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REVOLUTIONARY ANTI-IMPERIALIST MOVEMENT



DARE TO WIN

SPRING 2015



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You must understand that those who have nothing to gain from the exploitation of the Third World, of Persian oil, of Bolivian bananas, of South African gold, have no reason to identify with the exploiter. They can grasp that what is beginning to happen here has been going on for a long time in Vietnam, in Palestine, in Guatemala, in Oakland and Watts, in Cuba and China, in Angola and in New York.

Red Army Faction, "Build Up The Red Army!" (June 2nd, 1970)

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REVOLUTIONARY AIM: ABOUT

What do we do?

Practically, RAIM exists as a collection of cells. These cells can be divided into two categories: on-the-ground cells and media-based cells. On-the-ground cells are involved in building public opinion in support of Third Worldism through practical work and agitation, working toward building independent institutions of the oppressed which challenge the material and cultural hegemony of the bourgeoisie, and building coalitions with other like-minded groups and individuals with worked-out line differences. Media cells are, as the name implies, primarily involved in media projects. RAIM cells are somewhat independent and are responsible for making decisions for themselves without needing to wait for orders from a central command. All RAIM cells are, however, united around RAIM's points of unity. Our on-the-ground cells are primarily in north america, but we also have contacts and members in other imperialist countries around the world. Our media cells are Anti-Imperialism.com, Siglo De Lucha, Revolutionary Ecology, Seize the Time, and Dare to Win.

Get involved!

There are a million reasons to oppose capitalism-imperialism but only one solution: revolution. But revolutions do not just happen spontaneously. They require the dedicated efforts of an advanced element representing the proletariat. RAIM exists to push forward the subjective forces of socialism and communism. Yet what we are doing so far is only the beginning. And we need your help. Through our various on-the-ground and media cells, RAIM provides a number of ways for people to get involved. We strongly encourage those who find agreement with our cardinal principles and are looking to do something to contact us at revolutionaryaim@yandex.com.

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On the one hand, there is the tendency of the bourgeoisie and the opportunists to convert a handful of very rich and privileged nations into ‘eternal’ parasites on the body of the rest of mankind, to ‘rest on the laurels’ of the exploitation of Negroes, Indians, etc., keeping them in subjection with the aid of the excellent weapons of extermination provided by modern militarism. On the other hand, there is the tendency of the masses, who are more oppressed than before and who bear the whole brunt of imperialist wars, to cast off this yoke and to overthrow the bourgeoisie. It is in the struggle between these two tendencies that the history of the labour movement will now inevitably develop. For the first tendency is not accidental; it is ‘substantiated’ economically. In all countries the bourgeoisie has already begotten, fostered and secured for itself “bourgeois labour parties” of social-chauvinists.

V.I. Lenin, “Imperialism and the Split in Socialism” (1916)

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movement which aims at the dismantlement of the capitalist system, not capitulation to it or cooperation with it. Therefore we will not tolerate any attempts at class collaboration, “toning down” our politics, or the renunciation of these points of unity.

We reject all forms of chauvinism.

We stand in opposition to all forms of chauvinism. We believe firmly that one’s actions reflect their politics. We have absolutely no tolerance for misogyny (and its attendant heterosexism and transmisogyny), white supremacy, or disableism. We aim to be an organization which not only fights for oppressed people, but one which is safe for all oppressed people. If we cannot ensure that our organization is not an oppressive environment itself, we will be totally unable to fight the oppression of society at large. Chauvinism is to be combated individually by every one of us, and collectively, by our solidarity with the oppressed and our intolerance for all those who reproduce their oppression.

RAIM is a Third-Worldist organization.

Third-Worldism is essentially the analysis that the First World has economically, socially, and politically subordinated the Third World. We understand that we must “break up the colonial world” to liberate the Third World from the imperialist domination of the First. This being articulated through things like national liberation, collective self-reliance and cooperation between Third World nations, partisanship in solidarity with the Third World within the First World, and ultimately a

kind of alter-globalization from a communist perspective, rather than the current capitalist form of globalization. The general narrative being that if communism is the organization of the proletariat and its allies to abolish the bourgeoisie, and feminism is the organization of non-men and their allies to abolish “man” as a social stratum, then Third-Worldism is the organization of the Third World and its allies to abolish the First. Our role in this strategy is to share equally in the burden of making revolution and assisting in the liberation of both oppressed Third World nations and internal colonies trapped within the imperialist core; our goal is the decolonization of the colonial world, and the abolition of the First World.

