

Excited to Build for a Communist Dream

A while ago, comrades explained to me a little about ICWP which made me want to know more about it. A few days ago they invited me to a New Year's gathering. The information, the ideas, the proposals and the remarks that were expressed (even though they were few) left me satisfied, deeply moved, and let's say excited that a movement like this exists.

I say this because of the current situation of the FMLN party that claims to be the "left" in the country. Look out: I'm expressing my value judgment. The history, ideals, convictions, and struggles are intact, the motives that generated the war in El Salvador are there. The problem, for me, is that the leaders of the FMLN and their decisions are far from those ideals. These FMLN leaders talk all the time about how the youth are the present and future of the country, that spaces must be opened for the youth. I don't only mention this because they say it but because new ideas are needed: the enthusiasm and the biological rebelliousness of youth to want to change the world, without being infected with power as many are now.

These FMLN leaders really need and are looking for young leaders, but they want leaders who can be manipulated, to keep the FMLN where it is, where they have accommodated to capitalism.

That's why I'm excited about the vision of this new project, because it brings this utopia closer to us. Clearly it won't be easy, but this activates us. We must neither conform nor become accustomed to the reality that's been imposed on us. It's not God's destiny, much less just that "things happen, because that's how things are." We don't want to justify ourselves with this. It's a cowardly way of eluding the responsibility that we have at the very time that we need to

transform reality.

As Silvio says, "We don't need wings to make a dream, it's enough with our hands, it's enough with our chest, with our legs, with the effort... We don't need wings to be more beautiful, it's enough to have a good sense of immense love; we don't need wings to fly." And this dream is this new world, this human world, just, supportive; a world that will be unachievable subjectively for some, but not unachievable objectively for the dreamers like you or like me.

I'll continue to be involved, learning more, informing myself of more, transmitting and expressing ideas in ICWP. I hope to share pieces of hopes and deliver our dreams in exchange for theirs. To know that in the world there's always a friendly hand, that is, to expand this message more of change, a real change. We have the duty to become informed, to organize, to mobilize no matter where we find ourselves. I wish to draw new horizons, and in the darkest days, to think always that the world is inhabited by these dreams. We have to have these dreams and keep them alive, knowing that the pain, the exploitation, the hunger, the injustices, the indifference, the envy, the selfishness (and all that capitalism teaches us) have their days numbered while we are together in this, our continuous struggle.

--Young Comrade, El Salvador

Looking for a Real Communist Party

El Salvador—After the political split between PLP and ICWP, I decided to continue with PLP. As a worker, I haven't been active for a long time. I've been feeling abandoned. My decision to continue in PLP didn't bring me anything positive. But I always tried to have contact with other co-workers who feel the same repressive pain, and economic poverty from the bosses' profit system. This has made me reflect seriously about where the debate is taking place about the fight for communism, and that is not in PLP.

At the same time, I've heard, seen and read that ICWP maintains the discipline to carry forward the theory and practice of communism that in the other party is not even mentioned and where you only have to sheepishly follow a leader.

Today the working class is on its knees asking for equality of wages. That's the basis of the struggle of the reformists like the group that I went around with for a while. All of this is my

motive to renounce it and to decide to be a member of ICWP. That's why I'm sending you this letter hoping that again you are taking me into account. As a worker I hope to be accepted as a comrade.

The value of making contacts in a factory is to win more in the revolutionary communist process (qualitatively and quantitatively) and that is what ICWP is doing. It's not to form electoral and reformist committees—for what? We fight for communism in the face of the discontent of the working class. When we paralyze factories, block streets, etc., the bosses start to give crumbs from their super profits to the suffering workers, but this is not the struggle for communism but simple reformism that keeps the bosses' system alive.

I have 5 friends who are readers of *Red Flag* and many more from my class. I know there is a communist presence in El Salvador and that's why I address you to ask that I could join the Party. Long Live the worker's struggles of the organization from the north, Europe, Asia, China, to Central and South America!! Until victory!

--For Communist Revolutionary Struggle

WUHAN/WUKAN WE GOOFED!

We made a mistake

In the last issue of *Red Flag* (vol.2 #24), the article about the rebellion in Wukan, China said that the village was formerly called Wuhan, a center of communist political activity during the Cultural Revolution. This is not the case. They are in two different areas of the country.

We'll work better without money

I attended a meeting of workers recently where there was a lively discussion. Someone asked, "Have you ever envisioned a world without money?" Then other questions came to mind. Who would be left without a job if money no longer existed? What will motivate people to work without money? How many hours would we have to work collectively if everyone capable of working had work to do? How will we distribute what is produced so that everyone gets their needs met? I was intrigued with the discussion and could hardly wait for the next meeting.

--Enthusiastic Red





Communist soldiers were key in the Russian Revolution

Who are the soldiers?

INDUSTRIAL WORKERS AND SOLDIERS WILL LEAD THE FIGHT FOR COMMUNISM

world wide have ignored or under-appreciated the work of politicizing those in the armed forces. We're not going to commit this mistake. We see that the two key centers to achieve a communist revolution are the industrial factories and the army.

This negligence or distortion of the revolutionary strategy of the inevitable need to carry out political work among this sector of the working class has led to the wrong and dangerous idea that soldiers are our enemy.

