

RED FLAG



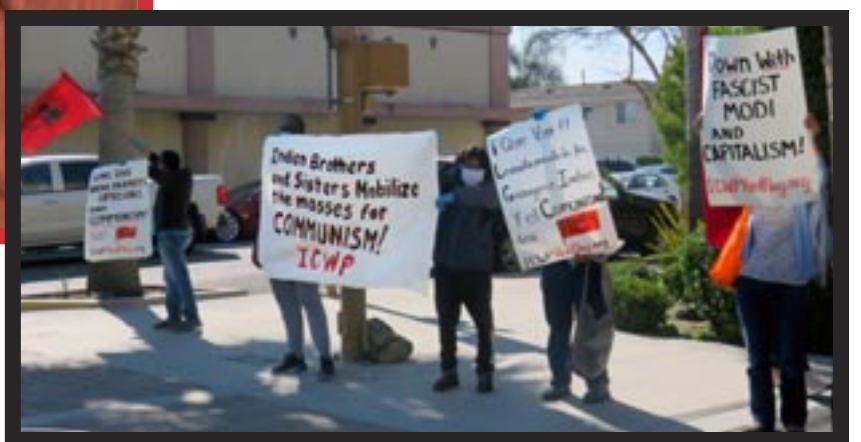
MOBILIZE THE MASSES FOR COMMUNISM

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



Farmers' encampment outside Delhi, India. Since January 26, Punjabi women farmworkers have played a growing role in these protests.

Southern California, USA—Comrades rally in the south Asian community of Artesia. Solidarity greetings from comrades in Pakistan and South Africa - see page 4



INDIA, EL SALVADOR: WORKERS' COMMUNIST COLLECTIVES GROW

DELHI, INDIA, Feb. 16—"Repealing those three fascist laws will not end misery, suicides, mounting debts, unpredictable climate changes," Sandeep (a new member of ICWP) told farmers and their supporters on the outskirts of Delhi. "What is the answer?"

Almost everybody wanted to know. Sandeep explained how those laws are dead-ends. "We need communism to eradicate the system that oppresses us."

On this dusty, cold night people eagerly talk about communism. Sandeep, a farmworker, and other ICWP comrades are listening to the masses. We find that people already know how bad those laws are. Everybody knows somebody who committed suicide.

"Communist society will end banks and private ownership," another comrade said. People

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EL SALVADOR—"When will we organize the broader meetings with the ICWP and *Red Flag* comrades again?" This is a very frequent question.

"The women and men workers in the factories where we have members are opening up to the ideas of the Party and to the struggle to enlarge our communist line," pointed out a worker leader.

"If you want, why not hold the meeting at my house? That way my husband and daughters will be there. They've already read *Red Flag* when I have brought it home," a new comrade proposed to us.

Workers are angry, faced with this capitalist system that oppresses the working class every day. This opens them up to the need to be in an international Party that stands up for our oppressed class and fights and mobilizes the work-

ing class for a better world, communism.

The main point of a recent meeting of our worker leadership collective was to plan the work so that each comrade is responsible to the collective. Also, to keep track of how they are developing politically, and help everyone speed up the organizational growth of the Party.

"We had a plan, before the COVID-19 pandemic, of five groups, each with six workers from the factories, to meet with these groups every two weeks. But now we have to redesign it."

"Why don't we make three groups of ten workers and meet every week?" asked another comrade.

Normally we hold meetings with the *Red Flag* collectives in places near the factory, to exchange thoughts, destroy capitalist ideas and to transform them into discussions of the communist world.

In these meetings, we have discussed the anxiety and distress that the electoral parties are instilling as part of winning government positions. In the collective discussions, we find members and readers who, despite fighting for a communist world, still follow the ideas of certain government figures like Nayib Bukele or the fmln. However, it was clarified that as a Communist Party we are no longer thinking about elections.

"I was hired by the current government to distribute food in the communities, as part of the electoral campaign of the current president Nayib Bukele. They make us work more than twelve hours a day and wages are withheld. They don't want to pay us on pay day. I no longer believe these thieves; they're like the other politicians," the son of a worker comrade of ICWP told us. This helps communist ideas continue to expand. This young man is reading *Red Flag* and requesting to participate in a meeting of a Party collec-

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COMMUNISM WILL TRANSFORM EVERYDAY LIFE

International Working Women's Day invites us to renew the fight for a communist society. In communism, working together and seeing all workers as part of our own human family, we can establish the conditions for ending racism, sexism, xenophobia and homophobia.

We stand in the tradition of Bolshevik women's organizations that struggled to transform everyday life.

Before capitalism, families farmed together, producing for the market and for family survival. This work, necessary for reproduction and survival, was shared by all family members, and usually more than two generations. Despite sexist division of labor, the family was an economic unit of production, reproduction and consumption. In many agricultural communities, it still is.

Capitalism separated most working people from their means of production. Some became landless farm laborers. Many moved to cities to sell their labor power. Even now, many small landowners have to work for wages to survive. For most people around the world, the family is no longer the economic unit of production.

In capitalism, however, the family is still a unit of consumption. Families pool their earnings to pay for food, shelter, and other necessities. This is true in socialism as well.

Reproduction also takes place in the capitalist (and socialist) family. This includes raising the next generation of workers. It also includes cooking, laundry, cleaning, everything that makes it possible for the worker to work the next day.

