

Kai Murros



**VALLANKUMOUS**  
ja sen toteuttaminen  
modernissa yhteiskunnassa

**LIKE**

# **Revolution and How to Do It in a Modern Society**

## **Instructions to the cadres of the Party**

- Be always clean in your appearance and well-behaved - your first task is to win the confidence of the people.
- Help the elderly, the sick and everyone who needs your help. Help them without asking, every soldier of the Party must embody the Party and its propaganda struggle
- Serve the people ! The one who serves the people will overcome.
- Protect the people! The one who protects the people will overcome
- The first task a cadre of the Party has, is to win over the the hearts and minds of the people.
- Be honest, hard-working and just: The change begins with you.
- Be strong, but have understanding for those who are weak. Carry also their burden.
- To maintain your morale in the face of the problems of everyday life is the greatest heroism. Every new day does not bring a new battle with it and every battle does not end in a victory.
- See the revolutionary process in its wholeness and your part in it, in this way you will get strength in difficult times and patience when nothing seems to happen.
- We will not win the final victory through great battles but through the hard work we do between the battles. We will win through persistence, patience and diligence.
- Acquaint yourself thoroughly with ideological literature in order to know who you are.
- Acquaint yourself thoroughly with ideological literature in order to know why you are.
- Stay fit. An ideologically aware soul in the body of a warrior should be your ideal.
- Stay above everything vulgar, spiteful and vile. You are a revolutionary soul, flame in the darkness
- Be humble. It is out of humility that true pride will grow.
- Harden yourself against ridicule, for they don't know what they are doing.

- A job well done is a matter of honour. Whatever you do, do it with great care and love. Be an example to others.
- Listen to the people in order to understand them, for the one who understands the people will win.
- Listen to the people and learn from them, so that they can in return learn from you when the time comes.
- Revolution is a dialectical process in which the Party learns from the masses and the masses from the Party. Our victory will be based on this dialectical relationship.
- Find out and expose the crimes committed by the system. Remember: When you speak, the Party speaks.
- It is through you that the revolutionary awareness of the people will grow. Your every word shall be like a bullet.
- Find out and expose the enemies of the people and report them to the Party. Remember: You are the eyes and ears of the Party.
- You are the Party, wherever you go, the Party goes – act accordingly.
- Every cadre is a start of a new party chapter. You must spread the Party organization where it does not yet exist and strengthen it where it already exists.
- Cadre: Start new Party chapters! The as yet politically unaware masses are the battleground on which the Party must constantly advance.
- The objective of every Party chapter is to take over the actual leadership in the local community where it is active.

## Base areas and revolution

- Revolution in a modern society is based on creating a counter society in the base areas which are under the Party's control.
- Creating a base area is a rehearsal before taking over the whole society.
- The Party must not be a random shot in the dark, but an integral part of the everyday life of ordinary people.
- In order to survive, the Party needs people and land. This is why the Party's strategy for expansion must be based on taking over completely – physically and mentally—areas that will be carefully selected beforehand.
- In the base areas the Party can be a part of the everyday life of the people. Creating a base area is a challenge to the liberal-capitalist system. It is a challenge, which it can't meet without alienating the population.
- The base areas will be islands inside the deteriorating liberal-capitalist system. It is in the base areas that the Party will learn administrative functions.
- Creating base areas is possible, because the liberal-capitalist system has turned its back on ordinary people and their needs. To the liberal-capitalist system, people are fit only for production and consumption.
- The victory will belong to a party that will show true concern for ordinary people and for their needs.
- Creating base areas is necessary, because the deterioration of the liberal-capitalist system will create a vacuum which otherwise will be filled by organized crime.
- We will triumph over organized crime, because we serve the people.
- At the first stage of the revolution, we will fight in the marginalized areas of the liberal-capitalist system: We will secure our position in society's periphery.
- The base areas will survive, because the liberal-capitalist system is in the process of destroying itself. We will grow stronger behind the façade of the crumbling system.
- Creating a base area will be begun by organizing a local Party chapter after which the organization will give a declaration concerning its goals and methods in the area.
- The military activities of the Party will be based at first on sports clubs. For historical reasons and in view of the instrument characteristic for the game cadres should start base ball teams.

- In the hands of the Party base ball will be transformed in to an instrument of national liberation.
- The first task the local Party organization has in the base area is restoring peace and order with optimally ruthless measures.
- After the people's needs for security have been taken care of, the local party organization must pay attention to the people's material needs.
- A fundamental task for the Party in the base area is creating a Voluntary Labour Front. Our motto will be: Every cadre is a worker, every worker is a cadre.
- The secret for the survival of the base area is in the relentless and unflinching work by the cadres for the people in the base area.
- We will win over the hearts and minds of the people by working for them.
- The Voluntary Labour Front will be an organization which mobilises the skills and wisdom of its members in the aid of the local community in a systematic and effective way.
- The Voluntary Labour Front will be Party's weapon in the struggle against social problems in the base area. The cadres of the Voluntary Labour Front have a duty to collect information about people who need help and report it to the local Party headquarters.
- One must not think that waging a revolutionary war is more important than everyday work. The cadres must understand that it is for our right to work that we wage a revolutionary war.
- When the base area and the Party organisation have been secured, the cadres must take into consideration founding a non-profit bank for distributing interest-free money and in order to revive the local economy.
- The adoption of interest-free money will be a bold maneuver by the Party in the face of the international financial establishment.
- Interest-free money is an open challenge to liberal capitalism and to all the prevailing doctrines of the modern economic system.
- Interest-free money will be the downfall of the false god of capitalism.
- The Party must have concrete solutions for the problems and everyday needs of the people. If we fail locally, we won't be able run the state either.
- It is true that those who possess the capital will also possess the political power, but in the end true capital does not consist in bank notes, gold or stocks, but in the ability and

willingness of millions of people to work and help others. When the Party will have this capital in its possession, it will rule the world.

- The Party commands throbbing hearts, strong arms and bright minds. The Party's capital consists in people, this is why the Party will triumph.

### **How to be radical without being too radical?**

- It is easy to be radical - everyone is capable of that - but it is difficult to be radical without being too radical. Only few people are capable of this.
- Experience shows that the Party, in order to survive, has to be an integral part of the everyday life of the people.
- In order to be a part of the everyday life of the people the Party must respect the people.
- The difference between the Party and various extremist fractions lies in that the Party respects the people but the extremists despise them.
- The extremists try to take over the daily life of the people but at the same time have no respect for the conventional worldview and needs of ordinary people.
- The extremists do not listen to ordinary people and place theory before practice and experience.
- The strength of the Party lies in its dialectical relationship with the masses. The Party line is this: No theory without practice, no practice without theory.
- We must be able to see what can be changed in people's daily life and conventional worldview and what can not be changed. Once this has become clear to us, people's lives can be improved.
- The downfall of the extremist fractions lies in their desire to radically alter the most sacred of all: The daily lives of ordinary people.
- The one who will understand and respect people's needs and their daily life will win.
- We could even say that the Party struggles, so that in the end nothing would change. In other words the Party struggles to protect the daily lives of ordinary people.
- Thus the Party is radical without being too radical.

