

RED FLAG

MOBILIZE THE MASSES FOR COMMUNISM



THE INTERNATIONAL COMMUNIST WORKERS' PARTY * WWW.ICWPREDFLAG.ORG



**WORKERS FROM SPAIN
TO THE US
FIGHTING FOR A WORLD
WITHOUT BORDERS--
SEE PAGE 5**

Spain, February 2014: Not one more death!
No more lives lost, no more borders!



LOS ANGELES MTA WORKERS NEED COMMUNIST SOLIDARITY FOR CLASS WAR

Some MTA drivers have expressed worry and dissatisfaction with the way the contract negotiations have been carried out by both the ATU (mechanics' and service attendants' union) and the UTU (drivers' union).

They think, and not without reason, that the difference in their contract expiration dates is a betrayal by both unions' officials to weaken the solidarity that has always existed between mechanics, service attendants and drivers.

The MTA Management has already made an offer to the mechanics that many think is decent (see box page 3). The union executive board is recommending a "yes" vote. The problem the drivers see is that, by accepting the contract, the mechanics' hands will be legally tied, and they would not walk out in solidarity if the drivers strike.

Although it seems that the majority of mechanics will accept it, many who were interviewed answered overwhelmingly that if the drivers were forced to strike, they

would not cross the drivers' picket lines.

But these promises, under threat of dismissal or fines, could change unless an intense ideological struggle is carried out among drivers, mechanics, and service attendants to guarantee that solidarity. The question is: Who must carry out this struggle?

We know it will not be done by the union officials. Some shop stewards who still keep their working class principles might help. Therefore, the responsibility falls on the shoulders of us, the conscious workers, who must mobilize our fellow workers and friends to organize a fighting, militant, communist response in the event of a strike.

We should never forget we are in a class war

This contract fight is part of the class war between us and the MTA and US bosses. Their attacks against the drivers are getting fiercer. Their contract proposal to the mechanics is a bribe hoping they will leave the drivers hanging.

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EL SALVADOR: ORGANIZING FOR A RED MAY DAY

EL SALVADOR—"We already brought together our fellow workers from the factory and two other factories. Hopefully everyone we invited will go to the May Day March," said a sweatshop worker.

Another worker asked, "And where are we going to start, since there are two marches?" The comrades from the factory have made good plans, since they have already made the firm decision to march as ICWP. This is an important leap since they always used to march with the union.

May Day always fills all the comrades of the International Communist Workers' Party with enthusiasm, since it is the day when thousands of workers here will have the opportunity to learn about communist ideas, so necessary to advance in organizing a better life for billions of workers worldwide.

This is the month each year when all the party organizations work hard to qualitatively improve participation in the struggle. We have mobilized in several regions to discuss

how we will march on May Day through the main streets of San Salvador.

The youngest comrades are also planning and seeking the slogans that best reflect the struggle for communism, both for chants and for the banners to be placed at different points or proudly carried during the march.

A young leader has organized a club with South American youth in El Salvador and they are planning to participate for the first time with ICWP. These youth, who have been reading *Red Flag*, show the potential of this work to spread communist ideas to the places they come from.

In a meeting with an ICWP club of farmworkers, the discussion of May Day started with the comment of a new comrade who said, "I don't like to go to San Salvador; I feel that going to walk doesn't make much sense."

Several opinions were given. One person said, "Not going is denying the working class all the informa-

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Inter-Imperialist Conflict, Sharpening Attacks on the Working Class Demand:**POLITICAL STRIKES TO MOBILIZE THE MASSES FOR COMMUNISM**

“The past doesn’t seem to want to go away,” reflected the *Guardian* after the January Davos World Economic Forum. It emphasized “the frightening comparison” made by Japan’s Prime Minister Abe between current Japan-China conflicts and “the Anglo-German tension in the run up to the outbreak of war in 1914.”

Others have seen the US-backed coup in Ukraine and the Russian annexation of Crimea as a possible trigger for world war.

There’s no magic in round numbers like a century, and no scientific reason to predict that World War III will break out this year.

But, as we prepare for May Day, let’s consider similarities between inter-imperialist rivalry then and now. The conditions developing now are creating the opportunity and necessity of workers’ revolution that will go far beyond the Russian revolution that emerged from World War I.

Let’s plan for a May Day and for political strikes that will help mobilize the masses for communism!

Roots of First World War: Inter-Imperialist Rivalry

In 1914, the US and Germany were rising powers, while French, British, and Austro-Hungarian imperialists struggled to maintain their colonial empires. As Lenin demonstrated, the domination of finance capital, coupled with the division of the world among rival powers, made imperialist war inevitable.

The 1912 Basel Congress of the Second International (communists and socialists) resolved unanimously that, in the likely event of war, their parties should “with all their powers utilize the economic and political crisis created by the war to arouse the people and thereby to hasten the downfall of capitalist class rule.”

Communists Lead Political Strikes, Prepare for Imperialist War

In March 1914, a political strike wave hit St. Petersburg. One-day strikes protested the persecution of the Bolsheviks (communists), trade unions and educational associations. When the Bolsheviks denounced an increase in military spending, 30,000 workers walked out in support.

