

From

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REVOLUTIONARY LEADER & AUTHOR OF THE NEW COMMUNISM

**The Profound Fight
for the Soul of
Black People:
A *Defeated* People—
Or, A
Revolutionary
People?**

**Social media dispatches
from @BobAvakianOfficial**

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A series of social media dispatches from
BOB AVAKIAN

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BOB AVAKIAN REVOLUTION #91

A Profound Fight for the Soul of Black People: A *Defeated* People—Or, A Revolutionary People?

A number of years ago, I made this statement:

There is the potential for something of unprecedented beauty to arise out of unspeakable ugliness: Black people playing a crucial role in putting an end, at long last, to this system which has, for so long, not just exploited but dehumanized, terrorized and tormented them in a thousand ways—putting an end to this in the only way it can be done—by fighting to emancipate humanity, to put an end to the long night in which human society has been divided into masters and slaves, and the masses of humanity have been lashed, beaten, raped, slaughtered, shackled and shrouded in ignorance and misery.

This continues to be true—to express a very big and very important truth.

On the basis of the whole history, and the overall development, of this country—from the beginning and down to today—there is tremendous importance to the role of Black people; and there *is* the potential for Black people to play a crucial role in *putting an end, at long last*, to this system which

has not only brutalized and terrorized them for centuries but also continues to cruelly exploit and murderously oppress masses of people, of different races and nationalities, in this country and throughout the world.

Black people today—like everyone else—live under the rule of this system of capitalism-imperialism; and, like everyone else, Black people's position in society has been shaped, and their spontaneous outlook conditioned, by being forced to live under this completely rotten system with its monstrously oppressive relations and putrid culture. That is why there is, and must be, a profound fight for the soul of Black people—to *positively* resolve the crucial question of Black people's role in regard to the whole direction of society—to *fully bring alive* the potential of Black people as a powerful revolutionary force for the emancipation of people everywhere who are oppressed and exploited, and ultimately for the emancipation of humanity as a whole.

The revolutionary potential of Black people was powerfully demonstrated in the 1960s. But there have been big changes since the 1960s—in the situation of Black people within this country, and in the country and the world overall. I have spoken to this in a number of these messages, and in talks and writings that can be found at revcom.us; and because of the great importance of this, I will be getting into this further in future messages.

Here, I am going to speak directly to what is meant by: a *defeated* people, or a **revolutionary** people? These two things have to be understood in relation—and direct opposition—to each other. With all that has happened since the 1960s, there has been the widespread and prevailing orientation among Black people to give up on a revolutionary

way out of the very real horror to which they are continually subjected—a horrific oppression which in turn is a major pillar of the whole oppressive structure of this system of capitalism-imperialism and its rule in this country.

The loss of hope for a better world, in this real world—and, in any case, the notion that this is the way the world is (and will always be) and you just have to get what you can, any way you can: These are “spontaneous” notions that are constantly reinforced by the workings of this system and the constant conditioning by its dominant institutions—and this has significantly affected Black people.

Giving up on revolution and really getting free, *accepting the horrific terms of what is*—whether by seeking to become part of this system’s ruling institutions and reinforcing its rule over people; or ruthless grasping to “get more...and more” within this monstrous system; or just in the desperate struggle to stay alive and get through the next day—these are expressions of a *defeated* people.

BUT, the striving for a way forward, out of all this, continues to break through—as it has repeatedly over the decades since the 1960s, including in the massive outpouring of outrage in 2020 in response to the cold-blooded murder of George Floyd by heartless pigs—once again manifesting the revolutionary potential of Black people and the powerful positive influence of this on people in the society (and indeed the world) as a whole.

In future messages, I will get into all this more fully. But for now, to return to where I began, there is—through all the madness there continues to be—this profound truth:

There is the potential for something of unprecedented beauty to arise out of unspeakable ugliness: Black people playing a crucial role in putting an end, at long last, to this system which has, for so long, not just exploited but dehumanized, terrorized and tormented them in a thousand ways—putting an end to this in the only way it can be done—by fighting to emancipate humanity, to put an end to the long night in which human society has been divided into masters and slaves, and the masses of humanity have been lashed, beaten, raped, slaughtered, shackled and shrouded in ignorance and misery.