REVOLUTIONARY AIM: POINTS OF UNITY

Revolution is the only way forward.

The entire history of class society has built a monumental network of oppression that cannot be eliminated without a revolution that overturns all organs of class power, puts them in the hands of the oppressed, and finally abolishes them along with the class they serve. Capitalism cannot, and will not, abolish itself; only revolution can abolish class society and, through the implementation of socialism, achieve a classless one.

Our struggle is against all systems of oppression.

The root cause of all forms of oppression found in the world today is capitalism. So our struggle against capitalism is necessarily one against all systems of oppression. We aim to attack and dismantle all forms of systemic oppression: Patriarchy (and its attendant heterosexism and transmisogyny), white supremacy, systemic disableism, and colonialism; even the vast system of oppression of animals by human society. Without a struggle that fights to destroy these systems of oppression for all oppressed peoples and beings, not only are we arbitrarily selective in our struggle to end oppression, but we can never hope to defeat class society or capitalism.

We reject the legitimacy of settler-colonial nations.

We do not recognize the legitimacy of nations

such as the united states, israel, australia, south afrika or kanada. These nations and their structures are the product of colonial projects which have abused, displaced, and murdered the Indigenous peoples for the benefit of the occupiers. These nations and their occupying populations have done more than any others to aid imperialism, especially in the modern era. They owe their entire existence to a parasitic relationship with the oppressed nations and the Indigenous peoples they dominate. Without the self-determination of captive nations, and the decolonization of the whole country, there can be no successful socialist revolution.

We reject the legitimacy of imperialist intervention.

Imperialist intervention is never legitimate, regardless of context or method. The imperialist states will use all tools at their disposal to dominate the oppressed nations, from foreign aid to armed occupation. We will always resist attempts by the imperialist core to exert itself over the oppressed Third World peoples, including their own internal colonies. If we are to stand in total opposition to imperialism we can give it no ground to tread.

We reject all forms of opportunism.

We stand in opposition to all forms of opportunism (the liquidation of the revolutionary movement). We strive to create a

THE AFRICAN ROOTS OF WAR

Excerpt, W.E.B. Du Bois: "The African Roots of War" (1915)

It is this paradox which has confounded philanthropists, curiously betrayed the Socialists, and reconciled the Imperialists and captains of industry to any amount of 'Democracy.' It is this paradox which allows in America the most rapid advance of democracy to go hand in hand in its very centres with increased aristocracy and hatred toward darker races, and which excuses and defends an inhumanity that does not shrink from the public burning of human beings.

Yet the paradox is easily explained: the white workingman has been asked to share the spoil of exploiting 'chinks and niggers.' It is no longer simply the merchant prince, or the aristocratic monopoly, or even the employing class, that is exploiting the world: it is the nation; a new democratic nation composed of united capital and labor. The laborers are not getting, to be sure, as large a share as they want or will get, and there are still at the bottom large and restless excluded classes. But the laborer's equity is recognized, and his just share is a matter of time, intelligence, and skillful negotiation.

Such nations it is that rule the modern world. Their national bond is no mere sentimental patriotism, loyalty, or ancestor-worship. It is increased wealth, power, and luxury for all classes on a scale the world never saw

before. Never before was the average citizen of England, France, and Germany so rich, with such splendid prospects of greater riches.

Whence comes this new wealth and on what does its accumulation depend? It comes primarily from the darker nations of the world - Asia and Africa, South and Central America, the West Indies and the islands of the South Seas. There are still, we may well believe, many parts of white countries like Russia and North America, not to mention Europe itself, where

the older exploitation still holds. But the knell has sounded faint and far, even there. In the lands of darker folk, however, no knell has sounded. Chinese, East Indians, Negroes, and South American Indians are by common consent for governance by white folk and economic subjection to them.

BACK ON TRACK: THE OBJECT OF THIRD WORLDISM

Excerpt, Klaas Velija: "Back On Track: The Object of Third Worldism" (2014)

The Problem And Its History

To put the problem clearly, Third Worldists have often explained Third Worldism as an appraisal of the revolutionary agency of First World people. As the argument goes, the imperialist parasitism of First World nations shrinks the size of their proletariat to the point where the labor aristocracy and the petit bourgeoisie form the majority of the population of First World countries. This line of argumentation, if not qualified, devolves quickly into a negative resolution to the posed problem: defining one's central political position as a dismissal of the "revolutionary potential" of the First World population. Firstly, this discourse leads to a separation between analysis and synthesis.