The Party organized for mass demonstrations on March 13, the anniversary of the massacre of striking Lena gold miners. A strike began at 3 a.m. at the Novy Aivaz works, and spread to include over 60,000, two-thirds of them metal



workers.

The bosses responded with lockouts, mass firings and threats of wage cuts, trying to avoid another May Day strike. But the May Day strikes were bigger than ever: 250,000 in St. Petersburg, 50,000 in Moscow, and smaller but enthusiastic first-ever strikes in provincial cities.

Communist-led political strikes continued throughout the spring. One hundred thousand protested the jailing of the Obukhov strikers. Thirty thousand struck against the death sentence passed on a worker charged with murdering the pipe-works shop manager. Altogether, 1,425,000 workers took part in strikes in the first half of 1914.

When World War broke out in August, the Bolsheviks were one of the few parties worldwide that carried out the 1912 Basel Declaration.

The tsarist government tried to take advantage of the war to smash Bolshevik organizations and to crush the working-class movement.

But the communists’ illegal work had built their confidence that workers could be mobilized for political goals, not simply economic ones. Their mass newspaper *Pravda* had trained a new



generation of revolutionary workers who steadfastly promoted internationalism during the war and who formed the core of the Bolshevik Party during the October 1917 revolution.

This work created the basis on which the Bolsheviks led soldiers, sailors and industrial workers in revolutionary class war. They built workers’ power on the ashes of World War I.

For a Communist May Day 2014

Russian communists successfully led the fight against reactionary “White” armies and invasions by the world’s imperialists’ combined forces. They recruited hundreds of thousands of workers to the Party and inspired masses worldwide. But their own political weaknesses defeated them: mainly,

mobilizing the masses for a pro-capitalist “New Economic Policy” and then “socialism,” which turned out to be capitalism in a different form.

Our Party is learning how to MOBILIZE THE MASSES FOR COMMUNISM. Our comrades in the metal trades in South Africa, in Seattle-area Boeing factories, in the U.S. military, and in El Salvador’s maquilas are training new generations of revolutionaries around our newspaper *Red Flag*. We are calling on transit workers to organize political strikes against wage slavery in the Los Angeles MTA.

As inter-imperialist rivalry sharpens – between Japan and China, China and the US, the US and Russia, Germany and the US – we again struggle “with all [our] powers to utilize the economic and political crisis created by the war to arouse the people and thereby to hasten the downfall of capitalist class.”

We work to instill confidence in the masses that we can realize our deepest aspirations for a society based on communist values of solidarity, collectivity, cooperation and sharing.

We build a mass International Communist Workers’ Party that will tear down the borders, walls, and capitalist ideas that divide us.

We aim to abolish wage slavery and organize production and distribution based on the communist principle, “from all according to ability and commitment, to all according to needs.”

For a communist May Day!

¡Que viva el Partido Comunista Obrero Internacional!

Phambili ngedabi lokukhulula abasebenzi phambili!

RAISE THE RED FLAG ON MAY DAY WITH THE INTERNATIONAL COMMUNIST WORKERS’ PARTY

SAN SALVADOR – HONDURAS – MEXICO – SEATTLE – SOUTH AFRICA – SPAIN

LOS ANGELES (10 A.M. AND 4 P.M. @ OLYMPIC & BROADWAY)

FIGHT FOR A WORLD OF COLLECTIVITY, SOLIDARITY, AND SHARING,

WITHOUT WAGE SLAVERY, BORDERS, BOSSES OR MONEY!

FROM ALL ACCORDING TO COMMITMENT AND ABILITY--TO ALL ACCORDING TO NEED!



**JOIN THE INTERNATIONAL COMMUNIST
WORKERS’ PARTY (ICWP)
WWW.ICWPREDFLAG.ORG — (310) 487-7674
E-MAIL: ICWP@ANONYMOUSSPEECH.COM
WRITE TO: P.M.B. 362
3006 S. VERMONT AVE., LOS ANGELES, CA
90007, USA**

South African Comrades Say:

“FORWARD EVER, BACKWARD NEVER!”

Revolutionary greetings comrades!

I can't wait for our all-day meeting on Saturday; it's as if it's a long time.

I'm inspired by your messages: they give me a sense of hope and belonging. I got a call yesterday from an old comrade, who shared his frustrations with the African National Congress. Little did he know that I've got something better coming, which will soon take his miseries away. Definitely for Saturday the 12th we will hold a bigger event.

I am happy to announce that today we had a very successful, exciting and informative meeting. Every comrade participated actively in the

discussions and deliberated immensely. I want to assure you that comrades are getting our political line of communist revolution as opposed to a reformist revisionist line.

We have also welcomed one comrade today who was in high spirits; he will join us again on Saturday the 12th. We are expecting to be joined by new comrades. We are all upbeat and exhilarated. We have emphasized the importance of building the ICWP, the importance of reading and writing articles and letters for *Red Flag*. I was encouraged to note that comrades are able to download *Red Flag*.

The enthusiasm that our young comrades have displayed is awesome. We are determined to make our area red. Our comrades are ready to take on the evil capitalist system that ravages the world. Our comrades have grasped our correct political line with ease, which I found amazing. We will stop at nothing to mobilize masses for

communism using the *Red Flag* as a tool. Comrades are coming up with suggestions about recruiting more members.