## **Problems of Socialism**

- One of the great stumbling blocks of the socialist movement is the Oedipus Complex prevalent in it. - Every young socialist seems to be affected by it.
- Common tendencies within the mentality of radical leftism are the healthy and youthfull desire to shake obsolete and reactionary belief systems on the one hand, and a nihilistic frenzy to wipe out everything remotely traditional on the other.
- History teaches us that you can't defeat history. There is no void where one could create social structures without history or past. All efforts to do so will lead to disaster.
- A true socialist must always reflect on how he or she could learn from the past, so that socialism could develop naturally and organically based on the concrete historical experience of the nation.
- The second biggest mistake in building socialism lies in a purely theoretical approach that ignores experience and conventional logic.
- The biggest mistake in building socialism lies in trying to create an unorganic, cosmopolitan socialism lacking roots in the concrete history of ordinary people.
- A true socialism can only be built on a national basis guided by the historical experience of the people and of the nation.
- Cosmopolitan socialism and capitalism are basically the same. They will fall, because they have no roots in real life and lack organic cohesion.
- The relationship between historical materialism and national spirit is the same as the relationship between matter and energy. They are the opposite sides of the same coin.
- A healthy nationalism must not consist merely in idealistic daydreaming. Nationalism must be connected with the real world by using the methodology of historical materialism.
- The reactionary nationalism of the bourgeoisie must be replaced with a progressive socialist nationalism.
- In the light of historical materialism we can see how the nation and the nation state are the climax of the intellectual and social evolution of humankind.
- Only when capitalism has been replaced with socialism the nation will truly be free to express itself and develop without restraint.
- The ideology of the Party must be materialistic in method and truly national in spirit.
- Traditionally historical materialism and nationalist thinking have had a dualist thesis-

antithesis-relationship. Once this dualism vanishes and a new synthesis is formed, an entirely new world will come about.

## **State-Society-Party**

- Will there be an elite in a socialist society? The truth is that all political and economic power creates elites.
- When we reflect about whether there will be an elite in a socialist society we must ask, whether the revolution and the destruction of capitalist system require such an immense concentration of political, ideological and military power, that as a result there will be a new strong elite.
- We must make two revolutions: First bring down capitalism and crush its remnants through a dictatorship of the national proletariat. After this we must delegate the power back to the local communities, cooperatives, labour unions etc. This second revolution will be far more difficult than the first one.
- We must not let the revolution turn the Party into its own image.
- The dictatorship of the national proletariat is an indispensable first step on our way to an organic democracy.
- Once the power has been delegated back to the local communities, cooperatives, labour unions etc. the people will become the elite.
- History consists in struggle between the masses and the elite and between different cliques within the elite. As the people become the new elite, an elite that governs through organic democracy, this struggle will come to an end. This will be the prelude to the history of humankind.
- In order to survive, organic democracy will need a state to protect it.
- The biggest threats to organic democracy are those economic forces that go beyond the resources of the local community as well as an inbred fractionalism causing local anarchy. The answer to both of these problems is the existence of a state.
- The state will help fledgling democracies to overcome economic problems and to quell local anarchy.
- The state will give a reasonable protection based on law to the rights of individuals against local anarchy.
- The Party will lead the state without being the state.
- To protect the Party from corruption, its authority must be above all moral, not juridical.
- In order for the Party to lead effectively its moral authority must be centralized.
- The authority of the state is based on law and decentralized. The authority of the Party is moral and centralized.

### **Three Forms of Political Violence**

- During the period of struggle, before the revolution has triumphed, the most popular and useless form of political violence consists in "direct action".
- "Direct action" is typical of elitist fractions that have alienated themselves from ordinary people.
- The fractions which engage in "direct action" do not understand the needs of the ordinary people, they despise ordinary people and the worst thing is that they attack the conventional world view of most people and in this way alienate themselves from those they should try to reach.
- The fractions which engage in "direct action" do not understand the dynamics of the revolution. They do not get support from the people, which is why they tend to become isolated and embittered and to develop into irrational extremists.
- The philosophy of "direct action" grows out of the fact that the fractions subconsciously understand that they will fail in the end. This is why they tend to seek compensation in romantic and useless needlepricks against what they perceive as the system.
- "Direct action" is the path of defeat.
- The path of the Party is the path of revolutionary violence.
- Revolutionary violence will be an organic part of the party's work in serving and protecting the people in the base areas.
- The difference between "direct action" and revolutionary violence lies in the element of propaganda inherent in revolutionary violence.
- Revolutionary violence means that Party cadres do propaganda work progressively creating a people's army with a wide support within the people.
- Revolutionary violence results from the people wanting to protect the counter-society created in the base areas against the attacks of organized crime, small extremist fractions and the liberal capitalist system.
- In order to survive, the Party must really be the Party of the masses. In order to win, the Party must wage a mass war. The success of the Party depends on its ability to mobilize people in a massive scale.
- The third form of political violence consists in state violence, only the ruling class may use it.
- Before taking over the state, the Party will wage war on two fronts. By using the strategy of revolutionary violence the Party will fight against the state violence wielded by the ruling class and the "direct action" of the extremist fractions.

- After the revolution has triumphed the Party will have the instruments of state violence under its own control.
- During the phase of revolutionary dictatorship the Party shall crush all its enemies using any necessary means.
- The total character of the state violence wielded by the Party will be justified by the fact that it acts with the consent and support of the vast majority of the people and of the entire working class, defending their right to a future.
- It is the moral right and the obligation of the organs of people's power to destroy all their enemies during the phase of revolutionary dictatorship. The triumph of the revolution necessitates the annihilation of those who would deprive the people of its victory.
- State violence, wielded by the organs of people's power against the enemies of the people, will have no restrictions at all.
  
- The strategy of the Party in its revolutionary struggle will consist in rising from the level of revolutionary violence to the level of state violence, wielded under conditions of revolutionary dictatorship.
- In order to progressively prepare itself for the role of revolutionary vanguard which it will have to play during the phase when the old state will have crumbled and the new revolutionary state will be taking form, the Party must in practice become a "state within the state" already before the liberal capitalist system collapses. In the liberated base areas Party cadres will learn administrative functions in practice.

