

Issue No. 006

**LIBERTY.  
EQUALITY.  
SOLIDARITY.**



**WORKERS STRIKE**  
FIGHT FOR \$15 AND A  
UNION



**RESISTANCE**  
FROM FERGUSON TO  
GAZA

**socialist  
electoral  
alliance**

**ON THE LEFT**  
SOCIALIST  
ELECTORAL ALLIANCE

# THE RED VINE



## Journal of the Red Party

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# Fight for \$15 Moves Front and Center

by Gabriel Pierre

Thursday, September 4th saw the largest fast food workers' concerted action in U.S. history, with workers in 150 cities walking off the job - around 400 of whom were arrested for civil disobedience, mainly blocking traffic. The public support received by the strikers, with demonstrations bolstered by passers-by supporting their cause, gives lie to the claim peddled by the corporate media (when they deign to mention low-wage worker organizing campaigns at all!) that these low wage workers are lazy or greedy, that there is no popular support for a \$15/hour minimum wage, *et cetera*.

In fact, no lazy worker would ever become part of a unionization drive, since collective organization inevitably requires a lot of time and dedicated effort in the face of stiff resistance by employers determined to maintain their profit margins at any cost. Bosses have retaliated with both legal and illegal tactics since the movement for \$15 and a union began in earnest in 2012: firings, schedule cuts, court rulings and the like. As for greed, we need only look at the pay raked in by corporate tops (\$20.5 million in 2013 to the CEO of YUM!

Brands, for example)<sup>1</sup> and compare it to the miserly \$7.25 minimum wage to know where the real greed lies. Communists support a living wage for all workers. While \$15 would still not deliver this for everyone who works for poverty wages, it would be a huge step forward if won through struggle - and struggle is the only way it will happen, since there are certainly no Democratic politicians willing to go to bat and fight to the end on the movement's behalf.

A case in point: Massachusetts' Democratic-controlled legislature passed in June a bill to raise the state minimum wage to \$11/hour by 2017. Setting aside how this is still plainly a poverty wage and a sop to big business, the bill itself is filled with more holes than swiss cheese - the raise is not indexed to inflation, the sub-minimum wage for tipped workers continues, and unemployment benefits are now further restricted than they were. President Obama and various state level Democratic politicians all have similar initiatives that they trudge out when the movement is visible, only to tuck away when they're no longer subject of the news *du jour*.

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The Red Vine is the official organ of the RP. Signed articles do not necessarily reflect the views of the RP; editorials reflect the views of the RP Central Committee. We encourage readers to contribute letters and articles to the paper.

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15 Now!, the coalition set up by Socialist Alternative after SA member Kshama Sawant won a seat in the Seattle City Council last winter, has played an important role so far in the fight for 15, with local groups established in large metropolitan areas where labor is traditionally active as well as some smaller locales like Mobile, Alabama and even a small group in Missoula, Montana. Going forward, a few key questions confront the movement.

First, can the coalition live up to its name? 15 Now! Seattle backtracked from its referendum strategy which if successful would have instituted a \$15 minimum wage almost immediately in favor of a city council resolution watered down to “\$14 and some change over the next several years.” Kshama Sawant voted in favor of this resolution, and Socialist

Alternative presented the move as a resounding victory. Strategic shifts are of course sometimes necessary, and the workers of Seattle definitely scored a win thanks to 15 Now-lead organizing, but there is a certain level of dishonesty in presenting an overnight concessionary turn as an unabashed triumph.

The second question: is the movement for a living wage being lead by the low-wage workers themselves? The answer isn’t a simple one, but at the moment it leans toward ‘no.’ The Service Employees International Union (SEIU), currently the leading force in the fight for \$15 by a good margin (15 Now! being a distant second), is run by a bureaucratic upper layer the same as any other modern labor union. The labor bureaucracy has distinct and often opposing interests to the rank-and-file. Where the bureaucracy is

oriented toward a clientelist, managerial outlook where low wage workers are used as bargaining chips in the halls of power, the workers themselves have an inherent interest in rank-and-file control of the movement. This is the only way to make sure the fight for \$15 has a consistent, mass-struggle based tactical repertoire and an independent class character. A movement lead by the working poor is much more likely to fight to the end not only for \$15 but also for related demands - jobs for all, health care and the like - that will make the dream of a living wage a reality. Despite its flaws, 15 Now! is in a strong position to push for this rank-and-file perspective in the movement as a whole.