As this collective of ICWP members in South Africa, we pledge solidarity with Boeing workers in Seattle, MTA - Metro workers in Los Angeles, Garment workers in El Salvador and Los Angeles and all workers of the world who are under constant attack by vicious bosses and their collaborators in the form of union misleaders.

It is important that we take a class struggle fight to remove these treacherous union misleaders and defeat the poisonous trade union ideology that they have spread among the working class, replacing it with communist ideology. It will take a class struggle fight to expose these dangerous chameleons.

Consistent use and application of our revolutionary theory, Dialectical and Historical Materialism, can never go wrong. This is our compass to navigate the muddied waters.

ICWP is our party, the only reliable working class party to take our struggles forward.

Forward with communist revolution, forward!

¡Viva el International Communist Workers' Party, viva!

Phambili ngedabi lokukhulula abasebenzi phambili!



MTA from page 1

If this happens, the mechanics will not have the support of the drivers when the bosses decide to move more viciously against them. And, make no mistake, the bosses are like sharks: they smell blood (our lack of solidarity) and will come in for the kill. This is class war!

“And, when you go to war, you must be prepared to kill,” said the *Red Flag* distributor.

“You are damn right!” answered the MTA operator.

The tyranny of capital can only be ended with communist revolution

This proposal is more than a bribe or an insult, it is part of the bosses' inevitable and unrelenting attacks to force us to slave for as little as possible. Capitalism's insatiable need for maximum profits demands it.

Since only our labor can produce profits (see article pg.4), to maximize them, the capitalists must cheapen our labor as much as possible. That is why we must destroy the tyranny of capital. Capital is money being circulated in the production process.

Capital's sole purpose is to reproduce more capital by hiring (enslaving) more workers to produce more use-value or goods (food, houses, clothes, cars, etc.) which the capitalists steal from us and

sell on the market.

Capital gives the capitalists tremendous power over us. They hire and fire, deciding who of us lives or dies, and how we live or die. But capital-money only represents the use value or goods our labor produces. It has no meaning or purpose outside of capitalism.

We'll have no need for it in communism, which will destroy capitalism, the capitalists, wage slavery and money. Then the products of our labor – instead of being used to enslave, exploit and drive us deeper into poverty – will be shared to satisfy the needs of the world's workers.

Reject this proposal: organize a political strike against wage slavery

Let's not fall for the bosses-union dirty tricks. Let's not betray our class brothers and sisters. Betrayal is capitalist ethics, solidarity is a communist principle indispensable for our victory in this class war.

Our labor power is a very powerful weapon. We are the many, they are a handful. United and integrated into a revolutionary communist party we are indestructible. We need to join and help build ICWP into a mighty army capable of leading us to power: workers' communist power to end wage slavery forever.

OUR FUTURE DEPENDS ON THE CLASS SOLIDARITY REQUIRED TO DESTROY WAGE SLAVERY.

As an ICWP leaflet (distributed to over 750 MTA workers) said: “wages not only chain us to the bosses, but are weapons to lower our living standards.”

According to official US government figures, inflation today is 1.1% per year. But the American Institute for Economic Research calculated February inflation, based on things workers actually buy, at 0.5% (about 6% per year). With “compounding” this means about 26% over the four-year contract, compared with a wage “increase” for MTA mechanics of about \$5 (about 18%). So, four years from now, MTA workers can expect to find themselves WORSE OFF in everyday buying power.

But as more workers read, distribute, and discuss *Red Flag* and join ICWP, we can expect to find ourselves BETTER OFF in the fight to destroy this deadly system of wage slavery.

Let's not lose the opportunity to politicize many workers here and everywhere to advance their political understanding to mobilize the masses for communism.

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tion we can bring about the communist struggle.”

A teacher and ex-guerrilla fighter from the area stated, “It is also a demonstration of the power workers have, when we are organized, to make the bosses, the owners of this rotten capitalist system, tremble.”

But the new comrade also put forward a good proposal to commemorate this day: to meet with all those who make up this club, to read the ICWP pamphlet *Mobilize the Masses for Communism* and share food, and music, making it a real communist gathering, reflecting the collective farm work that this club carries out every day.

“How are we doing for May Day? Can we go in the same bus with you?” asked a comrade from the old days.

“Sure. It's going well,” we answered. Many friends already know about our participation. They know that our party and our communist political line make a different impact on the workers' march.

Another task that is planned and carried out among different sectors of the Party is the distribution of our communist literature, including *Red Flag* and *Mobilize the Masses for Communism*.

“It's that you are something else, I trust you,” said an old friend, differentiating us from the electoral reformists. He has gladly and enthusiastically agreed to help in the production of communist

literature.

And so, answering questions and analyzing the importance of May Day for the working class, we clarified political points and laid out the tasks of each Party club that will participate in the majestic march of the working class this May Day.



BY DESTROYING CAPITALISM WE WILL COMPLETELY RECLAIM OUR HUMANITY

“MTA management never tires of telling us that we should feel lucky – what they really mean is that we should be grateful – to have the job we have. According to them ours are ‘middle class’ wages and people like us don’t deserve them because we barely have a high school diploma,” said an MTA bus operator to a *Red Flag* distributor.