## Reflections on Revolution

- Due to the dialectical nature of revolution, the best ally of the revolutionary movement is the ruling class.
- The demise of the modern, post-industrial, liberal-capitalist system will not be based so much on the wisdom of the Party and on its ability to make correct decisions, but on the increasing tendency of the system to bring about its own destruction.
- When the system is strong, we remain stationary. When the system is weak, we advance. The success of the Party at a given moment is a good indicator of the current state of the system.
- When we assess the state of the liberal capitalist system we must not mistake its apparent strength for its true strength.
- In order to understand the true nature of the revolutionary process, one must get a clear picture of the factors which are at work behind the system's tendency to self destruct.
- The state is always an instrument in the hands of the ruling class. As a socialist state shall obey the will of the working class, the liberal-capitalist state is ruled in practice by the interests of capitalist class.
- The destruction of the liberal-capitalist state is based on the fact that the whole state has been harnessed to the service of a small selfish elite. Their ruthless greed is in direct conflict with the needs of the working class.
- As the capitalist class strives to satisfy its needs, it also gradually tends to destroy the base of its own existence.
- The capitalist elite can be compared with a cancer. It feeds on the vital force of its host. The cancer is at its strongest at the moment it has sucked its host dry, but at the same moment it will have destroyed the base for its own existence.
- It is immediately before its destruction that capitalism appears to be at its strongest.
- Just before its destruction, the power of the capitalist class and of its values will reach its climax in the society.
- History is a dialectical process that progresses through violent revolutions. Every social system develops according to its own inner laws, travels its road until the end and vanishes.
- The elite is always blind. It is typical for the elites that they are open only to the blind, spineless opportunists – to those who completely swallow the official truths fed to them by the system.

- The dominant position of the elite prevents it from seeing the true nature of problems. The dominance of the elite prevents it as well from starting reforms, for they might harm this dominance.
- The paradox of power: In fear of losing the power one clings to it. This in the end is the root cause of why the power is eventually lost.
- A system that develops according to its own inner laws is unable to repair itself. Thus it is in the end always the destiny of every elite to prepare the way for its own demise.
- The midwives for the new coming world are always its fiercest opponents.
- A typical feature of the capitalist system is that it will turn against itself when given a chance.
- The destruction of the modern, post-industrial capitalist system will be based on its tendency to minimize its expenses and to maximize its markets through globalization.
- The Modern Capitalist minimizes his production costs through automatization, by shifting production in to countries with low labour costs or by bringing cheap labour in massive quantities in to industrialized countries in order to crush organized labour and bring wages down.
- The Modern Capitalist maximizes the markets by maximizing the selling of his products in the industrialized west with the most buying power. In order to do this he abolishes all restrictions on import from countries with cheaper production costs.
- The weakness in the calculations of the Modern Capitalist lies in that the buying power of the western societies is based on their high level of industrialization. This is the very basis that the Modern Capitalist is progressively destroying. Thus we can see how the logic of the Modern Capitalist is self-destructive in nature.
- The state is the most important instrument of the Modern Capitalist.
- The state not only protects the Modern Capitalist and his money, but also creates the necessary judicial and material framework for the economic activities of the Modern Capitalist.
- The state is the most important instrument of the Modern Capitalist but the Modern Capitalist is also dependent on the state.
- The state protects the Modern Capitalist not only from external enemies but also from the Modern Capitalist himself.
- The state provides the necessary means to control the self-destructive tendencies of the Modern Capitalist.

- The survival of the modern, post-industrial capitalist system is based on the existence of the state.
- By continuously borrowing money, the state is able to distribute social benefits which in an increasing scale form the bulk of the buying power of the population. This buying power is needed to keep up the demand for the products which the Modern Capitalist wants to sell in the rapidly de-industrializing western world.
- The Modern Capitalist wants to have everything. He wants the state to maintain the necessary judicial and material framework for his economic activities, but at the same time the Modern Capitalist doesn't want to take any part in paying the costs.
- The Modern Capitalist drives the state in to an unbearable situation. In order to keep up the demand for the products of the capitalist system, two things are necessary: The buying power of the population must be kept sufficiently high and the essential infrastructure of modern society must be maintained. These tasks will force the state to borrow money in an ever-increasing scale because the Modern Capitalist wants to minimize his costs which include taxes. The sky-rocketing interest rates are the quicksand where the state will sink the more it struggles to stay afloat.
- The more the Modern Capitalist downsizes, the higher are his profits. However, the more the Modern Capitalist downsizes, the heavier will be the burden on the state which will have to provide for the unemployed and at the same time to maintain their ability to buy the products sold by the Modern Capitalist.
- The more destructively the Modern Capitalist acts toward the society, the higher will his profits be... until he will have destroyed everything.
- The constant increase of the state deficit tends to make the value of money more and more detached from reality. The stock market turns into a gigantic bubble which is bound to burst the moment reality catches up with it.
- We will experience the economy of hysteria: Imaginary money fuels the fair of illusions. The greedy slaves of mammon sell dreams to each other and desperately try to make sense of momentary irrational signs and premonitions.
- In the race between capital, production and labour, it is the inevitable destiny of the working class of the industrialized west to be bitterly defeated and be reduced to the material level of the proletariat of the third world with which it has to compete over the leftovers of the Modern Capitalist's banquet.
- The Modern Capitalist will always be unhappy with the state. The state is too slow an actor in the international market. The Modern Capitalist also disapproves of the constant borrowing of money by the state without realizing that he bears the blame for it himself.
- Finally the Modern Capitalist shall want to get rid of the state. The state used to be his lackey; now it feels like a burden to him. The Modern Capitalist wants total freedom for himself.

- Revolution in a modern, post-industrial society will be based on the gross strategic mistake of the Capitalist: He will destroy the basis itself for his own existence – he will destroy the state.
- The state will not be toppled by masses of revolutionary workers but by the capitalists themselves, blinded as they are by their greed.
- Revolution in a modern post-industrial society will take place when the revolutionary counter-society of the base areas takes over the stateless void created by the self-destructive frenzy of capitalism.
- After the capitalists, blinded by their greed, will have abolished the state, the revolutionary working class will found it again – but this time it will be a socialist state which will serve the needs and interests of the working class.

## **Why Revolution Now ?**

-A revolution in our time, as always will be a consequence of changes in a material reality of a given society.

-A revolution is always caused by a concrete change, which has occurred in the mode of production of a given society. This change, when reflected in the superstructure of that society, will bring about a revolutionary situation.

-The concrete change in the mode of production will create a modern revolution - and this is due to the breakthrough of modern information technology.

-With the breakthrough of the information technology, the Modern Capitalist is able to set in motion the vicious circle of accumulation of riches for some and impoverishment for the majority – which is a necessary precondition for the revolution.

-The vicious circle of accumulation of riches for some and impoverishment for the majority will eventually destroy capitalism. The introduction of this vicious circle has been delayed until our days because the level of technology has been so low that labour, production and capital have been dependent on each other.

- At the time when labour, production and capital were mutually dependent on each other the ability of the working class to consume goods produced by the capitalist was the crucial factor in holding back the vicious circle of impoverishment.