It's indispensable to develop persistent, tenacious work of agitation and political organizing inside and outside the army, against the abuses to which soldiers are subjected. This campaign of organization must have as its main goal communist political education and as a final goal the recruitment of thousands of soldiers and their families and friends to our Party (ICWP). To carry out this work, we need to develop a plan that very seriously takes into consideration the political security of this project in doing the work inside and outside the military.

In my personal experience, when I was in the army in Latin America, I had the opportunity to confirm that soldiers are open to revolutionary ideas. The great majority are not in the army because they are patriotic or anti-worker, but instead because of being forced, in some Latin American countries, and because of economic necessity in others.

I remember that once I invited a group of soldiers to a public meeting of a party that opposed the government. When we got to the meeting, the people started insulting us and telling us to leave the place, thinking that maybe we were there as agents of the government. Unfortunately they didn't see us soldiers as their allies. We left the place of the meeting thinking about the great political error they were committing.

On many occasions, we soldiers rebelled spontaneously against abuses. We got to the point of discussing among ourselves whether we should execute an officer. But without organization, without political consciousness, and without a Party like ICWP, these rebellions ended in defeat. However, the class hatred was great. I am completely sure that with patient and consistent work, millions of soldiers around the world will join our Party.

--Red Veteran



Soldiers rebelled against US imperialism in Vietnam

"Hey, I heard that your son is in the army. Where is he stationed?" a co-worker and *Red Flag* reader asked me.

"It's true," I answered and told him where my son is stationed.

"That's the same place my grandson is," he told me. Then we exchanged information so that our family members could meet each other.

Where I work, there are black, latin, asian and white workers. Many of them have family members in the US Army, or they themselves were there. The great majority of the members of the army, especially of medium rank and lower, are workers, working class students, the children of workers and farmworkers. When many of these soldiers finish their military service, they return to factories or other jobs to work and be exploited.

The great workers' revolutions in Russia and China have shown that we must and can do political work among the soldiers and win big sections of them to revolutionary communist ideas.

However, the pseudo-leftist organizations

What are Communist Social Values?

The article on "Freedom" in the last issue of *Red Flag* follows Marx in arguing that communism is "working class freedom itself." But Marx also said (in the *Communist Manifesto*) that "the first step in the revolution ... is to raise the proletariat to the position of ruling class to win the battle of democracy." Another article "Wiggling Fingers or Clenched Fists" in the same *Red Flag* criticizes this position, saying that "the working class needs communism, not democracy."

Freedom and democracy are not the same ideas, but they are related to each other and to other concepts like equality, fraternity, justice, and natural rights. History books often call these "Enlightenment values."

The rising European capitalist class embraced these ideas in the 17th and 18th centuries. They were tools to justify and build support for its attack on the institutions of feudalism. They remain an ideological pillar of decaying capitalism today. Often they're used to justify its bloody imperial wars.

Freedom and other Enlightenment values seem to be about humans generally, not about classes. But as the "Freedom" article notes, dig a little deeper and you'll find class content: Capitalist freedom means freedom to exploit workers, who are wage-slaves of the capitalists. As "Fingers or Fists" says, capitalist democracy is one form of capitalist class dictatorship.

"Freedom" shows that the capitalist idea of "freedom" is "imaginary freedom." It doesn't even explain the material conditions that con-

train the capitalist rulers themselves, much less the working masses. The same can be said for other Enlightenment concepts.

Here's the question, and possible disagreement: Should we follow Marx and most of his followers in redefining "working-class freedom" to mean gaining "the greatest possible collective power over our conditions and circumstances" and therefore communism?

If so should we also redefine "working-class democracy" (and equality, justice, and the rest) to show why they, too, demand mass mobilization for communism?

Or should we reject the Enlightenment vocabulary of values? Should we define and uplift, instead, values (such as power, solidarity and collectivity) that are intrinsic to communism?

— Former philosophy student

Smashing Racism, Sexism, and Homophobia are the Same Fight

A few months ago, a discussion was held between a young comrade and an older member of the party about the role of gay individuals in the party. The younger member felt that fighting for gay rights is just as important as the fight against racism and sexism. The older comrade disagreed because, as he put it, "racism and sexism are the key tools needed for capitalism."

I agree with his views to a certain extent. In my observation of how capitalism works, workers of one ethnic group or sex, mainly men, are put at a higher position in order to further perpetuate competition for work and labor and

keep workers divided.

After the older comrade said that he felt that destroying capitalism would mean destroying homophobia as well, and that racism and sexism are more important, I just could not agree with that.

As an international party we are constantly exposed to new cultural views and perspectives on an issue and I have learned that not all countries are equally accepting of someone's sexual preference, which could result in a worker's social persecution or death. I say worker because I know that many people tend to forget that part when it comes to passing judgment on someone's value in our society.

Every member of our party has their certain biases and contradictions, which are reason enough for mass struggle amongst us to find understanding. I am writing this letter in order to remind those who may have a lack of understanding about LGBT (Gay, Lesbian, Bisexual, and Transgendered) and faithful readers that in a communist society all members of society are valued members as long as they are willing to do what they can for the betterment of the masses.

I also believe that racism, sexism and homophobia all have equal importance because it is a struggle against bourgeois ideas to understand equality of all workers. That won't be solved until the workers are in charge. In order to do this, we in ICWP require all the help we can get in distributing *Red Flag* and *Mobilize the Masses for Communism*, our communist manifesto, from men, women, gays, straights etc.

—Young comrade