Notes:

1. <http://15now.org/wp-content/uploads/2014/02/Binder1.pdf>



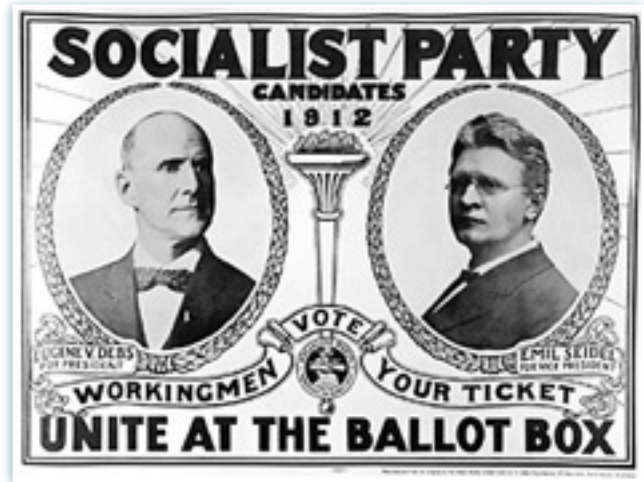
# Socialist Electoral Alliance at a Crossroads

## Editorial by the Red Party Central Committee

The Socialist Electoral Alliance, founded in August by the Campaign for a United Socialist Party with the participation of various anti-capitalists including Red Party members, stands now at a fork in the road. So far, the Alliance has served as a forum for socialists to share and hash out tactics on some of the various independent Left campaigns dotting the country - most significantly when Jorge Mujica of the Chicago Socialist Campaign gave an in-depth view, during the founding meeting, of the energetic on-the-ground work he and his comrades are doing to connect with and organize working people in the Windy City. But the comrades correctly realize that another talking shop is not what the Left needs, and consequently the SEA is taking its first steps toward becoming a real force in its own right. So if the Alliance stands for socialist unity, the vital question is: what kind of unity do we need, and with whom do we need it?

Every political organization, whether it's a party, pre-party formation or coalition, represents the interests of one or more social classes. The Democratic and Republican parties represent the capitalist class, with the Democrats skewed more toward industrial Capital and the GOP toward finance Capital. To use a foreign example, Germany's Alliance 90 / Greens represents a section of the liberal petty-bourgeoisie (middle class.) The aim of socialist political formations is to represent working class interests.

An organization's class character isn't necessarily determined by the breakdown of its membership figures, but rather by who *controls* the organization and what *politics* it advances. With the aim of cementing the Socialist Electoral Alliance's class character as one that represents working class and oppressed peoples' interests, Red Party member Gabriel Pierre advanced a proposal for defining



under what circumstances the Alliance would support candidates for office. The proposal was:

1. A candidate should have a worker-oriented platform - it needs to name the working class as the central force in positive social change and have specific pro-worker planks (such as the \$15 minimum wage, proportional representation or defending women's rights of reproductive self-control)
2. A candidate should defend internationalism as the method of cross-border class solidarity - national chauvinism, like anti-immigrant demagoguery or support for imperialist war, needs to be rejected
3. A candidate should have political independence from the two main parties of Big Business - running as a Democrat, or being vague about whether one is tied to the Democratic Party, only stunts the development of independent class politics by wedding genuine left-wing forces to the party famously described as 'the graveyard of social movements'

The first condition received broad support, but the second and third were contested. On internationalism, a concern was raised that it would lead to dogmatism or sectarianism: Saturn

Concentric, the *de facto* SEA convener, used the example of the Boycott, Divestment & Sanctions (BDS) campaign against Israel as his example. What if one candidate supports BDS as a solidarity tactic and another opposes it? Then the Alliance, he says, would have to endorse one or the other and thus end up becoming another Left sect with a strict litmus test for participation.

Leaving aside the fact that debating, deciding upon and, yes, enforcing tactics is a *good thing*, the condition as written does not mandate any *particular* tactics that SEA-backed candidates must adhere to. Tactics are, after all, flexible: a demand that is appropriate in one context may be pitifully timid or wildly ultra-left in another. The condition merely states that the SEA should only get behind those who are committed to internationalism as a core principle of independent political action - the idea that we have more in common with a worker in Mexico or Russia than we do with millionaire and billionaire exploiters who happen to be fellow Americans.