This is what informs and motivates the profound fight that must be waged for the soul of Black people—to unleash and give expression to their potential to play *their full role as a powerful force for a thoroughly emancipating revolution*.

Next: Why Black People Are in the Situation They're in Today—And Their Continuing Potential as a Powerful Force for an Emancipating Revolution.

BOB AVAKIAN REVOLUTION #92

Why Black People Are in the Situation They're in Today—And Their Continuing Potential as a Powerful Force for an Emancipating Revolution.

In my last message, I called attention to this:

The revolutionary potential of Black people was powerfully demonstrated in the 1960s. But there have been big changes since the 1960s—in the situation of Black people within this country, and in the country and the world overall.

These big changes have not been caused by the all-too-real racism among too many white people, or by a conspiracy among a small number of mysterious and powerful people. And they are not the result of some god's "will" or part of "god's plan." *They flow out of and result from the fundamental nature and dynamics of the system that rules in this country and dominates in the world as a whole: the system of capitalism-imperialism.*

Since the 1960s, because of changes in the economy overall, and as a result of the struggle against discrimination and oppression, there has been a significant growth in the Black

middle class—and an increase in the Black bourgeoisie (Black people—including those who have amassed large amounts of capital through sports or entertainment—with investments and income in the multi-millions). The *capitalist ruling class* of this country, at the head of a system *thoroughly grounded and steeped in white supremacy*, sees this development of the Black bourgeoisie and petty bourgeoisie (middle class) as important in undercutting and derailing the kind of revolutionary aspirations that characterized Black youth and others in the 1960s. And this has gone hand-in-hand with conditions of greater desperation for significant sections of Black people.

Over this same period, in this country there has been a huge loss of higher-paying production jobs in manufacturing. This has negatively affected large numbers of Black men (and hit them harder than white workers who previously held these jobs), with the result that many Black men today are forced into lower-paying jobs, and large numbers are actually locked out of the formal economy, with some propelled into hustling and crime. This has fed the growth of gangs and violence among the masses of Black people in these conditions, in particular the youth.

At the same time, while there has been an increase of Black women in the professions, there are also many Black women working in low-wage jobs; and the decline of manufacturing employment has been associated with higher poverty rates for Black women and Black children, in part because this increases the numbers of these women who are single parents. (For more on all this, see the article *Imperialist Parasitism and Class-Social Recomposition in the U.S. From the 1970s to Today: An Exploration of Trends and Changes*, by Raymond Lotta, which contains very important analysis of

major changes in the U.S. economy overall, as a globalized capitalist-imperialist economy, and the consequences for masses of people. This work by Lotta can be found at revcom.us.)

Along with these major changes within the U.S., there have also been big changes internationally since the 1960s which have had a serious negative effect. Back in the 1960s, and into the 1970s, there was then a whole wave of anti-imperialist national liberation struggles in the Third World (Asia, Africa, and Latin America), notably the victorious Vietnamese people's liberation war against U.S. imperialism. Until the death of its revolutionary leader Mao Zedong, in 1976, China was a powerful socialist state, providing a living, liberating alternative to this system of capitalism-imperialism. All this provided inspiration, encouragement, and support to oppressed people—and people rising up against injustice overall—throughout the world, including Black people and others within this most powerful imperialist country (the USA). It combined with and strengthened the optimism that was felt among Black people then, as they broke free from the open (“Jim Crow”) segregation and Ku Klux Klan terror that Black people had been subjected to for 100 years even after slavery was formally ended through the Civil War in the 1860s. In particular, Black youth in the 1960s were determined that they would no longer put up with the brutal and degrading oppression that had been imposed on previous generations, and “revolution was in the air” among many of these Black youth (and others), as represented especially by the Black Panther Party, whose founders saw the struggle of Black people for liberation as part of a struggle of all oppressed people against the imperialist system.