Early capitalism's sexist division of labor created conditions in which male breadwinners sold their labor power and women did the unpaid labor of maintaining the home. This was the capitalist ideal. In reality, working-class women — particularly Black and immigrant women — have to work for wages while doing all the unpaid labor of keeping the family alive.

We share the vision of the Bolshevik women who understood that communism was not bound by capitalism's doubly exploitative view of the family as an economic unit. They fought to transform everyday life by socializing the work of consumption and reproduction. They organized collective kitchens, laundries, and childcare. We too see those functions not as individual women's "domestic" labor but as collective work.

We fight for a communist society where the work of raising children, providing food, clean clothes and comfortable living spaces will be shared by all. Regardless of gender, and includ-

ing all ages as appropriate.

That means more collective living and eating arrangements. That means seeing our homes not as little private spheres, but as a larger sphere of our human family.

Preparing and sharing food collectively will create a material basis to see each other this way. When the preparation of food is the work of the collective, in the same way as the growing of food, it will be respected. We will end the gendered view of "women's work" which is somehow less worthy of respect than "men's work."

And nobody will be stuck doing any one kind of work their whole life.

Meeting the needs of the collective family

We envision a society where each receives according to need. Sometimes we fall back into old arguments in trying to explain that we're not fighting for "equal pay for equal work." Comrades sometimes say, for example, "If I have four kids, I need more food than someone with only two kids." This helps us to explain how society can function without money. However, it maintains the capitalist/socialist view of the family as an economic unit.

For tens of thousands of years, in pre-class communism, people commonly lived in groups of about 25. Maybe 20 groups linked together to form a tribe. They were not necessarily related. (We know this from burial sites and from present-day foraging societies.) People who live that way describe their relationships as being emotionally bound together in a way that most people in capitalist societies can't really imagine.

We are building a communist future, not trying to replicate the past. The words we have are inadequate to fully describe it. The "village" in the expression "it takes a village to raise a child" approximates what we mean—discarding oppressive patriarchal village traditions.

We mean relatively small cooperative groups, where everyone knows each other, bound together by the party into a global communist society. The more we can live in collective settings, the more our relationships will be based on bonds of affection, cooperation and solidarity, rather



Children in a Soviet state nursery learning together to care for plants

than economic necessity.

This will provide a material basis for the fight against sexist and patriarchal abuse of women and children in the family unit. Unfortunately, we all know women who stay with abusive husbands because the husband is the breadwinner. In larger collectives, women will be free to leave abusers, knowing that they and their children will not suffer economically.

Men who have been taught that it is okay to abuse women and children will either change or be very lonely. Lonely, but not cold or hungry. They, too, will be part of the society which makes sure that everyone's needs are met. And they will be part of a society that struggles with them to see women and children as comrades rather than possessions.

The same is true of teenagers, especially LGBTQ+ teenagers who often end up on the street because of parental rejection and abuse. We will fight to take care of everyone together.

What this means today is to do our best, within the limits of capitalism, to fight for a communist world. It means that we begin now to develop communist social relations. We strengthen the bonds of collectives which support each other emotionally as well as politically, understanding that the personal is political.

It means a principled fight against sexism. It means encouraging and facilitating the leadership of women workers and youth.

As the Bolshevik women knew a century ago, it means fighting for communism and the transformation of everyday life.

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tive.

The working class has been observing us as ICWP as well as the articles in our *Red Flag* newspaper. This is due to the solidarity practices of the Party, shown in other struggles of urban workers, farmworkers and students, building solidarity with our class. This struggle continues to

intensify to establish the communist system as more men and women workers, with their families, are coming around our organization.

Another positive step is the plan to create a new collective, where people who, after receiving and reading *Red Flag* several times, become permanent members. There are six readers: four workers and two students who are children of workers. The discussion means taking more re-

sponsibility; the goal is to make them members of ICWP.

This is part of a plan that is in place and we expect to be carried out. It is urgent to mobilize the masses to change this incoherent capitalist system which is against our working class and organize them for our revolution for communism.



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ICWP LEADERSHIP MEETING FOCUSES ON PARTY COLLECTIVES, THE BUILDING BLOCKS OF COMMUNISM

February 8—“More people we know are more open to communism than we probably assume,” commented a new Party member to her Los Angeles (US) collective. If her statement is true, what is next?

Since the founding of the International Communist Workers’ Party (ICWP) eleven years ago, the conditions in which we fight to bring about a communist revolution have markedly changed. Despite the pandemic and lockdowns, tens of millions globally have taken to the streets to fight racism and police brutality. Our comrades in India are fighting with millions more during the farmers’ revolt. The bosses’ fascist response is no longer a possibility, but a reality.

But if we rely on these changed conditions to build our party and lead us to communist revolution, we will be sorely disappointed.

The report from a Los Angeles (US) collective kicked off the ICWP leadership meeting in February. It emphasized that the collective is the basic unit of the party. It is the place where we can carry out the key struggles over our relationships with broader masses.

We must focus on the kinds of relationships we have with those “more open to communism than we assume.”

The struggle to form communist relationships may start with a comrade and their base but can’t end there. This—like everything else in communism—must progress to a collective struggle.

The base built by each party member should be the collective responsibility of the local club and ultimately, the whole party. One long-time Party member noted excitedly “this was the main point of the LA report and it is key for building the Party internationally.”

Every party member needs to be part of a party collective. Every collective must build broader collectives such as study-action groups.

