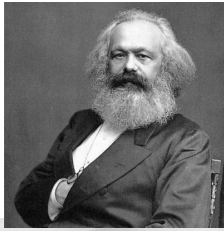


Towards Marxist-Leninist Unity

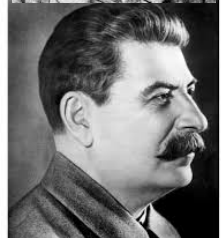


A Journal of Discussion and Debate



Vol. 7, No. 6

April, 2026



Contents:

For a United Front against Fascism and War.....	1
Comrade Vijay Singh.....	3
There is no “Epstein Class”	4
Picture: Victims of “Humanitarian Intervention” in Iran!	5
New Pew poll shows support for Israel plummeting in the US.....	6
The Radical Paul Robeson.....	7
With the Cuban people! Solidarity, denunciation and anti-imperialist struggle!	10
The Price of the War on Iran Hits the Pockets of People in the U.S.	12
Revolutionary Consciousness: The Force that can Overthrow Capitalism	14

Sección en español

El precio de la guerra contra Irán golpea el bolsillo de los estadounidenses.....	16
Conciencia revolucionaria: La fuerza que puede derribar al capitalism.....	18

To see the reasoning behind publication of TMLU, please see the article “Why ‘Towards Marxist-Leninist Unity’” in the first issue on the website below. Though we believe that a Party must have ideological unity, we include progressive articles from groups with varying views. Also, note that unsigned articles, as well as comments before articles, are mine (George Gruenthal).

Note that we reprint many articles without asking for permission. Clearly the authors are in no way responsible for other views in this publication.

Comments, criticisms and articles are welcome. The next issue of TMLU should appear in June 2026. Contributions should be sent in by the middle of May.

TMLU is on the site www.mltranslations.net, under U.S.

For print copies in the U.S., please send \$3 per copy plus \$2 for mailing cost (of up to 5 copies) by PayPal to: georgeg0626@hotmail.com

Outside the U.S., please contact georgeg0626@hotmail.com

For a United Front against Fascism and War

Donald Trump is step-by-step introducing fascism into the United States. He began his MAGA attacks on oppressed nationalities (Blacks, Latinos, Native Americans, etc.) by abolishing DEI (Diversity, Equity and Inclusion) programs, rounding up and deporting immigrants without any pretense of or due process, ignoring the oppression of women by refusing release the full Epstein files, attacking LGBT people (most recently by taking down the Pride flag in front of the Stonewall New York City) and attacking working people in general. These are not symptoms of the strength of U.S. imperialism, but of its weakness. It is losing out to its main rivals internationally, China and Russia, but also to struggles of working people at home and abroad.



trials
to

Inn in
are

China

There have been mass spontaneous protests against Trump, largely against deportation of immigrants, including repression of protestors and shooting of Renee Good and Alex Petti in Minneapolis and Keith Porter in Los Angeles, all of whom were U.S. citizens. Besides these, there have been at least 6 deaths of people in ICE custody so far this year, and 32 more in 2025. Minneapolis has been practically in a state of civil war, and there have been many protests against ICE and in support of Minneapolis throughout the country.

In New York and other cities, masked ICE agents have been arresting not only undocumented immigrants but people who have legal documents and even US (and Anglo) citizens. In parts of the country there have been arrests of Native Americans, as well as against the Somali community in Minneapolis.

There have also been demonstrations, mainly of the left, against the kidnapping of Venezuelan President Maduro and his wife, first combatant, Cilia Flores.

Much of the Left Ignores Attacks on Working People in General

There have been much less protest by the left on attacks on poor and working people in the US, such as over cutbacks to SNAP (food stamps), Medicaid, health care subsidies, etc. Although some groups have raised these demands in the broad anti-Trump protests led by liberals and pro-Democratic Party NGOs, such as No Kings Days, etc., most left groups have steered clear of these protests or considered them of secondary importance. If we want to win over rank-and-file working people, including members of MAGA, we should overcome this form of self-isolation by taking part in the mass liberal-led demos, linking the direct demands for working people in the U.S. with those against attacks on Iran, Venezuela, Palestine, etc.

Trump is creating frictions with working people in the U.S., including large sections of his MAGA base. Even if many of them still have some racist, national-chauvinist ideas and are not concerned if tens of thousands of immigrants are deported, all poor and working people are hurt by Trump's cuts to basic social services and by increased inflation caused by higher tariffs and the blockade of the Strait of Hormuz. Further, most working people do not support Trump's war on Iran and attacks on Venezuela, or care about taking over Greenland.

Trump is also causing problems with other sections of the U.S. ruling class, as well as with U.S. allies, such as Canada, the European Union, etc. These began with increased tariffs, including on U.S. allies, threats to Canada and Greenland etc. This just shows that the U.S. cannot count on its "allies" to go along with everything it promotes. It is another sign of the decline of U.S. imperialism.

Their Demands and Ours

The ordinary liberal Democrats see the way to get rid of Trump and his fascist program by concentrating on the 2026 mid-term Congressional elections. This is not a correct tactic. For one, it denies the possibility of Trump being overthrown or forced out of office before then. Remember that Nixon was forced to resign in August, 1974, three months before the mid-term elections of that year (after first replacing Vice-President Spiro Agnew with Gerald Ford, a Republican non-entity).

Even if we call for people to vote for certain Democratic Party candidates, it is not to put them forward as a “progressive” force, but simply because we will have certain democratic liberties to expose the capitalist system as a whole. Anything more would just be to give in to opportunism.