If Third Worldism is simply a specific analysis of imperialist class structures, it is an incoherent and incomplete political position as it lacks a synthesis; it breaks down the concepts, but doesn't reconstruct them into a political program.

Secondly, this discourse is detached from the way Third Worldism has been historically posited outside of fringe traditions particular to the American left.

One of the first examples of this specific articulation of Third Worldism was the Maoist Internationalist Movement, which posited the following as one of their three main characteristics as a political organization: "MIM believes the North Amerikan white-working class is

primarily a non-revolutionary worker-elite at this time; this, it is not the principal vehicle to advance Maoism in this country"[1]. The constellation of political groups upholding this form of Third Worldism during and after MIM's existence have continued in this tradition.

An Alternative Historical Conceptualization

Instead of understanding Third Worldism as a current of thought initiated by fringe left groups, I argue it would be better to understand it as a form of internationalism specific to the post-WW2 international geopolitical setup. The philosophical embryo of Third Worldism is to be found in the initial responses to the predicament of Western Marxism. While recognizing the failure of the Soviet communist project, the Western Marxist tradition found itself unable to answer the question of revolutionary agency, as the Western Marxist theorists were generally academics detached from the masses, but still trying to understand them and more specifically how they come to political radicalization. The attachment of the post-war First World population to the institutions of their imperialist states was too strong to permit mass revolutionary movements, so that the majority of politically active people aligned themselves with reformist politics.

In response to this impasse, the first anti-colonialist theorists began to engage with

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As Karl Marx said, those who live in a palace do not think about the same things, nor in the same way, as those who live in a hut. This struggle to defend the trees and forests is above all a struggle against imperialism. Because imperialism is the arsonist setting fire to our forests and our savannas.

Thomas Sankara, "Imperialism Is The Arsonist Setting Fire To Our Forests" (1986)

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from the pre-existing humyn-nonhumyn hierarchy. Furthermore, the actual practices of the colonizers against the colonized heavily mirrored the common methods of control and domination used on nonhumyns. Indeed, such justification was used for the brutalization of non-whites in all major imperialist conquests waged by amerika since its conception, from the invasion of the Philippines to the War in Iraq.

...

By objectifying animals (who are especially vulnerable due to their inability to defend themselves), capitalists, men, white people, and able-bodied persyns objectify sentient beings into mere objects to be disposed of and exploited as the needs of the oppressors dictate. Such animal exploitation provides the training ground and ideological justification for the objectification of oppressed humyns, in part by likening them to nonhumyn animals either through direct practice or through superstructural outlets (language, media, etc.).

Further evidence of the ideological relationship between racism and speciesism exists in the psychological studies of Kimberly Costello and Gordon Hodson. In their remarkable study of psychological connections between prejudice in youths and the perception of animals as inferiors, Costello and Hodson's findings provided definitive evidence that the greater extent to which children supported humyn supremacy over nonhumyns, the more likely they were to express racist sentiments towards minority children. Specifically, the

findings identified that there exists a definitive link between the extent to which one perceives humyns to be superior to nonhumyns and the extent to which one holds racist sentiments. The "Interspecies Model of Prejudice," as it is described, is effectively notion that the devaluation of minority ethnic groups on the basis that they possess fewer "humyn qualities" and are more animalistic stem directly from the classification of nonhumyns as inferiors within the social hierarchy. This study therefore

serves to demonstrate that the causal link between institutionalized animal exploitation and racism is verifiable. In light of this evidence, it is abundantly clear therefore that capitalism-imperialism has historically relied upon the legitimacy of anthropocentrism to further its own ends, and that the

industrial exploitation of animals is reliant to a large extent upon the degrading social effects of imperialism, racism, and misogyny. The two are inseparable, and as such an effective attack against capitalism-imperialism must take into consideration and dismantle other structural oppressions which defend said system, such as the industrial exploitation of animals.

the Western Marxist tradition and to transcend it. I have in mind the Wretched of the Earth, which has been elsewhere called the manifesto of Third Worldism[2].

In accordance with the Biblical saying "the last shall be first and the first last", Frantz Fanon argued the process of decolonization involves the break up of the colonial world, not the attempt to join it on the basis of equality. The latter is the starting premise of Third Worldism: the First and Third World must be overcome, the Third World shouldn't aspire to equality with the First, but both must destroy the conditions of their own existence.