This poses the question: What is the worth of a human being and who decides it?

History can help us answer this question. Before recorded history and ever since, the mode of production – the way society produces the things it needs to survive and prosper – seems to determine how society values human life.

Value as we know it today, expressed in some kind of monetary terms, is a concept developed by class society. It was unthinkable and impossible when the mode of production was gathering and hunting. Those societies lasted over 80,000 years, some longer. There was no money. Nothing was bought or sold. There was no such thing as bartering.

Production was for the benefit of the collective. Products had only use-value: satisfying some human need. Individuals and collectives were indispensable to each other. Neither could exist without the other. Cooperation and collectivity were the driving principles behind that mode of production.

Everyone was appreciated, respected and



loved as an indispensable contributor to society’s well being. All contributed to society as best they could or were committed to, and received more or less according to their needs. These principles applied in scarcity and abundance. We know this because some of these non-class societies, as in the Kalahari Desert in Africa and in Brazil, survived into the 20th century.

Producing a surplus set the stage for exploitation

The discovery of agriculture and the domestication of animals changed this forever. They put humanity on the scientific path to harness the laws of nature for its benefit. It also created, however, the material basis for exploitation by enabling the production of a surplus: human labor could now consistently produce much more in a day than an individual needed to survive in a day.

This surplus, however, had a contradiction with two aspects: it could either be used to benefit everyone or appropriated by a few for their benefit. Given humanity’s scientific and ideological limitations then, this second aspect became primary. The existence of the surplus allowed the creation of a new parasitical class which exploited the producers.

Society became divided into classes: slave masters and slaves (slavery), nobles and serfs (feudalism), and capitalists and workers (capitalism). Production was no longer for need. Need could only be satisfied if something was given in return. Thus exchange value – trading or selling the products of labor power – became primary. This replaced sharing according to need, evolving into the monetary system which oppresses us today.

First law of exploiting societies: Enslave the source of surplus value

To control surplus value, the exploiting classes must first enslave its source. In antiquity – and in the beginnings of capitalism – the exploiters ac-

tually claimed the exploited as their personal property (chattel slavery).

Feudalism – kings and nobles versus serfs or peasants – replaced slavery. Serfs were “given” a piece of land to cultivate for their personal needs in exchange for working free on their masters’ land. The exploiters used this agreement to enslave the serfs, who were often sold with the land.

Capitalism – which replaced feudalism – created the proletariat, a class owning nothing except its labor power which it must sell to the capitalist for a wage in order to survive. This we call wage slavery: wages are the chains that binds us to the capitalists.

Second law of exploiting societies: Maximize the surplus value

To maximize surplus value, the exploiters must maximize the exploitation of human labor, the only source of surplus value. Thus, for them we are not human beings, just repositories of that precious labor power – which must be given just enough to keep them alive and well for maximum exploitation, while enabling them to raise their replacements.

In capitalism, these are called “subsistence wages.” When hired, this is how much we are “worth” to the capitalists. Otherwise, when unemployable, we are useless repositories left to die from disease or hunger, or to be exterminated by their racist cops or in their imperialist wars.

Communism is our future

Communism will eliminate the capitalists – their money, markets and exchange value. Human labor will produce only use-value for human need. Communism will restore our humanity. We will no longer be the repositories of a commodity the capitalists exploit but human beings using our labor power creatively for the well-being of humanity.

SCHOOL WORKERS DEBATE CAPITALISM, COMMUNISM

LOS ANGELES, CA, March 21-23— “When I was transferred to a middle school, I told the principal that middle-school students started the Cultural Revolution in China,” said a school worker who had received our new pamphlet *Communist Education for Classless Society*.

This union activist was one among many who welcomed communist ideas at the California Federation of Teachers convention amidst an orgy of liberal reformism. We distributed over 100 copies of *Communist Education* and about 60 copies of *Red Flag*, and had good conversations with new and old friends.

For example, participants in a “diversity” workshop struggled to understand the roots of racism. One teacher listened intently, concluding that “Capitalism is made as a hierarchy to divide us.” Another added that in capitalism schools exist to reproduce and justify exploitation. Surprisingly, nobody responded with the convention theme: “reclaiming the promise” of public education.

A community college shop teacher enlivened a workshop presentation on changing course repeatability rules by connecting the topic to the rulers’ drive to make colleges better serve corporate interests. Another teacher added that those who don’t like this trend should fight for a system different from capitalism. Others later thanked both speakers.

The shop teacher had proposed a resolution about “massive open online courses” (MOOCs) saying “that corporations, corporate interests, and profits have absolutely no place in the public education process, nor in the governmental

processes and bodies which oversee public education.” Speaking to 500 delegates, he moved to amend his resolution by deleting this, responding to criticisms he had received.

A *Red Flag* reader supported him. She said that corporations and profits had no place in society at all! However, that didn’t belong in the resolution because only workers’ revolution could make it happen. “You managed to get workers’ revolution into a debate about MOOCs!” a friend said admiringly.

Unions: part of the problem, not part of the solution

Randi Weingarten, American Federation of Teachers (AFT) president, made a rousing call for broad coalition-building to “save public education.” But not everyone applauded. For example, Los Angeles delegates had brought a resolution calling on the AFT to stop taking money from “the very people who are attacking us,” like Bill Gates.

