

League of Revolutionaries for a New America

Basic Education for New Members

Class IV Our New Class,
Our New Ideas

Class IV

Our New Class, Our New Ideas

Alongside the robots and the new technology being used in every part of the economy, a new class of workers is being created. This class faces permanent unemployment and impoverishment, and is made up of all colors and ethnicities. The ruling class must absolutely stop the awakening of this new class and prevent their political organizing. They must deepen the poverty and, at the same time, prevent social upheavals. This can only be done with a fascist police state.

We are faced with new times and choices. Our country has entered a political, moral, social, cultural, and economic crisis. As technology advances, the further development of the means of production creates new causes, visions, and demands, especially amongst the new generation. There is no reason for people to be without homes when housing can be constructed in a few hours. No child should be denied food, shelter or clothing when there's an abundance of these things.

What stands between us and a new America is a ruling class that is compelled to keep its power and wealth, even if it means that the United States becomes a fascist country.

Economic life is the environment for the political thinking of the workers. The economy is undergoing a huge change, from production that relies on human labor to production with no human labor. With such changes in the economy, changes in the political ideas and thinking of the workers are inevitable. Such changes take place with the destruction of an old mode of thought and the creation of a new.

It has been said that the only revolutionary thing in the world is the human mind. And that statement is correct. The change in how everything we need to live is produced creates the conditions, but this by itself has never has created a revolution. Hunger, oppression and exploitation have created conditions for revolution, but have never created a revolution. The only thing that carries humanity from what is possible on to new realities is a mass of human minds that have grasped a new vision and are prepared to fight for it.

How do people grasp new ideas? We have theoretically projected, and history has fully confirmed, that reorganizing the components of any historical period will not change the quality of that period. Things change only when something new is added or something is extracted. Let us look at the process and determine what history demands from us today.

New ideas do not come out of the blue. Advanced thinkers whose profession is revolution observe qualitative changes in the material world of social production. They understand that such changes in the material world are the foundation for changes in the ideological or intellectual world. From studying changes in production, revolutionaries project possible or even inevitable changes in society. In the final analysis, the role of the revolutionary is to reorganize society to make it compatible with the new mode of production.

After these ideas have been formulated and systematized, organizations of revolutionary intellectuals carry these new ideas out to the masses. It is only when the masses understand that these new ideas are an outgrowth of a new economic and political situation, only then are they able to advance from "fighting back" against intolerable conditions to fighting forward to a new world.

Thus, the transference of new ideas, or propaganda, is the sole role of the revolutionary.

Over the years, the ruling class has carefully developed an "ethnic" form of struggle. This could take root in this country because of the existing division set up between black and white. The divisions within the working class are very deep and can only be overcome through intellectual struggle linked to daily practical experience. But that process cannot begin without the quantitative introduction of a new quality of thinking.

To have a revolution, qualitatively different thinking on the part of the workers must reflect each stage of change in the quality of the means of production. Today we have to stress the meaning of the struggles our class is embroiled in. The quality of the process must be stressed. The Freedom movement of the 1960s was a brilliant example of this. The fighters who rode the busses, manned the picket lines and formed the ranks for the marches were fighting for "Freedom" rather than any quantitative aspect. This gave the movement moral superiority over their foe, who conversely was forced to stress the quantitative aspects. We must prove that capitalism is through, that something is fundamentally changing, and that we have to fight to control the outcome of that change. During the leap we are in, the quantitative aspects of the old are stronger than those of the new. It is the strength of the new quality that gives it victory. This means that every spontaneous revolutionary activity, every struggle of the class, must be used to explain the quality of their activity. The only way we are going to win them over to communism is to show them that they are the communists, and what they are fighting for is communism. We must convince the mass that history is moving toward communism.

Our first task is to make the fighting elements of the workers class conscious. At this point social consciousness is beginning to be a political force. The bourgeoisie understands that some sort of consciousness is going to emerge. They are striving to restrict it to social consciousness and reformism. We must block them with the rational and dialectical position of class consciousness and solidarity.

What we must do immediately is to address the problem of changing the minds of the people in the fight for their daily bread.

Our task is first to win the workers to communism on the basis of the development of the productive forces — not as some good idea. Second, we have to convince them that their welfare lies in seizing the political power that will enable them to use these new forces in their own interest. We have to explain that their spontaneous efforts to house, feed and clothe themselves are in flat contradiction to the capitalist system, and especially against the interests of the ruling class. In other words, our task is to guarantee that an intellectual leap takes place as a reflection of the leap in the objective sphere.

Introducing New Ideas is What We Do

The history of revolution shows that fundamental change in society does not occur without the introduction of new ideas. What we have in our favor today, over any other historical period, is that the conditions are favorable for abolishing private property forever. Millions are being propelled into motion against the capitalist system, but revolutionary transformation cannot take place unless there is an understanding of the root of the problem, and of the solution. Poverty and oppression — or even the energy of a global movement against today's horrendous conditions — only create the opportunity for change. They have never on their own created revolution. Only a vision of what's possible can do that. That's what we mean when we talk about introducing new ideas. What's new today is that a society that nourishes the material, intellectual, spiritual and cultural needs of all its people is possible. The role of revolutionaries is to help align the people's thinking with the possibilities of today.

Our country's history offers ample warnings of the consequences of failing to align people's thinking with the possibilities offered by the objective changes. After the Civil War, the possibility of a more democratic America existed for the American people. Despite the tremendous upheavals and opportunities offered, the workers never gave up the ideology of the capitalists and they never took the program of the Freedman as their program. The result was the concentration of wealth in the hands of a few, and the subjugation of all workers through the oppression of the African-Americans.

Today, the future of humanity is at stake. The task is clear. The new class must become conscious of its own interests as a class. It must become conscious of its own practical strivings for a world where the fruits of society are distributed to all regardless of ability to pay. It is the role of revolutionaries to utilize all possible means — through speaking, writing, and cultural expressions — to point the way out of humanity's crisis. Armed with such an understanding, the new class can fulfill its historic mission to take society toward a new world. The League of Revolutionaries for a New America has taken up this task.

Discussion

1. How does the revolutionary process make it possible to change the thinking of large groups of workers?
2. Why is it key to emphasize the meaning of the struggles taking place today?
3. Why do we say that new ideas are decisive for our class to transform society?
4. Please discuss: The new class must become conscious of its own interests as a class. It must become conscious of its own practical strivings for a world where the fruits of society are distributed to all regardless of ability to pay. It is the role of revolutionaries to utilize all means - through speaking, writing, and cultural expressions - to point the way out of humanity's crisis. So, what is it that we are doing along these lines? What might be stopping us or pushing us forward?