The history of all hitherto existing class societies is the history of class struggles. These words, the first sentence of the world historic Communist Manifesto, are written in the hand of Mrs. Jenny von Westphalen Marx. Of what significance is this obscure historical fact? By what virtue does a footnote into the text of the Manifesto, written in the hand of Karl Marx in 1847, the pre-history of society, the social organization existing previous to recorded history, was all but unknown. History is made by classes in struggle, revolutions by classes at war. Revolution is an act of violence by which one class overthrows another. At the time the Communist Manifesto was written, the Proletariat, the most advanced, organized, and highly conscious class in history, had not yet overthrown the Bourgeoisie, the most parasitical class in history.

The Paris Commune in 1871 was the first proletarian revolution and its short experience taught the Proletariat its most important lesson on the question of the State. It was on the basis of the revolutionary experience of the Communards that Marx thought to make the only necessary correction to the Communist Manifesto. The Paris Commune taught precisely this, that the “workingclass cannot simply lay hold of the ready-made state machinery, and wield it for its own purposes” but that the old state power must be smashed and destroyed in order that the new proletarian state power, the Dictatorship of the Proletariat, could take its place. The Paris Commune conclusively proved the Marxist theory that the Proletariat must become the ruling class, but it was no longer enough merely to abstractly recognize the class struggle. From then on, in order to be a Marxist one had to recognize the Dictatorship of the Proletariat. Lenin called this “the forgotten words of Marxism,” and he based his most important work The State and Revolution on this question. Today, we are living in the era of the victory of the Dictatorship of the Proletariat world-wide, the era of Marxism-Leninism-Mao Tsetung Thought, and Communism calls for the recognition of the continuation of class struggle during the Dictatorship of the Proletariat.

When this question of state power and the necessity of the Proletariat smashing the old and creating the new proletarian state power, the Dictatorship of the Proletariat, came apparent to Frederick Engels that the State was called into being by irreconcilable class contradiction and became the instrument by which one class maintained its rule over another. So then, what was it that brought classes themselves into being? The class system arose when the means of production were expropriated and primitive共产istic society was transformed into class society. Class society is founded upon private property. Henceforth, some classes rise, others fall. History has witnessed three successive class systems of exploitation: chattel slavery, feudalism, capitalism-imperialism. Though the forms of state power of each successive ruling class differs, the same slave-master relations between the propertyed and the propertyless remains. The fourth and last class society is Socialism, which is the Dictatorship of the Proletariat and the transition to the higher classless society. Unlike all previous class systems, the socialist system is not based upon private property. It is the historical destiny of the Proletariat to abolish the exploitation of man by man and the exploitation and oppression of women by men.

What social organization existed before classes, upon what social relations did “society” function before private property brought about irreconcilable and bloody class contradiction? The process of the dissolution of primitive共产istic society based on the common ownership of land into separate and finally antagonistic classes was brought to light by Frederick Engels, who’s work on The Origin of the Family, Private Property, and the State brought Henry Louis Morgan’s research into Ancient Society into historical perspective. Dialectical and Historical Materialism, the philosophy of scientific Communism, uncovered that the inner relations of social organization derived from the family, regarded by the Bourgeoisie as a sacrosanct institution, as was “motherhood.” Social relations in those societies or cultures which existed before private property, before classes and before the State were then consanguinous relations, blood ties. The entire history of civilization is history of classes in struggle and at war. We cannot look for civilization in pre-history then because “civilization” in the Marxist-Leninist sense of the term means precisely class society. Savagery and Barbarism are two stages of pre-historic culture discovered by H. L. Morgan, summarized and further brought to light by F. Engels. Just as classes are the motive force in history, so the family is the active principle in pre-historic society. The family no longer plays the determining role in society, but it is still a prevalent social organization, and at this advanced stage in class society the family has taken its most reactionary form, the “nuclear” monogamous family. The family became absolute when classes first arose, but all ruling classes except the Proletariat have actively supported and institutionalized the family.