“Be it further resolved that the AFT should stop supporting capitalism,” joked a delegate to several appreciative colleagues. “Be it resolved that AFT members recognize that trade unions are utterly incapable of defending workers from the capitalist onslaught.”

Weingarten had just returned from a meeting in Ukraine with leaders of a pro-Western union affiliated with the AFL-CIO “Solidarity Center” in Kiev. This outfit gets major funding from the U.S. Agency for International Development, the National Endowment for Democracy, the U.S. Department of State, and the U.S. Department of

Labor. Its board includes IAM president R. Thomas Buffenbarger, notorious for his efforts to force Boeing workers into wage-cutting no-strike contracts.

Weingarten’s Ukraine adventure is the most recent episode in a 40-year history of AFT complicity with US imperialism in Latin America and worldwide. It reminds us why the US labor federation has been called the AFL-CIA.

Another dynamic speaker, the North Carolina activist Rev. William J. Barber II, made it clear that the purpose of all this “grassroots empowerment” and coalition-building is to corral mass energy into electoral politics: voter registration, voter mobilization and legal challenges to Republican voter suppression laws. It’s mass mobilization for the Democratic Party.

The rulers have long depended on teachers to promote “citizenship.” That means indoctrinating children with capitalist ideas and values that will win them not only to voting but to fighting in the bosses’ wars. But the positive responses to our communist literature and communist ideas show that both the schools and the unions are battlegrounds.

Communists in the past, in industry as well as education, often saw their main job as getting into official union positions from which they could build militant fights for reforms. We understand today that this was wrong. Our responsibility, in unions and everywhere, is to creatively and persuasively mobilize the masses for communism. Only communist society can unite education and work to meet our human needs.

IN A COMMUNIST WORLD, NO HUMAN BEING WILL BE A "FOREIGNER"

LOS ANGELES, CA—In the country of the "American Dream," hundreds of thousands of citizen children live a real nightmare of being separated from their parents, with the hardships of surviving in an oppressive, exploitative, racist capitalist system. Since January 2009, over 2 million workers, men and women, have been deported by the administration of President Obama.

Deportations and the debate about immigration reform have become the battleground between two sectors of multi-millionaires in the US. Reform is the road to obedience and loyalty to the interests of the ruling class. The main sector of bosses needs an immense workforce they can move where they need us. In case of war they will have a force from which to build an army and at the same time have labor available in the

factories for war production.

No millionaire, whether liberal or conservative, defends our interests, only those of their class. The fight over immigration reform is not a question of humanitarianism, but of how to super-exploit these workers. What exists throughout the world is the dictatorship of the bosses over the workers, and it can only be ended with a communist revolution that destroys all borders and exploitation.

The liberal bosses are pressuring Obama to legislate "something" (reform or work permits) to calm the masses. The pro-immigrant organizations, following the mandates of their boss masters, have for decades been building a patriotic, nationalist, electoral and pro-war movement. They see their efforts threatened with the rejection of immigration reform. In 1994, more than 100,000 latinos, whites, blacks and asians protested against the racist Proposition 187. Thousands of bosses' flags from many countries waved in that march. The jingoistic patriotic bosses did not like that. In the 2006 march of over one million people, there were very few flags from other countries, only thousands of US flags. Tens of thousands were pushed to enter the electoral circus and many youth who would potentially qualify for the Dream Act voluntarily offered to join the army.

On the other side are groups like the Tea Party and the Minutemen, who believe that they can continue exploiting immigrant workers without having to give them anything. In general these conservative bosses have contradictions with the liberals' future plans for imperialist war. However, mass deportations have been a harsh punishment for the capitalist agribusiness sector, which has historically been allied with the Republicans. For decades these growers became millionaires from the low-paid work of the braceros and undocumented farmworkers. Now that they have seen their profits affected, they are supporting immigration reform.



We workers should not follow any gang of bosses. Patriotism and nationalism are bad for the working class. They divide us and make us fight against each other. Our goal should be to build communist internationalism.

Workers are open to this message. In these big demonstrations, thousands of workers gladly took our communist literature and many carried the red flags of communism.

In a communist society there will not be any deportations; because no worker will be illegal, since there will be no borders. Their contribution of work will be welcome in any part of the world. No human being will be considered foreign because we will all live on the planet earth.

In the struggle for a world without borders, the communist unity between black, latino, white, arab, asian and other workers will be the basis of communist revolution. This May Day, ICWP will march with red flags carrying this message to thousands of workers in the streets, factories, schools and barracks. Join our struggle.



Spain:

INTERNATIONAL SOLIDARITY AGAINST OFFICIAL MURDER OF AFRICAN IMMIGRANTS

February 21— "They didn't drown, they were murdered!" "Citizen or foreigner, the same working class!" "No human being is illegal!"

These were some of the chants in Madrid, during one of fifteen demonstrations throughout Spain to denounce the death of fourteen people trying to enter Spanish territory by swimming from Morocco to the Spanish enclave of Ceuta on the north African coast.

