

The Contemporary Messages of the October Revolution in Our Modern Struggle for Socialism Under Conditions of Imperialist War

Introduction

After the collapse of the socialist system at the end of the 20th century, bourgeois ideology triumphantly proclaimed the “end of history,” the beginning of an era of harmonious, conflict-free development of humanity under the banner of capitalism. We were promised universal prosperity, freedom, democracy, and peace. But this entire false construction has collapsed under the blows of reality.

Today we are witnessing an ongoing and intensifying crisis of imperialism, which makes the lives of working people ever harder and sharpens social contradictions to the extreme. Rising poverty, the destruction of social guarantees, the degradation of education and healthcare, armed conflicts — all of these are manifestations of the systemic illness of capitalism.

As a result, we see a **general turn by imperialist states toward reaction and in some cases toward fascism** as a form of preventive counterrevolution. Repression grows stronger, all forms of freedom are curtailed, and xenophobia, chauvinism, and protectionism are fostered. New wars are spreading across the world — and it is increasingly evident that they may merge into a single global conflict.

At the core of what is happening lie **inter-imperialist contradictions** that have crystallized into the confrontation of two global blocs. This is no longer merely a struggle for resources but a struggle for the survival of capitalist predators under conditions of a shrinking “living space” for world capital. The economic crisis drives the bourgeoisie toward war and fascism — just as the Great Depression led to fascist regimes in Europe and to the Second World War.

In these conditions, the only historically progressive solution is **socialist revolution**. This is why the message of the October Revolution is more relevant today than ever — as a theoretical legacy, as historical experience, and as a practical guide for struggle.

The Peculiarities of Russian Imperialism

The Russian Federation has a number of characteristics that distinguish it both from Western European countries and from other capitalist states.

1. The Peculiarities of the Economic Base

Russian capitalism did not arise through the organic development of bourgeois society, but on the ruins of a more advanced society — socialism. This determined its main features:

- high concentration of production;
- the presence of large “natural” monopolies;
- an industrial infrastructure built by generations of Soviet workers.

In the 1990s the emerging bourgeoisie divided the national economy among themselves and later turned the Soviet economic legacy into the foundation of a future “national” monopolistic capital.

It was precisely this legacy that made it possible, in a very short time — just 10–12 years — to build the structure of **Russian imperialism**.

2. The Peculiarities of the Political Superstructure

The Russian ruling class undoubtedly hates communism and the USSR. But a number of circumstances forced it to actively exploit Soviet symbolism and memory.

First, international competition pushed Russian imperialism to embellish its image on the world stage. Bourgeois Russia tried to use not only its formal status as the legal successor of the USSR, but also the natural sympathy millions of working people around the world have for anti-imperialist struggle and their memory of the Soviet Union's contribution to liberation from colonialism and fascism.

The second factor was the need to reduce social tension in society, to restore a sense of national dignity undermined during the “Yeltsin era.” For two decades now, the Soviet image has been used as a symbol of strength, order, and victory. At the same time, on the one hand, everything connected to the class essence of the USSR — socialism — is carefully removed from this image. On the other hand, Soviet symbolism is placed on the same level as bourgeois and even tsarist symbols. They attempt convincing working people that the USSR was merely a temporary, peculiar form assumed by the thousand-year-old Russian Empire in the 20th century. It is important to note the negative role of the CPRF, which actively supports and legitimizes this pseudo-Soviet discourse.

Simultaneously with this exploitation of Soviet achievements, the following phenomena develop:

- continuously intensifying anti-communist propaganda;
- propaganda of monarchism, clericalism, nationalism, and chauvinism;
- the formation of squads of Nazi stormtroopers with the assistance of state structures and big capital;
- repression for political statements;
- a de facto ban on non-loyal political activity.

Thus, hiding behind a false “patriotic” mask, Russian imperialism is preparing a fascist form of bourgeois dictatorship.

The Workers' Movement and Our Tasks

The contemporary Russian workers' movement is extremely weak. Working people remain fragmented, do not believe in their own strength, and prefer to endure conditions to the last. At state enterprises, “yellow” unions acting in the interests of employers dominate. Independent unions are either crushed or in a pitiful state.

Among workers, apoliticism, individualism, faith in “complaints to higher authorities,” and prejudices against communists are widespread. Only a small portion of people recognize the necessity of class struggle. The objective conditions — the weakness of the workers' movement and the growing fascist course — make us build a communist party under very difficult conditions, using all the methods available to us.

These circumstances have led us to the practice of working through satellite structures, for example, through a social movement of working people built on a project-based principle, which

allows people to be united effectively regardless of geography. At the same time, regional organizations are being built in major cities.

Through the satellite structures we advocate for the protection of labor rights, demonstrate the direct link between economic exploitation and politics, awaken class consciousness, and cultivate a culture of self-organization.

It is also increasingly clear to us that it is necessary to create a student organization based on a communist youth organisation. Its main task will be organizing young people who are not ready to join the communist youth organisation, who are atomized, yet in need of correctly directed organized struggle.

We pay attention to cultural work as well — festivals, concerts, events which, under conditions of a de facto ban on rallies and marches, have become almost the only opportunities for face-to-face meetings and the exchange of experience.

Alongside mass work, related questions are addressed: from security concerns to building party education. The exchange of experience with comrades from different countries in these and many other matters is invaluable.

Conclusion

A vast distance separates the current state of the Russian working class from the formation of a mass popular movement for socialism. But this is precisely why the work of a communist organization is necessary already today. Drawing on the experience of the Great October Revolution and the theory of Marxism-Leninism, we can look to the future with optimism.

“Socialism or death!” — the slogan of the Cuban Revolution — sounds especially urgent today. The world is rapidly moving toward a Third World Imperialist War. Humanity stands before a choice: revolution or ruin. And there is no guarantee that humanity will choose the correct path. But, as Lenin said:

“Whether there will be a revolution or not does not depend only on us. But we will do our part, and this work will never be in vain.”