on an individual basis.

Under the guise of workplace democratization—and fueled by the hypothetical hope of co-management, or even "self-management"—libertarian ideology has taken root among employees.

The result is striking: French employees never think in collective terms. To them, a strike is merely an assembly of individuals facing the same situation and protesting together.

The employee's attitude within the company is also openly detached: he no longer views himself as a worker, but rather as an individual who finds himself—for a specific period—in a particular social position where he is required to perform a task.

As is evident, this constitutes a negation of class consciousness. But it also signifies a fundamentally distorted relationship with work. Employees no longer subscribe to the principle of production; instead, they all conceive of themselves as service providers.

A delivery driver possesses no different a worldview regarding his work than does an office clerk, a tattoo artist, or a cashier.

This aligns perfectly with the libertarian lifestyle; consequently, every employee visualizes himself as a business entity—complete with a sort of balance sheet tracking inflows and outflows, profits and losses.

A profound state of alienation has thus taken root. Through the consumer society inherent to modernized capitalism, employees have ideologically internalized the very concept of the employment contract.

They possess no comprehensive overview of the production process as a whole; for them, the notion of exploitation remains a mere abstraction—or is, at best, reduced to the simple complaint that the work is overly physically exhausting.

The Pirate Donald Trump

It is indisputable that the formalization of the libertarian way of life took place with Donald Trump's second inauguration as president of the American imperialist superpower in January 2025.

With Donald Trump, we see an entire country behaving like a corporation—in pursuit of ever-greater profits and expanding market share, and dreaming of achieving a monopoly.

This is the libertarian way of life instituted on a national scale—and this, moreover, in a nation that already possesses global hegemony, boasting the largest capital reserves, by far the most powerful military, the dollar as the world's benchmark and transaction currency, and the most advanced technologies.

Donald Trump makes no apologies for this: he seeks greater wealth and greater domination. He acts like a pirate, feeling no need to justify anything. From Greenland to Venezuela—and including Iran—his sole concern is American interests, and he openly asserts this.

It is ironic—yet entirely logical—that in 2007, French anarchists founded a publishing house named "Libertalia," referencing a quasi-utopian pirate society allegedly established in late 17th-century Madagascar; and that this very dream of piracy is now openly embraced by ultra-aggressive American capitalism.

The libertarian way of life aligns perfectly with the pirate ethos—one for which everything constitutes an "opportunity."

We use dating apps to browse through "opportunities," just as we do when seeking a job on LinkedIn, a vacation rental on Airbnb, clothing on Vinted, absolutely anything at all on Leboncoin, or specific skills—such as video editing or graphic design—on Fiverr, and so on.

We are, of course, witnessing here an extreme degree of alienation. Every behavior, every attitude, and every cultural value has become saturated by the libertarian way of life.

Given the prevailing environment—and people’s adaptation to it—we feel compelled to conceive of everything—every object, every phenomenon, every relationship—as pertaining to an enterprise in pursuit of profit, or to an individual in pursuit of opportunity.

Nothing retains any value outside of this logic of accumulation.

A coarse and opportunistic figure like Donald Trump is emblematic of such an approach; indeed, in the eyes of libertarian consumers, he appears as both authentic and pragmatic. Donald Trump’s emergence owes, naturally, absolutely everything to financial capital, which propelled him to the forefront of the public stage as the standard-bearer of a "revolution from above."

It is financial capital—spearheaded, in particular, by major technology firms—that demands the reorganization of American society and the realignment of its priorities, ensuring that, on every level, things adapt to the libertarian way of life.

Artificial intelligence—which has undergone a qualitative leap since 2017 with the advent of the "Transformer" model—plays an indispensable role here, for it serves precisely as a means to restructure, to drive up productivity, to accelerate competitiveness, to intensify rivalry, to reignite the competitive struggle, and to upend the labor market.

In the collective imagination of American financial capital, Donald Trump is the pirate captain, artificial intelligence is the ship, social media is the ocean, and everything else consists merely of opportunities to be seized.

It is evident that, in the face of such a historical phenomenon—driven as it is by the American imperialist superpower—we are confronting a genuine crisis of civilization. While comparisons are not always exact equivalents, we nonetheless find a parallel of sorts in the collapse of the Roman Empire—and, with it, the demise of the entire slave-based mode of production that had, until that point, endured for centuries.

The False Alternative: Republicans vs. Democrats

European capitalists have never ceased to emphasize that they are not American capitalists—that they, for their part, are driven by genuine values, and that the European Union constitutes a counter-model to the American cult of the *coup de force* and the *fait accompli*.

Yet, European capitalism carries within it the very same thing as American capitalism. It is the same logic of capital accumulation, facing the same challenge: the struggle to escape the tendency for the rate of profit to fall.

Competition drives modernization; modernization displaces workers. Yet, true wealth derives from the exploitation of workers—hence the need for further

modernization, which, in turn, exerts ever-greater pressure on those workers who have not been displaced.

Moreover, the entire "inclusive" ideology of the European Union corresponds precisely to the strategy of identity-based and communal fragmentation seen in the United States.

This is done in the name of benevolence—and indeed, that is how most people interpret LGBT values—but in reality, it is a machine designed to divide, to separate, and to isolate.

Indeed, this represents the culmination of a long process—one in which the bourgeoisie has consistently sought to deny, combat, and exterminate collective, collectivist, communist, and dialectical-materialist conceptions.

According to this view, the only explanations deemed to possess value are those grounded in the individual and their choices, or in chance and statistics.

Throughout the 19th and 20th centuries, capitalism has ceaselessly promoted an individualistic worldview through a multitude of ideological vectors: Impressionism in painting—which posits that one must rely on individual impressions; phenomenology in philosophy—which asserts that every inner sensation of consciousness constitutes a truth in itself; and existentialism—serving as the literary expression of a retreat into the self and a purely consumptive engagement with the surrounding world—among others. All of this can, quite simply, be summed up by McDonald's slogan: "Come as you are." Consumerism requires customers who are ever more diverse and new.

Of course, while some capitalists advocate for greater inclusivity and market expansion, others have a vested interest in ensuring that things do not move too quickly.

This is what distinguishes Democrats from Republicans in the United States. The same false alternative is emerging in France and in all capitalist countries.

Fundamentally, both sides agree on the protection of the established order, the strength of the economy, the importance of the military, social liberalism, historical relativism, support for contemporary art, the use of—more or less selective—immigration as a useful labor force, and so on.

There are capitalists of the Left just as there are those of the Right, for there are interests that lean more in one direction than in the other.

This is simply the expression of nuances within the ruling classes. These nuances are articulated through various political parties, all of which share the same fundamental purpose.

Moreover, there is a profound disengagement from politics, and traditional values have vanished; it is only through their management styles and their choice of immediate interests that one can distinguish one group from another.

This corresponds perfectly to the libertarian lifestyle, in which individuals view themselves as "customers" of the policies being implemented.

There is no concept of commitment—merely of indirect, participatory support.

It is worth recalling here how American political parties function: they are loosely structured and, in practice, operate as coalitions with varying degrees of integration, wherein leaders are selected based on their ability to identify the broadest possible common denominator.

Behind the American Democratic and Republican parties—or, more accurately, operating *through* them—lie religious groups, trade unions, associations, NGOs, think tanks, lobbying groups, economic consortiums, and the like.

We emphasize this point because the very same phenomenon is unfolding in France—and is bound to grow. We have already witnessed this with the phenomenon of the "Left-wing primaries"—a mode of selection representing a complete historical rupture with the tradition of the labor movement, wherein the Party establishes a program and selects a suitable representative.