The Civil Guard, seeing two hundred people swimming toward them, used rubber bullets and tear gas in an attempt to prevent their entry. They

refused to bring in the Coast Guard to save those who were drowning.

Citizen and immigrant workers in Spain are responding angrily to the hundreds of deaths of desperate immigrants trying to cross into Europe from Africa and the Middle East. As capitalist crisis worsens, the misery and wars that the masses face across the world, more people will take desperate measures



to cross the bosses' artificial borders. A united working class must step forward to smash capitalism and all its borders.



COMMUNIST EDUCATION FOR CLASSLESS SOCIETY

Get our new pamphlet by writing to us at
P.M.B. 362
3006 S. Vermont Ave., Los Angeles, CA
90007, USA

Or download it at
<http://icwpredflag.org/EDU/EdPamE.pdf>

A SNAPSHOT OF A POLITICAL STRIKE

Can you live without wages in the modern world? Yes! All it takes is the political will...the political will of the masses, that is.

In 1984, 180,000 miners struck against the Maggie Thatcher government in Britain. It was a strike against job cuts but it grew to almost civil-war proportions. Prime Minister Thatcher called the miners “the enemy within” (the enemy “without” was Argentina in the Falklands-Malvinas war). The strike lasted a year.

There was no way miners and their families could have survived on their meager strike pay without the support of the masses—other workers, college students, professionals, entertainers and so on. It seemed no one sat on the fence. You were either for Thatcher or for the miners. The trade union leadership refused to support the miners.

Cops were everywhere. They had checkpoints on the freeways and turned around any car with miners in it and any car carrying food to them. One tiny mining village we knew would often find itself with more cops occupying it than miners’ houses.

How did they survive a year? A woman whose



husband had once worked on the pits told her story. Early in April 1984 she volunteered to help run a kitchen at the local miners’ union hall.

Cooking Breakfast the Communist Way

“My day would begin,” she told us, “at 5:00 am. The miners sent a car. It was different every day because gas had to be shared. I’d get into it often with no idea who the driver was, but I felt safe because I knew whose side he was on.

“We’d pick up more help and then start cooking. The kids always had a warm meal before school. After we’d cleaned up, we set out in groups to get donations, then come back to prepare something for after school. We’d get donations from all sorts of people - even some small businesses! I’d get home at about 8:00 pm and then start the next day at 5:00 am.

“Don’t get me wrong, I love my family! But having breakfast alone with them in my kitchen doesn’t even begin to compare to the chatter, the warmth, the connection you got at those communal breakfasts.

“Around the beginning of December we began to have a problem. People from all over--not just Britain--were sending Christmas gifts for the kids and we were running out of storage room. So we decided to give them an early Christmas party. It was great but it didn’t solve our problem. Gifts kept on coming.

“We had to have two more parties. Our kids had the best Christmas they’d ever had! They had the support of unknown masses of people! They, and the struggle of their parents, were valued!”



A Good Idea in Search of an Organization

The leadership of the miner’s union, the NUM, organized and treated the strike as a trade union dispute - a strike against job cuts. The depth and commitment of the support, however, showed that the masses regarded this as a political strike. To them it was a strike against Margaret (“There is no such thing as society”) Thatcher and the primacy of profits. It was a strike for a society that valued people over money.

“Ideas, once seized by the masses,” Marx once wrote, “become a material force.” For that whole year in Britain during the miner’s strike a militant mass movement demonstrated the power of an idea.

However, this mass sentiment—which can be found the world over—had no political organization or leadership. Becoming and building that organization is the task the International Communist Workers’ Party has set itself. Join us; we can build a world that values human beings, not money!

“Without revolutionary theory there can be no revolutionary movement.” Lenin, *What Is To Be Done*

DIALECTICS AND POLITICS GO HAND IN HAND

In our last column on the history of dialectics, we gave credit to Russian communist G. Plekhanov for his struggle to defend dialectics and materialism. We noted that Plekhanov made major errors in philosophy that reinforced his increasingly reactionary politics. To understand his errors we need to look back to an old form of materialism, before dialectical materialism was developed.

Mechanical versus Dialectical Materialism

In the 17th and 18th centuries, successful developments in the science of mechanics became the model for the philosophy called “mechanical materialism.” Mechanical materialism says that things only change because of external causes that act on them. Some 18th century philosophers applied this idea to human societies. D’Holbach claimed that people’s choices are determined by causes outside of them and Montesquieu claimed that climate and soil largely determine the structure of societies.

Dialectics rejects the idea that all change in things is caused from the outside. Instead, the internal structure and internal contradictions of a system or process are the main causes of how it changes. External factors have an influence, but the changes that actually result from them depend on internal factors.

A key example of this dialectical idea is expressed in the Communist Manifesto: the history of class societies is the history of class struggle. The social relations between classes determine whether or how external influences result in social changes. The kinds of changes that result from natural resources, climate change or drought will be very different in communist society than

under capitalism. Under capitalism, money, profits and capitalist rivalries stand in the way of the best response to external conditions, obstacles that won’t exist under communism.

Plekhanov and Mechanical Materialism

Despite his defense of dialectics as a general theory, Plekhanov’s analysis of the development of capitalism was essentially a mechanical materialist one. He claimed that “the properties of the geographical environment determine the development of the productive forces” of society, and that these productive forces determine “all other social relations.”

