



RED FLAG

MOBILIZE THE MASSES FOR COMMUNISM

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



Los Angeles, CA, USA



San Quintín, Baja California, Mexico

We Demand a Fair Wage

Seattle, Washington, USA

COMMUNIST RESPONSE TO RACIST COPS' INVASION

One glance down the street confirmed that I was not living under communism! On the next block I saw dozens of SWAT police with guns drawn, and military-style humvees. I heard someone on a bullhorn demand "Come out of the house with your hands up!"

A female cop was waving her gun around ordering people to get back in their houses. I grabbed my dog and told my friend to go into the house. Helicopters began circling overhead. The cops were invading our neighborhood!

Under communism we will do away with the racist paramilitary police force that terrorizes workers under the slightest pretext. This level of force will only be used against enemies of the revolution, for example, diehard armed racists. Certainly not kids fooling around, which, as it turns out, sparked the invasion.

It all started with two black teenagers playing with BB guns. They passed by the house of our friends, a Boeing worker and her forty-one year old son, who also works at Boeing. The son saw them and thought it was a dangerous and stupid game, but he did not call the police because "he didn't want the blood of two more young black men on his conscience." A Samoan neighbor reacted the same way.

Under communism, two kids showing

bad judgment would not be a big deal. Friends and neighbors would deal with it in a comradely fashion. "Mind your own business" is not a communist principle.

Our friend was surprised when the SWAT team showed up on his doorstep and demanded he walk out of the house backwards with hands in the air.

They first targeted him with three rifle scopes. When he came out, he had eight guns trained on his head. No less-than-lethal force here!

He explained he recently had shoulder surgery so he could not bring his arm behind his back to be cuffed. But they told him to shut up and forced his arm to rotate, causing painful damage to his surgical area.

Meanwhile several people from the neighborhood told the cops they had seen the kids with the BB guns and they had the wrong guy! But they were ignored.

When the cops realized that they really didn't have evidence to arrest him, they uncuffed him and left without an apology. Luckily, they were surrounded by a multiracial crowd of workers from the neighborhood. Otherwise they could have shot him!

Our friend told us later about several incidents of racial harassment from cops who regularly followed and stopped him near the high school he used to work at. "It's the same everywhere," he exclaimed angrily.

See NEIGHBORHOOD INVASION, page 2

Baja California, Mexico

FARMWORKERS STRIKE AGAINST WAGE SLAVERY

The militant strike of 80,000 farmworkers at the peak of the tomato harvest season in the San Quintín Valley reveals these racist wage-slavery conditions: rat-infested labor camps without functioning bathrooms and with armed guards.

These workers, who produce tons of fruits and vegetables for the US market, produce millions of dollars in profits for the Mexican and US bosses.

The strikers are blocking freeways to the US and demanding a wage increase, shorter work days, paid overtime, to participate in the health care system, and an end to sexual attacks on women farmworkers.

Under capitalism, there is no "fair" wage or "good" working conditions, "adequate" medical care, much less "respect and dignity" for the workers. Capitalist wage slavery dehumanizes us. Our historic task is not to demand transitory reforms, but to end wage slavery.

Most of the farmworkers are indigenous workers from the states of Oaxaca, Guerrero and Sinaloa. Super-exploited and racially discriminated against, they have great potential to provide crucial leadership to mobilize the masses for communism. Only Communist revolution will end this racist wage slavery!

In a communist society, we will integrate the cities and the fields; we will all produce food and industrial products, work in health care, construction, etc. We will work and mobilize together to plant and harvest healthy crops in a healthy environment. We will use machines whenever possible to aid the work—not to "layoff workers" but to give us more time to study, travel, and participate in regular social activities.

We need communist solidarity with these striking farmworkers who are exposing racist capitalism as the root of all our problems. Together we must mobilize for a world where we produce only to meet the needs of the international working class, not for the profits of the racist bosses.

IN SHADOW OF NUCLEAR WAR, WE PLAN COMMUNIST REVOLUTION PAGE 2

GARMENT WORKERS BUILD FOR COMMUNIST MAY DAY PAGE 3, 7

CALIFORNIA FARMWORKERS' STRUGGLES PAGE 4

BOEING: WORKERS MORE POWERFUL THAN BOSSES' WEAPONS PAGE 5

In the Shadow of Nuclear World War III:

MOBILIZE MASSES TO BUILD A NEW COMMUNIST WORLD

Israeli PM Netanyahu's pre-election speech to the US Congress threatened nuclear war if negotiations with Iran continue. Obama predicted nuclear war if they don't. Iran considers its nuclear weapons program necessary to offset that of Israel (which never signed any nuclear treaty) and to counter a possible US attempt to overthrow its government.

Some people think that the nuclear war threat disappeared with the end of the Cold War. They are wrong. It's even greater. It will disappear only when workers win and build communism everywhere in the world.

When capitalist-imperialists go to war they try to do more than defeat their enemies on the battlefield. They aim to destroy their rivals' productive capacity. That includes workers as well as factories.

Nuclear weapons serve this purpose well. When the nuclear physicist J. Robert Oppenheimer saw the first A-bomb test in 1945, he quoted the Hindu scripture *Bhagavad Gita*: "Now I am become Death, the destroyer of worlds."

When the working class goes to war, our goal must be to destroy capitalism and build communist society on its ashes. We aim to win over "enemy" soldiers whenever possible, not to kill them. They are workers in uniform.

We don't want to kill masses of civilians. We don't want to create huge radioactive wastelands. We have no use for nuclear weapons. We are not destroyers of worlds. We are builders of worlds.

Soldiers and sailors with access to nuclear weapons will join the communist revolution. They will immediately deactivate or dismantle those weapons. That will send a message to the world's workers more powerful than any bomb.

Capitalist-imperialists who still hold power will threaten to destroy communist strongholds with nuclear weapons. We are confident that

such threats would spur industrial workers and soldiers there

to mobilize the masses for communism. We must plan internationally and build our international party now!