The libertarian way of life requires consumers of everyday capitalist existence to mobilize—imbued with a populist and irrational dimension—in order to secure electoral victory and prevail in a race for popularity at any cost.

We, conversely, assert the necessity of a conscious proletariat—one that embraces its identity as a class with a historical role to fulfill. It is on this basis that we posit that the affirmation of a global socialist civilization stands in direct opposition to the libertarian way of life, fragmented across competing capitalist nations.

It is this very dynamic that gives rise to the Revolutionary Party—the vanguard of the proletarian rupture.

Naturally, the entire question then becomes that of the relationship with the proletariat—since the proletarian spirit cannot exist without the proletariat, without a bond with the proletariat, without participation in its life, and without struggle within its ranks.

Yet, what kind of relationship can be established with it, given that it appears uninterested in revolution? This is where the Party—and the science that is dialectical materialism—plays its role, serving as the synthetic expression of the epoch and the condensation of the historical revolutionary journey.

Thanks to the Party and to science, one transcends the mere moment of awakening—of critical lucidity—to achieve, quite literally, a conversion of inner reflection: a transition from a consciousness dispersed amidst the forms of bourgeois life to an interiority unified by a demand for justice and universality.

One ceases to be an abstract individual within the capitalist system; one becomes a real person, fully conscious of the historical becoming of humanity

and of the true nature of the human being—that social animal which emerged from Nature, yet aspires to return to it, while retaining the achievements of its journey.

Thus, the question of worldview lies at the very heart of the matter. Capitalism seeks to prevent people from gaining a comprehensive overview of reality; it seeks to prevent the proletariat from adopting a class-based perspective.

Capitalism casts a shadow over human consciousness. The Party brings light, by presenting science—dialectical materialism. This is its objective, just as Marx, Engels, Lenin, Stalin, and Mao Zedong taught.

The Party embodies the correct worldview—one that it constantly updates at every historical juncture, and refines to suit the specific conditions of each individual country.

Class consciousness is never the mechanical product of a social situation—least of all within a capitalist system that is simultaneously absolute and in the throes of collapse. It originates from outside the class itself; it comes from the Party. This is what Lenin perfectly summarizes in “What Is to Be Done?”, explaining that:

“Political class consciousness can be brought to the worker only from the outside—that is, from outside the economic struggle, from outside the sphere of relations between workers and employers.

The only sphere from which this knowledge can be drawn is that of the relations of all classes and strata of the population to the State and the government—the sphere of the relations of all classes to one another.”

The Party possesses a comprehensive vision, which enables it to perceive matters correctly. And since the time of Mao Zedong and the Chinese Great Proletarian Cultural Revolution, we have known that the battle concerns not only State power and class consciousness; it also encompasses culture, science—indeed, every sphere of life.

For it is an entirely different way of seeing things—an entirely new sensibility, an entirely new intellect—that must ultimately triumph.

Culture: A Central Issue for Civilization

The revolution thus brings forth a new culture—one that alone can save civilization and enable it to advance once again. The capitalist mode of production has run its course; the mentalities it engenders are counterproductive.

Indeed—as is plainly visible—we are witnessing a resurgence of phenomena akin to the “social cannibalism” characteristic of feudalism and slavery, evidenced by the significant growth of organized crime syndicates.

For this reason, the true significance of the subjective break with capitalism lies in grasping the principle of the "long duration."

The dialectical-materialist perspective on humanity is situated within a long temporal framework—that of the social history of humanity—which began with the Neolithic transition to sedentarism and the formation of the first social structures *as such*.

This social history of humanity encapsulates a vast historical process in which productive forces have accumulated, and in which social contradictions have progressively developed and intertwined, ultimately rendering their transcendence possible.

The proletariat is the historical heir to the bourgeoisie, just as the bourgeoisie inherited from the nobility—and just as the nobility, in turn, had been the heir to the slave-owning class.

The choice is between advancing toward Socialism or retreating into barbarism—only to restart a cycle in which the necessity of Socialism will inevitably reassert itself. Socialism represents a qualitative leap—achieved through culture—placed at the service of civilization. It must be understood in this light, and in no other.

A return to barbarism would constitute not merely a material regression, but the perpetuation of relations of domination—manifesting in degraded or violent forms—piled layer upon layer in a truly horrific manner.

The proletarian break, conversely, strives toward the universalization of the achievements of civilization, liberating them from their historical entanglement with social inequality and private appropriation. From the first social division of labor to the modern forms of capitalism, a conflictual dynamic unfolds—one in which the impulse toward civilization vies with barbarism—and of which the proletariat constitutes both the culmination and the final, absolute crisis of History.

Such is the meaning of the revolutionary program: the proletariat is the social antagonist of the bourgeoisie; it represents the contradictory and civilizational fulfillment of History in its social dimension.

The rupture it embodies entails embracing the legacy of the cultural, technical, and symbolic forms produced by humanity, while simultaneously wresting them free from the various relations of domination that have shaped them.

It is precisely this civilizational legacy that capitalism seeks to massacre, to liquidate, and to destroy through the medium of the libertarian way of life.

Its objective is to forestall the historical leap by eradicating the historical legacy.

People's War

The rupture championed by the proletariat fundamentally signifies a total historical conflict—one embedded within the **longue durée** of human societies.

Since the earliest forms of domination arising from the Neolithic transition to sedentarism, social relations have been structured by antagonisms of which capitalism ultimately constitutes the most developed expression—all the more so because it has failed to completely extinguish or transcend the more primitive or obsolete forms against which it itself once fought.

This explains the continued existence—or the sudden resurgence—of semi-feudal social structures (such as religions, for instance), or even hybrid semi-tribal and semi-feudal structures (such as the mafias involved in drug trafficking or prostitution).

The proletarian rupture thus merely brings to its point of maximum tension an ancient contradiction—accumulated in layers over time—which humanity is now, for the first time since the very dawn of history, capable of transcending.

However, it goes without saying that the struggle against such a vast, dark mass of contradictions—lurking behind capitalism—demands a struggle of the highest intensity. It is humanity itself that is playing out its most critical game here.

The struggle itself is, therefore, an intense act; it must be understood as a prolonged and profound process leading from the initial rupture to the foundation of a New Order.

This is what we call People's War—as conceptualized, in its essence, by Karl Marx and Friedrich Engels, by Lenin and Stalin, and subsequently by Mao Zedong.

When understood in this light, it must not be viewed primarily as a mere military modality, but rather as the historical form of a global confrontation between two civilizational logics—between two distinct worldviews.

It expresses the necessity of a full and complete rupture—not only with economic structures, but also with the entire ensemble of representations, values, and practices that orchestrate the reproduction of the bourgeois order. People's War thus holds a unique status: from the standpoint of historical materialism, it aims to transcend an order that has become obsolete; and from the standpoint of dialectical materialism, it seeks to fulfill the becoming of social humanity by grounding it within Nature—within the Cosmos.

It is this total and colossal depth that defines it as a "final struggle"—in the sense that it concentrates and resolves the fundamental contradictions inherent in the history of class societies—without, however, bringing history to a close as an open and infinite process.

For this rupture is not an end, but a threshold.

It opens onto a new historicity, in which humanity ceases to be separated from its own conditions of existence.

Where previous social formations instituted a distance between Humanity and Nature—mediated by domination and appropriation—there now emerges the possibility of a reconciled relationship, founded upon a productive, conscious, and collective dialectical engagement with the planet as Biosphere.