But, in the time since then, socialism has been overthrown, and capitalism restored, in China; and, in the Third World the powerful wave of national liberation struggles of the 1960s (and into the 1970s) has largely been replaced by the rule and influence of various reactionary and corrupt forces in the Third World, seeking a better position for themselves within the world as it is—dominated as it is by the system of capitalism-imperialism.

All this has had a definitely negative effect on people throughout the world, including in the U.S.: lowering people's sights; reinforcing the viewpoint relentlessly propagated by the ruling class that there is no alternative to this system, and therefore all you can do is strive for a better place within this monstrous system—with the crudest expression of this the orientation of getting ahead of and beating out everyone else, by whatever means.

During this same period, the effect of imperialist domination in the world, and especially in the poorer countries of the world, has made life unliveable for masses of people there, leading to massive migration across the globe. Within the U.S.—the imperialist power most responsible for the devastation of these oppressed countries—there has been a significant increase in immigrants especially from Mexico and other parts of Latin America, contributing to the growth of the non-European percentage of the U.S. population, while at the same time the relative weight of African-Americans within that non-European population has decreased. This has had contradictory effects, including the negative effect of increased tension and conflict between Black people and immigrants.

In place of revolutionary forces, the Black middle class, and especially the very wealthy Black bourgeois, have been

promoted as “role models” for Black people, even as there is no real possibility for the *masses* of Black people to rise to the same positions. As I spoke to plainly in “Hope For Humanity On A Scientific Basis”: “Black people as a whole suffer horrific oppression in many forms, including one of the most egregious expressions of this, murder by police, as well as rampant discrimination and racism throughout the society; but different classes, strata and sections of the Black population experience this differently and respond to it differently.” Typically, the Black bourgeoisie and Black petty bourgeoisie (middle class) “see the solution as working within the system and getting a better place within this system”—and that viewpoint, which is constantly promoted by the dominant institutions of this system, has a powerful influence among masses of impoverished and desperate Black people. (*Hope For Humanity On A Scientific Basis, Breaking with Individualism, Parasitism and American Chauvinism* is available at revcom.us/ BA’s Collected Works).

All these changes have been reflected in a marked change in the culture that prevails, or has initiative, among Black people, with a significant influence among larger sections of people in this country (and in the larger world).

Soon, I will be getting further into some of the significant backward, and even putrid, political as well as cultural expressions influencing Black people, and the need to radically transform this situation through fierce struggle. But with all that, the fact remains that Black people continue to be subjected to the most horrific oppression. As I have written before:

No matter what their position, Black people can never feel “safe and secure” in this country where, at every level, white

supremacy is built into the structures and functioning of the system—a white supremacy which is systematically, and often violently, asserted and enforced. (*Since 1960, the number of Black people killed by police is greater than the thousands who were lynched during the whole time of open segregation and Ku Klux Klan terror after the Civil War.*)

Among Black people in their masses there continues to be “the sometimes openly expressed, sometimes expressed in partial ways, sometimes expressed in wrong ways, but deeply, deeply felt desire to be rid of these long centuries of oppression of Black people.” And once more:

There is the potential for something of unprecedented beauty to arise out of unspeakable ugliness: Black people playing a crucial role in putting an end, at long last, to this system which has, for so long, not just exploited but dehumanized, terrorized and tormented them in a thousand ways—putting an end to this in the only way it can be done—by fighting to emancipate humanity, to put an end to the long night in which human society has been divided into masters and slaves, and the masses of humanity have been lashed, beaten, raped, slaughtered, shackled and shrouded in ignorance and misery.

But this very real potential *must be fiercely fought for*—against the powerful political and cultural forces and influences working to extinguish this potential and subject Black people to continuing and worsening degradation and oppression.

Next: Black People—Powerful Revolutionary Potential, In Opposition to Putrid, Degrading Politics and Culture.

BOB AVAKIAN REVOLUTION #93

Black People—Powerful Revolutionary Potential, In Opposition to Putrid, Degrading Politics and Culture.

In previous messages, I spoke to this important reality:

The revolutionary potential of Black people was powerfully demonstrated in the 1960s. But there have been big changes since the 1960s—in the situation of Black people within this country, and in the country and the world overall.