Outside of the realm of philosophy, the capitalist world-system after the second World War was in turmoil and, for the first time, with the Bandung Conference in 1955, the Third World became a loose network of players in the international arena. While Bandung wasn't able to create any lasting alliance, it was able to create a political culture and a self-identification, on the part of Third World people, as "the Third World". The communist movement more concretely impacted the Third World during the 60s, with the Chinese repudiation of Soviet imperialism and the Chinese political project of leadership over Third World nations. Mao's China had a tremendous influence on the political culture of countless countries, with many movements and intellectuals championing the cause of the Third World. Communists in the Third World had begun to understand the national liberation struggles they took part in as frontlines of a global

struggle against imperialism, of a struggle by the Third World oppressed nations against the First World oppressor nations.

In 1963, Dipa Nusantara Aidit from the

Indonesian Communist Party, one of the largest at the time, had already posited that the storm center of the revolution was the Third World: "On a world scale, Asia, Africa, and Latin America are the village of the world, while Europe and North America are the town

of the world. If the world revolution is to be victorious, there is no other way than for the world proletariat to give prominence to the revolutions in Asia, Africa, and Latin America, that is to say, the revolutions in the village of the world. In order to win the world revolution the world proletariat must go to these three continents." [3]

In a more elaborate form, a sort of political platform accompanying the manifesto by Fanon, Che Guevara had spoken about the Third World as a possible spark to ignite militant class struggle within the territories of the First World imperialist powers:

"Let us sum up our hopes for victory: total destruction of imperialism by eliminating its firmest bulwark: the oppression exercised by the United States of America. To carry out, as a tactical method, the peoples gradual liberation, one by one or in groups: driving the enemy into a difficult fight away from its

BACK ON TRACK (CONT.): THE OBJECT OF THIRD WORLDISM

Excerpt, Klaas Velija: "Back On Track: The Object of Third Worldism" (2014)

own territory; dismantling all its sustenance bases, that is, its dependent territories. [...] [In Vietnam], the imperialist soldiers endure the discomforts of those who, used to enjoying the U.S. standard of living, have to live in a hostile land with the insecurity of being unable to move without being aware of walking on enemy territory: death to those who dare take a step out of their fortified encampment. The permanent hostility of the entire population. All this has internal repercussion in the United States; propitiates the resurgence of an element which is being minimized in spite of its vigor by all imperialist forces: class struggle even within its own territory." [4]

Lin Biao, in "Long Live the Victory of People's War", had also spoken about the theory of the global countryside, with which Che Guevara agreed as he specified in his critical notes on political economy:

"Taking the entire globe, if North America and Western Europe can be called "the cities of the world", then Asia, Africa and Latin America constitute "the rural areas of the world". Since World War II, the proletarian revolutionary movement has for various reasons been temporarily held back in the North American and West European capitalist countries, while the people's revolutionary movement in Asia, Africa and Latin America has been growing vigorously. In a sense, the contemporary world revolution also presents a picture of the encirclement of cities by the rural areas. In the final

analysis, the whole cause of world revolution hinges on the revolutionary struggles of the Asian, African and Latin American peoples who make up the overwhelming majority of the world's population. The socialist countries should regard it as their internationalist duty to support the people's revolutionary struggles in Asia, Africa and Latin America." [5]

The fil rouge of the Third Worldist arguments coming from the Third World was simple: it's not a question of "reaching" First World status, but one of breaking up the First World, and overcoming the division of the planet in worlds. Overcoming the First and Third World, however, means to be partisans for the latter, as it is only the oppressed that can resolve a contradiction of oppression. In the same way the proletariat can only abolish all classes, including itself, by exercising its dictatorship over the bourgeoisie, the oppression of nations can only be transcended through the affirmation of the Third World's oppressed.