However, our main tactical goal should not be the 2026 elections, but building up a United Front against Fascism and War. More important than holding our own rallies, where we are mostly talking to ourselves, we need to link together the opposition to attacks on working people with the struggles against imperialist wars on Iran, Palestine, Venezuela and other.

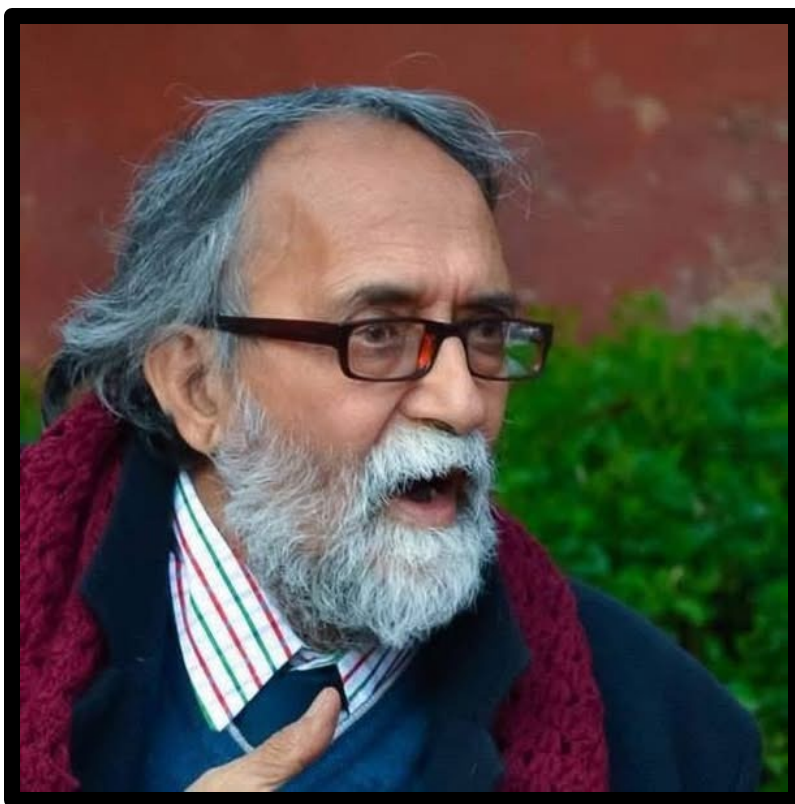
This is not the least to deny the necessity of socialism.

Only in a socialist society does production cease to aim at capitalist profit and begins to satisfy the needs of society. Instead of carrying on wars in the interests of U.S. capitalists and for the profits of the U. S. arms manufacturers, production will be used to provide a decent standard of living for all, including low-cost (not just “affordable”) housing, free health care and free education through university level.

Of course, to accomplish this transformation in society a social revolution is necessary, because history has hundreds of examples that the only way to achieve the aspirations of workers is to carry out a socialist revolution. More than a century ago Marx and Engels wrote: *"the revolution is necessary, therefore, not only because the ruling class cannot be overthrown in any other way, but also because the class overthrowing it can only in a revolution succeed in ridding itself of all the muck of ages and become fitted to found society anew."* (K. Marx, F. Engels, *The German Ideology*)

Towards Marxist-Leninist Unity, May 1, 2026

c/o georgeg0626@hotmail.com



Comrade Vijay Singh

Comrade Vijay Singh, the founder editor of Revolutionary Democracy journal, passed away on the 17th of April, 2026, after a brief fight against cancer.

In his long political journey spanning over six decades, Comrade Vijay Singh stood as a steadfast defender of Marxism Leninism and an uncompromising critique of all shades of revisionism. At the same time he remained open to dialogue and principled joint action for democratic causes.

Comrade Vijay Singh was a firm but gentle mentor to all of us. The editorial board and revolutionary democracy organisation salutes comrade Vijay Singh and express solidarity with his grieving family. We are determined to carry forward his legacy.

Red salute to comrade Vijay Singh!

Long live Revolution!!

C.N. Subramaniam



Editorial: There is no “Epstein Class”

By **Editor-in-Chief** on April 15, 2026

Camilo Lazo | National Chair of the [American Party of Labor](#) | Illinois—



Donald Trump and Jeffrey Epstein, two powerful wealthy elites.

Sure, I’ll admit that the term “Epstein Class” has a certain insult value. But I’m seeing more and people use that term in ways that are counterproductive, to say the least. Just as some people use the term “Crony Capitalism,” some are now saying “Epstein Class” to imply something that simply isn’t true.

While, yes, capitalism often involves nepotism, bribery, corruption, patronage, “palm-greasing” — all elements of cronyism — there is no “Crony Capitalism.” There is only capitalism. To use the phrase “Crony Capitalism” is to imply that there is some other form of capitalism, a purer, honest, virtuous capitalism. There isn’t. There is only capitalism.

Likewise, “Epstein Class” presupposes that there is a “NON-Epstein Class.” That there are corporate moguls and billionaires who are not corrupt, degenerate victimizers. There aren’t. There are only capitalists.

There are some who even posit that the “Epstein Class” is some kind of new and distinct strata of monopoly finance capital. It’s not. The “Epstein Class” is the same group that has been exploiting the labor and abusing the vulnerability of the poor and marginalized since the Industrial Revolution — and before. Whether it’s a young girl tricked by promises of celebrity and fame on a fantasy island, or a young girl deceived by offers of a “high paying job” in the big city, or lured to work as a “nanny” in the local Lord’s estate, it’s all the same. And it’s been going on for centuries.