The commodity is the unit cell of capitalist society. By revealing the naked commodity relations of kapital, Marx laid bare the relations of production, the violent expropriation and exploitation of labor. In commodity society, labor itself is a commodity. Labor is the productive activity of people. Without people, there could be no production. It is when production reaches the stage of industry that the commodity predominates.

(continued on page two)
Enver Hoxha

Comrades,

In winding up the first item in our agenda I would like to emphasize the fundamentally important role that the future of our country is linked with. The Party has continuously attached major importance to building a new Albanian socialist society. The problem of women is an extremely important one. It is a question of the problem of our Party and of the problem of our Albania whether we will be able to successfully build in our country the Albanian socialist society.

It is for this reason that Marx, Engels, Lenin and Molotov have emphasized the importance of the problem of the women of our mother country to the Albanian Revolution and its problems. It is of the utmost importance to the destiny of our country and of our socialist society.

The Albanian Party has continuously attached major importance to the problems of women and to the question of building a socialist Albania. Our Party has coherently stated its position in the following words: 

"The emancipation of the Albanian woman was an important component of the revolutionary struggle for the liberation of Albania from foreign rule. The emancipation of the Albanian woman was, in fact, the beginning of the French Revolution, the beginning of the Napoleonic era, and the beginning of the modern age. The emancipation of the Albanian woman was the beginning of the modern age.

The Party, far from ever neglecting or underestimating the problem of women, continues to work actively in this field. However, we need to be aware that the problem of women is not only a personal problem, but also a social problem. It is related to the development of society in general, and to the development of the socialist society in particular. The Party, therefore, must continue to work actively in this field."

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Mrs. Kang Ban Sok

Mother of the Great Leader of Korea

The Central Committee of the Korean Democratic Women's Union

1938

Mrs. Kang Ban Sok was an outstanding political worker and fighter for women's emancipation who, through her political work to bring the class awakening to the whole mass of the women, led them to the struggle for their own emancipation.

While helping Comrade Kim Il Sung in his revolutionary work, Mrs. Kang Ban Sok learned methods of struggle. With her enthusiastic political work, she enlisted participation who, through her political work to bring the class awakening to the whole mass of the women, led them to the struggle for their own emancipation.

Thanks to her ceaseless efforts and energetic activities, almost all the Korean women, who knew her, were indignant at the news of Mrs. Kang Ban Sok's arrest. They lodged a protest and revolutionized the masses, turning the scattered masses into a united revolutionary force.

Mrs. Kang Ban Sok's energetic efforts also brought a large number of women into the revolutionary organization; thus the anti-Japanese fighting forces expanded from day to day.

It was when Comrade Kim Il Sung was arrested again by the enemy and detained in the Jinjin police station. For his underground work, he was arrested twice after his release from the Ch'ollima prison. Mrs. Kang Ban Sok organized a mass struggle for the release of Comrade Kim Il Sung and his co-revolutionaries in the Jinjin police station.

Mrs. Kang Ban Sok conducted political work in various ways and forms among the women whom she had educated and enlisted in the fighting organizations. Indeed, the women who knew Comrade Kim Il Sung and of his virtues and held him in awe were clearly evident at the scene of the arrest. Inspired by the moving appeals of Mrs. Kang Ban Sok, all rose in a fight.

Korean women who until recently had had no known struggle but had only been accustomed to obedience and the people went to national consciousness and got class awakening thanks to the untiring efforts and teaching of Mrs. Kang Ban Sok. And women, who were consolidating their resolve to fight like men, at least rose in the practical struggle.

United with one mind and will, they lodged a protest with the police station, shouting, "The young man Kim Jong Pan is innocent. Release his right wing!" in the end, bowing to the roaring struggle of the masses and Comrade Kim Il Sung's resistance, they had no alternative but to release him a few days later.