The revolutionary forces and revolutionary sentiments, among masses of youth especially, in the 1960s, were suppressed by the ruling class of this country through a combination of vicious repression and making concessions to sections of people, in the context of what was happening in the larger world—including, very importantly, the end of the Vietnam war and the overthrow of socialism and establishment of capitalism in China in the 1970s. (In my previous message, I talked about the very positive role of the Vietnamese people's victorious war of liberation against U.S. imperialism, and of China as a revolutionary socialist country, in the 1960s and early 1970s.)

Among Black people, relentless persecution—including murder, trumped-up charges and jailing of leaders and

members of the Black Panther Party in particular—was combined with appeals to reform, in place of revolution—and (as I also spoke to in my last message) the promotion of measures that led to the growth of the Black middle class and the Black bourgeoisie, at the same time as large numbers of Black people were driven further into poverty and desperation. (The vicious repression against Black people has never let up, but has continued over generations since the 1960s, with mass incarceration and continuing murder of Black people by police. Once more, there is this terrible reality: *Since 1960, the number of Black people killed by police is greater than the thousands who were lynched during the whole time of open segregation and Ku Klux Klan terror after the Civil War.*)

Along with all this, there has been a continuing all-out assault on the very idea of revolution—especially *communist* revolution—and the constant promotion and glorification of the oppressive relations and the perverted culture and “values” of the capitalist-imperialist system, a system based on literally life-stealing exploitation of masses of people, in every part of the world, including more than 150 million children.

All this is the background for a marked change in the culture that, for some time, has dominated, or has had initiative, among Black people.

This is not the culture of the 1960s among Black people, with its very significant and overwhelmingly positive influence in the larger society, and in the world as a whole: a culture which, as part of its overall very positive character, involved a definite optimism about changing things in a big way, including in opposition to racist oppression, and had a definite

element of generosity of spirit; a culture in which religion had a diminished role—with many, especially youth, turning away from it and turning instead to radically transforming the actual conditions and relations of oppression.

The “spontaneous” (and actively promoted) culture that *today* has powerful sway among the masses of Black people is, to a large degree, one that reflects disbelief in, and despair about, the possibility of a better world, in this real world—with the “conclusion” that all you can do is “go for self” and strive to get a better thing for yourself (and those close around you), even at the expense of others, including others just like you—and with the heavy influence of religious notions that ultimately everything is “in god’s hands” and all the desperation and degradation is somehow part of “god’s plan.”

In the article *State Of Emergency: Chains On People Who Desperately Need To Be Free* (available at revcom.us), I spoke bluntly to this situation:

Today so many are caught up in the “3M & P”

What is the “3M &P”? ME, me, me... MONEY, money, money... MISOGYNY and PATRIARCHY [hatred of women, treating them as inferior to men and objects to be dominated by men].

All ways of thinking and acting that reflect and reinforce this system of capitalism-imperialism that so viciously oppresses people, here and all over the world. All constantly promoted and pumped out in the “popular culture,” including in Hip Hop. (How this came to dominate Hip Hop—and how it has actually perverted this creative art form, which could be and should be a

powerful voice for liberation—that is another story, which has everything to do with how things are ultimately controlled by the ruling powers that dominate overall in this sick system of capitalism-imperialism.)

These are real chains on people—especially those most terribly, murderously oppressed under this system.

The result of all this is that

Masses of people are demoralized and disoriented: robbed of real hope... chasing after deadly illusions... desperately clinging to things that are not real... indulging in trivial pursuits while stubbornly refusing to face the biggest reality... striving to turn degradation into capital... bitterly divided and beefing over bullshit... trying to make a mark by mocking and even murdering each other.