From this perspective, People’s War must be conceived as intrinsically linked to civilization itself. It cannot be conflated with destruction or barbarism, for it carries within itself the imperative to universalize human achievements.

For this reason, it stands opposed—in principle—to forms of blind violence that annihilate the very conditions of social life, such as indiscriminate destruction, the use of weapons of mass destruction like the atomic bomb, or attacks against populations not involved in the conflict.

The proletarian rupture thus entails an internal normativity of violence: it is guided by the very values it seeks to institute.

In this sense, it constitutes—within its very movement—both an affirmation of Culture and the production of a New Humanity.

It transforms social relations not merely by overthrowing them, but by reconfiguring them according to principles of collectivism, popular democracy, and collective responsibility, grounded in an understanding of the universality of the dialectic.

This process endows the struggle with an educational dimension. It produces not only a new order but a new subjectivity—one forged within and through the experience of the collective and of the War itself.

The proletarian spirit does not impose itself in the abstract; rather, it is realized through practices, organizations, and forms of life that prefigure—even amidst the conflict and its demands—the defining traits of a humanity yet to come. And it is the purpose of the Party to advance this historic strategic proposal, to establish its concrete prospects within a given country through a body of thought capable of guiding and leading the revolution—that process wherein the broad masses transform themselves in order to transform the world.

People’s War to Communism!



Contrast, Differentiation, Struggle & Development

Introduction

Everything transforms—and does so constantly. There is nothing that can remain forever the same, without change.

The observation we make here is unsettling, insofar as it offers no reassurance: we do not know what we can count on, since nothing ever remains the same.

And humanity has, indeed, lived in fear—for centuries, for millennia; it felt the need to imagine gods locked in conflict with one another to explain these changes; it began to pray to this or that deity, asking them to alter their perspective or to vanquish another god.

Then, eventually—having improved its living conditions—humanity came to believe in the existence of an absolute God: all-powerful, eternal, and immutable.

One had to pray to Him to ensure that things did not take a turn for the worse, and that, in certain circumstances, events would unfold in the most favorable way possible.

There is great dignity in these hopes, in these religious interpretations; nevertheless, they belong to the past.

A scientific understanding of the universe necessarily sets aside humanity's dreams of holding a privileged relationship with an absolute God; quite simply, there was no Adam and Eve on what is merely a small planet among countless others.

The solar system resides within a galaxy—the Milky Way—which likely contains over 100 billion planets, along with anywhere between 200 and 400 billion stars.

Furthermore, it is estimated that there are 2 trillion galaxies—a figure that continues to rise as new discoveries are made.

For, in reality, the universe is infinite. It has neither beginning nor end; it possesses no origin, nor any ultimate purpose.

The universe has always existed and will always exist. It knows no limits—no boundaries of any kind. It is infinite in space and in time—as much in the infinitely small as in the infinitely large.

The birth of life on Earth is the fruit of a vast evolution of matter, unfolding within an eternal process; the blending and synthesis of matter have given rise to phenomena that are ever more complex, ever more organized, and constantly interacting.

Humanity—and life on planet Earth in general—represents but a single facet of the universe, every element of which is in a state of ceaseless transformation.

Once this is understood, one transcends narrow-mindedness and ceases to cling to relative matters—things so utterly insignificant when weighed against the grand universal movement.

Racist prejudices, tribalism, the fetishization of specific territories, trivial distractions indulged in merely to feed the ego, contempt for life, disdain for culture, the sidelining of science...

All of this is futile and insignificant when measured against the existence of the universe and its transformations—against the sheer beauty of life itself.

The Two-Point Theory

Why do things change? It is because something is happening within them. There is movement, triggered by an internal conflict—a clash between two opposing aspects.

Just as electricity has positive and negative poles, painting involves the beautiful and the ugly, hands have a left and a right side, the mountaineer experiences the ascent and the descent, and the act of eating involves both the intake of food and its elimination.

Just as mathematics involves addition and subtraction, cooking contrasts the raw and the cooked; table tennis pits the ball against the racket (of each player); the high school student faces the opposition between studying and taking an exam; and the squirrel pits its hazelnuts against the coming winter.

Everything always has two aspects—everywhere and at all times. Thirst calls for drinking, just as drinking responds to thirst. When a game of backgammon begins and ends, there is a winner and a loser; when one falls in love, one longs to see the beloved, yet at the same time, one fears them.

Children are born from the physical contradiction between men and women; the bustle of the day stands in opposition to the stillness of the night; numbers are either even or odd.

Everything comes in pairs—always; such is the principle of the Two-Point Theory. Within every single thing, there exist two points that stand in opposition to one another. This is by no means a matter of creating opposition merely for the sake of it; rather, it is a matter of observing these oppositions and discerning the meaning they hold.

Some oppositions are directly productive: a man and a woman marry, and their union—a merging of opposites—produces children. Other oppositions are indirectly productive: one faces a mathematical problem and must push oneself beyond one's limits in order to find the solution.

It is not a matter of forcing contradictions, any more than it is a matter of denying them. It is a matter of recognizing them, of understanding their nature, and of seeing in which direction they drive things. This is what is called science; it is dialectical materialism.

The Dialectical Point of View Versus the Unilateral Point of View

It is by applying the two-point theory that one avoids being one-sided.

To be one-sided is to assume that things proceed in a straight line, that phenomena unfold mechanically, and that one can devise absolutely perfect, pre-established plans for everything.

Yet, in reality, things always unfold with nuances—with a divergence from what was expected.

That is why every scientist, every dialectician, knows that humility is a fundamental quality. It alone allows one to recognize the inherent dignity of reality.

Otherwise—when disappointment regarding the outcome sets in—there arises a compulsion to force matters, to do even more, under the delusion that this quantitative effort will alter the very nature of things.

This is an illusion. He who strives too hard to do well ruins everything; it is a well-known truth.

When one does too much, one loses the thread, becomes scattered, causes damage, and breaks things.

There is an old French expression that encapsulates this perfectly: “*Qui embrasse trop mal étreint*”—he who tries to embrace too much holds it poorly.

An equivalent expression is “*Le mieux est l’ennemi du bien*”—the best is the enemy of the good. More simply, many people have experienced this in their school days: studying too much, failing to retain the lessons effectively, and finding themselves utterly drained of energy when finally sitting before their exam paper on the big day.

To imagine that one can exert absolute control over things from the outside is to play God; it is the manifestation of an hypertrophied ego—a descent into hubris.

Unfortunately, the history of humanity is replete with egregious examples of such folly, particularly in our relationship with Nature.

To be one-sided is an error with grave consequences; one must learn to be dialectical—to recognize things for what they truly are.

Affirmation and Negation

To be dialectical is to promote affirmation; by highlighting the existence of two distinct aspects, one affirms their reality. To be unilateral is to deny such existence, in an attempt to impose upon things a uniform, linear, and static nature.

However, everything is dialectical—and this holds true for the true and the false, the just and the unjust.

The true becomes the false; the false becomes the true. The just becomes the unjust; the unjust becomes the just.

To miss these transformations is to miss the pivotal moments of change—and to find oneself on the very side opposite to where one intended to be.

One might, for instance, assume that one must always be kind. This seems right; yet, stated in such a manner, it is unilateral. It overlooks the fact that, in order to help someone find their way, one must sometimes shake them up, challenge them abruptly, or spur them into action.