Indeed, Mrs. Kang Ban Sok was an ardent political worker, a fighter for the emancipation of women, a revolutionary.

Mrs. Kang Ban Sok united large numbers of Korean women in the Women's Association and revolutionized the masses, turning the scattered masses into a united revolutionary movement.

In this, we can get a glimpse of her devotion to the revolution and superb organizational ability.

Mrs. Kang Ban Sok was a woman brimming over with a lofty revolutionary spirit.

Mrs. Kang Ban Sok as chairperson of the Women's Association conducted political work among the women on the one hand, while, on the other, joined the secret organizations led by Comrade Kim Il Sung and worked conscientiously and guided the work of the youth and the Children's Corps.

She took charge of the work of distributing the newspaper SADMAL, (New Day) and other publications and of conveying secret documents of the organization.

So how difficult and arduous, she credulously executed all the tasks assigned to her by the organization.

... The harder we are, the more reverently we seasonal her life which shines like stars. We will live optimistically, as Mrs. Kang Ban Sok had lived, with a faith in the sure victory of the revolution, and still fight on, just as she had fought, with a militant resolve to crush the enemy.

To do so, we will, as Mrs. Kang Ban Sok had done, value and fervently love the fatherland and the Leader, will constantly revolutionize and working-class our home feelings firmly only with Comrade Kim Il Sung's revolutionary ideals, and become revolutionary fighters boundlessly and singleheartedly faithful to Comrade Kim Il Sung, the great leader of the 30 million Korean people.

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The INvincible P.L.A.F.

Written for Viet Nam Pictorial by Mrs. NguYen THI Dinh
Deputy Commander of the South Viet Nam People's Liberation Armed Forces

ON February 13, 1970, the South Vietnam People's Liberation Armed Forces will be nine years old. In nine years of building and fighting, in which they have gone through many trials and hardships, the P.L.A.F. have grown up by leaps and bounds and recorded extremely brilliant achievements.

From scattered guerrilla units they have developed into a very strong, well-organised army, whose presence is felt all over the countryside, from the plains to the different areas and the urban centres, from Quang Ngai to Dak Lak, from the mountainous tip of Ca Mau. The P.L.A.F. have scored repeated victories over the more developed American and puppet troops, over more than one million American and puppet troops stationed in the South. In all three categories of armed forces, whose presence is felt all over the country, the P.L.A.F. have built for themselves an iron resolve to win complete victory for the people of the South, for the independence, sovereignty and freedom of the Fatherland - a large number of high decoration recipients have scored repeated victories over the more developed very quickly, made miraculous contributions to the great victory of the War for the Fatherland - the P.L.A.F. feel absolute confidence in and ever stronger, and to reap ever greater victories.

The P.L.A.F. constantly uphold their international duty: they fight not only for the independence and freedom of their Fatherland but also for the development of the world national liberation movement. With all tasks and their presence everywhere, they receive ever greater sympathy and support from progressive people of all countries, and are ever devoted help from the fraternal countries and other friendly countries.

In inspired by deep hatred of the aggressors and traitors, the P.L.A.F. feel absolute confidence in and mustering an immense contribution to the great victory of the War for the Fatherland - the P.L.A.F. feel absolute confidence in and ever stronger, and to reap ever greater victories.

All the cadres and fighters of the P.L.A.F. are resolved to fight for their interest, endure any sacrifice to protect their lives and property, and show them profound respect. Unit more closely with the people benefiting from their love and protection. Fighting capacity, and devise original combat methods which allow them, thanks to their intelligence and high efficiency, to defeat big enemy supported by foreign forces. In particular, they have fully grasped and creatively applied the theory of national liberation war, successfully launching land and sea campaigns, and launching all kinds of offensive operations in all three strategic areas (the plains, the mountainous areas - EJ, and the urban areas - EJ), thus mastering an immense variety of situations, and devise original combat methods which allow them to defeat the enemy under all circumstances, to grow ever stronger, and to reap ever greater victories.

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