-A traditional capitalist could not completely starve his slaves, because they also bought his products.

-At the time when labour, production and capital were mutually dependent on each other. The trade unions and the impact of the state and of its institutions created a certain balance and held back the vicious circle of impoverishment.

-The breakthrough of information technology means that the bond between labour, production and capital has been broken.

-Since labour, production and capital are no longer dependent on each other, the breakthrough of information technology will leave the working class and the state totally to the mercy of the Modern International Capitalist.

-With the breakthrough of information technology and globalisation the vicious circle of impoverishment has finally started.

-The bond between labour, production and capital which characterized the dynamic phase of capitalism has disappeared in the industrialised western world since information technology

has made it possible to use cheap foreign labour and bring about uncontrolled transactions of capital.

- The triangle of labour, production and capital characterized the industrialized western world during the dynamic period of capitalism. This classical system of interaction tied to a shared time and space has been brought to a state of imbalance due to the alien elements introduced by the information technology.

- Damage has been inflicted upon the economic ecosystem of labour, production and capital in the western industrialized world by alien and uncontrollable elements such as the use of cheap foreign labour and free transactions of capital. Thus the system has begun to lose more and more of its internal energy and faces possible destruction.

-Another element of the modern revolution is the state of the developing countries.

- The population explosion and urbanization in the developing world have created an inexhaustible labour reserve for the Modern Capitalist. This labour reserve is meant to be a docile instrument for the Modern Capitalist in his battle against organized labour in the industrialized countries.

- The modernization process in the societies of the developing world has reached a level where these societies are able to adopt industrial and capitalist modes of production. In this way the developing world is meant to serve as base area in the relentless battle of the Modern Capitalist against organized labour in the industrialized west.

- Before the breakthrough of information technology the Modern Capitalist wasn't able to harness the resources of the developing countries to serve him in his battle against the organized labour in the industrialized countries.

-The breakthrough of information technology and globalisation means a new flourishing of slavery in the developing countries.

-The invisible bond of the modern international capitalism is more devious than that of traditional slavery; it gives its victims the untruthful promise of a better tomorrow and leaves them with the illusion that in a free market economy they will have a real freedom of choice.

-For developing countries the freedom of the market means slavery for their peoples. We must ask ourselves: How to cut the invisible bond of modern global slavery, the existence of which no one is willing to admit.

-As the basic conditions of life in the developing countries are being destroyed, the impoverished, desperate masses are emigrating to the West. This facilitates the dumping of the cost of labour. Thus a new form of slavery will finally arise in the developed countries as well.

-The spread of this new kind of slavery to the industrialised countries and the ever-increasing supply of unskilled labour are the main weapons of the Modern Capitalist in his battle against the working class. However, the upper layers of the skilled working class and especially the middle class will approve of this extortion as long as they themselves are safe from its effects.

-In the ratrace between labour, production and capital, the fate of working class in the industrialised countries is to regress to the standard of living of the factory slaves in the third world in order to keep up their relative competitiveness. Otherwise they will lose their jobs and turn into a backward sub-proletariat.

-In an open system differences in temperature are levelled. In an open global economy the standard of living of the working class in industrialised countries will more and more approach that of the developing countries.

-With the development of information technology more and more exacting tasks can be gradually automated or transferred to countries with cheap labour. This will eventually begin to threaten the position of the middle class. From the viewpoint of revolution this will be a crucial factor.

-The equation of modern international capitalism is this: When production grows but the number of workplaces decrease, profits grow. When profits grow and taxes paid to the state decrease, the share values go up.

-With share values going up the increasing amount of imaginary money in the world alienates the Modern, International Capitalist from reality.

-In order to maintain the social peace, nation states try to maintain the standard of living of the impoverished masses with the help of social security programmes. Meanwhile, the Modern, international capitalist can in peace and quiet lay waste the social fabric of the countries where he operates.

-Rising share values, the increase in the amount of imaginary money and the statal social security programmes create a delay, a time margin. Within this margin the Modern international capitalist can operate to the maximum ... until his world eventually collapses.

-The vicious circle of impoverishment starts when social mobility for the middle class and for the upper working class comes to an end. The end of this upward movement of people from one social class to another, necessary for the existence of the liberal-capitalist system, means that the elite will close its ranks.

- The closing of ranks of the elite will start the process of capital concentration. With the start of this process the dynamic period of capitalism will come to an end and the objective conditions for revolution will mature.

-As production and capital keep moving uncontrollably around the world the nation states will be able to finance their ever greater deficit only by increasing taxes on the slowest form of capital, namely labour.

-After production and capital have escaped the state can only tax the defenceless.

-With the breakthrough of information technology and globalisation the national tax burden tends more and more to fall on ordinary working people.

-With the breakthrough of information technology and globalisation a consequence of the tightened taxation on labour is that work becomes unprofitable. This is the primary cause for mass unemployment in the Western world.

-With the breakthrough of information technology and globalisation, economic activity is being capitalised, mechanised and concentrated. What we are speaking of is the end of work, although in reality work has simply been made unprofitable because of the needs of the speculative capital.

-The more labour is taxed the less profitable it becomes. The less profitable labour becomes the faster the capitalisation, mechanisation and concentration of economy will advance.

- The capitalisation, mechanisation and concentration of economy is the root cause of the ever-increasing unemployment. In order to provide for the growing masses of urban poor the state has to tax those who still have a job and incidentally turn their labour less and less profitable.

-With the breakthrough of information technology and globalisation, taxes on production and capital will come to an end. This suits the Modern International Capitalist perfectly, who now will be able simply to gather the profit and let others pay the bill.

-With the breakthrough of information technology and globalisation the economic position of the working class will deteriorate as it constantly has to give in in the name of international competitiveness.

-With the breakthrough of information technology and globalisation the dismantling of the state will deprive the working class of the traditional social safety net provided by the society.

-With the breakthrough of information technology and globalisation the nation states of the industrialised West will be forced to pay more and more in order to bribe the Modern International Capitalist to invest in production within their borders.

-The weakening industrialised states of the West are increasingly forced to bribe the Modern International Capitalist in order to get employment for their workers. This is paid for by the workers and tax payers with worsened working conditions, weakened social security and an overall increase in taxes on labour.

-With the breakthrough of information technology and globalisation the position of those who can only offer their labour will grow weaker, but those who own capital or means of production will become richer than ever. Eventually this will tear society apart.

-Information technology employs a fewer number of individuals who, incidentally tend to be vocal supporters of globalisation – their values dominate society.

-Information technology is the rope with which the capitalist hangs himself.

-Information technology strengthens in an unprecedented way the self-destructive tendencies of capitalism.

-Information technology is the basis for an economics of hysteria and for the bubble of the global stock markets.

-The delusion of getting rich created by the information technology emphasizes the concrete nature of the modern, socialist revolution.