To grasp that one must be kind—yet that this sometimes entails vigorously stirring up difficult issues within another person (and thus, in that specific moment, *not* being kind)—that is what it means to be dialectical.

One can readily perceive the difficulty inherent in this process; for in such situations, the very act of trying to be kind prevents one from truly being so—and it is precisely by ceasing to be kind as such that one can genuinely fulfill the role of kindness.

Herein lie countless paradoxical situations; without a dialectical perspective, one is lost—unable to perceive how things can invert into their very opposites.

One must constantly adapt one's actions to the exigencies of the moment: one must have the courage to tell a musician that they are playing poorly, so that they may subsequently learn to play well; one must have the courage to acknowledge one's own lack of knowledge, in order to eventually become a scholar.

Mao Zedong put it well when he observed that *affirmation, negation ... in the development of things, every link in the chain of events is both affirmation and negation.*

To refuse to be one-sided is, therefore, not to seek neutrality or balance; it is not to “meet halfway”. It is not to confine oneself to benevolence and affirmation; it is, at times, to dare to embrace negation—so that negation may serve affirmation.

Throughout history, those who have dared to embrace negation have invariably found themselves deeply isolated at the outset of their endeavors—much like the gladiator Spartacus, who defied the dominant order of ancient Rome. Yet he was right to do so, and ultimately, the slave-holding Roman Empire collapsed.

Herein lies the true challenge: the new emerges in a fragile state, while the old remains firmly entrenched. Those who embody this spirit of negation are, initially, viewed with disfavor.

Nevertheless, they mirror the process of transformation; indeed, they carry it within themselves, for they have been profoundly shaped by it. Such transformations exert an impact upon their environment—most notably, upon the human mind.

Humans are social animals

All of humanity's great thinkers have understood that the human being is a social animal. He exists within a well-defined framework that structures his existence.

The human being believes he is making choices; yet, in reality, he remains subject to the necessities of his own existence. His brain has evolved, enabling him to construct a multitude of illusions; however, reality eventually catches up with him, and he is doomed to unhappiness if he fails to live in accordance with his nature as a social animal.

As this nature shifts with the changing epochs, the human being becomes all the more unhappy and disoriented: he has stepped outside of Nature—distinguished from other animals by his capacity to transform it. Yet, this very capacity to transform Nature has itself been in a constant state of transformation.

It is to the immense credit of humanity's greatest thinker—Karl Marx, our supreme mentor—that he grasped the true nature of a “mode of production”, and understood how humanity's thoughts and actions varied according to the dominant mode of production of the time.

Everything in the universe is in flux; humanity plays a pivotal role on Earth through its capacity to transform Nature—a process of transformation that, in turn, transforms humanity itself. It is a comprehensive journey: the human being steps out of Nature to transform it, only to return to it once it has been transformed—himself transformed in the process. This, then, is Communism.

Communism marks the end of the profound trauma that humanity has endured since its departure from the natural world. On the one hand, humanity has been able to harness the benefits of agriculture and animal domestication, thereby liberating itself from a hand-to-mouth existence. The emergence of modern cities—along with the comforts they afford—represents the culmination of this process, standing in stark contrast to the primitive practices of hunting and gathering.

Nevertheless, this process of emergence was a birth—and a painful one at that. The human being was exposed to cold, hunger, disease, and suffering—now acutely conscious of these afflictions—and rose up in opposition to the very Nature from which he had sprung. He waged war on animals, while being an animal himself.

All of this has led to a situation—at the beginning of the second quarter of the 21st century—in which humanity is acting destructively toward Nature across the entire planet. And it is slowly coming to realize that, in doing so, it is acting destructively toward itself, for it remains an integral part of Nature.

Humanity has acted unilaterally in an effort to improve its lot and ease its existence; now that it has attained immense technical and productive capabilities, it must act differently.

It must re-establish a productive bond with Nature and forge a harmonious relationship with the rest of life on Earth. This is inevitable, for all life on Earth is interconnected—a truth the 2020 pandemic starkly reminded humanity of, thereby precipitating a planetary crisis of conscience.

Planet Earth is a Biosphere; humanity is one of its components, and by its very nature, its function must be to become its guardian.

Sensations, harmony, celebration: the meaning of life

The defining characteristic of humanity is its need for celebration. From its emergence as a social animal to the most developed capitalist society, there has always been a need to gather and celebrate.

What is celebrated is the triumph of life; this was the significance of the festivals linked to the solstices in the earliest human societies that observed the cycles of the seasons.

What is celebrated is life itself—life in its own right—the possibility of experiencing pleasant sensations and positive emotions that completely fill both body and mind.

Humanity cherishes that which is joyful and pleasant, that which is harmonious and melodic.

It is not drawn to—indeed, it casts aside—anything associated with nihilism, destruction, chaos, or disharmony.

A particularly apt slogan was the one proclaimed in the 1930s during the construction of socialism in the USSR, under the leadership of Stalin: “Life has become better, comrades; life has become more joyful”.

This reflects the soundness of the policies adopted at that time; it demonstrates the popular, democratic nature of the socialism being established.

Celebration is directly linked to dialectics. To celebrate is, in essence, to acknowledge the existence of something—to salute it for what it is in itself.

It is to joyfully affirm that one appreciates the sensations experienced in relation to it; it is to assert that this thing has its rightful place—that it fits harmoniously into the fabric of existence.

Celebration bears witness to the appreciation of a specific thing; it reflects the universal dimension that this thing embodies simply by virtue of its existence.

Celebration salutes the new, renewal, and life itself.

It is upheld by human beings who are conscious of their desire to be happy. They express a need to develop their faculties—to utilize them to their fullest extent within a harmonious framework. They yearn to experience joy and love; they need to know and to understand.

The very meaning of a human life lies in living that life to the fullest—in possessing a fully developed personality capable of appreciating the world and of contributing meaningfully to it.

Indeed, it is only by placing oneself—as an individual, as a unique human being with one’s own distinct characteristics—in a productive relationship with the universal (society, humanity, the entirety of living beings, the universe) that a human being can truly realize their full potential.

Human beings are social animals who recognize their own joy and their place in the world—to the point of celebration!

The Role of Artists

Artists play a major role in celebration, for they produce images, music, and dance—works that are utilized for precisely this purpose.

However, every producer—whether an architect or a manual laborer—must adopt the perspective of celebration.

What is produced must correspond to a genuine need, hence the necessity of planning production; furthermore, what is produced must constitute a conscious transformation—a requirement that implies a high degree of awareness regarding the activities being undertaken.

To produce; to strive to produce justly and within a just framework; to experiment scientifically; to delve into the human psyche through arts and letters—these are the activities that exert an impact upon both the individual and society, shaping daily life as well as one’s very conception of existence.

This is why Stalin referred to writers as “engineers of the human soul”—a description that, in practice, applies equally to every producer, from the architect shaping an entire neighborhood to the factory worker manufacturing toys.

It is humanity’s entire environment that exerts an impact upon it—just as humanity, in turn, exerts an impact upon itself.

Everything resonates with everything else; this is the essence of dialectics. It is—if one chooses to view it this way—fundamentally a matter of mindset. This is, moreover, precisely why the role of the artist appears all the more significant.

Artists are, in essence, producers who—in the name of their own unique sensibility—withdraw from the collective to immerse themselves in an artistic practice demanding a high degree of technical mastery: be it painting, music, sculpture, or dance.

In this sense, artists can exist as such only if they are recognized as such by society—a recognition that encompasses both the validation of their activities as genuinely artistic and the acknowledgment of their right to material support.