“Striving to turn degradation into capital” (in the form of *self*-degradation), with some Black people even willing to play to and profit off the marketing of crude, racist stereotypes of Black people—of Black men as dangerous predators and Black women as easy, even willing objects of sexual plunder. Everything crudely reduced to commodities to be exchanged, every relationship nakedly “transactional”: that is an expression of the overall degrading relations and perverse culture of this putrid system of capitalism-imperialism. (This is part of the attraction of Donald Trump for some Black people, *despite his open and aggressive racism*, because he poses as the master of “the deal,” and at the same time somehow a “victim” of the system, when in fact he has led a pampered existence from the very beginning, and his “opposition”

to certain structures of power is only for the purpose of advancing his personal interests—and, in a larger sense, *it is in the service of an even more extreme, fascist, version of the murderously oppressive and cruelly exploiting system of which he is a grotesque expression.*)

All this is what this system is doing to Black people!

And all this is not something that should, in any way, be upheld, tailed after and catered to (let alone glorified). It is something that needs to be vigorously struggled against, and radically transformed, as one key part of transforming the larger world—and in particular **bringing alive once again, and giving the most powerful expression to, the potential of Black people as a force for a truly emancipating revolution.**

I will end with this, for now: Among some Black youth in particular today, in the conditions this system has forcibly imposed on them, robbing them of a decent life and treating them as dangerous “animals,” denying their basic humanity—there is a certain defiant pride in being “monsters.” The really great challenge, the most meaningful way to go up against all this, and the means to finally *put an end* to all this madness, is to become emancipators—part of *The Revcom Corps for the Emancipation of Humanity*, the serious, organized force actively working to bring about, and preparing to lead, a revolution to do away with this whole dehumanizing system, to make a profound leap forward for the emancipation not only of Black people, but of all the oppressed, brutalized and exploited people everywhere—of humanity as a whole.

Next: Revolution, and the new communism—not degrading allegiance to this system—is the means to end the long nightmare for Black people and humanity as a whole.

BOB AVAKIAN REVOLUTION #94

**Revolution, and the new communism—
not degrading allegiance to this
system—is the means to end the long
nightmare for Black people and
humanity as a whole.**

As I have shown throughout these messages, all the hell that Black people have been put through, from the beginning of this country and right down to today—just like the hell that billions are put through, all over the world—is rooted in the system of capitalism-imperialism, which *both* ruling class parties in this country (Democrats and Republicans) represent and work to enforce.

The dominant relations and putrid culture of this system has had its effects on the very being and the felt sentiments of masses of people, in many different ways. In my last message (number 93) I focused particularly on the effects of this in terms of social relations and cultural expressions among Black people. Here, I am going to speak to how this relates to the dominant political process, which reinforces the oppressive rule of this system.

Speaking specifically of Black people, for generations now there has been misplaced allegiance to the Democratic

Party—which, in reality, is an instrument of the very system that has, since the beginning, brutally, murderously oppressed Black people (as well as millions—indeed literally billions—of other people in this country and throughout the world).

This allegiance to the Democratic Party stems in large part from the fact that it has been Democratic Party administrations that have made concessions to the struggle for civil rights—while, especially since the 1960s, the Republican Party has increasingly been marked by *opposition* to civil rights. (This has gone along with significant changes within these ruling class parties: Through the course of the 1960s, the “Dixie-crats”—overt white supremacist, southern segregationists—moved from the Democratic Party into the Republican Party, in line with the Republicans’ “southern strategy,” appealing to southern white racists, while the Democratic Party more assumed the posture of “friend of Black people and civil rights.”)

The allegiance to the Democratic Party has remained strong particularly among Black women—while, among some Black men, there has been more disaffection with the Democrats (for reasons I will touch on in a minute). But the overall fact remains that, despite its dishonest appeals to Black people (and others suffering discrimination and oppression under this system) the Democratic Party—as a *political instrument of this system of capitalism-imperialism*—is responsible for horrific crimes against humanity and war crimes—all of which is built into this system. (In a number of these messages, beginning with numbers 2 and 3, as well as articles of mine and other works at revcom.us, there is extensive exposure and analysis of how the Democratic Party, as well as the Republican Party, has been a perpetrator and enforcer of the most horrific—

in fact genocidal—oppression, plunder and destruction of people, in Palestine, Vietnam, Congo, Haiti—all over the world—as well as vicious oppression of Black people and others within this country itself.)