Within that framework there can and should be intensive and ongoing debate, leading to real decisions to be tested in practice, about what tactics are most appropriate to advance our class. Anything truly beyond the pale would be sussed out by the group - something like “Expel the job-stealing immigrants”<sup>1</sup> clearly goes against the principle, whereas whether (or to what degree) to support BDS leaves room for nuance and continuing debate.<sup>2</sup>

As for the third stipulation, comrade Concentric (among others) fears this would “cut us off” from otherwise left-minded people who still have illusions in the Democrats - that it would put supporters of self-described socialist Senator Bernie Sanders and the late Jackson, Mississippi mayor Chokwe Lumumba outside of the Alliance’s reach. Here we need to make an important distinction. Would refusal to endorse Democrats lock us out of supporting the party of imperialist war, austerity, police militarization and anti-immigrant hysteria? Yes - and that’s precisely the point.

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*The Red Vine!*



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Despite its name, the Democratic Party is not democratically structured (even in theory) in the way a labor union is. A bureaucratic, conciliatory or outright anti-worker union leadership can be booted out and replaced - not so with the Democrats, who are directly administered by their paymasters in the 1%. Even outliers in and around the party, like the above-mentioned Senator Sanders and late Mayor Lumumba, have rapidly abandoned their meaningfully progressive positions in order to remain part of the political establishment.<sup>3</sup>

There are many well-intentioned radical and radicalizing workers and youth who either grudgingly vote Democratic as the ‘lesser evil’ or, lacking an understanding of the party’s institutional role in governing American capitalism, believe it can be changed from within into a people’s party. Our task as socialists is not to pander to that sentiment but explain how the present situation can be overcome. Yes, the deck is stacked against the majority of the population in several ways - the 1% has its super-rich donors, its lobbyists, its faithful mass media and its undemocratic “winner-takes-all” election system.

But the solution is not to hitch our wagon to the “lesser evil” (even this dubious honor is increasingly doubtful) but to pose an alternative: overcoming the sectarianism of the Marxist left, combining coordinated and conscious socialist intervention in on-the-ground struggles with coordinated and conscious socialist intervention in elections as revolutionary oppositionists.

Democratic politicians only involve themselves in mass protests, strikes and other forms of collective action to divert it toward rocky shores - a brief look at Ferguson or Wisconsin will tell us all we need to know about their ‘solidarity.’ By drawing a clear line between itself and the liberal wing of Capital, the Socialist Electoral Alliance will not cut itself off from well-meaning supporters of Bernie Sanders *et cetera* but rather will be offering them a principled alternative. Rather than being dogmatic, these three conditions are the only soil in which the Alliance will be able to grow as a positive trend on the Left.

Notes:

1. See <http://red-party.com/immigration-no-more-pathway-to-citizenship/>
2. For a critical look at certain aspects of the BDS campaign, see the August editorial: <http://red-party.com/what-way-forward-for-palestine-solidarity/>
3. Sanders’ failure to act as a genuine pro-worker opposition in Congress is detailed by Paul Street here: <http://www.libertyunionparty.org/?p=391> . Eljeer Hawkins notes, among other things, that one of Mayor Lumumba’s first acts in Jackson City Hall was to pass a regressive water tax on working people: <http://www.socialistalternative.org/2013/12/12/the-election-victory-of-chokwe-lumumba-part-one-of-two/>

# Resistance: From Ferguson to Gaza

by Davide Smithers

The killing of yet another unarmed Black teen - eighteen year old Mike Brown - by a white police officer, this time in the St. Louis suburb of Ferguson, Missouri, took its place in the annals of open class struggle when peaceful protesters were confronted night after night by militarized and sniper-sporting police. Within the same consciousness that summer was the social media advice to protesters in Missouri on tear gas from comrades in Gaza, who were themselves experiencing loss of hundreds of their children during weeks of Israeli military assaults on schoolyards, hospitals and playgrounds.

The Arab Spring, the Wisconsin state employee standoff and the worldwide Occupy movements of 2011-2012 were earlier examples of worldwide class struggle - these outbursts and uprisings tend not to respect national borders; their energy is contagious. Let's return to the Gaza / Ferguson pairing to unpack it, examining Ferguson in light of American Constitutional history in particular.

It has been noted in the pages of the *Red Vine* and on *Anti-Capitalist Radio* broadcasts that the Nazis and the Zionists

gained much of their inspiration from American history. The physical and cultural genocide of the Native Americans and the enslavement of millions transported as stacked cargo from Africa are the foundations of American capitalism. The federal government of the United States has been the most destructive and racist imperialist power in human history.

Libertarians say that the militarized police have taken away rights that we must get back. We contend that those rights never existed. Firstly, county governments are "reserved for the People" (meaning the writers of the Constitution and those like them) and those sorts of governments are products of feudal, aristocratic, and mercantile ages. County sheriffs then and now are potentially the most powerful public officials at the local level, and consequently in most peoples' lives, especially in emergency situations. The St. Louis County Sheriff took full advantage of his power in Ferguson on those fateful days and nights of protest.