The dilemma facing artists, then, is whether they wish to serve the people—to situate themselves within the people’s democratic history, their cultural heritage, and their civilizational legacy—or whether they prefer to place their sensibilities at the service of the propertied classes and the dominant elites.

If they truly wish to produce art, artists must, of course, side with the people and embrace their cultural heritage, rather than mass-producing “works of art” that amount to nothing more than consumer goods endowed with symbolic value for the propertied and the powerful.

Artists must celebrate reality; they must reflect its beauty in their works—for therein lies their true nature.

Each contradiction is specific

What makes the work of artists so unique is that they focus on very specific things, whereas industrial production produces in mass and in a general way.

Naturally, a communist society will tend to combine mass production with art in order to add beauty to everyday life. No one wants a bland environment. Nevertheless, artistic activities will always tend to seek out what is most specific in a person, a phenomenon, or a situation.

And true works of art are those that manage to take this specificity and elevate it to the level of the general. This is what gives substance to classics like Homer's *Odyssey*, Shakespeare's *Romeo and Juliet*, and Tolstoy's *War and Peace*.

Artists push the search for the specific even further, just as scientists do in their specific fields (chemistry, physics, biology, etc.), which are all, moreover, interconnected.

We can say here that dialectics is universal, but that its realizations, its modes of realization, are, on the other hand, particular. It is the dialectic of the universal and the particular. Mao Zedong rightly said in this regard that *This particular contradiction constitutes the particular essence which distinguishes one thing from another. It is the internal cause or, as it may be called, the basis for the immense variety of things in the world.*

There are many forms of motion in nature, mechanical motion, sound, light, heat, electricity, dissociation, combination, and so on. All these forms are interdependent, but in its essence each is different from the others.

The particular essence of each form of motion is determined by its own particular contradiction. This holds true not only for nature but also for social and ideological phenomena. Every form of society, every form of ideology, has its own particular contradiction and particular essence.

To be a dialectician is to understand how the universal exists within the particular, and how the particular converges with the universal. It is to ground oneself in the fact that the universe is infinite.

The Infinity and Inexhaustibility of Matter

To contemplate the infinite is to feel dizzy, for the mind inevitably seeks something to anchor itself to—without such a foothold, one feels lost, as everything seems to scatter in all directions.

This represents the expression of a contradiction: that between the finite and the infinite. A human being is, in essence, "finite," not infinite; he is what he is, and one day he will die. His life is circumscribed.

He cannot read every book; he cannot know everything. He cannot experience every sensation; he cannot meet everyone.

He cannot listen to every piece of music produced in the past, nor to those that will be produced after his death.

The concept of the infinite is, therefore, external to him; it appears abstract, impossible, or unattainable—something reserved for God. This is why few thinkers throughout

history have dared to confront this notion of the infinite: Aristotle, Spinoza, Hegel, Marx, and Mao Zedong.

To these, one must add those who embraced this concept alongside them: Engels, Lenin, and Stalin. It required remarkable courage on their part to direct their thought toward a universe conceived as infinite without losing themselves intellectually in the process.

Their merit is immense; they championed the liberation of humanity—in the sense that the concept of the infinite wrenches humanity away from pettiness and fetishism.

With the concept of the infinite, humanity shifts dimensions. It sheds its arrogance and its gaze, previously fixed solely upon itself; it no longer confines itself to the gratification of superficial desires. It opens itself to the world and discovers the true beauty of things.

It realizes that its environment does not consist merely of building blocks to be mechanically manipulated for the sole purpose of improving its own existence.

It comes to understand that, within the universe, everything is interconnected and everything is in flux—manifesting in an infinity of nuances and differences. Whichever way one looks at things, they are inexhaustible.

If one wishes to attempt to find a fitting image, one might view the universe as a vast ocean.

Everything undergoing transformation is a small wave; all the waves meet one another—they collide, they merge—and the process never ceases.

Thus, the waves change their form; they develop. They gain in complexity within their very nature as waves; likewise, the combinations formed between the waves become ever more intense, profound, and powerful.

It is the law of evolution that we are summarizing here. Evolution is inherent in the very nature of things: their contradictions meet, clash, and interconnect, giving rise to development through their intermingling.

This process is inexhaustible—all the more so because the universe itself knows no bounds; it is infinite, and it cannot be anything other than infinite, since every single thing, by its very nature, in some sense contains infinity within itself.

The New Against the Old

Dialectical materialism therefore celebrates the new, for the “waves” of the universe invariably produce new things; it is in their very nature.

Everything undergoes transformation, in an inexorable manner; dialectical materialism is, in essence, the science of transformations across all domains.

Dialectical materialism is the affirmation of the new against the old, as Mao Zedong expounds: *We often speak of “the new superseding the old”.*

The supersession of the old by the new is a general, eternal and inviolable law of the universe.

The transformation of one thing into another, through leaps of different forms in accordance with its essence and external conditions—this is the process of the new superseding the old.

In each thing there is contradiction between its new and its old aspects, and this gives rise to a series of struggles with many twists and turns.

As a result of these struggles, the new aspect changes from being minor to being major and rises to predominance, while the old aspect changes from being major to being minor and gradually dies out. And the moment the new aspect gains dominance over the old, the old thing changes qualitatively into a new thing.

It can thus be seen that the nature of a thing is mainly determined by the principal aspect of the contradiction, the aspect which has gained predominance. When the principal aspect which has gained predominance changes, the nature of a thing changes accordingly.

In other words, transformation has a guiding thread.

Matter is inexhaustible, and everything within it is inexhaustible; there is an infinity of contradictions. Nevertheless, every entity harbors a primary contradiction. The conflict represented by this contradiction produces a qualitative leap, which in turn impacts all other contradictions.

This is—if you will—the principle summarized by the formula: *thesis–antithesis–synthesis*.

Thesis, antithesis, synthesis

Those who hold a one-sided view consider that thesis, antithesis, and synthesis imply that two entities meet to provide a guiding principle for something that is henceforth stable.

This is not the case at all. There is no thesis that simply meets an antithesis merely to unite with it and form a state of equilibrium—what is termed a synthesis.

For dialectical materialism, synthesis is the qualitative leap that emerges from the clash between the thesis and the antithesis.

It is a clash that is simultaneously an “alliance”, for the encounter between the thesis and the antithesis owes nothing to chance.

It is a process of transformation that has culminated in this encounter—an event that is at once a union and a conflict; a dynamic tension forms here, enabling the entity to exist and remain in motion, and to undergo a new process of transformation.

Things transform—ultimately, for the very sake of transformation.

One could say, in the final analysis, that all things are, ultimately, contradictions—though, strictly speaking, one cannot actually say this, since contradictions cannot exist independently of the things themselves.

There are entities that embody both a thesis and an antithesis; these clash, and ultimately the entity undergoes a transformation, resolving into a synthesis. Then the process begins anew, ad infinitum.

This is why transformation is perpetual: contradictions are relative; they do not endure eternally. The state of union invariably gives way to conflict, and the resulting clash precipitates transformation.

The union of the opposing forces—thesis and antithesis—is but temporary; it is relative. Their struggle invariably prevails. As Lenin puts it: *The unity (coincidence, identity, equal action) of opposites is conditional, temporary, transitory, relative.*

The struggle of mutually exclusive opposites is absolute, just as development and motion are absolute.