In the First World, many revolutionaries had taken up the slogans and politics put forth by Third World communists. Among others, the Weather Underground delineated a central concept of Third Worldism in their document "You Don't Need A Weatherman To Know Which Way The Wind Blows": "Any attempt to put forth a strategy which, despite internationalist rhetoric, assumes a purely internal development to the class struggle in this

ANIMAL LIBERATION: A REVOLUTIONARY IMPERATIVE

Excerpt, Damien Brown: "Animal Liberation: A Revolutionary Imperative" (Upcoming, 2015)

It's no wonder then that we can so easily discover parallel forms of female exploitation in the industrial exploitation of animals. There exists no clearer example of this than "rape racks"—mechanical contraptions in factory farms that keep cows, pigs, chickens, etc. effectively immobilized so that they may be raped rapidly. Sexual violence—a disturbing and pervasive tactic used by men against wimmin—is widely practiced against animals as an invariable component of activities such as milk and egg production. In both cases, the interests and experiences of both wimmin and animals are negated, and in the eyes of the oppressors they possess value only insofar as they are useful in some sense to men. In the case of wimmin, they are seen as little more than sexual objects to be exploited by men to reaffirm their dominance. In the case of nonhumans, their reproductive capacities are exploited for commercial purposes. Anthropological evidence points to the fact that this mechanized animal husbandry ultimately harkens back to initial animal domestication activities, in which the forced breeding of animals served as a precursor to line breeding and the subsequent oppression of wimmin.

Such parallelisms are instrumental to our capitalist-patriarchal system, in which the virtues of control and domination are extolled as the essence of masculinity. This realization enables us to understand how the abuse of

wimmin and the abuse of animals can so frequently intersect in practice and ideology, and consequently build off of and contribute to each other in the service of patriarchy.

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The tendency of abusive men to often use violence against animals as a means of imposing intense psychological trauma on their partners is a well-documented. Specifically, violence against animals serves to isolate wimmin, construct a relationship of dependency, inflict grief and distress upon the partner, and make them fear for their lives. In all instances, these actions serve to reinforce the control of men over wimmin and buttress their sense of hegemony—they are effectively acts of patriarchy. These facts therefore validate the findings of Jennifer Dillard that violence against animals can and all too often is a precursor to violence against wimmin.

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The connection between oppression against animals on the one hand and humans on the other is deeper still, however. The historically legitimized demarcation of humans and nonhuman animals into categories of superiors and inferiors, respectively, has always served the interests of colonial conquest. Indeed, the ideology of anthropocentrism objectively aided the colonialist subjugation of the peoples of Afrika, Asia, and Latin America, as European powers justified their imperialism on the grounds that it logically followed

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Feminists have been shouting for more than a decade whenever they hear it said that the subordination of women is caused by the inferiority of our natural capacities. But, at the same time, the vast majority continue to think that ‘we must take account of biology.’ Why exactly? No one knows. Science has thrown out one after another, all the ‘biological explanations’ of the oppression of proletarians and nonwhites, so it might be thought that this type of account would be discredited. [...] Why should we, in trying to explain the division of society into hierarchical groups attach ourselves to the anatomy of the individuals who compose, or are thought to compose, these groups? The pertinence of the question (not to speak of the pertinence of the replies furnished) still remains to be demonstrated as far as I am concerned.

Naturalist ‘explanations’ always choose the most convenient biology of the moment. In the last century it was the (feeble) muscles of women; in the 1950s it was the (deleterious) influence of our hormones on our moods; today it is the (bad) lateralization of our brains. Feminists are outraged by such ‘theories,’ but no one has yet explained to me how these theories differ fundamentally from the explanation in terms of women’s ability to gestate which is so in favor today under the name of ‘reproduction.’

Christine Delphy, “Patriarchy, Domestic Mode of Production, Gender, and Class” (1988)

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country, is incorrect. The Vietnamese (and the Uruguayans and the Rhodesians) and the blacks and Third World peoples in this country will continue to set the terms for class struggle in America.”[6] In the same document, they called for the internationalization of the resources of the US as an imperialist power, key to the transition to a classless society. In the same way, the Red Army Faction justified its ultraleftist politics on the basis of duty to help the anti-imperialist struggle and “bring the war home”. To quote: “The urban guerilla means intervening in a revolutionary way here, in spite of the weakness of the revolutionary forces in the Federal Republic and West Berlin!”[7]. As a last example, the Communist Working Circle in Denmark provided Third World revolutionaries with material support throughout the 60s and 70s, such as clothes to MPLA soldiers in Angola and sending millions of dollars stolen from Danish banks and stolen weapons to the PFLP[8].

To explicate, the Third Worldist trend doesn’t have its origins in so-called MIM-Thought, a result of inquiries in the political economy of imperialist countries by the Maoist Internationalist Movement, but rather in the national liberation struggles of the 60s and 70s. Even the political economy peculiar to Third Worldist discourse has its origins in the works of economists like Samir Amin and Arghiri Emmanuel, who undertook their critiques of political economy years before MIM was formed.