The LA report proposed refocusing on how clubs function. Each collective—particularly those at a concentration—should write a report and send it to *Red Flag*. These reports should contain plans to expand the communist relation-

ships the collective has with the people around it.

Other collectives talked about changes they have made to improve and solidify communist relations. For example, the El Salvador collective worked out how to arrange their schedules to meet with maquila workers on each shift. Each member is struggled with to meet workers outside of the factory.

International Collectives: Opportunity to Expand Communist Work Everywhere

The India report started with a thorough presentation of the conditions of class struggle in the last few weeks. As the discussion continued, comrades advocated solidifying and expanding a collective of Bay Area (US) comrades and friends.

A number of potential participants are Dalits from India who have lived and worked in the U.S. for the last 5-10 years. They, like party comrades, have ties to Indian auto and garment workers.

Many have attended Black Lives Matter rallies. They identify with Black and Latinx workers in the U.S., having experienced the oppression of the Indian bosses’ caste system.

The next step is for this collective to establish close relationships with workers in the U.S., even as members and friends in this collective help the work in India.

The follow-up discussions helped clarify what communists mean by international collectives. We go beyond the liberal designation of allies. We are one international working class with one goal everywhere: communist revolution.

A similar international collective is being strengthened to

further the work in South Africa.

The Clubs Help Determine the Shape of The Future

The meeting ended with plans for a Zoom forum on Saturday, March 20 to celebrate the 150th anniversary of the Paris Commune. The workers’ seizure of power then came out of years of patient organizing and political struggle, similar to our work today (see back page).

But the ICWP aims to mobilize the masses for communism and nothing less. Today, this means that each party collective must concentrate on building communist relationships with those around them. This struggle will lead us to communist revolution as well as to the success of our future communist society.



ICWP in El Salvador (above) and South Africa (below)



Growing Party Collectives: Key to Communist Work

The day after the US Capitol riot, our party collective welcomed a new member. She had been joining our weekly Zoom discussion group, online chats and international Zoom forums for almost five months. She was taking responsibility for certain tasks.

Then she asked a comrade, “How does someone officially become a member of ICWP? Am I a member yet?”

“Certainly, we consider you a member,” he replied. “There is no protocol. Only the decision that you want to fight for a communist society and contribute as you can. It doesn’t matter if there are still disagreements or the desire to understand some things better. Things get clearer as we go along.”

Before diving into the fascist coup attempt, we tried to get clearer about what it means to belong to a party collective.

We understand that party work depends on “networks” of friends, relatives, co-workers. We encourage them to read *Red Flag* and other literature. We discuss communist ideas with them and ask them to circulate *Red Flag* to their own networks. Our new member had just sent it to 40 people

We agreed that the party needs “concentrations” that are strategically key to mobilizing for

communism.

But we are still struggling for clarity about groups the party organizes. One idea, presented at an international forum, is that “party collectives” should mainly be discussion groups where we connect with newly-interested people. This idea sees “study-action groups,” in contrast, as being made up of “all people who carry the work into the world.”

The leader of our collective presented a different, contradictory idea. She said that party collectives (sometimes called cells or clubs) are for both discussion and carrying out the work. These are interrelated. Members of party collectives commit to discussing current issues, theory and practice. From these discussions come concrete plans for action.

Different members contribute to carrying out these plans in different ways, as they are willing and able. We are committed to evaluating this work as frankly and objectively as we can, through criticism and self-criticism. We improve our plans and our work.

These plans often include discussion or study groups that meet the needs of members and friends at a particular time. Our collective’s weekly Zoom group was an example. Also, we usually invite some friends (who are not yet members) to join meetings of the party collective.

The collective, not the individual member, is the basic unit of the party. Each collective should have specific responsibilities connected with one or more concentrations. Members of our collective have helped “from the outside” with the transit concentration. Most of us have responsibilities around producing *Red Flag*. But we are still seeking a workplace, community organization or other concentration where we can work together to build the party.

Our collective generally agrees with this (second) view. It will become clearer in practice. We discussed what we are and aren’t willing or able to do. We planned for three members to start a new “Collective Liberation” book club, and for the discussion group to continue biweekly.

We live in critical times. We need to win more young people to work with us instead of relying on the Democratic Party.

Sharpening contradictions of capitalism, including the political fight in the US, make it increasingly important that every party member participate actively in a party collective that builds the party and expands our work. We welcome more discussion of what this means and requires.

—Party collective in Los Angeles (USA)

INTERNATIONAL COMMUNIST SOLIDARITY WITH INDIAN FARMERS' STRUGGLE



India Farmers' Protest Shows Need for Workers' Rule

Indeed, the whole world is struggling and the farmers' protests in India are an inspiration to workers' struggles all over the world.

The three laws made by Modi are anti-farmer, anti-worker and anti-people in India. They are for the capitalist bosses who want to own agriculture for the World Trade Organization thugs

Farmers have been protesting for more than 71 days, joined by workers and peasants.

What is inevitable is for the state to unleash terror in the interest of capitalist bosses.

Farmers, workers and peasants will intensify the fight against the state.

There is no turning back. ICWP needs to bring forth the revolutionary working-class consciousness so that the revolutionary class consciousness, together with the masses, will become the conquering force needed to crush and uproot the capitalist class and their puppets Modi and his honchos.

The working class must rule in India, leading all other classes that stand to benefit from the workers' government in India.