As for why there has been a trend of defection from the Democrats and attraction to the Republicans—and Trump in particular—among some Black men, this is for a combination of reasons. This involves a sense of betrayal at the hands of the Democrats, and blaming the Democrats (*rather than the system as a whole*, which is actually responsible) for the increased difficulty in the situation of many Black men, in particular the huge loss of opportunity for better-paying jobs, and in many cases no prospect of any decent job at all (with many actually locked out of the formal economy). At the same time, it has to be said that this is too often combined with male supremacist patriarchal poison—including disaffection, or even disgust, with the Democratic Party for its stance (or pretense) of supporting equality for women and LGBT people. The open misogyny (hatred of women) of Donald Trump, and his pose as some kind of “bad man” (despite the fact that he has from the beginning led a pampered existence), appeals to backward-thinking men of all “races,” including some Black men.

Among some, this has been accompanied by the rationalization that, yes Trump is a racist, but so are all these other politicians, and at least Trump is out in the open about it, so it is supposedly easier to deal with that. This is like arguing that it is better to be shot in the head than slowly poisoned to death. How about not being murdered *either way*?!—and instead actually getting free of all this! Among other things, what this way of thinking reveals is being trapped within the

limits and confines of this system which has for centuries, and continues today, to viciously, murderously oppress Black people, along with so many others, here and all over the world.

As I have said before, one of the maddening and heartbreaking things today is to hear some Black people, who have suffered so terribly under this system, joining (consciously or objectively) with Trump in his racist rants against and attacks on immigrants. And, this racism against immigrants, among too many Black people, is all the more maddening and heartbreaking because there is a whole history of Black people playing a crucial role in inspiring and uniting people, of many different races and nationalities, in the fight against injustice. This was especially true in the 1960s.

For Trump, as a representative and driving force of *fascism* in this country today, the racist attack on immigrants plays the same awful role and is aimed at the same kind of terrible effect as the attacks on Jews by Hitler and the Nazi fascists in Germany in the 1930s. This attack on immigrants is part of a whole wave of fascism in countries around the world today—a result of the heightening and intensifying contradictions of this *death-bound* system of capitalism-imperialism—a system giving extreme and highly destructive expression to its basic contradictions, threatening to drag humanity down with it.

As for fascism, Black people have been subjected to this kind of thing before—in the whole long, terrible experience of enforced segregation, massive terror and repeated massacres of Black people, particularly (though not only) in the southern U.S., for nearly one hundred years after the Civil War. (It is no accident that the horrendous treatment of Black people in the U.S. was a “model” for Hitler and the

German Nazi fascists in their genocidal actions, against Jews in particular, in the period leading into and during World War 2, in the 1930s and '40s.)

Certainly as much as *any* people on earth, the fundamental interests of Black people do not lie with this fascism—or *any* form of this system which has, for so long, oppressed and terrorized them in the most unspeakable ways.

And for Black people seeking a means out of this madness by enlisting, in a serious and disciplined way, in a truly uplifting cause, the answer is most definitely *not* to become part of the military which acts to enforce this monstrous system with massive death and destruction of people all over the world. In opposition to that, the way forward, out of this whole nightmare, is to become part of the ranks of the revolution—of the Revcom Corps for the Emancipation of Humanity—growing into thousands, and then millions—working for a revolution based on *the new communism: a whole new framework for human emancipation*, which has resulted from decades of work I have carried out, summing up the positive and negative lessons of previous communist revolutions, and drawing from a broad range of human experience—a revolution with the orientation and vision, and the leadership and strategic approach to *sweep away* this system of capitalism-imperialism and open the way to the emancipation of Black people and all people exploited, oppressed, dehumanized and degraded under this system.

This is especially crucial now—when, as I have shown in these messages (in particular numbers 8 through 11), this is a rare time when this revolution, to overthrow and abolish this whole monstrous system, is not only urgently necessary but is *possible*.