US Rulers Debate Updating Nuclear Arsenal

In January 2015, two powerful US congressmen asked the US Secretaries of State and Defense to deploy additional nuclear weapons in Eastern Europe.

Other imperialists responded that this "would add nothing to our security, divert funds from higher priority defense expenditures, likely provoke Russia to deploy nuclear weapons in Crimea, increase the possibility of nuclear war, and be divisive amongst our NATO allies." (defenseone.com, 2/9/2015)

This is part of a larger debate.

Cold War US military analysts argued for "tactical" nuclear weapons, believing that the Soviet Union had massive superiority in conventional weapons. Now the situation is reversed. The US/NATO bloc, including former Soviet-bloc countries like Poland, has overwhelming conventional superiority over Russia.

Some US military analysts ask why, then, does the US still need its expensive, outdated ground-based nuclear weapons in Europe? A 2008 Pentagon review quoted a senior U.S. defense official: "We pay a king's ransom for these things and . . . they have no military value." (*Foreign Affairs*, July/Aug. 2014)

They say it would be cheaper and more effective to fold new "tactical" nuclear weapons into the strategic "triad" of bombers, intercontinental ballistic missiles (ICBMs), and submarine-launched ballistic missiles.

Their opponents ask how the US would respond if Russia used the battlefield nuclear weapons it is now testing in simulated conflicts against superior NATO or Chinese conventional forces. Would the US/NATO escalate?

In Asia-Pacific, China's new ICBM systems allow its nuclear bombs to reach the entire United States. What happens if the US, honoring its



treaties, joins Japan in a war against China over the Senkaku/Diaoyu islands? China's land-based weapons attack US ships. The US attacks China's coastal provinces. China responds with a high-altitude nuclear electro-magnetic blast to disable the electronics critical to US military capacity. Then what?

According to the 2010 US Nuclear Posture Review (NPR), the United States has budgeted \$1 trillion to modernize its nuclear B-61 gravity bomb and other nuclear weapons. It expects to have new models operational, along with the F-35 delivery system, in 2017-18. The NPR stated clearly that "deterrence" is NOT the sole purpose of the US nuclear arsenal. The US might actually use nuclear bombs—again.

Tactical nuclear weapons may be "lumped together with other nuclear warheads, bombs, and strategic delivery systems," say strategic analysts, but "the political and military need for such weapons will continue to exist for the foreseeable future."

The liberal-pacifist Salvador de Madariaga said after World War I that "nations don't distrust each other because they are armed; they are armed because they distrust each other." Nations are capitalist institutions. They "distrust each other" because capitalism forces them to compete for market share and maximum profits. This competition unavoidably drives them to imperialist war.

Communism will eliminate money, markets, profits, nations, competition, and the deadly wars they inevitably cause. It will build a world based on cooperation and sharing. This is the future we foresee and fight for.



Read our new pamphlet:

SOLDIERS, SAILORS, MARINES: CRUCIAL TO A COMMUNIST WORKERS' REVOLUTION

Available at:

<http://icwpredflag.org/MIL/mpe.html>

NEIGHBORHOOD INVASION from page 1 communism this would never happen. Under capitalism we have no protection – certainly not from their laws, which they pay no attention to.

Saturday night we had a potluck at our house with friends and co-workers to discuss the rise of racism and the communist response. That was when we found out that it had been the house of our friend that the cops had invaded and her son who had been targeted! Not coincidentally, they are the only black family on that block.

We talked for a long time about how under

People at the dinner all contributed to the conversation, including our friend, who also raised concerns about the increasing homeless population.

Hundreds at her former Boeing plant have been discussing it also. Workers she hasn't talked

to for some time have texted and called her. Some have volunteered to help distribute this issue of *Red Flag*, with this article, in the factory and to neighbors. A political strike at Boeing would certainly set the right tone.

As people were leaving our house to go home, she said, "What you said here tonight has made me start to think in a different way." Yes!! That's why she needs to join the ICWP and become a communist!



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

Los Angeles Garment Workers

BUILDING FOR A COMMUNIST MAY DAY

LOS ANGELES, CA—At the beginning of the year, our club made a list of contacts. We asked, “How can we mobilize 40 people for the May Day Dinner and some to the March on May First?”

We distributed tickets for the dinner. Some comrades took two, others five, some ten, to invite their fellow workers, relatives and friends. We also made plans to visit our base in their homes and have political discussions with them.

Recently we had a barbecue where 20 workers participated. Several of them agreed to bring their families and food to share to the May Day Dinner.

“I want to talk about what communism is, so I can explain it better to my friends,” said a comrade. He asked another new comrade to make the presentation at the next meeting.

“I do not know a lot about how to explain it,” he said. We suggested that he read our manifesto *Mobilize the Masses for Communism* and that he get others to help him. The comrade gave a good presentation, talking about pre-class society up to our vision of a world without capitalism.

Then a comrade suggested that we discuss what ICWP membership means. We asked him to give a presentation about this. “There are others here who know more,” he said. But with jokes and laughter all around, he was convinced. He emphasized the dedication to develop communist ideas and practice in the workplace. He stressed distributing the newspaper inside the factories. He talked about the development of disciplined comrades who dedicate their lives to building the Party to end this system of wage slavery.

We meet every two weeks, either for a communist study/action group or a social activity. We make sure collectively that there is always food at these meetings, as some come straight from work.

We have eight Party members in this club, but in the meetings there are always from ten to twelve people. Our club is composed of garment workers and ex-garment workers who now work in other industries.

Our focus is on the garment industry, one of the most exploited areas where the vast majority are immigrants from Mexico and Central America, although there are also areas with many Asian workers. There’s potential among garment workers to develop leaders who can give leadership to the revolution here, but also help spread communist ideas to other countries, where they come from.