—a comrade

Comrades in Pakistan in Solidarity with India Farmers and International Communism

In Pakistan, there are hundreds of thousands of Twitter messages saying "My name is XYZ. I am from #Pakistan & I stand in complete solidarity with the #FarmersProtest". We, the comrades from Pakistan, want to add to our demand by saying we are in complete solidarity with the communist revolution that inspires people around the world.

Pakistan and India were forcefully created by the British imperialists to keep the workers from the two sides of the border fighting each other based on religion.

The undivided Communist Party of India (CPI) was formed in 1923. In the short history of the party, it mobilized millions of workers and peasants. By 1936, CPI was waging armed rebellions in many parts of India. Lahore, now in Pakistan, was a hotbed of communist revolutionaries.

The British were so dismayed by the unity of Hindu and Muslim workers that they divided Punjab and Bengal along religious lines. Eventually, the division of those areas created unprecedented carnage. When the borders between the two countries were finalized, it brought millions of displaced refugees.

The biggest mistake of the old CPI was nationalism. It was that mistake that brought the downfall of the revolutionary communist movement. We in Pakistan want to advance the line of fighting for communism. Communism can only be won by internationalism. We must reject the borders. So when we say we support our comrades in India, we must have the outlook of smashing the borders. The workers and farmers on both sides of the borders must fight against our common enemy, the capitalist rulers. Our struggle is their struggle, it is the struggle of the working class regardless of where they live.

We believe ICWP gives us that line to fight directly for communism. When the farmers, students and, the working class fight for communism, we all win. We pledge to spread the communist struggle by circulating *Red Flag* in Sindhi and Urdu.

—Comrades in Pakistan

South Africa: Solidarity with Farmers' Struggle

We stand in solidarity with our working-class Indian brothers and sisters (the farm workers) and the masses in general in their fight against the fascist Indian government.

Their struggle against the fascist laws is understandable, but as ICWP comrades in India pointed out, it is not enough to overcome the

brutality of capitalism. We need a communist revolution against this oppressive, exploitative system.

As we learn from dialectical materialist philosophy, the capitalist system worldwide (including South Africa and India) needs a material force to change it. That material force is the unity of the international working-class organizing and mobilizing towards a communist revolution.

ICWP provides the platform through which the workers all around the world can indeed organize themselves towards the destruction of capitalism, which is responsible for many horrors including the farm workers' suicides in India. We salute the hard work of our comrades in India and the leadership they are giving in recruiting more workers into the party.

The capitalist obstacles they face are not primary. They will never stop their (our) spirit and the work we do. The relationships they build with farmworkers and other comrades will overcome any obstacles in their way.

We in South Africa are inspired by their work. We will continue our work, the work of ICWP, taking great lessons from the work and struggle of our comrades in India.

All over the world, the masses are waking up and demanding change. As ICWP comrades we must continue to build the party and its collective to mobilize for our revolution, the communist revolution.

ALUTA CONTINUA!

—Cape Town (South Africa) Collective



Comrades in the USA
Down with Fascist Modi and Capitalism
icwpredflag.org

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die by suicide because they cannot pay their debts. People in the villages call it the 'suicide belt.'

Some young men told us, "In Punjabi villages and towns, there are areas known as heroin alleys." People succumb to this vicious addiction because they have no work.

Others agreed. They said grown men and women are dying in what is known as the 'cancer patch.' The widespread use of pesticides kills thousands every year.

Young people cannot find work because the farming industry is increasingly automated. A farmer said that 90% of tractors are owned by banks. They reduce the number of people working on farms while creating mounting debts to the owner.

Pesticides reduce the number of people who can cultivate crops without harmful cancers. They are devastating to workers in the field and those consuming the crops. Only communism can eliminate harmful carcinogens and create

meaningful work for everybody.

As we talked, somebody announced that a glacier broke off and created massive flooding in northern India. All north India gets water from the canals diverted by dams in the Himalayas. Capitalist governments have created these massive projects to maximize profit, putting hundreds of thousands in flood-prone areas. The breaking of the glacier was the result of climate change and killed over 300 people.

The effect of this devastation will last for decades. Water levels have been depleted drastically in the canals that feed villages. When there is a shortage of canal water, farmers must drill as deep as 1000 feet compared to less than 60 feet previously. With the reduced water due to climate change and depleted groundwater, fertile areas in north India will turn into a dust bowl.

More and more people in our group start to see a complete picture. The 'suicide belt', 'cancer patch', 'heroin alley', climate change are all effects of deadly capitalism. "How do we build communism?" people ask repeatedly.

In the last two months, we have formed rela-

tionships with hundreds of people. Some we see every day. We give them our literature. Our day starts with communism and ends late at night, talking about recruiting more to our party. Our collective meets at least twice or thrice every day. We think we are very close to recruiting more people like Sandeep.

Our obstacles are many. The government has created fixed concrete walls with nail spikes that completely cut us off from Delhi. Our internet is extremely weak. We are unable to communicate with comrades in other areas. The fascist government is also using every opportunity to put people in the draconian so-called 'black boxes' where they languish in jails indefinitely in complete isolation.

With great difficulties, we are learning that we must be with the same comrades in an organized group that recruits new members. We have three such groups, each with several new members. We have started writing our literature in Punjabi.

We can overcome every obstacle when the masses with communist ideas are on our side.