Epstein himself was not some grand criminal mastermind, some supervillain who gained the trust of the rich and powerful only to wrest their secrets from them. If he were, he would not have been, likely,

murdered in his cell. Jeffrey Epstein was a pimp. Like all high-class pimps, whether serving Louis XIV or Edward VII, or the Clintons and Trumps, Epstein gained access to “blackmail material.” But also, like all high-class pimps before him, he may have achieved a level of affluence and influence for a time, yet was ultimately expendable and discarded.

There is no “Epstein Class.” There is only monopoly finance capital, and the occasional leeches, parasites, and remoras who seek to profit by serving the lusts and perversions of their “betters,” only to find themselves flushed down the toilet when they are no longer convenient.



The victims of Minab Elementary School, the [first] gift of "Humanitarian Intervention " in Iran!!

https://www.middleeastmonitor.com/20260408-new-pew-poll-shows-support-for-israel-plummeting-in-the-us/?fbclid=IwY2xjawRHKvVleH-RuA2F1bQIxMABicmlkETFaQ25RMjgwVmt5R2VvVDFtc3J0YwZhcHBfaWQQMjI-yMDM5MTc4ODIwMDg5MgABHvRkn1yndOsuemOLkUnjFmYXmrHqb-BUyQeFmk5gGtn_H7Uy7oApX1xkdD63L_aem_zRouMcXI9MFoapCBIPKBmA

New Pew poll shows support for Israel plummeting in the US

April 8, 2026 (excerpt)



Pro-Palestinian demonstrators rally outside the Israeli Consulate in Midtown Manhattan and march through the streets of New York to make their voices heard, calling for the release of Palestinian prisoners and an end to their detention, in New York City, United States, on April 07, 2026. [Selçuk Acar – Anadolu Agency]

A clear majority of Americans now view Israel unfavourably, according to a new Pew Research Center survey, in the latest sign of collapsing public support for the occupation state. Pew found that 60 per cent of US adults now have an unfavourable opinion of Israel, while just 37 per cent express a favourable view.

The figures mark a sharp deterioration from last year, when 53 per cent of Americans viewed Israel negatively. Pew said the share of Americans with a “very unfavourable” view has also surged to 28 per cent, up nine points in a year and nearly triple the level recorded in 2022.

The survey, conducted between 23 and 29 March among 3,507 US adults, suggests that Israel’s standing in the US has continued to erode even after decades of political, media and diplomatic protection from Washington.

The collapse in support for Israel is even stark among Democrats and Democratic-leaning independents. Eighty per cent of Democratic voters now hold an unfavourable view of Israel, up from 69 per cent last year and 53 per cent in 2022. Among Republicans and Republican leaners, 41 per cent now view Israel negatively, although a majority in that camp still retain a favourable opinion overall.

https://tribunemag.co.uk/2021/04/the-radical-paul-robeson-2?fbclid=IwY2xjawRF015leH-RuA2FlbQIxMABicmlkETFsRWZ2aE5qU0RFVGRIVzVMc3J0YwZhcHBfaWQQMjI-yMDM5MTc4ODIwMDg5MgABHnr5lWAXZs-3FuSEg9CLzDtJPzkS6hEzQjvull1eLcNAP-pui_1MqAWRNwRfb3_aem_RN1EylV4t1oVTMGUuWs4Tg

April 9, 2021

The Radical Paul Robeson

(excerpt)

By [Manus O'Riordan](#)

Paul Robeson was born on this day in 1898. A pioneering black singer and actor, he was also a lifelong radical – and committed his life to the struggle against oppression and exploitation across the globe.



Paul Robeson in Republican Madrid, 1938.

Paul Robeson was born on 9 April, 1898. 13 years ago, while visiting the city of San Francisco, I learned that throughout the month of April 2008, there was a Paul Robeson exhibition running in the nearby city of Oakland to mark the 110th anniversary of his birth. The persistent campaigning by the Bay Area Paul Robeson Centennial Committee had finally borne fruit.

That 1 April I entered through the doors of Oakland City Hall not quite knowing what to expect. At the top of the splendid rotunda staircase, and alongside the Stars and Stripes, a large portrait of Robeson gazed down on all who entered. Almost six decades after being deprived of his US passport in 1950, there was at least one US city finally prepared to honour this world-renowned singer and pioneer of the Civil Rights Movement.

The reason I had the good fortune to see that exhibition was that two days previously, as Ireland Secretary of the International Brigade Memorial Trust, I was present for the Abraham Lincoln Brigade Monument unveiling ceremony, where I witnessed surviving Brigade veterans of the Spanish anti-fascist war being honoured by the city of San Francisco. As far as I was concerned, the Oakland and San Francisco experiences were two of a kind, since Robeson was an internationalist, whose most outstanding campaign of solidarity had been on behalf of the besieged Spanish Republic.

At a London rally in June 1937 Robeson would proclaim: ‘The artist must elect to fight for freedom or for slavery. I have made my choice... I stand with you in unalterable support of the government of Spain, duly and regularly chosen by its lawful sons and daughters.’ In the course of that campaign he would add a new song to his repertoire, the bitterly anti-Franco ‘The Four Insurgent Generals’, where he expressed his wish was that the tears of sorrow of a Madrid bombed by the fascists should be avenged. This solidarity campaign would also see Robeson radically alter the lyrics of that song so closely associated with him, ‘Ol’ Man River’.

Paul Robeson also believed in an internationalism of song itself. He familiarised himself with over twenty languages, and in the recording of his famous 1949 Moscow concert, one can hear him sing in seven of them – English, Russian, French, Italian, Spanish, Chinese, and Yiddish. Welsh, the language of that Western European country closest to his heart, was not one he ever learned, but he did sing the English language translations of its national anthem, ‘Land Of My Fathers’, as well as ‘All Through The Night’. A similar place in his English language repertoire was held by a number of songs in the Gaelic musical idiom, such as ‘The Castle of Dromore’ from Ireland, and ‘The Erriskay Love Song’ from Scotland.