Among these workers capitalism shows its naked wage slavery and the suffering and death at its borders. There is fertile ground to make communist ideas mass and to destroy this murderous system. Then how can we get our members more actively involved in building ICWP? Although everyone truly wants a communist world, within the club, the levels of actual knowledge of our political line varies, as does the historical knowledge of the class struggle and comrades’ practical participation in Party activities.

Sometimes the club reads and discusses the ed-



itorial from *Red Flag*, especially the one about racism. We talked about racism in Latin America and wrote a letter about this to the newspaper. But we also want to focus on action that can help advance the comrades so they can take more initiative in developing the Party.

Our club is responsible for 3 public distributions of *Red Flag*, with an average of 300 papers per issue to garment workers. We distribute another 70 hand to hand and by mail. Comrades from other clubs distribute an average of 600 more in the garment industry, which increases the potential to bring more friends to our activities and to recruit them to the Party.

There is huge potential among garment workers. We have our Communist political line as a guide. It’s our task as organizers to combine these two components, which will help destroy the capitalist system. This May Day we will review the forces of our club in the struggle to build a communist society. Join us!

WRITING FOR RED FLAG IS FIGHTING FOR A COMMUNIST SOCIETY

MEXICO—Writing for *Red Flag* is writing for workers. It is sharing the experiences of daily life, conversations with co-workers, friends, relatives and people who we meet on our journey. Writing is not only for people with academic training—it’s needing to say to each worker that we are alive and we hope for a Communist society.

“Writing for *Red Flag* is overcoming our limits,” said a comrade in a study group.

“It is being afraid to make a mistake,” said another comrade.

But we should have confidence that what we write will be published and read by thousands of workers. If there is something to clarify, it will be done, not to hurt or show up the person who wrote it. On the contrary, it is for the individual and collective growth of the readers, friends, and comrades of the Party.

Writing for *Red Flag* is more than a moment of inspiration, as a comrade said, it’s necessary to show how rotten capitalism is. But more important, it’s a way to build communist consciousness in workers, students, soldiers, farmworkers, unemployed workers, housewives, youth, old

people, not from one area or country, but internationally.

As another comrade put it well, we do not have some expert designing *Red Flag*, but with everyone’s ideas, we can make it more accessible to the workers, and among us all we will be those experts.

Writing is as simple as dancing, singing, playing, etc. It only requires practice and, in this practice, it is all of us who put into words our hatred and anger at the capitalist bosses and, at the same time, our love for the Working Class and the building of Communism.

That is why, in each study group, we urge readers of *Red Flag* and Party comrades to write. In our collective we agreed that each member would write a paragraph about how they see things, so that in the next meeting we would read them and write a commentary for *Red Flag*. We’re doing that because we haven’t yet overcome the limit of putting our ideas into writing, but we know that each member has a lot of experience and potential. It is only a question of practice.

Aside from carrying out physical activities like going to a march, distributing *Red Flag*, etc., the



Party also requires thinking and political struggle among comrades. We must struggle with our mental limits to carry out practical things. Therefore, in writing for *Red Flag*, neither the fear of making a mistake, nor the many daily activities that we carry out, nor laziness should hold us back. Writing for *Red Flag* is overcoming our limits and fighting for a Communist Society. Workers of the World, let’s unite for communist revolution.

March on May Day
with ICWP

MOBILIZE THE MASSES
FOR COMMUNISM!

San Salvador Mexico City Seattle Los Angeles
Spain South Africa

THIS IS WHAT THE "HERO" WAS LIKE PART OF THE HISTORY OF THE FARMWORKERS' STRUGGLE IN THE U.S.

In 1970, Cesar Chavez, leader of the Farmworkers Union in the US, was publicly declared by the bourgeoisie as the hero, the exemplary fighter and a source of pride to Hispanics for his pacifism and anti-communism. I met him in 1965. Since I knew that he wanted to organize farmworkers, I went to see him to talk to him about this and to find out his opinion about what we needed to do with the farm bosses who treated the workers so badly.

In the conversation, he put forward his views on the subject and I put forward mine. It was then that I heard his first lies. "We already have an organization of farmworkers ready to fight," he told me, among other things. About my views he said, "In our organization we have men prepared to break the legs of anyone who opposes us." These were pure lies, which I very soon found out. He did not have what you could call an organization. Neither did he have men prepared to break legs. How could he have men prepared to use violence in the struggle if what he preached was pacifism?

Most of the workers believed in his pacifist and defeatist politics. "If with pacifism," they said, "we can win what we want, violence isn't necessary."

From that conversation that Chavez and I had, despite his denial and disagreement, because of my insistence and logic, we agreed to declare a strike at the Mt. Arbor Rose Company in McFarland, California (the first strike in the San Joaquin Valley) in May 1965. After that we continued with the general strike against the grape growers. That strike lasted until 1970, when the growers recognized our union and signed labor contracts with the farmworkers.

In that strike, many farmworkers put the pacifism of Chavez to one side and fought valiantly, even though many times confused and frustrated because of Chavez' controversial policy. He publicly preached pacifism and in private supported violence. He encouraged the pacifist strikers and

cursed the violent strikers publicly, accusing them of being vandals, but he supported them in private, inciting them to do this or that. But when some were arrested he deliberately delayed their defense or advised the accused to go to prison so that he could collect as much money as possible supposedly for the legal defense.

He negotiated with Democratic Party politicians to put the farmworkers to work in their political campaigns and get them votes in exchange for money and laws, supposedly in favor of the farmworkers. These laws, like the Agricultural Labor Relations Act, which set up the ALRB, didn't help the workers in any way. However, as the true saying goes, "You learn from your mistakes."

How much struggle, how many arrests, how much suffering and time lost to learn in the end that "It's not over there, it's right here!" That is, the struggle should not be for reforms, but for communist revolution.

The millionaire Frederick Martin referred to these types of leaders and politicians when he said, "It matters not one iota what political party is in power or what president holds the reins of office. We are not politicians or public thinkers; we are the rich; we own America; we got it, God knows how but we intend to keep it if we can by throwing all the tremendous weight of our support, our influence, our money, our political connections, our purchased senators, our hungry congressmen, and our public-speaking demagogues into the scale against any...campaign that threat-

ens the integrity of our estates."