-Information technology is the most valuable treasure of the Modern International Capitalist. It is the unfailing cornucopia of empty promises. As the Modern International Capitalist finally realises that everything was only a delusion, his world will collapse.

-The only real form of capital is labour. This is why the fall of the value of imaginary capital constitutes the prelude of modern revolution and is its necessary condition.

-In the modern revolution the working masses will seize power, because they control the only real form of capital.

-A revolution in our time, as it always tends to do, will lead to the birth of a new ruling class. This class will be the one which will control the capital of the production form that the new society will base its existence on. With the modern socialist revolution the working class will take its place as the leading force in society.

## **The Crisis of Capitalism Will Serve Our Cause**

- The highest form of revolutionary conspiracy consists in the revolutionaries working in order to strengthen the self-destructive tendencies of the capitalist system.
- " Give enough rope to the capitalist and he is sure to hang himself " this means that we must give the capitalist the time he needs to commit suicide.
- For tactical reasons we must oppose globalization, but for strategic reasons we must welcome it. This is called " giving rope to the capitalist".
- The most devious revolutionaries are actually those who join the capitalist camp and act just like any other capitalist but with an exceptionally ferocious and blatant zeal, thus strengthening the self-destructive tendencies of the system. These are those who have most profoundly understood the dynamics of the revolutionary process but will run the risk of being shot when the Party finally takes over.
- It would be short-sighted and foolish to even consider the possibility that the system could truly change its nature, at a minimum when faced with certain destruction. And it certainly can be called a crime to even hope that the system could correct at least its worst faults.
- True change will only come with the revolution and the road to this revolution will go through sharpening social conflicts. This why the Party must constantly provoke its adversaries, agitate the people and expose social problems. Every ostensible improvement in social relations before the revolution will only serve the needs of the capitalist class.
- Constant provocation is the best way for the Party to make the masses see the corrupt and oppressive nature of the system.
- We must not be afraid of economic crisis, indeed we must welcome them.
- An economic crisis always reveals the true nature of the system. During an economic crisis the activities of the capitalists are even more ruthless than in normal times. An economic crisis tends to give the capitalists an opportunity to rob the poor and increase their wealth even more than during a period when the economy grows.
- Economic crisis have a tendency of generating revolutionary awareness. The deteriorating economic situation of the working class and its subconscious anger will eventually result in out bursts of spontaneous violence. However the important thing is that the economic collapse will topple the ivory towers of middle class complacency.
- The power of the capitalist class is based on capital. Capital pays the wages of the soldiers, the police, the journalists and the entertainers. The one who controls capital will as well have control over the dominant set of values in a given society. We can see that the power of the capitalist class is both direct and indirect in its nature.

- The total collapse of the economic system and of the state in the last stage of capitalism will reveal that the seemingly eternal and permanent power capital was , after all, only an illusion.
- As the crashing share values and hyperinflation wreck the monetary system, the capitalist class will lose its only weapon – capital. They will be left defenceless at the mercy of the revolutionary forces.
- When the bubble of the stock exchange markets bursts, the only real force left will be the Party.
- The value of money and shares is only an agreement based on trust. As the collapse of economy will send waves of hysteria through the world this trust will be lost because the capitalists were not worthy of it, their hegemony will be over.
- In the end the Party will triumph, because the Party's capital is the people.

## The Middle Class and the Revolution

- The middle class is the most important instrument of the revolution, but also the biggest obstacle to it.
- The most dangerous counter revolutionary force in society is the middle-class mentality.
- Typical features for the middle class are conservatism, self-righteousness, admiration for the upper class – and a thwarted political consciousness.
- The middle class is attracted and fascinated by the wealth and social status of the upper class, just as nightflies are attracted to the lamp.
- The antisocial radicalism and unpatriotism previously associated with working class have contributed to making the middle class into a servile lackey of the capitalists.
- Revolution, when it comes, will be made at the terms of the middle class.
- The middle class has been able to enjoy an unprecedented accumulation of wealth and upward social mobility during the dynamic period of capitalism.
- The opportunity for a radical working class revolution was lost as middle class gradually grew stronger and a part of the working class itself was able to merge with the middle class during the dynamic period of capitalism.
- The memory of upward mobility during the dynamic period of capitalism still haunts the minds of the middle class.
- Upward mobility always requires a conventional set of mind and total acceptance of the prevailing system of values. The middle class, which by its nature is always waiting at the threshold of the upper class is the most counter revolutionary force in the history of humankind.
- The problem with the middle class and upper working class is that their social values come from the dynamic period of capitalism as the system itself is slipping in to a vicious circle of accumulation of wealth for the few and pauperization for the many.
- A certain accumulation of wealth by the middle class and some upward mobility for the working class have not changed the fact that people are still divided into those who own capital and those who do not.
- The values of the middle class and that part of the working class which has more or less been assimilated into the middle class will only change under the crushing pressure of concrete material reality. The most extreme form of this kind of pressure is an economic depression that breaks the fundamentals of the society as a whole.

- The illusions of upward mobility of the middle class and the upper working class must be crushed before these social strata will become radicalized.
- The crisis of capitalism will take away everything the middle class and upper working class have ever had. When this happens the Party must be ready as the objective, material requirements for the revolution have ripened and a revolutionary consciousness awakens.
- The most destructive element in the thwarted political consciousness of the middle class consists in identifying with the values and goals of the upper class.
- The middle class confuses responsibility and sensibility with the the desire to uphold the system of the capitalist class. In reality the dominant set of values is an instrument of oppression directed against the middle class as well as the working class.
- The most pitiful example of how the middle class in a most servile manner follows the values of the upper class is how it has adopted cosmopolitan liberalism as its ideology.
- Cosmopolitan liberalism is an integral part of the strategy of the capitalist class in its bid to globalize its power. Cosmopolitan liberalism serves only the needs of the capitalist class.
- Cosmopolitan liberalism is a new ideological smoke screen for class oppression.
- The middle class thinks that its needs coincide with the needs of the capitalist class. Therefore the middle class lets the capitalist class rule the state – but in doing so bitterly loses.
- Liberalism is a cancer gnawing at the very foundation of the nation. Liberalism is the most most dangerous ideological enemy of the Party and its total eradication from the face of the earth is the most important task for the Party.
- Special ideological diligence and consciousness will be required from the Party in order to distinguish and fight two different and therefore especially dangerous forms of liberalism – right liberalism and left liberalism.
- All the problems in modern society stem from two, originally opposite forces, right liberalism and left liberalism.
- Right liberalism and left liberalism are the thesis and antithesis, their synthesis is deadly.
- Liberals must be struck every day.
- Right liberalism is the ideology par excellence of the bourgeoisie. It glorifies the omnipotence of capitalism and how necessary and wise it is to surrender ourselves to the iron laws of economics, portrayed as fundamental as the forces of nature. As the bourgeoisie has been able to pin down the working class by exploiting the oportunities

provided by globalization, right liberalism – the ideology of capitalism – has been busy contributing to the destruction of the material basis of life for the working class.