The productive forces of society are the people, tools, resources and knowledge that make production possible. Plekhanov’s claim that the “geographic environment” determines these forces is pure mechanical materialism, determination by forces outside society. This is not just bad dialectics; it is a wrong historical explanation. For example, in the last 20 centuries Europe has passed through slavery, feudalism, the rise of capitalism and capitalism’s development into imperialism, with a huge increase in the forces of production. The geographic environment of Europe was similar to other places on the Earth that have had very different development of the forces of production. Europe developed differently because of factors, such as the relative weakness of feudalism, internal to society, not geography.

The second part of Plekhanov’s theory is that the level of productive forces determines a society’s social relations. Marx and Engels saw forces of production and social relations of production—class relations—as influencing each other,

but Plekhanov claimed that the forces of production play the dominant role in social development. This error played a major role in the development of anti-revolutionary politics in Russia and later in the world communist movement.

Plekhanov argued that since Russia’s forces of production were relatively backward, communist revolution had to be put off for a long time. He supported the development of capitalism in Russia and attacked Lenin and the Bolsheviks for their support of the 1905 revolution. Later Plekhanov supported tsarist Russia in its imperialist war with Germany in World War I.

Plekhanov’s errors were not merely philosophical, and the claim that productive forces determine social relations is not merely bad dialectics. We should not expect philosophical criticism to substitute for the scientific evaluation of actual social practice. Social practice in the Russian revolution gives a clear example that the forces of production do not determine everything. Although the socialist revolution in Russia actually produced a form of capitalism, it changed the social relations of production enough to produce a huge increase in the forces of production. The rapid industrialization in the first decades after the revolution made it possible for the USSR to survive and be the main force in the defeat of Nazism in World War II. The social relations produced by the mass mobilization for communism will give the working class even greater power to determine society’s forces of production, without the restrictions on production and planning that money and wages always impose.

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Comrade in Spain Takes Communist Ideas to the Masses

I really liked the article where an ex-fighter of the FMLN in El Salvador mentions that capitalism is globalized. So the question is, why not mobilize the masses with ICWP, organizing ourselves globally for communism? And when we ask this question, we run into a lot of people who don't understand how capitalism works, and as a result, have no idea of what communism is.

In the street, we have talked to construction workers who have been the ones most fiercely attacked by the crisis in Spain. We asked questions like: What can we do to change the world? Can workers have the capacity to smash the capitalist system? What are our personal goals to improve the world? Workers we have spoken with often don't know how to answer

Moments like These Are Made for Red Flag

"It's funny how moments happen," said my Boeing friend the other day. "I was at the checkout counter at the Tacoma Costco when the guy in front of me started rummaging through his pockets looking for an additional 45 cents to pay his bill. When he couldn't find it, I offered to help.

"The young man thanked me," my friend continued. He told me that the young man was stationed at nearby Joint Base Lewis McChord (JBLM). He explained how he wasn't himself these days. His buddy just went back to Afghanistan for the fourth time.

"I was also in the Army at one time," my friend said. "I told him that during the Vietnam War, they didn't allow GIs to go back for more than two tours."

The checkout clerk was just as upset. "Gee, that's terrible," she stated, interrupting her work. Nobody seemed to mind the delay.

The discussion continued. My friend thought he knew why the soldier was going back. In his mind he was going to protect his buddies. That's what the Army tells you.

"These wars are really for the benefit of the corporations," my friend told the clerk. "That's who you're really fighting for."

They hadn't been talking that long, but my co-worker began to think, "Damn, I wish I had *Red Flag* with me." He had left the papers in his car.

The moral of the story: always carry *Red Flag* around with you.

—Seattle comrade

wer questions like this. The most common answer is that this won't be easy.

Workers are stressed out, thinking about debts, paying the bills, and buying groceries for their families. They're worried about soccer or religion, wondering if their souls will be saved and they'll go to heaven. When we hear comments like this, we conclude that capitalist education has taught people to be a species of robot that can only fulfill one mission: to generate superprofits for the capitalist system governed by a few.

On the other hand, communist education teaches us to be critical, and more importantly to understand that we aren't robots to be exploited but rather human beings who have enough intelligence to work collectively for the needs of the working class. For this, understanding dialectical materialism is fundamental, understand-

ing it and applying it because if we fight for communism we will know that collective work leads to equitable work and therefore an eventual increase in the responsibility of the collective.

Working in a communist world will be fun, constructive, and also educational, because there won't be competition for a wage and there won't be individualism. We'll all be willing to work harder, because we'll be working to meet our own needs. Work in a communist world will be work for everyone. We won't measure it by how much money we earn but rather if our collective needs are met.

We need communist education today, in the schools, in the factories, in the hospitals, in the barracks! IN THE WORKING CLASS! LONG LIVE COMMUNISM! LONG LIVE ICWP!

—Comrade in Spain

"I wish I knew what was going on," said a friend in Albuquerque. "Most people here, including me, are starting to fear the police. I am hoping to get out of New Mexico—ASAP."

She, like the hundreds of protestors who stormed the Albuquerque police headquarters on March 30, was furious over the cold-blooded murder of a homeless man in the foothills near the city. Video footage shows 38-year-old James Boyd lying face down in the dirt when the police shot him in the back.