Military Coup in Myanmar:

COMMUNISM, NOT DEMOCRACY, IS THE ANSWER

Feb. 16—The masses in Myanmar (Burma) are defiantly protesting the Feb. 1st military coup that overthrew Aung San Suu Kyi’s civilian government.

Demonstrations in cities across the country have swelled to hundreds of thousands. Young workers are in the lead. Doctors, nurses, and other government workers have walked off their jobs. They call on masses to “tear down the military dictatorship.”

That will take a lot more than “restoring the democratically elected government” (as US, Indian and other capitalist leaders urge).

The Myanmar military (Tatmadaw) is the face of capitalist dictatorship. It secretly controls much of the economy, including state-owned enterprises and large private “crony companies.”

Capitalism, too, must be torn down. That means communist revolution. It means a break with the anti-communist “pro-democracy” movement.

Suu Kyi’s “democracy” was never anything but a front for the Tatmadaw. The 2008 Myanmar constitution guarantees the military 25% of the seats in the legislature, control over key ministries, and veto power over constitutional amendments.

Suu Kyi has been complicit in the military’s genocidal attacks on the Rohingya Muslim minority. Those who rally around her are seriously misled, or worse. So are followers of Buddhist monks who promote violent Buddhist nationalism that justifies anti-Muslim attacks.

Is China Behind the Tatmadaw?

Probably not. China, bordering Myanmar, is its largest trading partner. Relations between the two state-capitalist countries grew closer after the 2017 Rohingya migrant crisis, when Western capitalists imposed sanctions. Myanmar is strategically key to China’s plans to control the Indian Ocean – and also to India’s plans to do the same.

But in the last year, Beijing has built stronger ties to Suu Kyi’s civilian government than it had with the military regime. The Chinese rulers want stability in Myanmar, not upheaval. They see pro-democracy protests as dangerously like those in Hong Kong.

The coup has sharpened the US-China conflict. The US, with little to lose in Myanmar, quickly condemned the coup, praised protesters and blamed China. For decades, the Western human rights movement idolized Suu Kyi (imprisoned or under house arrest). Now that she’s under attack again, it’s easier for them to overlook her complicity in the Rohingya genocide.

Communism in Myanmar: Learn from the Past, Build for the Future

Communism in Burma, its strengths, weaknesses and errors, reflected those of the 20th-century international communist movement. These include:

Nationalism - error. The Burmese Communist Party, founded in 1939, arose from the liberation struggle against British imperialism. Aung San (father of Suu Kyi) was its first secretary-

general. It was more nationalist than Marxist. Aung San and other leaders even supported Japanese fascism (Britain’s enemy).

United Front Against Fascism - error. Unlike Aung San, communists organized mass resistance to the Japanese invasion during World War II but submerged the class struggle. Afterward, they again mobilized strikes and protests of workers and farmers against British imperialism. But they remained part of Aung San’s broad alliance.

Armed Class Struggle - strength. Burmese communists soon rejected Aung San’s strategy of peaceful negotiations. Against Soviet advice, they organized violent class struggle against Burmese as well as British capitalists.

Don’t Settle for Reforms - strength. The rulers’ fear of the growing communist insurgency led Britain to grant Burmese independence in 1947. The new western-style government was led by socialists and nationalists. They introduced new trade

unions and social reforms, trying to undercut the communist base. But Communist and national-minority groups continued to lead growing insurgencies, encouraged by the success of the 1949 Chinese revolution.

Didn’t Make Marxism or Communism a Mass issue - fatal weakness. In 1962, a military coup declared a “socialist state” run by senior military officers, under General Ne Win. It launched a major anti-communist crusade in the name of defending Buddhism (Burma’s majority religion).

Burmese communists were unable to withstand this attack, mainly because they had never fought for communist ideas among the masses.



The Chinese government (taking the capitalist road) allied itself with the Burmese military regime.

Unlike most self-identified communist groups today, the International Communist Workers’ Party has learned these lessons, and more. We invite readers in and from Myanmar, and everywhere, to join and organize collectives that are now learning to put them into practice.

The fearlessness of the Burmese masses in motion – like the farmers’ struggle in India – shows that workers have nothing to lose but their chains. We have a world to win – by mobilizing masses for communism.



Protest against China-sponsored Myitsone Dam in northern Myanmar.



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Letters About Immigration

Immigration Reform or No, I Will Continue to Fight for a Communist World

I have been a garment worker for over 30 years. I have participated in large and small marches and actions for immigration reforms, but with a vision of a communist world without borders.

That doesn't mean that I don't want immigration reform, because it is a necessary reality to be able to survive in this capitalist system. A few years ago, my mother died in Mexico, but due to my immigration status, I was unable to go to her funeral. At one point, I was looking for work in other industries where there are large groups of workers, to organize the Party (ICWP), but due to the lack of legal documents I was unable to enter those industries.

During all these years, my commitment to building that new world, where there is no distinction between immigrants and citizens, and there are no nations or borders, has continued, although at times with ups and downs.

Now, President Biden is giving hope to more than 11 million workers, like me, for that legalization. But I understand that this legalization has a price: war. Biden and the liberal bosses want to win our children and ourselves to patriotism. They want us to be grateful and willing to die in their imperialist war against other imperialists like the Chinese bosses.

Creating the illusion that immigrants are being taken into account is vital to creating a deeper nationalism within many citizens, who will also be sent to die for the bosses' profits.