With this historical clarification in mind, we can talk about the more general theoretical aspects of Third Worldism.

PATRIARCHY IS NOT SECONDARY: RETHINKING GENDER OPPRESSION

Excerpt, Zak Brown: "Patriarchy Is Not Secondary: Rethinking Gender Oppression" (2014)

What can be concluded from our brief exploration? First and foremost, our position was wrong. Conceiving of patriarchy and gender oppression as being secondary struggles, subordinated to a mediating notion of class struggle, is wrong. Not only because of its inherent exclusion and ordering of domination's that we touched on earlier, but also because of its complete insufficiency as an explanatory model; incapable of explaining the dynamic relationship that the intersecting planes of oppression hold, the notion of ordering contradictions as such becomes both abhorrent and useless.

Second, gender oppression, like national oppression, is intimately caught up in the matrix of capitalist productive relations. Not only are these oppression's "caught up" within capitalism, they effectively reproduce the status quo including those relations of production we give so much theoretical independence. Gender oppression structures the division of labor, disciplines the labor process, graduates a social division between "productive and unproductive labor". Masculinity models the expansion of capital, defines what is "enterprising", denotes the productivity of a "hard man's labor", provides reference to the imperialist super-exploitation of the Global South. We should not loft back into our armchairs and attempt to separate the individual instances of capitalism from gender oppression, like pulling

fibers from a rug. It's far more reasonable to simply treat the rug as a rug; as a cohesive whole which provides meaning and consistency through its coherence.

How should we respond to all of this? Let's stop pretending there is a dilemma when clearly there is none. Let's stop acting as though queer and women's struggles are not "proletarian". Let's stop saying Patriarchy is a "secondary contradiction". Let's act like this matters.

If your anti-capitalist struggle does nothing to abolish gender and national oppression, then it has done nothing to address the very strongholds of exploitation. Fighting for trans liberation is fighting against capitalism-imperialism; fighting for national liberation is fighting against capitalism-imperialism. The self-actualization of an oppressed group is socialism by spirit and an undeniable source of solidarity.

This is not to say there are no opposing interests between marginalized groups.

The question is whether or not these interests are organic compositions drawing from distinct experiences and histories of oppression, or inherent to these marginalized categories themselves. I would certainly argue the former against the latter. Different interests will always exist, what is important is developing a synthesis which makes these diverging

interests matters of deliberation rather than matters of antagonism; a synthesis which preserves authenticity while not creating any "other" among interests.

Conclusion

Our theoretical endeavor does little to actually address the practical question of reforming our groupings to reflect a radical consciousness of gender oppression among others.

Without providing any false universal or general approach to be taken, we would suggest coalition building as a necessary and progressive step in that direction. As expected, the Marxist "boys clubs" also tend to be

esoteric in nature, unwilling to branch out theoretically and actively within the space of their community. Simply forming connections between distinctly interested yet progressive groupings can be a great step towards refining a greater conscious-

ness as well as attracting new and capable membership. A diversity of minds is never a bad thing.

Obviously, more concrete measures can be adopted to ensure any organization follows an inclusive line of development; one which expresses the leadership of all marginalized groups. The Maoists in India have done so by establishing separate political groupings for women to exercise power over the males in the

Party. Kurdish revolutionary fighters in the PKK have experimented with similar arrangements.

There is no universal line of action to be taken, although besides learning from other comrades, there are very simple tools to be employed for personal cultivation: education, self-criticism, and collective reflection. If you feel like you lack knowledge in an important subject, what do you do? You educate yourself. Read about the importance of queer and women's struggles. Learn from the experiences of your marginalized friends and associates. Ask questions if you do not understand and be respectful to the significance these issues hold.

Think about your daily actions. Think about your daily thoughts. These micro-powers can be reactionary spaces where your consciousness may fail. Be critical of yourself and honest in your criticism so that your cultivation is authentic and not simply for the approval of another comrade.

Discuss these issues with your comrades in your grouping, chances are they struggle in the same capacities. Share this struggle with friends and ask for advice from those more experienced in these issues than yourself. Group reflection is not only the most constructive and accessible route but also that which generates the most accountability for yourself and others.

Without such cultivation, without such transformation, Marxism will remain irrelevant and rightly so. No seemingly radical organization deserves relevance if it will only befuddle those it claims to represent.