- While left liberalism has been pulling down what it has considered traditional, authoritarian and reactionary, left liberalism has also freed the individuals from their responsibilities and duties towards their community. Left liberalism is only concerned about rights, never duties. It believes that the reasons for dysfunctional behaviour come from the outside, thus one cannot be expected to have any kind of self discipline.
- As right liberalism – the ideology of the bourgeoisie – had first destroyed the material basis for a decent living for the working class, it is no wonder that left liberalism was able to break the moral fibre of the national community.
- The middle class tends to accept all the actions of the capitalist class aiming to strengthen its own position, thinking that this will benefit the middle class as well.
- The capitalist class can always rely on the middle class's support when it tries to bring down national borders in order to let the tide of cheap labour and foreign sweatshop products come in and to deregulate all controls on the movements of capital and production.
- The middle class keeps dreaming of shoeshine boys working at its feet even though in fact the middle class has resigned itself to its role of providing bootlicking service for the capitalist class.
- The problem with the revolutionary consciousness of the middle class is that when the crisis of capitalism becomes more acute, it is the lower reaches of the working class, which suffer the most at first. The middle class, of course, traditionally despises the lower proletariat.
- The problem with the revolutionary consciousness of the middle class is the fact that for a long time the middle class will be able to isolate itself from the social problems brought upon by the crisis of capitalism and to turn a blind eye to these problems an even longer amount of time.
- The illusion of upward mobility, so common to the middle class, makes the middle class see the crisis of capitalism as a special problem concerning mainly the lower proletariat.
- The middle class calculates that the deterioration of the position of the working class will bring economic benefits to the middle class. What the middle class fails to see is that the logic of capitalism will in the end turn against it as well.
- Cornered by the crisis of capitalism the middle class calculates to maintain its own standard of living by sacrificing the economic position of the working class.
- By sacrificing the working class first in to the Moloch jaws of ailing capitalism, the middle class is trying to win to time.

- When the middle class and also the upper working class encounter social problems caused by the crisis of capitalism their first reaction is an emotional one – the petty bourgeoisie keeps wailing and blaming the lower proletariat.
- In order to turn in to a revolutionary force, the middle class must lose everything – especially its illusions.
- Reality will pull down the middle-class from its ivory tower of complacency.
- The Party will grow from the déclassé middle class.
- At the final stage in the crisis of capitalism the pathological atmosphere prevailing in society will prepare the ground for the coming of the Party.
- At the final stage in crisis of capitalism, social problems will manifest themselves in unprecedentedly violent and chaotic behaviour as well as irrational political radicalism.
- At the final stage in the crisis of capitalism, the cornered middle class seems to have only two choices either to maintain the capitalist system and so allow itself to be exploited oppressed by the capitalist class or to yield to the radical extremists and surrender to their irrational fanaticism that gives no consideration to the needs of ordinary people. The solution to this dilemma is the Party.
- The Party will fight on two fronts: It will fight both against the capitalist class which at the moment holds both political power and economical power and against the extremist fractions.
- The Party will win because of the blindness, greed, short-sighted extremism and lack of analysis of its enemies.
- The Party is basically the violent reaction of the middle class and of the upper working class that have been cornered by liberal capitalism. Their desperation is the secret of the Party's victory.
- After the Party has won the confidence of the middle class, it will launch a war of total destruction against the enemies of the people.
- Subconsciously, the middle class expects the Party to deal with all necessary means with the dangers that threaten their way of life. While the Party deals with its enemies, the middle class will look the other way.
- The silent approval of the middle class will give the Party free hands in its struggle against its enemies.
- The political force which, within the framework of historical materialism will truly understand the nature of the middle class and its psychology will ultimately prevail.

## **Working Class, A National Class**

- In the light of empirical evidence and in the analysis of historical materialism it can be said beyond any doubt that of all the social classes in society only the working class is by its nature truly national.
- As the globalization of economy advances fueled by the breakthrough of information technology it becomes ever more painfully apparent that the movements of the riches amassed by the capitalist class respect no national boundaries. Money has no nationality.
- Upper classes whether feudal or capitalist have always been cosmopolitan by nature. Aided by education and wealth the members of the upper classes have been able to mingle with their peers regardless of their respective nationality or citizenship.
- As compared to the capitalist class the middle class is totally dependent on the nation state and the social welfare structures it provides. But true to its nature the middle class keeps repeating like a parrot those anti- nation state platitudes which were taught to it by the capitalist class it so blindly admires.
- Traditionally the most fervent proponents of national nihilism have been the pseudo-intellectuals of the left deviation, the pampered offspring of the bourgeoisie.
- There is an old saying that upper classes everywhere are always alike. This also applies to the middle class which constantly tries to imitate the capitalist class. But the true essence of a nation can be observed in its great masses – whether they be peasants or workers.
- In the end it is exactly the one class which owns no capital nor harbors any false illusions that is entirely tied to the fortunes of the nation and the nation state – with this I mean the working class.
- The bottom of the barrel have been the peasants and the workers. They were always left behind, ridiculed, scorned and exploited and yet it was they who throughout world history have built the nations and defended them. – How could the working class be anything other than a national class ?
- For the Capitalist, the nation is merely a means to an end but for the working class it is always an end itself.
- The working class is the true embodiment of the nation !

## On Violence

- The first reason for using force will be very concrete. The enemies of the party and of the people must be crushed.
- The second reason for using force is propaganda. We must spread fear among our enemies and increase our support by reclaiming the streets from organized crime and other enemies of ordinary people.
- The third reason for using force is provocation: We must provoke the enemy to make mistakes and alienate themselves even more from the people, thus creating a void which the party will exploit to strengthen its base among the masses.
- A revolution will always by necessity be a violent process. This is why it is imperative from the very beginning to get used to the idea of using whatever means will be necessary to crush our enemies.
- Because of propaganda reasons, the Party must use force with especial caution in the early stages of the revolutionary process.
- The Party must win the confidence of the masses longing for security in uncertain times. It cannot afford to be cast in the role of a monster by its enemies.
- The Party must make sure that its actions are acceptable to ordinary people, at the very least on an emotional or subconscious level. It is vital that the people really do understand that the cadres of the Party are fighting for them.
- A special case will be to punish those criminals which more or less corrupt judicial system of our time has left unpunished.
- While punishing criminals one must consider the pedagogical side of using force. The punishment must be severe enough to placate the justified anger of ordinary people as well as to paralyze organized crime with fear.
- The Party will act as the violent incarnation of the sense of justice of the people.
- The punishment must not consist of spontaneous and arbitrary acts of violence. Justice shall be done only after careful consideration by local organs of people's power.
- If necessary, the local chapters will act as temporary people's courts.
- The setting up of the people's courts will be an open act of defiance towards the decaying liberal-capitalist system. It will be a sign of the system fastly losing its credibility when confronted with a strong counter society.
- To retain its credibility, the system must necessarily use force against people's

courts. Thus the system will get into an open conflict with the sense of justice of the people, incarnated in the people's courts.