In his 1958 autobiography, *Here I Stand*, Robeson wrote of how it had been when residing in Britain from 1927 to 1939 that he began to broaden his repertoire. He had come to be of the similar mind as the escaped slave and pioneering abolitionist Frederick Douglass, who had visited Ireland in 1847 during the Great Famine under British rule:

Our music—Negro music of African and American derivation—was in the tradition of the world’s great folk music. And so for my first five years as a singer my repertoire consisted entirely of my people’s songs. Then I went on to learn the songs of other peoples, and in Britain there was at hand the riches of English, Welsh, and Gaelic folk-songs. And as I sang these lovely melodies I felt that they, too, were close to my heart and expressed the same soulful quality that I knew in Negro music. Others had noted this kinship before me, and in his autobiography Frederick Douglass, recalling the songs ‘both merry and sad’ that he had heard as a plantation slave, wrote: “Child as I was, these wild songs depressed my spirit. Nowhere outside of dear old Ireland, in the days of want and famine, have I heard songs so mournful.”

This resonated with Robeson in more ways than one. His own father, the Reverend William Drew Robeson, had been born a slave in North Carolina in 1845, escaping North in 1860. No wonder he gave such a powerful rendition of Thomas Moore’s ‘Minstrel Boy’:

And said,
No chains shall sully thee
Thou soul of love and brav’ry

Thy songs were made for the pure and free
They shall never sound in slavery

The Power of Solidarity

Before he became famous as a singer and actor, Robeson had already broken racial barriers in his personal life. He won a scholarship to Rutgers University, only the third black American to graduate from the university in 1919, although he was initially denied permission to live on campus.

He excelled academically, but also in sports—baseball, basketball, and track—and most notably, he was the first black American to be named all-American in college football, and was hailed by many as the best American footballer of his generation. Winning yet another scholarship, he went on to become the third black American to graduate from Columbia Law School.

Due to prevailing racism in the practice of law, Robeson opted instead for a career as a singer and actor. In 1928 he accepted an invitation to play the role of Joe in the London production of *Showboat*. There was criticism, however, from the black community in both the UK and USA of Robeson being willing to sing the original opening line of ‘Ol’ Man River,’ which included the n-word. For the the 1932 Broadway revival, Robeson insisted that the word ‘Darkies’ be substituted, and by the time the movie version was in production in 1935, he further insisted that those lines should be dropped altogether and substituted by ‘Dere’s an ol’ man called the Mississippi, / Dat’s de ol’ man that I’d like to be’.

It was at a London rally for Republican Spain in December 1937 that Robeson first sang his most radically altered version of the song. Robeson’s changes to the lyrics were as follows:

Instead of ‘Dere’s an ol’ man called de Mississippi, / Dat’s de ol’ man that I’d like to be’, Robeson sang ‘There’s an ol’ man called the Mississippi, / That’s the ol’ man I DON’T like to be’.

Instead of ‘Tote that barge! / Lift that bale! / Git a little drunk, / An’ you land in jail’, Robeson sang ‘Tote that barge and lift dat bale! / YOU SHOW A LITTLE GRIT / And you lands in jail’.

And instead of ‘Ah gits weary / An’ sick of tryin’; / Ah’m tired of livin’ / An skeered of dyin’, / But Ol’ Man River, / He jes’ keeps rolling along!’, Robeson sang ‘But I keeps laffin’ / Instead of cryin’ / I MUST KEEP FIGHTIN’; / Until I’m dyin’, / And Ol’ Man River, / He’ll just keep rollin’ along!’

The Albert Hall rally erupted in wild enthusiasm. Robeson’s altered lyrics resonated not only with the struggle for racial equality but also with class struggle. As he would write in *Here I Stand*:

“I went to Spain in 1938, and that was a major turning point in my life. There I saw that it was the working men and women of Spain who were heroically giving ‘their last full measure of devotion’ to the cause of democracy in that bloody conflict, and that it was the upper class—the landed gentry, the bankers and industrialists—who had unleashed the fascist beast against their own people. From the ranks of the workers of other lands volunteers had come to help in the epic defence of Madrid, and in Spain I sang with my whole heart and soul for these gallant fighters of the International Brigade.”

For the full article, see the link at the beginning of this excerpt.

Scintilla, April 2026

by the Organization for the Party of the Proletariat of Italy

With the Cuban people! Solidarity, denunciation and anti-imperialist struggle!



On April 11, a national day of solidarity with Cuba was held, with a joint demonstration in Rome, which was attended by about 10 thousand people.

It is right to defend Cuba, but it is necessary to clearly combine solidarity with anti-imperialist denunciation. Clearly Cuba is not a threat to anyone, but it is necessary to say openly where the threat comes from and why.

This was repeated by the most advanced and revolutionary sectors during the demonstration.

In its unbridled aggressive and warmongering course, the imperialist United States has been trying for 64 years to suffocate and destroy the Cuban people and the institutions they have created with a criminal economic blockade.

The administration of the fascist Trump, not content with unleashing aggression and wars in many parts of the world, today is stretching its bloody claws to Cuba. The goal is to annihilate all the achievements of the Cuban revolution.

Why now? Because in the advancing inter-imperialist conflict, the United States ferociously wants to get its hands back on Latin America, considered its "backyard" according to the old "Monroe Doctrine".