That quote should serve us, the working class, men and women, to learn that it's not over there, it's right here! That is, any workers' struggle, no matter how strong and militant, if not waged for communist revolution, serves criminal capitalism. There is no middle ground.

--Farmworker veteran of the struggle



Calling out scabs during the 1965 grape strike in the San Joaquin Valley, California



2015 Strike in Baja California

THE REAL MCFARLAND: COMMUNIST-LED CLASS STRUGGLE



The Disney movie "McFarland" contains half-truths, distortions of the truth, and lies.

It takes place in 1987 in McFarland, California, a small agricultural community with a population of approximately 6,500 that included my family.

In the early 1980's McFarland had a childhood cancer rate that was 3 to 4 times the expected rate, making it almost certain that you would know someone with cancer or who died of cancer. Low birth weights doubled and tripled from 1981 to 1983. In 1985 there were public hearings about the high cancer problem, but to this day no answers have been provided to McFarland residents.

Why would Disney come to McFarland to make a movie and not mention a word about the cancer cluster that made national headlines? The movie does not even mention the horrible working conditions and super-exploitation that farm workers battled fiercely throughout the 1980's.

Upset was growing among residents of McFarland and protests were regular occurrences. In 1988 Reverend Jesse Jackson and United Farm Workers' President Cesar Chavez marched through McFarland in what seemed to be efforts to divert community outrage to voting booths and

the Democratic Party. There was fear among the ruling class of the organizing efforts being made by communists who lived in McFarland.

What's found instead in Disney's "McFarland" is a widespread, violent, and scary gang problem. The movie centers on Coach White, who developed a winning cross-country team. The movie portrays him as a savior of poor working-class immigrant kids and their ignorant parents.

What Disney leaves out is no coincidence. Capitalists always try to bury the fighting power of working class people. If we accept the cross-country team's state championship as the highlight of our community, we are selling ourselves short.

These kids and this community were determined to overcome adversity long before Coach White came to McFarland. The movie only scratched the surface of this community's fighting spirit. From protests against contaminated water and pesticides to protests against racist cops and horrible working conditions, adversity brought this community together, demonstrating our great capacity to fight back.

One memory I have from growing up in McFarland is a fierce battle against cops when they showed up in riot gear to break up a quinceañera that many communists and communist friends were at. Cops from nearby communities such as Delano, Wasco, and Shafter showed up.

All children were loaded into cars while the adults stayed behind to defend our right to con-

tinue the quinceañera at a hall rented for this specific reason. Cops then attacked and arrested many, including my father, and beat many with clubs. A community-supported legal battle followed, ending with cash settlements.

I also remember when we ran cops out of McFarland in a protest that followed the deadly shooting of our neighbor Mr. Zepeda by a racist McFarland police officer. At the protest in front of the police station, people became frustrated that it had been locked and closed for the day. After several speeches, cars formed a caravan to search for cops. Many of the youth stayed behind and later we heard that police department windows were shattered. Still no cops were found in McFarland.

Disney portrays McFarland gangs as a youth attempt to disassociate themselves from their working-class parents. However, at this time gangs in McFarland were formed as protection against the deadly gang of cops that protected the ranchers.

The McFarland communists distributed many papers and leaflets. They had a mass base, but unfortunately they mostly fought for reforms. That's why the movement didn't go further.

Disney's "McFarland" is a rewriting of history to hide an outbreak of rebellion. It's that rebellious spirit that makes me proud to have grown up there.

—Red Flag comrade

BOEING'S WEAPONS PALE BEFORE THE POWER OF MOBILIZED WORKERS

Boeing is the world's largest arms exporter. The company protects U.S imperialism by tying murderous puppet regimes to the US bosses with arms sales, even as it attacks those of us who work here. It is no exaggeration to say that the company's \$47.47 billion in profits are soaked in blood.

Billions hate imperialism. Boeing workers can play a key role in giving voice to this justifiable class hatred. But first we must know what we are fighting against and what we are fighting for.

Our guiding principle is to mobilize the masses for communism the world over. Worker-to-worker communist internationalism is the strategy we use to answer the economic servitude and war inherent in imperialist foreign policy.

Millions Of Working Class Ambassadors

Will we still build planes under communism? Absolutely! We want workers to be free to travel and meet and work with comrades from many different places. Of course, our planes won't be the cattle cars that Boeing currently makes.

Will we make warplanes? Yes, because we will have the capitalists of the whole world against us. Almost certainly, we will face invading capitalist armies. We'll fight these armies out of immediate necessity, but our overall strategy would remain to mobilize the masses for communism everywhere.

Will we sell warplanes to capitalist countries? No way! We won't give them weapons to attack their competitors and/or their own workers. In fact we won't sell them passenger planes or cars or anything. We won't want their filthy money and won't be sucked into their capitalist marketplace. We won't buy or sell anything.

U.S. and European imperialists thought they could tame the Chinese this way after the 1949 revolution. "It is a backward country," they reasoned. "They will need the goods we produce and our expertise."

In China, however, many asked, "How do we view the value of production? Do we want useful labor that promotes collective relations or labor to expand Capital?"

Millions had a taste of communism in the Chinese Red Army leading up to the seizure of power and during the Cultural Revolution. The Red Army's supply system and the communes' production for collective need were very attractive.

It took decades of violent repression to beat back these communist tendencies, even with the socialist government maintaining money, banks and markets.

In fact, the Chinese leaders had in mind relying on the Soviet Union and following their socialist (state capitalist) path of development.

Imagine what a state and party dedicated to mobilizing these masses for communist production could do. At a bare minimum we would create hundreds of millions of "working class communist ambassadors." A far cry from today's inter-imperialist rivalry!

Communist Solidarity Now and In The Future

Boeing comrades and the ICWP internationally launched solidarity efforts to support striking oil workers and South African metal workers in the last nine months. We called it communist solidarity.