- The system's struggle against the people's courts will alienate the people from the system. In the end the state will be reduced to an empty shell.

## **The Capital and the Crisis of Primary Production**

- Industrialism and the capitalist mode of production have had a most destructive effect on primary production.
- As everything in society tends more and more to be subjected to the needs of the industrial capitalism, it is no wonder that primary production as well is increasingly being capitalized, mechanized and concentrated.
- Primary production must constantly expand – not in order to feed the hungry masses, but to satisfy the needs of capital.
- The more effectively a farmer is able to produce, the cheaper will his products be. The cheaper the farmer's products get, the more he has to produce in order to maintain his standard of living.
- In order to produce more effectively, the farmer has to invest in machinery, fertilizers, pesticides etc.
- The indispensable technical and chemical requirements for farm production do not come cheap. To pay the costs the farmer is forced to make his production more capital-intensive, which he usually cannot do without getting into debt.
- In order to survive, the farmer is forced to endlessly charge ahead in the ratrace. This is imposed on him by the logic of capital.
- The problems concerning primary production are mainly two: First, the limited demand for its products, second the limited base for production -- neither of these limitations applies for the industrial mode of production.
- The first problem for the farmer is that a human being can only consume a limited amount of food. If the population doesn't grow any more and no new markets are opened the growth in the demand for the farmer's products will not be sufficient. The farmer will have no choice but to lower his production costs per unit by making his production even more capital-intensive and thus getting even deeper into debt. The farmer is trapped.
- Industrial production will always be able to find new markets by endlessly designing new products or by creating artificial needs through advertisement. Agricultural products, on the other hand, always end up consumed and their consumption per individual cannot be increased in any significant way.
- The second problem a farmer has is that the amount of soil is limited.
- The increasing size of farms doesn't mean that the amount of soil is growing. It only means that there are fewer farmers.

- The industrial-capitalistic system constantly creates new capital: Machinery, buildings, rail ways, dockyards, mines etc.
- In the primary production the most important form of capital cannot grow. The amount of soil and fishing waters remains constant.
- In the primary production only the secondary form of capital can grow. This growth consists in the ability to exploit the primary form of capital even more intensively.
- In the primary production the growth of this secondary form of capital makes the economic situation of the farmer more precarious and strains the limits for the capacity of nature to satisfy the ever- growing demands on it. Eventually this will be too much for nature to bear. This is the root cause for ecological disaster, because in the end nature was never meant for the mode of production of industrial capitalism.

## On the Ecological Movement

- At the opposite ends of the ecological movement one can find two forms of false political consciousness, both equally harmful – only in different ways.
- The mainstream of the ecological movement has adopted bourgeois liberalism as a part of its strategy of ” trying to achieve the goals by working within the system.”
- Adopting bourgeois liberalism has led them to swallowing the liberal system of values and the beliefs that come with it hook, line and sinker.
- That part of the ecological movement which has adopted bourgeois liberalism has been lured to play its games within the framework of a dying system.
- By adopting bourgeois liberalism and tying its fate to the fate of international capitalism the liberal part of the ecological movement has signed its own death sentence.
- That part of the ecological movement which has adopted bourgeois liberalism can at times show childish joy as the system allows it to gain some meaningless, marginal victories.
- Since capital tamed the mainstream of the ecological movement and turned it ”respectable”, the movement has become a nest for political opportunists and a bastion of reactionary ideology.
- The tragedy of the ecological movement lies in that it was born too early. The ecological movement came about in a time when the power of capital had not yet become total and thus the objective conditions necessary for the fall of capitalism had not yet ripened. This way capital had enough time to corrupt the ecological movement.
- Bourgeois liberalism serves as the ideological smokescreen of capitalism, as an elaborate way to cover up the oppression of the immense majority by a small class of profiteers.
- The smokescreen to obscure the highest form of capitalism – modern international capitalism – can be characterized as the cosmopolitan form of bourgeois liberalism.
- Because bourgeois liberalism is a product of capitalism, it must also be the target of the fiercest assaults of the ecological movement.
- The worldview of bourgeois liberalism serves the needs of capitalism. This is why irresponsible consumerism is the rule where bourgeois liberalism reigns as the the dominant ideology.
- Bourgeois liberalism reduces the human being to a rootless, atomized individual, a slave of fashion and consumption.

- Bourgeois liberalism serves as the ideological justification to a way of life which is ecologically unacceptable and to the destruction of traditional communitarian values by the dehumanized forces of the " market economy".
- Bourgeois liberalism reduces the human being to an animal as capital turns his basest needs in to commodities that can freely be bought and sold.
- As natural communities vanish into the Moloch jaws of capitalism people lose their sense of duty and responsibility, what is left is pure and unadulterated egoism and a never-ending chase after instant gratification. Bourgeois liberalism serves as the justification for this culture of hollowness.
- The second form of false political consciousness plaguing the ecological movement is the anarchoid anti-state mentality and national nihilism prevalent on the extreme left.
- The healthy radicalism of the most valuable part of the ecological movement is lost because of this left deviationism.
- It would be madness to even think that the ecological movement could vanquish the forces of international capitalism by letting political power be fractionalized into a jungle of small anarchic fractions and communes when the " language of power" is the only language that international capitalism understands.
- A not uncommon breed are the sectarians who believe that they can be safe from the destructive effects of international capitalism by hiding in their communes and desperately clinging to their dogmas. This is nevertheless a dead end.
- The smaller the commune is the easier it will be for it to keep to a fervent orthodoxy, but at the same time it will be economically weak. Larger communities are economically stronger, but at the same time much proner to being tamed by the system and reabsorbed into the mainstream.
- The power of capital is universal. It will change its shape to adapt to new circumstances, but will not disappear for it is based on the universal logic of greed. Even after the destruction of state, the power of capital would in its new forms hunt down and destroy the individual communes one by one, like scary animals who have lost the protection of their flock.
- One can neither escape the forces of capital nor turn one's back to it. One simply has to face up to them and defeat them.
- Fragmentation through withdrawall into communes cannot be a viable strategy for the ecological revolution. You cannot change the world by fleeing it.
- Life in the communes fascinates those, who have noticed that they can not make an impact on the masses. Those have already given up the game.