It is with this understanding that there is, and there must be, a profound fight for the soul of Black people—to fully emerge not as a defeated but as a **revolutionary** people—giving expression in the most powerful way to this crucial truth:

Among Black people in their masses there continues to be “the sometimes openly expressed, sometimes expressed in partial ways, sometimes expressed in wrong ways, but deeply, deeply felt desire to be rid of these long centuries of oppression of Black people.” And once more:

There is the potential for something of unprecedented beauty to arise out of unspeakable ugliness: Black people playing a crucial role in putting an end, at long last, to this system which has, for so long, not just exploited but dehumanized, terrorized and tormented them in a thousand ways—putting an end to this in the only way it can be done—by fighting to emancipate humanity, to put an end to the long night in which human society has been divided into masters and slaves, and the masses of humanity have been lashed, beaten, raped, slaughtered, shackled and shrouded in ignorance and misery.

Bob Avakian: A Radically Different Leader— A Whole New Framework for Human Emancipation



Bob Avakian (BA) is the most important political thinker and leader in the world today.

Bob Avakian is completely different than the endless stream of bourgeois politicians who are put forward as “leaders,” whose goal is to maintain one variation or another of this system of capitalism-imperialism that is founded on and perpetuates itself through cruel and literally life-stealing exploitation, murderous oppression, and massive destruction, in all parts of the world. BA is a revolutionary who bases himself on the scientific understanding that this system must finally be overthrown through an organized struggle involving millions of people, and replaced with a system that is oriented to and capable of meeting the most fundamental needs of humanity and enabling humanity to become fit caretakers of the earth.

Bob Avakian is the architect of a whole new framework of human emancipation, the new synthesis of communism, which is popularly referred to as the “new communism.”

BA is the author of the *Constitution for the New Socialist Republic in North America*, an inspiring application of the new communism—a sweeping vision and concrete blueprint for a new socialist society, whose fundamental goal is to bring about a world without classes and class distinctions, a world without exploitation and oppression, and without the destructive divisions and antagonisms among people: a communist world.

Ardea Skybreak, a scientist with professional training in ecology and evolutionary biology, and a follower of Bob Avakian, speaks to the importance of what he has brought forward:

Bob Avakian ... on the basis of decades of hard work [has been] developing a whole body of work—theory to advance the science of communism, to advance the science of revolution, to more deeply explain where the problems come from, what the strategy is for getting out of this mess, what the methods and approaches should be to stay on track and actually build a better world, to build a society that most human beings would want to live in. (From *Science and Revolution, On the Importance of Science and the Application of Science to Society, the New Synthesis of Communism and the Leadership of Bob Avakian, An Interview with Ardea Skybreak*)

BA is a leader who is firmly convinced, on the basis of a consistently scientific method and approach, that the goal must be nothing less than all-out revolution, and who at the same time has emphasized:

the new communism thoroughly repudiates and is determined to root out of the communist movement the poisonous notion, and practice, that “the ends justifies the means.” It is a bedrock principle of the new communism that the “means” of this movement must flow from and be consistent with the fundamentry)

As a revolutionary leader, BA also embodies a “ends” of abolishing all exploitation and oppression through revolution led on a scientific basis. (From *Breakthroughs: The Historic Breakthrough by Marx, and the Further Breakthrough with the New Communism, A Basic Summary*)

As a revolutionary leader, BA also embodies this rare combination: someone who has been able to develop scientific theory on a world-class level, while at the same time having a deep understanding of and visceral connection with the most oppressed, and a highly developed ability to “break down” complex theory and make it broadly accessible.

A leader like this has never before existed in the history of this country, and this leadership is of tremendous importance for the emancipation of all humanity.

What is urgently needed now is for continually growing numbers of people—in the thousands, and ultimately millions—to become conscious and active followers of BA, building the revolutionary movement, based on the new communism, for which BA provides this unprecedented leadership.

REAL REVOLUTION, IN *THIS* TIME: WHAT THE POWERS-THAT-BE DON'T WANT YOU TO KNOW

*A series of social media dispatches
from Bob Avakian*

Listen to this 11-part playlist: this is a basic introduction from Bob Avakian (BA) to why we need a revolution, how this revolution is possible—not in some far off distant time, but right in this time we're living in now... and what the strategy and plan is to make this revolution. "If you don't know why we need a revolution, and how this is possible, you don't know what you NEED to know." —Bob Avakian

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