Cuba also represents a strong symbolic value. Making Cuba bend means demonstrating that no people can resist the reactionary fury of the US superpower.

The U.S. blockade against Cuba has lasted for decades, but with Trump it has taken a further step forward, with a total embargo that is causing oil shortages, energy blockades and the paralysis of the economy. All with the aim of destabilizing and asphyxiating the Cuban revolutionary process.

Yankee imperialism is implementing a genocidal policy towards the Cuban people, trying to cut off all sources of survival to starve them and push them to revolt against their government.

The pressure exerted by Washington on several allied countries in the region to end their medical cooperation agreements with Cuba has led to the end of Cuban medical brigades in Honduras, Guatemala, Paraguay, Saint Vincent and the Grenadines, the Bahamas, Antigua and Barbuda, Jamaica and Guyana, closing this source of foreign exchange for the Cuban state.

When the blockade began, the sanctions could be compensated for by aid from the Soviet Union and the Council for Mutual Economic Assistance (Comecon).

But, by now the Soviet Union was in the hands of the revisionists and the Comecon had become their instrument to control the economy of other countries in their own hegemonic interest. In the name of "limited sovereignty" the member states were encouraged to favor a unilateral course of development, with the consequence of their greater economic dependence on the Soviet Union. This was a line that Enver Hoxha's socialist Albania firmly rejected, considering it a form of subservience to revisionism that threatened popular sovereignty and Albanian independence.

The Comecon directed by the revisionist USSR assigned to Cuba mainly the production of sugar, which made harmonious economic development impossible, turning it into an appendage of the Soviet economy.

Under these conditions it was not possible to build proletarian socialism, with a concentrated and technically advanced industry and a mechanized agriculture, based on the social ownership of the means of production, capable of developing in the interests of the whole of society.

As a result, in 1989, after the collapse of the Soviet Union, Cuba and its economy found themselves largely isolated. However, aid from Venezuela, Russia and other countries, as well as income from tourism, allowed for a difficult survival.

The dynamism of the Cuban revolutionaries, their close ties with the masses, their ability to adapt economically to the situation of the embargo, were the key elements that allowed Cuba's resistance for decades.

According to statistics from the US Geology Survey, Cuba has the second largest nickel and cobalt reserves in the world after Australia, most of which are located in the eastern province of Holguin. If properly used, they could allow industrial development and with this Cuba would be less vulnerable.

Even from an oil point of view, the fields could yield much more, even if it is "heavy" oil. Unfortunately, the insufficient development of the oil industry means that the island is dependent on external aid.

Solidarity and political support for the Cuban people are of great importance in the struggle against imperialism, emphasizing the basic principle of the independence and self-determination of peoples.

Today, solidarity with Cuba involves both denouncing the embargo and launching practical actions such as international mobilizations and material support networks. Humanitarian initiatives have already been organized in several countries, including medical and energy aid, and convoys bringing goods to the island.

50 tons of products have arrived from Mexico and Brazil and other aid has arrived with the "Convoy Our America for Cuba", brought by hundreds of activists from 33 countries. The Flotilla missions and others that have also left from Italy are bringing aid, medicines, but they are not enough.

It is therefore necessary to relaunch solidarity with the courageous Cuban people who do not give up and do not sell out!

We strongly reject the aggressions and threats of invasion of U.S. imperialism! We demand an end to the genocidal blockade! Defending Cuba means upholding the right of peoples to sovereignty and freedom, it means fighting against imperialism and for socialism!

The Price of the War on Iran Hits the Pockets of People in the U.S.

By Julio Disla

War always comes first to strategic maps, the speeches of presidents and the headlines of the press. But sooner or later it also reaches the table of the common citizen, the ordinary citizen. Today, in the United States, that impact is beginning to be felt in the most everyday place of modern life: the gas pump.

While Washington intensifies its military operation against Iran in the Middle East, the price of fuel is beginning to skyrocket. It is no coincidence. It is the direct consequence of a geopolitical reality that the imperialist power usually hides: wars for the control of energy resources always end up being paid for by the people.

The epicenter of this crisis is at a point on the map that most people in the U.S. have never visited, but on which a huge part of the world economy depends: the Strait of Hormuz. About 20% of the oil consumed on the planet passes through this maritime strip, making it the most important energy corridor in the world.

Today, with the military conflict between the United States, Israel and Iran escalating dangerously, the passage of oil tankers has been drastically reduced. Dozens of ships remain detained and many shipping companies have suspended their operations for security reasons. The result is immediate: less oil circulating, more speculation in the markets and rising prices. The markets reacted quickly. Oil has risen sharply in recent days, topping \$100 a barrel at times, the highest level in years.

That increase is soon passed on to consumers. In the United States, gasoline has already begun to rise, with average prices topping \$4 per gallon and rising rapidly, while analysts warn that they could escalate further if the conflict continues. In other words: war is transformed into inflation.

The bill of geopolitics

For decades, the official discourse in Washington has tried to present military interventions as operations necessary for security, democracy or global stability. But the economic reality reveals another side.

Every missile launched in the Middle East creates shock waves in the world economy. Transportation becomes more expensive, industrial production rises in cost, food becomes more expensive, and inflation hits working families again.

The energy war has a brutal logic: while military complexes and oil corporations increase their profits, the people pay the bill.

History proves it. It happened during the Iraq War. It happened during the Persian Gulf oil crises. And it is happening again today.

When oil goes up, everything goes up.

The price of transportation goes up.

The cost of producing food goes up.

The price of electricity goes up.

The cost of living goes up.

The common person – the worker, the driver, the mother who goes to the supermarket – ends up indirectly financing geopolitical conflicts.