We said the South African workers' fight against Capital was our fight: that we all needed to mobilize for communism. The South African comrades answered in kind during the oil strike.

Self-critically, we could have been sharper politically and reached out to more workers. We might have fought harder if we were clearer about the crucial role worker-to-worker internationalism plays in the success of communism.

In the future the world's workers will cooperate based on communist internationalism instead of being forced to fight each other by capitalist imperialism.

FRATERNIZATION BETWEEN "ENEMY" TROOPS WILL HELP CRUSH IMPERIALISM

Red Russian soldiers and workers fought against invading imperialists for three years after the Bolsheviks took power. Workers from the Putilov tank factory, one of the largest in the world, would drive their newly manufactured weapons out of the plant gates directly to the front. There they instructed volunteers how to use them.

But the Red Army did much more than point guns at imperialist troops. Fourteen foreign countries invaded Russia after the Bolsheviks took power. Red Army soldiers fraternized with them all. Troops from fourteen countries revolted.

German generals refused to take back soldiers captured by the Reds. The imperialists were afraid they had become "infected with Bolshevism."

These red troops were as much concerned about political events as they were with military tactics. For example, American reporter John Reed described his ride to the front with half a dozen Red Guards during the 1917 Russian revolution:

A big Red Guard, Vladimir Nikolayevich, plied me with questions about America. "Why did America come into the war?" Are American workers ready to throw over the capitalists?" and other, very difficult to answer [questions about class struggles in the US].

We thundered on, while Vladimir bellowed to me about the internationalism of the Panama Canal and such matters.¹

These soldiers were ready to take hold of the world. And they met many similarly inclined among the rank-and-file of every invading force the bosses could muster.

Unfortunately, the Russian socialist leadership viewed fraternization as a temporary war tactic. A few years later, the Soviet government normalized relations with Iran and Turkey, whose governments were killing communists at the time.

We will make no such mistake. Soldiers will join millions of workers to expand communist mobilization around the globe. That will be the new normal.

¹ *Ten Days That Shook The World* by John Reed

Canada: Bill C51

COMMUNISM WILL END CAPITALIST TERROR

CANADA, March 14--Thousands of people in 55 different demonstrations marched today to protest the Harper government's bill C51. C51 is the "anti terrorism" bill that gives CSIS, the Canadian CIA, the powers of a secret police force.

CSIS (and many other government agencies) will be able to spy on your communications and have access to (e.g.) your health records. CSIS will be able, for example, to break into your home, seize or copy documents, and "install or remove any thing". Generously, the bill says CSIS can't kill, injure, or rape you. Apart from that ...

CSIS is allowed to use these powers, not just in the case of terrorism, but also in the case of any activity that "undermines the security of Canada". This includes "unduly influencing" the government by illegal means and "interference with critical infrastructure".

In fact the law is so broadly worded that in



principle it covers most effective forms of dissent. For example, it would lump in with terrorism workers at a power plant going on strike, blocking scabs, or fighting the cops. It includes advocating for these activities as well. So if you tweet your friends urging them to join the picket line, CSIS could be after you.

The bosses tell us that their laws protect "civil rights" and "privacy" but in practice they will do what they have to to remain in power.

Under communism would we have to fight ter-

rorism? Without a doubt. For a start, there will be a lot of formerly privileged people who want to restore capitalism, and some will be desperate to do so. They will fail to get mass support and will resort to terrorism.

Communism, however, will give us important advantages in fighting these terrorists.

Everyone will live, work, eat, study, etc., as part of various collectives.

While everyone is entitled to some privacy, your comrades will keep a caring eye on you and look out for your well being and that of the collective. If someone starts acting oddly, either because they are up to no good, or (more likely) because they are not doing well, it will be noticed and investigated.

With the masses on guard against terrorism and other efforts to bring back capitalism, we won't need an army of spies tracking your every move and entitled to do everything but rape you.

NO JUSTICE FOR WORKING CLASS FROM U.S. DEPARTMENT OF JUSTICE

March 6- One murder plus two reports plus two resignations equals zero indictments! The cops get away with murder; the masses, allowed to protest, end up angry but defenseless.

The U.S. Department of Justice (DOJ), part of the Executive Branch of the US government, has issued two reports in the wake of the August 6th murder of unarmed Michael Brown by racist cop Darren Wilson in Ferguson, Missouri. One report, "The DOJ Investigation of the Ferguson Police Department," found that the Ferguson police engaged in racist policing that "prioritized revenue over public safety." As a result of the report and public outcry, the city manager and the chief of the Ferguson police department resigned. It's doubtful they will be out of work for long.

On the same day, the DOJ issued a second report regarding the criminal investigation of the shooting death of Michael Brown. The 86-page report concluded that even if it could be proved that Wilson had used unreasonable force against the unarmed teen, the federal legal standard that Wilson had acted "willfully" could not be proved and therefore the case lacked "prosecutorial merit." Darren Wilson, the killer cop, could not be put on trial!

The DOJ went as far as they could go; it could criticize the Ferguson police. For example, the DOJ found that blacks accounted for 85% of vehicle stops, 90% of citations, and 93% of arrests, even though they make up only 65% of Ferguson's population. The DOJ could not recommend indictment of cop Darren Wilson because both serve and protect the capitalists.

All this leaves the working masses high in outrage but low in effective organization. The capitalist class has government departments, a network of media and press outlets and even NGOs operating among the people while controlled by the purse strings of the capitalists. Apart from the spontaneity of mass demonstrations, our class lacks the press and political organization to counter the barrage of lies and innuendos, the racism and nationalism, that flood the airways to discourage rebellion. It's in these moments that we see the need to build our revolutionary communist press *Red Flag* and our party, ICWP.