The thesis-antithesis-synthesis process applies to absolutely everything and every phenomenon; everything is destined to undergo transformation. And since everything is constantly transforming everywhere, this gives rise to an ever-increasing number of combinations among these new entities—leading, once again, to further transformations.

This process does not merely result in new things; what is produced is of greater complexity and possesses an ever-increasing quality.

The Qualitative Leap

Things undergo transformation because contradictions take effect—and these contradictions are themselves the product of transformations.

Everything accumulates, interconnects, and intermingles; for this reason, the relationships between things become ever denser, deeper, and more complex.

Things themselves are driven by contradictions that have gained in quality through prior transformations, having been shaped by an ever-greater array of mixtures, interactions, entanglements, interlockings, fusions, compilations, combinations, convolutions, impregnations, contaminations, assimilations, and so forth.

One need only consider someone who engages in sports while simultaneously studying the human body. They will integrate their athletic practice with knowledge regarding heart rate, the body's oxygen utilization, and the mechanics of muscles and joints.

The more this individual learns, the more their acquired knowledge will interact and build upon itself—accumulating until it culminates in qualitative leaps that serve to enhance the athletic practice itself.

Moreover, such knowledge is boundless; one can always learn more on the subject, just as athletic practice can always undergo further adjustments and improvements. Herein lies the inexhaustible nature of the subject matter.

Stalin aptly characterizes the process of the qualitative leap: *Contrary to metaphysics, dialectics does not regard the process of development as a simple process of growth, where quantitative changes do not lead to qualitative changes, but as a development*

which passes from insignificant and imperceptible quantitative changes to open 'fundamental changes' to qualitative changes; a development in which the qualitative changes occur not gradually, but rapidly and abruptly, taking the form of a leap from one state to another; they occur not accidentally but as the natural result of an accumulation of imperceptible and gradual quantitative changes.

The dialectical method therefore holds that the process of development should be understood not as movement in a circle, not as a simple repetition of what has already occurred, but as an onward and upward movement, as a transition from an old qualitative state to a new qualitative state, as a development from the simple to the complex, from the lower to the higher.

The qualitative leap is what justifies the superiority of the new over the old: the old does not vanish, but rather gives way to a modified version of itself—a version that is more profound, more complex, and more developed.

With these transformations, there are, of course, many changes, and distant ancestors become increasingly unrecognizable.

For this reason, only dialectics allows for a proper approach to History—in every domain—by demonstrating how to trace past modifications.

The Past, the Present, the Future as a History of Leaps Forward

We can read the past through dialectics, because all past processes have led to the present.

The more we know about the present, the better we can understand the past, because as evolution continues, we gain more perspective and can see the path it has taken.

We can also identify the major trends leading to the future, because dialectical movement is irrepressible and qualitative leaps, leaps forward, are inevitable.

The universe “obeys” this law; more precisely, it is this law. All things experience, at one time or another, a qualitative leap. The entirety of phenomena, consisting of multiple things combining, experiences, at one time or another, a qualitative leap.

The past is the history of past transformations, which can be understood from the present, which is their culmination. And the present carries within it the imbalances that will shape the balances of tomorrow.

The future is a product of the present, just as the present is a product of the past. Nothing is fixed, nothing repeats itself as such; there are temporary states of equilibrium, which contain within them contradictions that give rise to new things.

As Mao Zedong said, Imbalance is a general and objective law. The cycle, which is endless, moves from imbalance to equilibrium and, once again, from the latter to the former.

Each cycle, however, corresponds to a higher level of development. Imbalance is absolute, whereas equilibrium is temporary and relative. The disruption of equilibrium is a leap forward.

There is no finite world created once and for all by an infinite God; there is an infinite world inexhaustibly producing new things.

As it has lived through its history, humanity has come to understand this; it has realized that things evolve.

Animals have transformed; humanity itself is linked to the family of great apes. The Earth itself has transformed over the course of billions of years.

And humanity has, in turn, transformed the Earth.

Agriculture and the domestication of animals were the initial vectors of this transformation—one that assumed ever-greater proportions with the advent of modern industry, heavy machinery, and the utilization of mass energy resources such as oil, gas, and nuclear power.

Herein lies a source of reflection, inspiration, and concern for anyone who thinks in terms of the past, the present, and the future.

For humanity's relationship with the Earth is characterized by excess; it undertakes actions on a massive scale that radically alter geography, living organisms, and environments.

It is to the great credit of the scientist Vladimir Vernadsky that he studied, in this context, the role of humanity in the transformation of the Earth.

His work *The Biosphere*, published in 1926, stands as the intellectual culmination of an entire era of planetary transformation wrought by humanity—driven by the force of human labor and the modern technologies employed.

Planet Earth is a Biosphere, comprising living organisms that interact with one another, as well as mountains, rivers, and soils that are likewise in a state of interaction; indeed, all matter—whether living or non-living—is interconnected. Nothing exists in isolation.

Humanity does not live in isolation from the rest of living beings

An event has served to remind human beings that they are, in fact, animals—albeit social ones.

The 2020 pandemic was a global ordeal for humanity; for the first time, every country in the world faced the same disease simultaneously, with information being disseminated in real time.

It was a monumental episode in the life of humanity.

It demonstrated that we have reached a stage where the unification of all human beings on a planetary scale has already become a tangible reality.

It also taught us that humanity does not exist in isolation from the rest of the world. Other living beings and the environment exert an impact upon it. A dialectical relationship exists between humanity and other living beings, and between humanity and the environment.

And it is evident that humanity can no longer conduct itself toward other living beings and the environment as it has done for decades, centuries, and millennia.

It is no longer tenable for humanity to assume that everything existing around it is merely at its disposal—that it is free to ravage everything, to confine living beings, and to utilize them however it sees fit, particularly for the purposes of experimentation or sustenance.

A humanity that celebrates transformation—that celebrates the natural flow of life, and celebrates evolution—cannot act destructively toward the very products of those transformations, the very fruits of that life, and the very results of that evolution.

An understanding of the dialectical relationships between things compels humanity to undertake a vast and profound re-evaluation of itself. Its actions can no longer be chaotic, lethal, or destructive.

It must exercise restraint in its actions, positioning itself as the protector of all living things, rather than as their appropriator and despoiler.

Uneven Development

Why must humanity protect the Earth—and, one might imagine, facilitate the expansion of life onto other planets?

This is linked to its historical situation, to its unique status within the broader framework of the evolution of living beings.

Why, indeed, has the human being followed a trajectory that has led it to be so profoundly different from other animals?

How is it that humans alone have been capable of developing first artisanal, and subsequently industrial, production—employing techniques and technologies of ever-increasing sophistication?

The reason is that no movement is strictly linear; nothing occurs in a "pure" state, and no process is ever free of internal contradictions.

Consequently, there exists an *uneven development*—a phenomenon that can be viewed, in a certain sense, as a temporal lag or divergence within the general process of transformation.

Humanity represents precisely this uneven development within the expansion of life on Earth.

Vladimir Vernadsky—the author of *The Biosphere*—specifically identified this unique human characteristic: the capacity to radically alter the planet Earth.

He cogently argued that it would be inconceivable for the Earth—as a system harboring life—to permit the emergence of such a transformative species unless that emergence held some intrinsic significance for the system as a whole.

And, upon closer inspection, one observes that humanity makes massive use of fossil fuels—energy sources derived from the slow transformation of organic matter originating from living organisms and buried deep within the earth for millions of years.

This leads to the realization that humanity is, in fact, utilizing resources provided by life itself.