Legal residence, although it would be one less problem among the hundreds of problems that workers have, does not solve our basic problems.

Only communism will put an end to borders and wage slavery. If we want to go to some part of the world it will be based on whether in that place some help is needed to produce, save lives, or learn for the good of the people. There will be no need to abandon a place where we like to be, because we will not have to go to sell our labor power to survive.

With or without immigration reform I will continue to fight for a communist world.

—Comrade in Los Angeles, USA

Let's Shed Our Illusions

What happens when you see a crowd fight for what you want to fight for? The illusion of a better life, defying borders and the racist police system? You dare to be part of it.

The phenomenon of seeing thousands of people of all ages marching north from Central America toward the USA had an impact on many people in Mexico, during the period of the caravans in 2017. Many came out to applaud them, to give them food, water, medicine. Those in the caravans were met by bands and mariachis playing for them to ease the pain of their long journey.

They were Central American migrants, crossing Mexican territory. They broke the border barriers and police fences. But what most worried the bosses and their ideologues was that they were breaking with nationalism. They were seeing migrants and nationals as one class, the working class.

It is widely known that for years in La Fortuna, Veracruz, where the train called La Bestia passed loaded with hundreds of migrants, a group of Mexican women (Las Patronas) prepared water and food for those traveling north on the train. Feelings and actions of human and class solidarity.

This contrasts with part of the analysis of a letter recently published in *Red Flag* (Vol. 12 # 1) where it says, "Mexicans are extremely anti-immigrant." The comrade based this on a survey carried out by the capitalist newspapers *Washington Post* (USA) and *Reforma* (Mexico).

Former President Trump (USA) pressured the President of Mexico López Obrador, threatening that if he did not enforce a hard line against migrants and prevent them from crossing through Mexico, Trump would put tariffs (taxes) on Mexican products going to the US.

López Obrador used the new national guard and the police as a wall to keep out more migrants. The bourgeois press launched a campaign to attack the migrants, saying that they did not obey the laws and violated national sovereignty. The poll quoted in the letter from those newspapers is part of that campaign.

The letter from the comrade in Mexico correctly shows the need to destroy borders and fight for communism. But at the same time, it shows frustration because the masses do not act against these attacks.

I believe that it is our responsibility as a Party to organize the masses to act. Everyone in the Party must plan with our friends and carry out activities. From a political discussion to a study group, to a small action. This will give us confidence that the communist-led masses can change the world.

The illusion of a better life under capitalism is just that. To the thousands of migrants and those at home I would say, organize for a communist revolution in the place where you live. That's the way we will achieve what we need and what our class needs, to destroy the borders and build a communist world.

—Comrade in Los Angeles, USA



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ICWPREDFLAG@ANONYMOUSSPEECH.ORG

Capitalism is Wasteful – We Need to Uproot It

The South African Government bought over a million doses of the AstraZeneca Covid-19 vaccine from an Indian pharmaceutical company, only to find that its efficacy in fighting the variant spreading here is 22%. That doesn't meet the requirements of at least 60%, in order to be safe for use. So South Africa is confronted with this dilemma, and all goes to waste.

Capitalism is a wasteful system. The sooner it is uprooted, the better.

—Comrade in South Africa

Conversation about Covid and Communist Health Care

"There is one spot that's a little bit better in Seattle. Fire fighters and EMTs are going to underserved peoples' houses to administer jabs," said a neighbor during a discussion about the inequality of the global vaccine distribution program. He was critical of everything from sign-up crashes to line-jumping to racism and nationalism.

He knew that the extra help firefighters pro-

vided was insufficient, but it did point to the necessity of mobilizing masses to get the job done.

This led to a conversation about how communism will mobilize masses for healthcare.

We discussed how a million barefoot doctors were trained in China soon after the 1949 revolution. Workers in rural China were selected by their work crews and received six months of medical training each year. The other half of the year they spent working with their crews. Soon they were teaching certified MDs how to treat agrarian workers, who numbered in the hundreds of millions.

The communist strategy of mobilizing masses to advance health went beyond medical training for workers.

For example, schistosomiasis is one of the deadliest diseases in the world. It still affects over a billion people, mostly in Sub-Saharan Africa. But the Chinese brought it under control soon after the revolution.

A microscopic worm causes this disease. To interrupt its life cycle, millions of farmworkers dug up and destroyed the snails that served as a host for the worms. In five years, the masses

had virtually eradicated the disease.

Many thought these two mobilizations would lead to a new communist healthcare system. Unfortunately, the Chinese Communist Party chose socialism over communism and buried these attempts to put healthcare on a communist path.

We agreed that the situation would be radically different if medically-trained communist workers in the factories and fields were in charge of vaccinations. For example, these workers in the food-processing plants would guarantee that essential food production workers were vaccinated as soon as possible.

Today, most of these workers are Latinx. In Washington state, only 5% of initial vaccines have gone to Latinx workers, even though they make up 32% of the COVID cases.

We're sending this letter to our study-action group chat that my neighbors participate in. I can't wait to hear this collective's thoughts on how our future communist society can advance public health.

—Seattle Comrade

Movie Review: *American Skin*

MULTIRACIAL COMMUNIST REVOLUTION WILL END RACIST POLICE MURDER

“I didn’t mean to kill your son!” screamed the white police officer who looked down the barrel of the gun of the father whose son he had killed. Nate Parker’s film *American Skin* has received a lot of attention with capitalist media and among the masses. A Black man and his son are stopped by the police. While recording with his phone in hand, the son is fatally shot by the officer. The police are not charged for his murder, and a year later, the story takes a turn.