Municipal governments - cities - are "incorporated". They are akin to corporations in the way they work - not in theory, but in practice. It is highly questionable whether the resident citizens of a city have much

power over that corporation, or that they are even the "owners". The many municipalities included in any metropolitan area is indicative of the futility of democratic regional planning and control by anyone other than elites with money to command speech that cannot be counteracted by tear gas, water hoses, sniper intimidation, and sound concussion trucks.

It is at the popular level, including at the local union level (where it was demonstrated in Ferguson, but frustrated or ignored at federal bureaucratic levels) that the struggle is and must always be made. But the struggle against oppression in one region or sphere of life must be connected to others around the world if it's going to be truly effective. People must remember to organize. That includes things like old-fashioned contact lists, party organizing and publishing stories of individuals and groups involved in the struggles against injustice and deprivation.

This is the call to us from Ferguson and from Gaza. This is the call of the ages of workers and oppressed people, from Wounded Knee at Pine Ridge to Times Square in New York City and from Tiananmen Square in Beijing to the plateaus of the Niyamgiri hill ranges in Orissa, India. Workers and oppressed of the world, stand together!

# What Is Communism?

by Saul Tufino-Escalante

What exactly is communism? For years I was given several notions, stereotypes, textbook definitions, conceptions, etc. No one can keep from noticing, though, that there seems to be a common agreed upon idea, that communism (and communists, for that matter) is bad news. Bad news, mostly based on utopian fantasies, which disregard human nature and are oblivious to all comprehensive, discernible logic. For many years, I despised communists and lived under the assumption that people who thought like that were ill-minded, naïve tyrants and other adjectives I don't feel proud of ever blindly believing before doing any actual research and analysis of my own. I had imbedded this repugnant sense of abhorrence, because I was taught that they wished to harm me and those around me. I was taught that they wished to take away our homes, our stuff and redistribute it to people who were lazy and, thus, couldn't procure these goods by their own means because they lacked the aspiration to do so. I thought they wished to take all of our money in taxes, restrain us from creating our own businesses, force us to work in what they resolved would fit best, dictate most matters and activities in our



lives, prohibit us from believing in the god/gods of our choosing, destroy our family bonds and culture, restrict any sense of political power we have as common individuals, and purposefully jeopardize our health and well-being if we were ever to disagree with the ruling class of society. Basically, I had been horrified at "Big Brother" imagery, like in George Orwell's 1984; these fears and hatred lead to a lot of misguided insults and laughs with my friends at the communists' expense, but I was lacking key pieces of information that hindered me from making a well-educated decision on my own beliefs and values.

It wasn't until years later, after most of my friends who used to laugh with me enlisted in the Army or the Marines, and after I personally refused signing with the Marines (after a lot of consideration and

disregarding of peer pressure) to instead pursue an unimpeded college education, that I realized that maybe I was previously incorrect. Once I met a more open-minded and educated group in the ideas of communism it struck me that, maybe, the truths behind the meaning of communism weren't as clear as I previously had thought. Though I don't identify with the group as much anymore, our intertwined paths lead me to conduct my own research as to what the meaning of communism really was, what was entailed in being a communist, what their beliefs are, and which logical socioeconomic theories they were based upon. I have chosen to give this personal narrative, not because I'm approaching this topic in an uneducated manner, but because what I underwent isn't an enclosed occurrence or an unheard of change of heart; many people who start questioning all the dubious



concepts which we are originally exposed to regarding this subject quickly start identifying many inconsistencies with their predetermined thought pattern, and I've gone through a similar, turbulent experience. To understand the ideas of communism more clearly, there's no better way than to explore and analyze the document most communists regard as the basic guidelines to the gears of their movement, and that is Karl Marx's and Frederick Engels' Communist Manifesto.

The Communist Manifesto was published in February of 1848 (and in 2005 with historical guidelines and present day interpretations by Phil Gasper, a professor of philosophy at the Notre Dame de Namur University in northern California), and in it, Marx and Engels try to explain a view of sociocultural changes throughout history by evaluating their material existence during their specific time periods. What material existence means is the demand, supply, availability and production procedures by which humanity produces and distributes its goods. The manifesto is a very important communist document, not because it's the first recorded conception of communism, it's not, communism existed a long time before either Marx or Engels, but because it was the first well-structured document that gave it a concrete and coherent model for its