The police chief outrageously tried to justify this murder by saying that Boyd "did in fact make a decision not to follow the directions that (were) provided to him by the officers."

Boyd's death is just the tip of the iceberg when it comes to police killings in New Mexico.

The U.S. Justice Department, the City Council President and State Senator Michael Padilla have all expressed concern

about the more than three dozen police shootings since 2010. "We need to work hard to restore confidence in the men and women who work for the Albuquerque Police Department," said Padilla.

It's getting harder and harder to restore confidence in the murderous thugs who do the bosses' work in the police departments of the US. This was shown in the recent protests against the exoneration of the Fullerton, California, cops who murdered Kelly Thomas, an unarmed homeless man, in the summer of 2010.

Capitalism treats homeless and unemployed human beings as if they were so much trash, shoves them aside, and kills them in cold blood.

A communist society will give all people food, shelter, and more than a blanket. All our sisters and brothers will have homes, meaningful work and compassionate care. That's why we have to fight for communism—ASAP.

NEW MEXICO: MASSES PROTEST POLICE MURDER OF HOMELESS MAN



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COMMUNIST AND CAPITALI\$T CULTURE

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“Walkout” is based on the 1968 high school walkouts in East Los Angeles. It focuses on a high school girl, a college student activist, and a radical high school teacher who were frustrated over racist high school education. Influenced by the movements of the 1960s, including the civil rights movement, the anti-war movement, and the farmworkers’ movement in California, they began to organize.

Starting with a student survey, they made up a list of demands and tried to get the high school principals to listen to them. When they were blown off, they organized a coordinated strike at five high schools. The movie shows them being brutally attacked by the police during the walk out and the media cover-up of this. In the end, the police attack backfired and created community support for the students. A few of the students’ demands were met, especially for multi-cultural education.

In 1968, the media covered up the police attack on students. Today movies like this twist the stories instead of covering them up. This movie twisted the story to stress nationalism, and promote individualism. This movie is widely watched in U.S. high school classrooms. The chants heard are “¡Viva la raza!” and “Chicano power!” (not slogans like “¡Viva la clase obrera!” or “Workers’ power!”). It ignored the fact that all workers, especially blacks,

**Workers Power!
Not Chicano Power.**

latinos and the poor were under attack. “Multiculturalism” is actually contradictory to building multi-racial unity. Multiculturalism stresses our difference, just as racists do. The students fell into an ideology of “we’ve got to take care of our own” rather than “let’s unite all workers across all racial lines against our real enemy who benefits from our divisions whether created overtly or covertly.”

The movie ends with the real-life activists talking about how the system is much better now and that the walk-outs helped them achieve the higher-up positions that they now have. This is linked to the idea that we’ve got to try to “make it” under capitalism instead of organizing for communist revolution. The movie specifically pushes the idea of “climbing the ladder to success.” In the most poignant scene of the movie, the high school girl heroine tells her father, a janitor, that she’s fighting for a better education because she doesn’t want to end up like him.

We’re fighting for a communist system where there isn’t that division between intellectuals and janitors—where all forms of work are valued. To get there we need to build a revolutionary movement that unites workers of all “races,” ages, and genders. “¡Viva la raza” doesn’t get you there. We need

¡QUÉ VIVA EL COMUNISMO!

Red Flag: The newspaper that helps develop the vision of a communist society

Capitalism’s motto is “Look out for number one!” Communism is based on different principles, an important one of which is “from each according to commitment, to each according to need.” Each person will contribute to the collective however she/he is willing and able and will receive according to their need, while living a simple life.

This communist principle is made of two parts. The first has to do with commitment and the second is need. What is commitment? This refers to what an individual is willing to do. Many have a lot of commitment and they are able to do a lot. Others will have less commitment and will do less.

However, the level of commitment can be increased. This may increase with struggle around current world situations (a tsunami hits and we see the need to help our sisters and brothers in other parts of the world) or around more immediate personal needs (our son develops cancer and we become committed to finding a cure for cancer). We can also see a decrease in commitment when under capitalism repeated reform struggles do not lead to overall systemic change. The end result is frequently burn out and cynicism.

Today, under capitalism we may increase commitment by highlighting the current capitalist worldwide crisis; imperialists of the world are in dispute for territories and resources to strategize for World War III; which may lead to destruction, never before seen. Currently the working class, on an international scale, needs an International Communist Workers’ Party to Mobilize the Masses for Communism. When we share our vision of this communist world we can inspire masses and thus increase commitment.

Let us not forget, that in this new world each will receive according to need. However, we do not all have the same needs. For instance, a person who suffers from diabetes has different needs from someone who doesn’t. A young worker has different needs from a worker who is elderly. We will work collectively to ensure that all individual needs are met at the highest level for every human being.

In communist society, one of the principles we will live by and will guide our practice is: “From each according to commitment, to each according to need.”

COMMUNISM WILL free us from wage slavery, capitalist social control, and jobs only necessary to maintain Capitalism. COMMUNISM WILL create the possibility for us to live...

selflessly, with humility, in collective struggle for the common good, unity, abundance, hope, love, etc.