Of course, for the moment, the impact of humanity's relationship with the Biosphere has been disastrous. Yet the outcome could be entirely different—and the question now arises in a truly revolutionary manner.

This calls for a necessary qualitative leap. Humanity has developed outside of Nature, and against it; this process must be reversed. Humanity must return to Nature—retaining its achievements, placing itself at Nature's service, and finally finding fulfillment by celebrating the sensations of harmony, peace, and happiness.

Such is the meaning of Communism.

Things are defined in reverse

Uneven development may seem like a surprising concept, but it is quite simple to grasp once one realizes that things should not be defined positively, but negatively.

It was Spinoza who understood this in the 17th century, in an immense effort to grapple with the notion of the infinite. He synthesized the necessary approach by stating that all determination is negation.

What must be understood by this is that one should not simply tell oneself that a thing exists and possesses certain characteristics. The greatest thinker prior to Spinoza—Aristotle—reasoned in precisely this manner: he sought the mechanics at work within each thing, its specific mode of operation.

Spinoza realized that this constituted merely one aspect of the question. And so he posited: one must conceive of a vast totality, and then mentally subtract the specific thing one wishes to define.

This thing is that which is not the rest of the whole; and, conversely, the thing itself is not the entirety of what remains.

This constitutes a definition through the negative; and while it may appear to be an intellectual contortion, it is in fact a fundamental tool—for it enables us to view a thing not in isolation or detachment, but rather in relation to the remainder, to the infinite.

This applies with particular precision to humanity insofar as it distinguishes itself from the animal kingdom; it is not simply that the human being is like that, the dog like that and the cat like that. Rather, it is that humanity stands in opposition to all other animals, taken as a collective whole.

This implies the existence of a specific contradiction between humanity and the totality of the animal kingdom—a contradiction that must be acknowledged and addressed as such.

Since humanity wages war against the animals, it is easy to understand that the necessary reversal—that forward thrust, that qualitative leap—entails the cessation of this very war. But generally speaking, the principle that *all determination is negation* allows us to consider each thing individually—specifically insofar as it is not something else.

Things are defined from the front, but from the back as well; for ultimately, not only are things subject to internal contradictions, but they themselves stand in contradiction to other things.

Everything is contradiction—everywhere and all the time.

Everything echoes in a mirrored world

In a sense, one could say that to gain a proper grasp of dialectics, one need only consider that everything exerts an influence on everything else.

It is as if the existence of a thing produced an echo—an echo that then reverberates through all other things.

One might also think of a mirror: every object acts as a mirror whose image is reflected in another object—itsself a mirror—and thus everything is reflected in the infinite.

It was Karl Marx who first grasped the extent to which the human mind is shaped by its environment—specifically, insofar as human beings live under concrete conditions, with their daily lives grounded in a particular mode of production.

One does not think in the same way in a slave-owning society, a feudal society, a capitalist society, or a socialist one.

It is not merely that one does not think about the same things; one truly does not think in the same way. What might appear innocuous in a slave-owning society could be deemed intolerable from the perspective of a socialist society.

The concepts of crime, morality, religion, politics, law, art, and culture—all are inextricably linked to a specific reality, a context in which things reflect one another. Thus, it is impossible to escape one's own era; we are dependent upon it at every level, mentally bound to a specific framework.

Naturally, as societies undergo transformation, the best elements of each are preserved and carried forward into the next. Here, too, the metaphor of the mirror applies: the finest aspects continue to be reflected, while the rest fades away.

Slave-owning mentalities, for instance, gradually vanish—precisely because their very nature is bound to a specific mode of production.

Conversely, the great authors of ancient Rome—a slave-owning society—retain their relevance, standing as a positive legacy of that particular era. That is why we must

understand that the echoes things possess—the impact things have upon one another—are precisely what enable them to interweave.

The Onion Universe

Not all reflections are equal, not all echoes have the same depth. Everything intertwines, forming a common thread with a primary aspect and secondary aspects.

This is why dialectical materialism states that everything is reflected everywhere, all the time, but that at the same time, we must see how reflections themselves interact with one another.

A music composer, for example, uses notes. The existence of each note has an echo, an impact on the other notes. The science of the relationship between notes is called counterpoint.

And the notes together form a melody, which must be mastered. The science of melody is called harmony. A musician must understand these two levels.

This is a good example, because we can easily see how the notes remain what they are while fitting together, while simultaneously forming, on another scale, an overall melody.

All things are like notes. It's a very complex question, but that's precisely the appeal of the image of a universe as an ocean composed of waves that endlessly collide.

We can also think of it as an onion, because its layers are tightly wrapped around each other. This is the image used in the mid-20th century by the very important Japanese physicist Shoichi Sakata, who understood the contributions of Mao Zedong.

The idea is this: on one hand, everything belongs to categories such as atoms, masses, planets, galaxies, etc.

On the other hand, everything also belongs to other types of categories, such as a mountain, a lung, a cat's body, etc.

Shoichi Sakata then deduced that *Metaphorically speaking, these circumstances may be described as having a sort of multi-dimensional structure of the fish net type, or it may be better to say that they have the onion-like structure of successive phases.*

These levels are by no means mutually isolated and independent, but they are mutually connected, dependent and constantly “transformed” into each other.

The Primacy of Practice

Understanding the universe as an onion cannot, of course, be absolute. The universe is infinite, and infinite knowledge is impossible.

We cannot know everything, and in any case, everything is constantly changing, at every level.

This is why Lenin speaks of *Dialectics as living, many-sided knowledge (with the number of sides eternally increasing), with an infinite number of shades of every*

approach and approximation to reality (with a philosophical system growing into a whole out of each shade).

On what, then, should the dialectical approach be based? We must turn to the opposite of the absolute and the infinite: the particular and the finite. Since everything is connected, turning to the finite leads to the infinite, the particular to the absolute.

Of course, we will never reach either the infinite or the absolute. But we will nevertheless advance on the path of science; we will strive as closely as possible toward truth.

Contrary to the conception that sees things unilaterally, and that claims one must be a neutral observer, dialectical materialism affirms that it is necessary to be involved in the processes in order to understand their nature. This is the primacy of practice, in order to satisfy the dignity of reality.

This is what Mao Zedong aptly summarizes when he reminds us that *If you want knowledge, you must take part in the practice of changing reality.*

If you want to know the taste of a pear, you must change the pear by eating it yourself. If you want to know the structure and properties of the atom, you must make physical and chemical experiments to change the state of the atom.

If you want to know the theory and methods of revolution, you must take part in revolution. All genuine knowledge originates in direct experience.

For it is through practice—through the active engagement of the senses—that one connects oneself to the very process under study; one perceives, from the inside, those manifold aspects which, when viewed from the outside, remain obscured by the appearance of a unified whole.

Practice is inherently transformative and aligns itself with a transformation already in progress; such is the true meaning of action—of engagement—which can never operate from the outside, nor possess any significance, unless it conforms to the general underlying trend.

An action must be grounded in reality, or else it is futile; since this reality is itself undergoing transformation, one must align oneself with that transformation. One must strive to position oneself in accordance with the general trend; failing to do so, one is cast aside by the process—a process one can then no longer comprehend.

The Spiral

The way we connect with something, in order to know it, is like a spiral, because things never move in a straight line.

This is already true for thought, which strives toward knowledge of something, without ever being able to fully grasp it, since that thing is constantly changing and there is always a lag between thought and thought.