There is no justice for the working class under capitalism. Although it may have taken the DOJ months of investigation and a one hundred-page report to conclude that Ferguson police were

racist and more interested in collecting money than protecting people, it should only take us a couple of minutes to know what's up. Then, another couple of minutes to realize we must build a mass revolutionary organization to end the system that commits atrocity after atrocity. And then a couple more minutes to reach out and join International Communist Workers' Party (ICWP) and mass-distribute its paper *Red Flag*.



FRANTZ FANON AND THE ILLUSIONS OF "NATIONAL LIBERATION," PART II

In our previous column, we saw some of Fanon's wrong analysis of classes in colonized countries. He lumped unemployed workers together with pimps and thieves in his "lumpenproletariat" and he lumped rich farmers together with poor farmers and rural workers in his "peasantry."

These errors are not just carelessness on Fanon's part, but central to his politics. Fanon maintained that the "first and foremost" division in colonial society was race, not class. He wrote that Marx's analysis had to be "stretched" to apply to the colonies because there "you are rich because you are white and you are white because you are rich." [WE, 5] This denial that there are class differences that matter among both the colonists and the colonized population is flatly false, however. It was false in particular about Algeria, and he knew it.

As a rule, the *colons* (European settlers) in Algeria had higher income and better treatment by the government than the Arab and Berber population of the colony, but few of these *colons* were actually rich. Wealthy business and land owners (called *grands colons*) were a small minority. As usual for the French colonies, managers, doctors and engineers recruited directly from France (like Fanon himself) were not rich but had a higher standard of living than Europeans recruited locally for jobs like drivers, mechanics, cooks, security guards, etc. These white workers were not much better off than the colonized population of

the cities.

Fanon did acknowledge that many *colons* helped the anti-colonial struggle, including some who were tortured or killed by the French authorities. He even noted that it was the small settlers (*petits colons*) who often supported the revolt in the countryside, but he does not explain this by their social class. His nationalist take is that they simply "identified themselves with the Algerian cause." [DC, 158, 153]

Fanon's position was that class divisions were far less important than the racial division brutally imposed by the colonizing power. Thus he saw "national" unity, not class unity, as the basis of successful revolt against colonialism. This idea of the relative unimportance of class is, however, contradicted by Fanon's own analysis of the "national bourgeoisie," a topic he discussed at length and with some insight.

Fanon called the capitalists who take power at the end of a colonial regime the "national bourgeoisie." He saw them as hoping to step into the colonizers' shoes, but economically weak and apathetic. Without industrialists or financiers, they are not "geared to production, invention, creation or work." [WE, 98]

Fanon claimed there is an "imperative duty" of an "authentic national bourgeoisie of an underdeveloped country to repudiate its bourgeois status and as an instrument of capital and become entirely subservient to the revolutionary capital that the people represent." The bourgeoisie should "betray" the typical course of its class, learn from the people, and make its knowledge and resources available to them. Fanon is well aware, however, that the bourgeoisie "often" takes the "anti-national" course of a "conventional bourgeoisie." [WE, 98-9]

In fact, capitalists never behave the way Fanon demands, and he gives a fairly accurate account of what they do in former colonies. The national

bourgeoisie takes over all the better-paying positions previously held by Europeans. It becomes a middleman, camouflaging the rule of big capitalists, who still pull the strings. It sells national resources and deposits the profits in foreign banks. It promotes hostility to foreigners, tribalism, regionalism, religious conflict and racism, despite its "vibrant calls for African unity." [WE, 104]

Fanon concluded that the masses "should bar the way to this useless and harmful bourgeoisie" and skip any bourgeois phase of development. [WE, 119-20] So in the case of the national bourgeoisie, even Fanon sees class as the decisive social reality, but only because the class interest of capitalists makes them bad nationalists. Instead he looks to socialism, which he thinks rules out a "society where a privileged few hold the reins of political and economic power." [WE, 56]

The experience of the five decades since Fanon's death shows clearly that socialism does no such thing, in developed countries or undeveloped ones. Socialism is capitalism in disguise, ruled by a privileged few, who eventually take the mask off and show their capitalism openly. Only a classless society, the mobilization of the masses for communism, can prevent a "privileged few" from bringing misery to the masses. But Fanon does not advocate communism. Two main things hold him back from it: his expectation that capitalism of developed countries will actually help economic development of former colonies, and his insistence on "national consciousness." Future columns will discuss both of these issues.

Next column: *Fanon on "national consciousness" and nationalism*

References: WE: Fanon, *Wretched of the Earth*, R. Philcox, trans., New York, 2004; DC: Fanon, *A Dying Colonialism*, H. Chevalier, translator, New York, 1965



SUBSCRIBE TO *RED FLAG* - \$20/YEAR

Name _____ I want _____ copies per issue

Address _____

Send to P.M.B 362, 3006 S. Vermont Ave, Los Angeles, CA 90007

Garment workers in El Salvador Build ICWP, not the Bosses' Electoral Parties

EL SALVADOR—One night while I was on the bus, I got a call from a comrade who told me that the workers from the factory wanted to talk to me. He said that I had to be there at lunch time and to be on time, since they don't have much time for lunch, but that I really had to be there.

I happily accepted the assignment. The unity between workers and students, who are the children of the working class and its future members, is a vital force for communist revolution.

After class, I went to the factory. I have to admit I was afraid because of the area where it's located. I took several buses and finally arrived. I saw hundreds of workers running out of the factory to take advantage of the few minutes they have for lunch.

I met with two of our comrades. They gave me a letter that they had written in their **Red Flag** study group. (See below.) Happy to see each other, we sat down to have lunch and talk.

We talked about the recent elections. "This will go on until the activist workers in the electoral parties get disillusioned with them," said a comrade. Both commented that in each electoral campaign season, there are many sharp discussions inside the factory, many workers identifying with one or the other party. "There is a lot of division, fights and arguments among the workers during the campaign."

We talked a little about whether or not we

would need leaders and how we would choose them if we need them. "I think that we need leaders, not that they be more or less than everyone else, but leaders who guide, taking every one into account," said a comrade worker. He added, "We would choose him or her from the same group."