The Strait of Hormuz: the bottleneck of the world

The Strait of Hormuz is not simply a sea route. It is a true energy bottleneck of the planet. About a fifth of the world's oil transits through this route, in addition to large volumes of natural gas and refined fuels. When this corridor comes to a standstill, the global energy system goes into shock.

That is exactly what is happening now. The military conflict has turned the Persian Gulf into a high-risk area. Attacks, threats and military operations have caused oil tankers and shipping companies to avoid crossing the region. With fewer ships carrying oil, the markets react by raising prices. Financial speculators know this: every news of war turns into profits for those who bet on the energy markets.

The paradox of empire

This is a profound paradox of the system. The United States is one of the largest oil producers in the world. However, its economy remains extremely sensitive to fluctuations in the global crude oil market. Why?

Because the price of oil is not determined only by domestic production, but by the world market. If oil rises in international markets, fuel also rises in the United States. It is the price of living within a globalized energy system. And when that system enters into crisis due to a war, the impact is immediate.

The war comes to the pump

While strategists discuss military maps and geopolitical objectives, the average person in the U.S. begins to feel the war in a very concrete way.

He feels it when he fills up his gas tank.

He feels it when the price of transportation rises.

He feels it when the products in the supermarket increase.

Fuel is the blood of the modern economic system. When that blood becomes more expensive, the entire economic body suffers.

Today we are seeing the beginning of that process. If the Strait of Hormuz remains blocked or the conflict escalates, prices could escalate further. Some analysts warn that a prolonged disruption to the flow of oil could even lead to a global recession.

A historical lesson

Wars in the Middle East never stay in the Middle East. Their effects cut across oceans, economies, and entire societies.

The people in the U.S. who pay the most for gasoline today may not think about the Persian Gulf, the detained oil tankers or the movements of military fleets. But his pocket is already connected to that reality.

Because in the contemporary world, geopolitics and economics are linked by an invisible thread: oil. And when that thread breaks, the impact is felt everywhere. Even at the neighborhood gas station.

En Marcha #2175 from March 11 to 17, 2026

Central Organ of the Marxist-Leninist Communist Party of Ecuador

**REVOLUTIONARY CONSCIOUSNESS:
THE FORCE THAT CAN OVERTHROW CAPITALISM**



The revolutionary transformation of society is not the automatic result of the economic contradictions of capitalism, but the product of the conscious action of the exploited masses. Capitalism inevitably creates crises, inequality and exploitation, but these conditions alone do not mechanically lead to its overcoming. In order for the working class to become a real revolutionary force capable of overthrowing the power of the ruling classes, it is indispensable that the masses develop a higher level of consciousness: revolutionary political consciousness.

The working masses experience the consequences of capitalist exploitation on a daily basis, experiences that create outrage and resistance. However, in the first stage, this resistance usually manifests itself as a spontaneous consciousness, limited to the immediate defense of living conditions: better wages, reduced working hours, access to basic services or rejection of unjust government measures. This spontaneous consciousness is an initial form of struggle, but it is not enough to question the system in its entirety.

Revolutionary political consciousness implies a qualitative leap. It means understanding that exploitation is not an accident or the result of mistaken policies, but a structural consequence of the capitalist mode of production. It means recognizing that the existing state is not a neutral arbiter, but an

instrument that protects the interests of the ruling classes. It also means understanding that workers' liberation can only be achieved through the radical transformation of the relations of power and property in society.

This process of raising consciousness does not occur spontaneously or automatically. The dominant ideology in capitalist society is designed precisely to prevent the masses from understanding the structural character of their oppression. Through the media, the education system and political institutions, the idea is spread that capitalism is the only possible system, that poverty is an individual responsibility, or that injustices can be corrected through superficial reforms. In this way, the bourgeoisie seeks to keep the masses within the limits of a fragmented and reformist consciousness.

For this reason, the role of the Marxist-Leninist party is fundamental in the historical process of emancipation. The revolutionary party emerges as the political vanguard of the working class. Its main function is to contribute to raising the political consciousness of the masses, helping them to understand the deep roots of exploitation and the need for a revolutionary transformation of society.

The party must fulfill this task by combining revolutionary theory with the practice of social struggle. Propaganda and political training make it possible to explain the workings of capitalism and to unmask the ideology of the ruling class. Political agitation connects these ideas with the concrete struggles that the masses experience in their daily lives. And organization allows dispersed indignation to be turned into a collective force capable of confronting the established power.

When the political work of the party is deeply linked to the people's struggles, a real revolutionary mass movement begins to emerge. This movement is not limited to isolated protests or partial demands, but expresses a growing connection between different sectors of working people: workers, peasants, students, women and popular sectors. In this process, immediate demands are gradually transformed into a broader struggle against the system that creates exploitation.

A revolutionary mass movement is characterized by several fundamental elements. In the first place, the active and conscious participation of broad sectors of the population in political life. Second, the building of forms of popular organization that strengthen unity and the capacity for collective action. And, finally, the development of a strategic perspective oriented towards the seizure of political power by the exploited classes.

However, history shows that popular struggles can be diverted or defeated when political consciousness does not reach a revolutionary level. The masses can mobilize with enormous energy against anti-popular governments or policies, but if that mobilization fails to identify the capitalist system as the root of the problem, the result is usually the replacement of one group of rulers by another, without modifying the fundamental structures of power.

That is why the central task of the revolutionary movement is to constantly raise the level of political consciousness of the masses. Only when the workers, peasants and youth understand that their emancipation depends on the destruction of the system of exploitation and the building of a new society based on social ownership and popular power, can the struggle take on a truly transformative character.