- The human being, his worldview and way of life reflect the mode of production in a given society and the social relations resulting from it. This is why the revolutionary ecological movement must thoroughly change these factors if it wants to end the ecologically unsound way of life of our modern times.
- The idea that individuals or groups of people could start a change in the society or make the capitalism fall by changing their way of life is typical for bourgeois elitism.
- The manic consumeristic frenzy is a result of capitalism, not its cause, and it will end only after the capitalist system itself has been destroyed. One cannot make the causes disappear by dealing with the symptoms, this is why there is no point in making people feel guilty for a way of life which they are relatively unable to change. As long as capitalism reigns, most people will continue their consumeristic way of life.
- Long-haired idealists cultivating carrots in their back yards are the placebo which the mainstream of the ecological movement has prescribed to itself.
- The ecological movement, if it wants to consist of more than mere rhetoric, must be able to systematically and decisively change the very foundations of society as we know it – but this requires political power.
- Both bourgeois liberalism and left deviationism hinder the ecological movement from achieving what would be the indispensable precondition for accomplishing its future goals – total political power.
- The ecological movement must seek to gain total political power. Everyone who fails to understand this simple truth is either a fool or a traitor.
- Only total political and ideological power in the hands of a revolutionary vanguard can break the power of international capitalism.
- The dictatorship of the market which now rules the world must be replaced by a dictatorship of politics.
- The most effective instrument for making political power effective is the state.
- The revolutionary group that manages to take over the state and transform the state in to an instrument of its will has won in its control a complete set of administrative institutions. These include the educational system and the mass media which provide the means to mold the consciousness of the masses and, last but not least, the apparatus of state violence.
- The customary affection and respect of the masses towards the state will be a valuable asset for the Party after it has taken over. The Party will then be able to require loyalty, discipline and sacrifices from the people even in the most difficult times – and times will indeed be difficult as the struggle against capitalism intensifies.

- Only the state is a sufficiently strong actor to challenge international capitalism in a successful way – provided that the state is moved by an iron will and is ready to act with a ruthless determination to attain its goals.
- In the realm of international politics only the state can be strong enough both legally and effectively to act as a force to be recognized with in the struggle against speculative capital.
- The ecological movement, if it is to be a revolutionary force, must aim at taking over all political power. Then it must transform the state in to a servant of the revolutionary movement.
- The state will be the ultimate weapon in the hands of the ecological revolution against international capitalism.
- The ecological movement must act as a counterweight against the right extremism of international capital and the left extremism of irrational fractions, which are both directed against the state.
- A state without the support of the masses is only a crumbling façade. This is why it is of no use to dream of a coup d'état by the ecological movement – the correct course of action is the ecological revolution.
- In order to be able to win, the ecological movement must learn to understand the masses and their conventional needs.
- A handful of high-minded students or self-centered intellectuals are not the people – one must always remember this.
- Intellectuals will always be ready, in theory at least, to go to the barricades. The most difficult task is to mobilize the masses but after having overcome their inertia their impetus will crush the system.
- The cadres must serve the people and not the other way around.
- It is very difficult for the young cadres of the revolutionary ecological movement to accept the in fact quite reactionary nature of the psyche of the masses. This often leads into intellectual hubris, alienation and inbred fractionalism.
- The revolutionaries must first humble themselves before the people.
- The veterans of the revolution understand that the persistent reactionary nature of the masses has always been the guarantee for the continuity of life itself. This is why the veterans know to respect it.
- That party which will be able to combine a respect for the conservative and conventional needs of the masses with the radical and progressive goals of the ecological revolution will undoubtedly in the end achieve a total victory.

- The revolutionary ecological movement must be able to mobilize the national sentiment and thus all the latent energy of the nation in order to win the struggle against the forces of international capital, the greatest threat to life on earth.
- An ecological revolution in one country will eventually lead to ecological revolutions in other countries. The ecological revolution can with equally good reason be characterized as both national and international.
- If we want the ecological revolution to succeed, it must be done the right way.
- The colour of the victorious ecological revolution will be the union of red and green.

## **The Nation and the Ethics of Socialism**

- The nation is not an abstraction; it is real. It can be observed everywhere: In the people, in its land, in its culture, folk customs and language, in the fruits of its hard work and in its common memories.
- One cannot ignore the nation simply by reasoning or make it disappear by analyzing and reducing it to the individuals that compose it – the nation simply IS.
- A sterile intellect can never grasp the true essence of the nation – the nation must be experienced.
- The existence of the nation is based on the sense of community and longing for closeness, which both stem from the genetic basis of humankind. The very essence of the nation is solidarity, mutual respect and the sense of responsibility that people feel towards one another.
- The nation is not an accident of nature, but the logical climax of the biological, social and spiritual evolution of humankind.
- The nation is a community of mutual help and mutual dependence. One can measure a nation by the depth of the solidarity and co-operation that people show towards one another – the nation is an organic entity.
- The logical goal for the social and spiritual evolution of humankind is an ever-deepening sense of community and more complex co-operation.
- In a socialist system, the nation governs itself through the means of organic democracy.
- A socialist society is characterized by the notion of organic liberty. A socialist society, unlike a liberal capitalist one, places responsibility and duty towards one's fellow citizens before egoism and hedonism.
- In the last analysis, modern ecological socialism can be defined as a socialism based on biology itself.
- The development of the individual personality is based on the influence which society exerts upon the individual. This is why the nation is the central element which enhances the social and spiritual growth of the individual citizen.
- The nation must not be mystified as the reactionary bourgeoisie often does.
- Reactionaries tend to mystify the nation, because they want to use the state as their instrument for reactionary class politics and oppression.
- The mystification of the nation by reactionaries is meant as opium for the working class.

- One must understand the nation as a product of material forces in history – this is the cornerstone of the progressive nationalism and progressive socialism.
- The working class must always be able to see its role as the fundamental force behind the nation and the nature of the material forces in history which have created the nation and the working class itself.
- The development of society and of its citizens requires that one is thoroughly conscious of how the nation has developed to its present form. This can best be understood within the framework of historical materialism.
- In order to exist and to develop, the nation must become conscious of itself, of its past, present and future – a nation that has been blinded by empty national myths cannot do this. It will then be merely a blind beast of burden for the reactionaries, who would exploit it for their own ends.
- For practical reasons, metaphysics must always be subordinated to physics.
- The revolution of science and technology has in the minds of most people either toppled God as the final ethical authority or, even more often, turned him in to a spineless liberal who nobody really listens to anymore.
- Ethical systems are products of material forces in history. As the revolutions of capitalism, science and technology have destroyed the religious basis for ethics in the minds of most people a modern socialist revolution must formulate a new system of social ethics.
- Loyalty towards one's fellow citizens, loyalty towards the nation and responsibility towards the ecosphere will be the concrete and durable basis for a new socialist system of social ethics.
- Socialist ethics are not based on esoteric beliefs, controversial dogmas or useless rituals out of touch with concrete reality, but on the needs of the fellow citizen, the nation and the ecosphere.
- The development of a communitarian, secular and ecologically responsible system of social ethics will be a qualitative leap forward in the social and spiritual evolution of humankind.