"We already focus on what matters, our party. We've kept working," said the worker leader. They said that they meet regularly, with some difficulties, but that they try to do it. They take **Red Flag** and our communist line to other workers.

The political practice of these comrades should be an example for all the members of ICWP, especially all the youth. We young people have to build ties with workers. We need to learn from their experiences, from their strengths and their errors. This alliance will be a headache for the bosses, but clean, fresh water for the working class.

We ended the conversation with plans for May Day. "We hope to bring 20 co-workers. We'll need dozens of t-shirts for those who will come from all over." Enthusiastic, but at the same time thinking about how to organize, we exchanged ideas about how to motivate the workers to march.

With an experience that I must repeat, I went back with enthusiasm and the conviction that we are on the road to victory.

—Young Communist, future industrial worker

Workers' Study Group Writes

Workers in a **Red Flag** study group had a spirited discussion about the recent March 1st elections in El Salvador. There were many personal views about who would rule our country, whether it would be a party of the left or of the right.

Impatient to comment in the discussion, a worker said angrily, "We always end up the same, no matter which party wins. I don't believe in them anymore."

At the end, we concluded that no electoral party could change our living conditions. They only seek their own convictions and not the change that would benefit the workers' families. They don't look out for what's best for the masses.

We're angry because everything stays the same. We can only expect a change with the International Communist Workers' Party. We think about how it will be when we take power.

"We had never heard of ICWP," said a new comrade in the study circle.

That's why we will continue working to change the world with communist ideas. Without fear, without looking back, we shout loudly from east to west, "ICWP is here." That's the only way we will see a better future for the whole working class, without dictatorship, nor inequality. We fight to make a new world.

Greetings to all the readers of **Red Flag!**
Forward!

—Workers' Club in El Salvador

Voting Tightens Noose around Our Necks

The **Red Flag** article about the movie "Selma" is useful in showing how Hollywood pushes illusions to the working class and the oppressed masses that the right to vote will bring justice to black youth and workers. It really shows how capitalism in crisis needs the liberals to put out this kind of propaganda to tie the masses of workers to capitalist rule.

That is exactly what the Social Democratic Labor Party in Germany did to usher fascism to power in the 1930s. The Social Democrats in Germany said that when Hitler came to power it would be a quick way to expose him.

Hitler was sworn in as chancellor and head of a coalition government on January 30, 1933. Hitler asked German President Paul von Hindenburg to dissolve the Reichstag (German parliament) and hold new elections on March 5, 1933. Von Hindenburg agreed.

On February 27, the Reichstag building was set on fire. A Dutch communist was arrested for the crime. The Nazis accused the international communists of the act. Hitler urged President Hindenburg to pass an emergency decree to suspend civil liberties to counter the "ruthless confrontation of the Communist Party of Germany." The government instituted mass arrests of communists, including all the communist parliamentary delegates.

Hitler armed the storm troops and incorporated them into the state apparatus as "auxiliary police" to suppress the Communist press and any pro-working-class propaganda. They arrested all militant workers and held the election. With the Communists gone, Hitler was able to consolidate his power.

The Independent Labor Party and the Social Democrats, ignoring the terror, claimed the election constituted a "democratic mandate." In their view the victory of fascism was a "victory

of democracy."

Yes, that is what the capitalist democracy in decay looks like. Voting for our executioners doesn't change anything except tightening the noose around our necks and preaching defeatism. The only solution is armed communist revolution to uproot the main cause of our misery, which is capitalism, once and for all.

—Comrade in California

Lesson of Civil Rights Movement: Communism, Not Reformism

A speaker at a recent meeting of a peace/justice group talked about Anne Moody, who died in January. Anne, daughter of black sharecroppers, risked her family ties, her future, and her life as a civil rights activist as a student at historically-black Tougaloo College.

She was part of an integrated group of young people who braved a racist mob in a 1963 Woolworth's lunch counter sit-in in Jackson, Mississippi. In 1968 she published an autobiography, *Coming of Age in Mississippi*.

Later she wrote, "No matter how hard we in the movement worked, nothing seemed to change; we made a few visible little gains; yet at the root, things always remained the same."

Those "visible little gains" would have included the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

She continued, "The movement was not in control of its destiny... We were like an angry dog on a leash that had turned on its master. It could bark and howl and snap, and sometimes even bite, but the master was always in control."

Anne fought to end racism, not just for the "right to vote." She fought for "every ethnic and racial minority, every suppressed and exploited person, every one of the millions who daily suffer one or another of the indignities of the powerless and voiceless masses."

The speaker said that this fight had to be for "equality." That didn't mean a "fair chance" or "everyone getting the same." Instead, as the author William Ryan said, "the idea of sharing... is the basic idea of equality."

She gave some examples of how people have lived in non-class societies based on sharing and have fought for them over the centuries. (Information about this is at http://icwpredflag.org/DepthE/HE1_4.pdf)

She emphasized the recurring communist theme "from each according to ability, to each according to need" and proposed this for the movement today.

She described Anne Moody's metaphorical "leash" as reformist ideology. It was the belief that the masses are inescapably "voiceless and powerless." This led to reliance on the loud and powerful and the limited hope for a "few visible little gains."

The speaker's attack on reformism gave this group something to think about. A few gave her the "thumbs up" but others looked a little unhappy.

Anne and her comrades were taunted as "Communists." She probably worked with members or supporters of the Communist Party through groups like the Southern Christian Educational Fund and the Highlander School.

But the Communist Party never offered a vision or program for communist revolution that could have provided Anne and many others with a way forward.

We can't let that happen again. Let's honor the memory of Anne Moody by boldly bringing our communist political line to the masses of young people who are again rising in anti-racist struggle.

—LA reader



“American Sniper” Is Racist, Imperialist Propaganda

SOLDIERS AND SAILORS MUST TURN THE GUNS AROUND FOR COMMUNIST REVOLUTION

“They were all savages over there. We were the good guys.” That’s the message of “American Sniper,” the Academy Award-winning movie based on Navy SEAL Chris Kyle’s memoir of his four tours in Iraq.