Ultimately, the social revolution is a profound process in which the masses become conscious protagonists of history. Without such a development of revolutionary political consciousness, even the most heroic struggles can be trapped within the confines of the existing order. With it, on the other hand, the masses can become the force capable of overthrowing the power of capital and opening the way to a socialist society.

El precio de la guerra contra Irán golpea el bolsillo de los estadounidenses

Por Julio Disla

La guerra siempre llega primero a los mapas estratégicos, a los discursos de los presidentes y a los titulares de la prensa. Pero tarde o temprano también llega a la mesa del ciudadano común, del ciudadano de a pie. Hoy, en Estados Unidos, ese impacto comienza a sentirse en el lugar más cotidiano de la vida moderna: la bomba de gasolina.

Mientras Washington intensifica su operación militar contra Irán en Medio Oriente, el precio del combustible empieza a dispararse. No es casualidad. Es la consecuencia directa de una realidad geopolítica que el poder imperialista suele ocultar: las guerras por el control de recursos energéticos siempre terminan pagándolas los pueblos.

El epicentro de esta crisis se encuentra en un punto del mapa que la mayoría de los estadounidenses jamás ha visitado, pero del cual depende una parte enorme de la economía mundial: el estrecho de Ormuz. Por esa franja marítima pasa cerca del 20 % del petróleo que se consume en el planeta, lo que la convierte en el corredor energético más importante del mundo.

Hoy, con el conflicto militar entre Estados Unidos, Israel e Irán escalando peligrosamente, el tránsito de buques petroleros se ha reducido drásticamente. Decenas de barcos permanecen detenidos y muchas compañías navieras han suspendido sus operaciones por razones de seguridad. El resultado es inmediato: menos petróleo circulando, más especulación en los mercados y los precios en ascenso.

Los mercados reaccionaron con rapidez. El petróleo ha subido con fuerza en los últimos días, superando los 100 dólares por barril en algunos momentos, el nivel más alto en años.

Ese aumento no tarda en trasladarse a los consumidores. En Estados Unidos, la gasolina ya ha comenzado a subir, con precios promedio superando los 4 dólares por galón y subiendo rápidamente, mientras los analistas advierten que podrían escalar aún más si el conflicto continúa. En otras palabras: la guerra se transforma en inflación.

La factura de la geopolítica

Durante décadas, el discurso oficial en Washington ha intentado presentar las intervenciones militares como operaciones necesarias para la seguridad, la democracia o la estabilidad global. Pero la realidad económica revela otra cara.

Cada misil que se lanza en Medio Oriente genera ondas expansivas en la economía mundial. El transporte se encarece, la producción industrial sube de costo, los alimentos se vuelven más caros y la inflación vuelve a golpear a las familias trabajadoras.

La guerra energética tiene una lógica brutal: mientras los complejos militares y las corporaciones petroleras multiplican sus ganancias, los ciudadanos pagan la factura.

La historia lo demuestra. Ocurrió durante la guerra de Irak. Ocurrió durante las crisis petroleras del Golfo Pérsico. Y vuelve a ocurrir hoy.

Cuando el petróleo sube, todo sube.
Sube el precio del transporte.
Sube el costo de producir alimentos.
Sube el precio de la electricidad.
Sube el costo de la vida.

El ciudadano común —el trabajador, el conductor, la madre que va al supermercado— termina financiando indirectamente los conflictos geopolíticos.

El estrecho de Ormuz: el cuello del mundo

El estrecho de Ormuz no es simplemente una ruta marítima. Es un verdadero cuello energético del planeta. Por esa vía transita aproximadamente una quinta parte del petróleo mundial, además de grandes volúmenes de gas natural y combustibles refinados. Cuando ese corredor se paraliza, el sistema energético global entra en estado de shock.

Eso es exactamente lo que ocurre ahora. El conflicto militar ha convertido el Golfo Pérsico en una zona de alto riesgo. Ataques, amenazas y operaciones militares han provocado que petroleros y compañías navieras eviten cruzar la región. Con menos barcos transportando petróleo, los mercados reaccionan elevando los precios. Los especuladores financieros lo saben: cada noticia de guerra se convierte en ganancias para quienes apuestan en los mercados de energía.

La paradoja del imperio

Aquí aparece una paradoja profunda del sistema. Estados Unidos es uno de los mayores productores de petróleo del mundo. Sin embargo, su economía sigue siendo extremadamente sensible a las fluctuaciones del mercado global del crudo. ¿Por qué?

Porque el precio del petróleo no lo determina únicamente la producción interna, sino el mercado mundial. Si el petróleo sube en los mercados internacionales, el combustible también sube en Estados Unidos. Es el precio de vivir dentro de un sistema energético globalizado. Y cuando ese sistema entra en crisis por una guerra, el impacto es inmediato.

La guerra que llega al surtidor

Mientras los estrategas discuten mapas militares y objetivos geopolíticos, el ciudadano de a pie estadounidense empieza a sentir la guerra de una forma muy concreta.

La siente cuando llena el tanque de su automóvil.

La siente cuando sube el precio del transporte.

La siente cuando aumentan los productos en el supermercado.

El combustible es la sangre del sistema económico moderno. Cuando esa sangre se encarece, todo el cuerpo económico sufre.

Hoy estamos viendo el comienzo de ese proceso. Si el estrecho de Ormuz permanece bloqueado o el conflicto se intensifica, los precios podrían escalar aún más. Algunos analistas advierten que una interrupción prolongada del flujo petrolero podría incluso provocar una recesión global.

Una lección histórica

Las guerras en Medio Oriente nunca se quedan en Medio Oriente. Sus efectos atraviesan océanos, economías y sociedades enteras.