The audience for this movie is Black workers and youth who have marched in the streets against racist police murder. The message is—you can’t win. Black workers take up arms, but it’s a suicide mission from the start.

A year after his son Kijani’s murder, Nate Parker’s character, Lincoln (Linc) Jefferson, watches as his murderer is let off (like in real life). Protest erupts outside the police station—but it’s only Black workers (not like real life).

Linc, a veteran, and an all-Black group of his ex-military comrades storm the police station and take the cops hostage. They retry the case, putting Kijani’s killer on trial. The “jurors” are a multi-racial group of civilian employees, prisoners, and bystanders.

The jurors confront the police in some of the most interesting dialogue in the movie. A Muslim prisoner explains the commodification of Black culture and how that doesn’t protect Black peoples’ lives. An arrogant Latino male cop has a heated exchange with a prisoner who calls him a



Multiracial Mass Protests Against Murder of George Floyd—Summer 2020

traitor. A Latina cop speaks out about the sexism she and other women cops face on the job every day.

All of these dialogues are heated, but there is never any class analysis of capitalism and how it creates sexism, racism and commodification.

The cop who killed Linc’s son admits his guilt, justifying it by saying that racial profiling is the price that’s paid to keep affluent neighborhoods safe.

Where the movie goes from there is as inevitable as it is reactionary.

This is a profoundly defeatist movie. Linc and his comrades stormed a police station believing

they could get justice for Kijani from the capitalist system that murdered him. Far from being revolutionary, the message of this film is that Black men who stand up to the system, even if they believe in its “justice,” will be exterminated.

Workers cannot have true justice by storming a police station, or by one racial or ethnic group taking up arms against capitalism.

The recorded execution of George Floyd last year ignited the flames of rebellion amongst the working masses of all “races” around the world. We must continue to work to mobilize the masses for the justice we need- Communist Revolution.

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Why do we need to abolish money?

Money is the root of the class contradiction. The capitalist class (the bourgeoisie) are the beneficiaries of the working class’ labor power. They oppress the workers to create wealth for the bourgeoisie. In return the working class is given the illusion “money”, or “wages”, wage slavery.

The banks lend you money that you pay back with interest. Money is an illusion called currency, fiat money or “near money”. It’s basically an IOU receipt. This means money doesn’t belong to you. It belongs to the bank and you pay it back with interest every day, through rising prices and taxes. Inflation simply means that you are paying the interest back. In fact, you are getting poorer by a certain percentage every year if you are getting a pay raise that’s in line with the inflation rate. ICWP identifies the wicked ways of the bourgeoisie.

ICWP will end this bourgeois ideology that supports the interests of capitalism, abolishing borders and money. This is very important to our classless society. Let’s not forget that it would take 165 bucks today to buy what your 100 bucks bought ten years ago. It’s hurtful to know and understand that the working class in Marikana died for this illusion: money.

Platinum and gold, on the other hand, don’t lose value. They don’t succumb to inflation. The bosses take our gold with force, forcing the working class to dig it out for them, like an ox plowing a field of crops it never gets to indulge in. And then they give you a trading certificate in the form of a “salary.” In that way you are lent R 5000 a month, but you’ll collect that money by paying a transaction fee before you get it. This is how the World Bank and IMF works.

It’s all a vicious cycle to ensure the main capitalists get richer beyond measure.

How many kilograms of gold does a miner yield monthly? A kilo of Gold today retails at no less than R846,491 (US\$58,658). The average gold miner gets paper representing less than 2% of that. Same with platinum and diamond mine workers. What mine workers are lent by these criminal oligarchs is just not enough to feed them. So, they are forced to come back the next day and continue to sell their labor power to this capitalist in exchange for wages. It is wage slavery.

Exchange is pure capitalism, but with ICWP we will have no such thing. In communist society we share. That is also why we need to end borders so that no country will be richer or poorer than others. Mobilizing miners is top on the list for our struggle.

We won’t win if we don’t destroy all forms of capitalism. Communism is the only pure way of life for all.

Join our collective to destroy this illusion and borders.

—Comrade in South Africa

Spain: Workers Need Communism, Not Elections

At the beginning of the pandemic, we found a scenario of fear and concern. But also, of great anger against the capitalist system. Capitalism showed its true face: IT DOES NOT CARE ABOUT THE WORKING CLASS.

This pandemic has made it clear that we urgently need to change and destroy this system. We, the International Communist Workers’ Party, believe that for that to happen we need a Communist revolution.

The capitalist strategy was to reinforce large

investments. Banks and large-scale supermarkets remained open throughout the pandemic, but small stores had to close. The capitalist chaos gave rise to the other, fascist, phase, which was to fill the cities with police.

The control by the imperialists to protect their profits has been reinforced by curfews almost everywhere in the world. Here there was a total closure at first. Nobody could walk in the street unless they had to go to a supermarket or a pharmacy. The fines for not wearing a mask were 600 euros or more. Many workers were fined for going out to seek a way to support their families.

Today, February 14, there are elections in Catalonia and, surprisingly, the politicking does not restrict the movement of workers to avoid massive contagion. The capitalist government is not interested in safeguarding the health of the workers, but only in exploiting the people with wages and keeping the mind distracted.