Imperialist Wars Need Racist Lies

This capitalist ideology, that some people’s lives matter more than others, is at the heart of patriotism and nationalism. These ideas are created to divide workers around the world. They are necessary to win soldiers to go to war in the Middle East or a third world war in the future.

Racist anti-Arab chants are commonplace in boot camp. Kyle himself used the term “savages” as well as other racist terms continually. Clint Eastwood’s movie shows all the Iraqis as either depraved killers or hopeless victims.

Kyle built his reputation as a sniper during one of the most criminal operations of the U.S. occupation of Iraq, the second siege of Fallujah. This operation killed 5,000 civilians, displaced 200,000, and created an epidemic of birth defects and cancers. These were Iraqi workers, students, housewives, kids who were just trying to survive.

Kyle is a representative and product of the racist, capitalist system. This crazy racist bragged about sitting on top of the New Orleans Superdome after Hurricane Katrina and killing 30 looters—disgusting even if it isn’t true.

Among the movie’s lies is that the US invaded Iraq because of the 9/11 attacks. In fact, it was a failed effort to secure Iraqi oil and keep it away from China and Russia. This created openings for Al-Qaeda, for the current ISIS control of parts of Iraq, including Fallujah, and especially for

Iran.

The movie doesn’t show any American atrocities. The torture of Iraqi prisoners in Abu Ghraib isn’t even mentioned. The use of white phosphorus is depicted as a tactic that creates smoke but it’s never admitted that it caused thousands of birth defects.

Veterans with PTSD Need Help, Not Pro-War Propaganda

This movie came out during a controversy about VA hospitals that underserve vets, especially those with PTSD. The movie doesn’t provide any clinics or counseling—it just makes profits for Clint Eastwood and pro-war propaganda for the US bosses who are organizing to send more troops into the same situation.

Chris Kyle said he never worried about the Iraqis he killed, only about the Americans he couldn’t save. Kyle does not represent the vast majority of US troops in any war. Navy SEAL snipers are the elite racists of the armed forces, trained not to feel anything, and more than a little bit crazy. Most troops know that the people they killed were real human beings. That’s why many suffer from PTSD.

The bosses invest a lot of time and money in their Special Forces, but wars are won for them by the masses of soldiers. They have to infuse the rank and file with racist ideology.

The US relies on the oppressed, unemployed workers of all races to do its killing. If they understand that they’re killing other workers, then they either have to justify it some way, suffer from horrible guilt, or actively organize against the way things are.

Organizing US Soldiers in Iraq for Communism

While Kyle was in Fallujah, soldiers elsewhere in Iraq were talking about communism. While patrolling the streets of Iraqi towns, these soldiers questioned their presence in the war.

Late one night, while on night watch, a communist soldier asked a buddy, “I wonder what Iraq will look like in about 5-10 years from now? Will all this be worth it?”

The buddy answered that he would love to return to the country just to “check it out.” Again, when a fellow soldier died in an IED attack, soldiers asked each other if this was all worth it.

The answer that many soldiers gave, during the same time as Kyle’s tour, was a resounding “No!” It’s never worth giving one’s life for this rotten capitalist system. Thousands of US soldiers died in Iraq, half a million civilians were killed, and countless still suffer the harsh consequences of this war through their living conditions and illnesses.

“American Sniper” attempts to convince viewers that, despite everything, the Iraq war was all for a good cause. The only good cause is for soldiers to organize and turn the guns around to fight for international communism, not imperialism.

Through a communist revolution, workers can establish a society without racist ideologies like Kyle’s and Clint Eastwood’s. Communist society will recognize the common interests of workers around the world. A united international working class under the banner of communism is worth fighting for!

SAILORS TALK POLITICS AT LUNCH

Political discussions at work often stem from documentaries on Netflix or on the internet about popular contemporary issues, like conserving energy or avoiding pesticides and preservatives in food. I usually bring capitalism into the discussion. People usually nod in agreement, but we don’t elaborate the idea. I have one friend who likes to watch a lot of documentaries about the politics behind agriculture and food.

Now that the end of his enlistment is in sight, there’s a sense of liberation and we are loose with what we say about our work place, the Navy, and even capitalism. I work with a lot of critical thinkers. I listen to them skillfully dissect movies, music, art and ideas.

They are open to criticizing capitalism and sometimes recognize it as the cause of some problems in society. When I talk about revolution, they think I am too idealistic but they don’t attack the idea with the ruthless criticism they

have against a high-profit, low-quality blockbuster movie.

Recently, another sailor and I went to lunch. We sat down and he said, “So tell me about Marxism?” I’ve talked a lot about capitalism, Marxism, revolution, and communism, but usually I’m the one who provokes it or I have already developed a relationship with the person on that political level. This showed me that the little comments I mention at work were not a waste of time. Some people are listening. It was motivating to hear a sailor go out of his way to understand revolutionary politics.

He wanted to know about Marxism. I told him that it is the best explanation of capitalism, and that it offers the best way to solve our problems in society. He was interested in the economics. We talked about the falling rate of profit and the natural price of commodities.

We also talked about how competition is es-

sential to capitalism and leads to an anarchy of production and to war, and how resources would be better distributed in communism, where production is organized and cooperation and mass production benefits all workers.

At work I always mention that there is enough food in the world that every person can be adequately fed many times over, yet hundreds of millions of people are chronically undernourished – hungry, and many die from starvation. World hunger would not even be an issue in global communism.

At lunch I took a step forward in talking about communism with sailors at work, and my coworker took a step in furthering his own working-class consciousness. We talked about the need for workers to organize into a party and be ready for revolutionary opportunities that spring up in this unstable capitalist system.

--A Red Sailor

Jake, after reading *Red Flag* and joining ICWP, has joined the Army to organize...