El ciudadano estadounidense que hoy paga más por la gasolina quizás no piensa en el Golfo Pérsico, en los petroleros detenidos o en los movimientos de flotas militares. Pero su bolsillo ya está conectado con esa realidad.

Porque en el mundo contemporáneo, la geopolítica y la economía están unidas por un hilo invisible: el petróleo. Y cuando ese hilo se rompe, el impacto se siente en todas partes. Incluso en la estación de gasolina del barrio.

**CONCIENCIA REVOLUCIONARIA:
LA FUERZA QUE PUEDE DERRIBAR AL CAPITALISMO**



La transformación revolucionaria de la sociedad no es el resultado automático de las contradicciones económicas del capitalismo, sino el producto de la acción consciente de las masas explotadas. El capitalismo genera inevitablemente crisis, desigualdad y explotación, pero estas condiciones por sí solas no conducen mecánicamente a su superación. Para que la clase trabajadora pueda convertirse en una verdadera fuerza revolucionaria capaz de derribar el poder de las clases dominantes, es indispensable que las masas desarrollen un nivel superior de conciencia: la conciencia política revolucionaria.

Las masas trabajadoras experimentan diariamente las consecuencias de la explotación capitalista, experiencias que generan indignación y resistencia. Sin embargo, en una primera etapa esa resistencia suele manifestarse como una conciencia espontánea, limitada a la defensa inmediata de condiciones de vida: mejores salarios, reducción de la jornada laboral, acceso a servicios básicos o rechazo a medidas gubernamentales injustas. Esta conciencia espontánea es una forma inicial de lucha, pero no es suficiente para cuestionar el sistema en su totalidad.

La conciencia política revolucionaria implica un salto cualitativo. Significa comprender que la explotación no es un accidente ni el resultado de políticas equivocadas, sino una consecuencia estructural del modo de producción capitalista. Significa reconocer que el Estado existente no es un árbitro neutral, sino un instrumento que protege los intereses de las clases dominantes. Significa también entender que la

liberación de los trabajadores solo puede lograrse mediante la transformación radical de las relaciones de poder y propiedad en la sociedad.

Este proceso de elevación de la conciencia no ocurre de manera espontánea ni automática. La ideología dominante en la sociedad capitalista está diseñada precisamente para impedir que las masas comprendan el carácter estructural de su opresión. A través de los medios de comunicación, el sistema educativo y las instituciones políticas, se difunde la idea de que el capitalismo es el único sistema posible, que la pobreza es una responsabilidad individual o que las injusticias pueden corregirse mediante reformas superficiales. De esta manera, la burguesía busca mantener a las masas dentro de los límites de una conciencia fragmentada y reformista.

Por esta razón, el papel del partido marxista-leninista es fundamental en el proceso histórico de emancipación. El partido revolucionario surge como la vanguardia política de la clase trabajadora. Su función principal es contribuir a la elevación de la conciencia política de las masas, ayudándolas a comprender las raíces profundas de la explotación y la necesidad de una transformación revolucionaria de la sociedad.

El partido debe cumplir esta tarea mediante la combinación de la teoría revolucionaria con la práctica de la lucha social. La propaganda y la formación política permiten explicar el funcionamiento del capitalismo y desenmascarar la ideología de la clase dominante. La agitación política conecta estas ideas con las luchas concretas que viven las masas en su vida cotidiana. Y la organización permite convertir la indignación dispersa en una fuerza colectiva capaz de enfrentar al poder establecido.

Cuando el trabajo político del partido se vincula profundamente con las luchas populares, comienza a surgir un verdadero movimiento de masas revolucionario. Este movimiento no se limita a protestas aisladas o reivindicaciones parciales, sino que expresa una creciente articulación entre distintos sectores del pueblo trabajador: obreros, campesinos, estudiantes, mujeres y sectores populares. En este proceso, las demandas inmediatas se van transformando gradualmente en una lucha más amplia contra el sistema que genera la explotación.

Un movimiento de masas revolucionario se caracteriza por varios elementos fundamentales. En primer lugar, por la participación activa y consciente de amplios sectores de la población en la vida política. En segundo lugar, por la construcción de formas de organización popular que fortalecen la unidad y la capacidad de acción colectiva. Y, finalmente, por el desarrollo de una perspectiva estratégica orientada hacia la conquista del poder político por parte de las clases explotadas.

Sin embargo, la historia demuestra que las luchas populares pueden ser desviadas o derrotadas cuando la conciencia política no alcanza un nivel revolucionario. Las masas pueden movilizarse con enorme energía contra gobiernos o políticas antipopulares, pero si esa movilización no logra identificar al sistema capitalista como la raíz del problema, el resultado suele ser la sustitución de un grupo de gobernantes por otro sin modificar las estructuras fundamentales de poder.

Por ello, la tarea central del movimiento revolucionario consiste en elevar constantemente el nivel de conciencia política de las masas. Solo cuando los trabajadores, campesinos y jóvenes comprenden que su emancipación depende de la destrucción del sistema de explotación y de la construcción de una nueva sociedad basada en la propiedad social y el poder popular, la lucha puede adquirir un carácter verdaderamente transformador.

En última instancia, la revolución social es un proceso profundo en el que las masas se convierten en protagonistas conscientes de la historia. Sin ese desarrollo de la conciencia política revolucionaria, incluso las luchas más heroicas pueden quedar atrapadas dentro de los límites del orden existente. Con ella, en cambio, las masas pueden convertirse en la fuerza capaz de derribar el poder del capital y abrir el camino hacia una sociedad socialista.