Lenin teaches us here that *Human knowledge is not (or does not follow) a straight line, but a curve, which endlessly approximates a series of circles, a spiral.*

Any fragment, segment, section of this curve can be transformed (transformed one-sidedly) into an independent, complete, straight line, which then (if one does not see the wood for the trees) leads into the quagmire, into clerical obscurantism (where it is anchored by the class interests of the ruling classes).

Rectilinearity and one-sidedness, woodenness and petrification, subjectivism and subjective blindness—voilà the epistemological roots of idealism. And clerical obscurantism (= philosophical idealism), of course, has epistemological roots, it is not groundless; it is a sterile flower undoubtedly, but a sterile flower that grows on the living tree of living, fertile, genuine, powerful, omnipotent, objective, absolute human knowledge.

In other words, one can take a snapshot of reality—and it will possess meaning—but a meaning that is static, frozen, one that fails to encompass the perpetual movement of transformation and thus causes thought itself to freeze.

It is no longer a reflection in the sense of mirroring reality, but rather a mode of thought that freezes an idea, rendering it eternal through the power of imagination.

Yet this image of the spiral applies equally to the transformation of things themselves. A contradiction is never static; it corresponds to a state of tension.

The two poles are in conflict, and one can visualize oneself leaning sometimes toward one pole, sometimes toward the other—and it is precisely this image of a spiral that one can then conceive.

For this is not a pendulum-like motion: one moves forward within the process of transformation, with one pole prevailing over the other at any given moment—tipping the balance in one direction rather than the other—yet without ever halting the overall movement.

And, naturally, once a spiral has reached its objective—once transformation has occurred—it continues to advance immediately, albeit in a different form, propelled by a new series of contradictions that drive a new transformation.

The Nexus

When something is about to undergo a transformation—when the movement of the spiral is at its peak, so to speak—a moment of great intensity occurs in which opposites transform into one another as completely as possible.

It is a moment of crisis, for the old falters and the new takes its place; nothing remains static; changes occur at every level.

One need only think of the birth of a child, the October Revolution of 1917, the moment one finishes reading a novel, the instant one falls in love, and so on.

An excellent example of the celebration of the *nexus* can be found in *The Universe is the Unity of the Finite and the Infinite* — published in the *Journal of the Dialectic of Nature*

during the Great Proletarian Cultural Revolution in China in the early 1970s: *The end of any concrete entity—the sun, the Earth, or humanity—is not the end of the Universe.*

The end of the Earth will bring forth a new, more sophisticated cosmic body.

At that moment, people will hold gatherings to celebrate the victory of dialectics and to welcome the birth of new planets.

The end of humanity will likewise result in new species that will inherit all our achievements. In this sense... the death of the old is the precondition for the birth of the new.

Here, we have an excellent contextualization of the *nexus* from the perspective of human history. Everything undergoes transformation—humanity included—and there is never a definitive end, but rather an uninterrupted process of transformation, marked at each stage by qualitative leaps.

The *nexus* precedes the qualitative leap—or, more precisely, it corresponds to its inception, the moment when the contradiction begins to bring forth the new. Recognizing this can be a difficult task, for—given the inexhaustible nature of the subject matter—deadlines may be postponed for a long time; there are significant secondary aspects that alter the trajectory—the very course—of the transformation.

Nevertheless, the inexhaustible nature of matter does not alter the character of the principal contradiction, which inevitably produces the qualitative leap.

It is simply the modalities that are modified, by virtue of the relationships between the principal contradiction and the secondary contradictions.

A secondary contradiction may also become principal; however, in assuming this position, it must likewise embrace the ineluctable nature of the qualitative leap.

There is much to take into account here, and one understands that dialectical materialism can only be grasped by the human mind within the context of a society where humanity has produced a vast array of things—utilizing and modifying them—and has done so on a grand scale.

One must be accustomed to handling massive quantitative data; in this regard, it is evident that the development of the Internet constitutes a major contribution to the human mind—specifically to its capacity for managing networks, connections, and linkages.

Naturally, the qualitative dimension remains absent—the apprehension of transformation as a process: it is not enough merely to observe the existence of networks; one must also grasp that everything is interconnected, that everything is intertwined, and that everything resonates with everything else.

Hence the historical attempt by the bourgeoisie, in the early 21st century, to cultivate an ultra-individualistic ideology—one in which every person is reduced to a solitary individual, fundamentally distinct from others, living in isolation, and engaging with others solely through “contractual” relationships.

This represents an attempt to negate the universal in the name of the particular—to assert that nothing exists but consumers, and that the very concept of transformation—a concept championed, precisely, by the working class—plays no role whatsoever.

Dialectical materialism is, in fact, the science championed by the working class; for this class transforms the world and embraces that transformation—a stance rooted in its very nature.

Artists and scientists, too, engage in transformation; yet their focus remains on the particular, whereas the working class transforms the world with a universal significance. Moreover, the working class plays the central role within the mode of production that enables the reproduction of daily life: it is the working class that produces so that humanity may live, and yet it is cast aside, alienated, and exploited.

That is why it must take control of society.

People's War

(.....)

(.....)

(.....)

(.....)

(.....)

(.....)

This corresponds to the expression of the contradiction between the working class and the bourgeoisie, and, more generally, to the confrontation between the masses and the exploiters who profit from the mode of production through exploitation.

People's War—driven by the masses—paves the way for revolution—driven by History—in accordance with the principle formulated by Mao Zedong: ***Without contradiction, there is no differentiation; without differentiation and without struggle, there is no development.***



“It is also erroneous that the Marxist–Leninist Communist Organization – Proletarian Way produced a document against Gonzalo, accusing him of capitulation, whereas he is in jail since his arrest in September 1992, 25 years ago.

Such an accusation, published those last days, is based only on what the enemy accepts to say about him, and this is for this reason a clear break with the revolutionary tradition of not criticizing an arrested comrade in the hands of the counter-revolution.

There is also a great naivety to explain that Gonzalo is a traitor, when he’s still in total isolation, in a tiny cell. When somebody capitulates, he’s put forward by the reaction.

The production of fake letters of capitulation is nothing new either : it was already made for the revolutionary leader Thomas Münzer in Germany in 1525.

As said, it is basic teaching of the revolution that the reaction is not to be trusted.

And in its accusation, the Marxist–Leninist Communist Organization – Proletarian Way affirms that the Communist Party of Peru said that Gonzalo Thought would be a new stage of marxism. This is of course not true at all and it shows that the Marxist–Leninist Communist Organization – Proletarian Way doesn’t know or understand the Communist Party of Peru.

And how can it be else, when the Marxist–Leninist Communist Organization – Proletarian Way believes that all countries in the world are capitalist (and not capitalist or semi-feudal semi-colonial), that Stalin was a counter-revolutionary, rejecting the universal character of People’s War ?

It’s also strange to see the Marxist–Leninist Communist Organization – Proletarian Way denouncing the “capitulation” of Gonzalo, when it has itself supported Prachanda, the revisionist leader of Nepal, until the end of its capitulation.

This is here good example, because genuine revolutionaries have foreseen Prachanda’s errors at a very early stage. There is no such thing like a genuine revolutionary leader who, suddenly, capitulates.

This is why we can’t trust the German state when it says that Ulrike Meinhof killed herself in her prison cell, or when the social-imperialist USSR said that the great Greek leader Nikos Zachariadis killed himself in exile. These are lies.”

In defense of Gonzalo, theoretician of Maoism

**Marxist Leninist Maoist Center of Belgium
Communist Party of France (Marxist-Leninist-Maoist)**

September 2017