We do not need elections. We need to fight for a communist world so we can avoid the catastrophes that the capitalists cause.

Using technological resources to produce useful medicine, for the containment of diseases and to have healthcare in general focused on meeting the needs of workers, are a part of what we are fighting for.

Red Flag is the tool that we workers have so that we can discuss issues like this. It is our tool to use so that every day we are building this communist society.

Let’s share the *Red Flag* and spread communist ideas. Let’s discuss the articles with our co-workers and write to the newspaper to collectively continue to build our communist victory.

—Comrade in Spain

CELEBRATING THE PARIS COMMUNE OF 1871 BY MOBILIZING MASSES FOR COMMUNISM TODAY

Part II

March 8 is International Working Women's Day. We honor the women and men who, 150 years ago, established workers' power for the first time. The Paris Commune fought to end sexism and all exploitation. We learn from their inspiring achievements and shortcomings, and those of later revolutions, that only communist revolution will accomplish the goals that the communards and other revolutionaries fought for so courageously.

"Citizenesses, the present social order bears within itself the seeds of poverty and of the death of all liberty and justice," urged posters throughout Paris in 1871. "At this hour, when danger is imminent and the enemy is at the gates of Paris, the entire population must unite to defend the Commune, which stands for the annihilation of all privilege and all inequality."

The Commune lasted only 72 days before falling to the French capitalists' troops. Although drowned in blood, its vision and achievements shine as a beacon for the masses the world over.

Political clubs lay the basis for workers' power.

Political organizing for the Commune, based on ideas in the Communist Manifesto, had begun a decade before. Many women and men, including socialists, joined mass political clubs in the poorer neighborhoods. They debated plans to "establish a commune based on cooperation of all energies and intelligences."

Their work came to fruition during the Franco-Prussian War, amidst the crisis caused by the four-month German siege of Paris.

Women took on-the-ground leadership in all aspects of the Commune. They organized the production and distribution of food, shelter and healthcare through clubs that met daily.

When the Commune formed on March 18, all women who were prepared to fight for it were invited to the first meeting of the Women's Union. Laundry workers, garment workers, and many others attended.

The Union quickly became one of the Commune's most important organizations. Socialist women were key in organizing other women of Paris to become communards.

They aimed to "replace the rule of capital with the rule of labour, for the emancipation of the working class by the working class." They sought to set up education that would combine mental and manual labor—for life.



Women were key in stopping the government soldiers from taking the cannons on March 18. They bravely defended the Commune on the barricades through its final battle.

While fighting the capitalism's sexism and its exploitation of all workers, they had to struggle against sexism in the Commune itself. One leader, the anarchist Proudhon, tried to keep women from working outside their homes or participating in the Commune's political life. He claimed that women are inferior to men.

Women communards proved otherwise.

Benoit Malon, a communard and founder of the French branch of the International, recognized that the Paris Commune reflected women's entry "into political life because of the dissemination of socialist ideas. Women have felt that their aid is indispensable to the revolution. Women and the [male] proletariat can only hope to achieve their respective emancipation by uniting."

To Emancipate Labor from Capitalism— Communist Revolution!

The communards fought for equal pay for

equal work for men and women while, contradictorily, demanding an end to exploitation. The fundamental basis of exploitation is exactly working for a wage: wage slavery.

Not understanding this, most placed these reforms ahead of marching on Versailles to destroy the seat of the French capitalist government.

Destroying the capitalist state and its system of wage slavery, and building communist workers' power, is the only way to end sexism, racism and inequality. To emancipate labor from capital.

Communards left the Bank of France intact, rather than destroying it. They needed to organize communist production and distribution completely based on human needs, without money at all.

Communist collective production, based on commitment, would eliminate private property, the market, production for profit and the buying and selling workers' labor power.

Unfortunately, the most advanced communards fought for socialism. Socialism keeps money, wages and production for buying and selling. It creates a new ruling class to profit from workers' labor power. It is state capitalism.

This is a bitter lesson we have learned from the reversal of the heroic 20th century Russian and Chinese revolutions, themselves inspired by the Paris Commune.

What we need instead, to realize the Communards' goals, is to fight for communism, nothing less. Communist relations will replace money.

We need to build one mass International Communist Workers' Party worldwide. When workers take power anywhere, we must mobilize to spread it until the whole world is communist!

Workers, soldiers and youth, women and men of all "races" need to actively struggle to liberate our class from capitalism's sexist, racist wage slavery.

We all need to take leadership in developing the ideas and practice of building communist collectives now. These will become the basis for communist workers' power.

SAVE THE DATE
INTERNATIONAL ZOOM
FORUM ON THE LESSONS
OF THE PARIS COMMUNE
150 YEARS LATER
MARCH 20, 2021
CONTACT COMRADES IN
YOUR AREA FOR LOCAL
TIME AND ZOOM LINK



HAITI: GENERAL STRIKE SHOWS NEED TO MOBILIZE THE MASSES FOR COMMUNISM

February 17—A general strike has shut Haiti down for two weeks. Workers are calling for President Jovenal Moïse, whose term expired February 7, to resign. Newly elected US President Biden has supported Moïse's intention to rule for another year.

US troops occupy Haiti, as they have off and on for over a century. Haitian workers have a long history of militant struggle against imperialism..

The election or resignation of one president will not liberate the Haitian masses from the horrors of capitalism. Only communist revolution can do that.