development, its necessary components and its intended purposes. The authors discuss a chain, resembling an assembly line in the way that each step introduces novelties that lead to the advances that result in the next step up the line, where the changes made to the material existence of society by a governmental system strengthen the future ruling ideas that'll eventually succeed it and guide humanity into a different world view. I say a different view because Marx stated that, "The ruling ideas of each age have ever been the ideas of its ruling class" (Marx and Engels 68), illustrating his belief that all societies so far have fueled themselves through class struggle (meaning the exploitation of a class by another). As ruling classes change, ideologies change along with them, such as the concepts of property, freedom, culture, etc. First, there's the need to illustrate further the assembly line, as most of the manifesto bases itself upon this idea. Then, the dynamics between the bourgeoisie and the proletariat, as this is the wedge driving the engine of capitalism into communism. And finally, the changes in ideologies can be discussed while overlooking some of the misconceptions people tend to get from communist ideas, mostly, because they misunderstand this concept that ideas are not static or stagnant and can be changed

along with the material existence of humanity.

The assembly line, ironically one of the most famous tools envisioned and manufactured by the bourgeoisie themselves, is the perfect analogy to describe the rise of their bourgeois culture and society, and their inevitable downfall (according to Marx). The manifesto talks of three social structures, which, by the changes they created and the dynamics of their social struggles (the exploiters and the exploited), birthed and aided in the power surge of the latter. First, there's the Feudalist social structure, where "the industrial production was monopolized by closed guilds," which inevitably lead to capitalism and the domain of the bourgeoisie once it proved to be outdated when it "no longer [was capable of sufficing] the growing wants of the new markets" (Marx and Engels 41) as new products, resources and consumers started becoming more available in East-India, China and the American Colonies. The evolutionary foundation of the modern bourgeoisie, the burgesses, a "non-aristocratic middle class" (Marx and Engels 40) in the feudal system, that consisted mostly of merchants and manufacturers, finding their businesses and interests as a class hindered by the feudal lords, lead a revolution to rid the shackles of the old world to start a new one of their own. In

historical continuation, there's the bourgeoisie rule, who in the pursued of their interests unified and are continuously arming and increasing the numbers of the proletariat (wage labor workers), who they exploit for the accumulation of capital. It is in this world that we live now, a world of free market, where the best way to be efficient is cutting corners, to produce the most possible in the smallest amount of room and time, where expansion has spread out of control and leads to the constant destruction of the petty bourgeoisie (the middle class) who, in desperation to survive, become wage laborers and join in the struggle of the proletariat.

A couple of examples can be found in the Robert Kenney's documentary *Food, Inc.*: First, from 00:07:20 - 00:07:40, when a graph is given demonstrating the fast growth and control of a handful of companies on the entire beef and pork industry. The second example is from 1:06:00-1:24:15, when they speak of the company Monsanto and their ownership over a specific soy bean that dominates the market, and how they harass, threaten, sue and blindly seek to eradicate other small business

owners because they either decide to not use their product or because the nature of their business might defer others from using their product. The bourgeoisie depend on the proletariat so they are always trying to appease their demands and provide them with education, socialism from above, and while at the same time eradicating their humanity and turning them into another gear of industry.

Last, but not least, comes the era of the proletariat or communism, which would be independent from the other systems due to its radical changes that have never been seen before and, thus, would arguably be the final product of the assembly line, since its dynamics would end the systematic structure by which all the previous systems changed and developed. The radical factor is the abolition of classes, Marx and Engels, as stated before, believed that society advanced through social struggles, which are the daily battles of an oppressed class and an oppressive class. Since the proletariat consist of the majority of the world population, their rise to power as a class would dissolve their political power, any speck of a class system and,

with it, the ability for class exploitation. As Marx himself said, the proletariat would "[sweep] away the condition for the existence of class antagonisms and of classes generally, and will thereby have abolished its own supremacy as a class" (Marx and Engels 71). It is important to note though, that for the last of these to successfully occur, the proletariat requires of the changes to its material existence of life created by the bourgeoisie themselves, their struggles go hand in hand, and when taken out of context the efforts of the proletariat (just as in an assembly line, if a product misses pieces it could be rendered defective and/or unable to perform its function) would lead to a backtrack in political history, forcing society to remain stagnant in feudalism. That's because the proletariat's fierce inimical relation with the bourgeoisie would prevent the necessary revolutions to outdate feudalism as a whole, as the authors further discuss in more detail while analyzing what was known as the German "true" socialism (Marx and Engels 76).

*Read the rest at: [www.red-party.com/what-is-communism](http://www.red-party.com/what-is-communism)*

## Party Update

by Mari Pierre-Antoine

After two months of mostly collaborative but at times confrontational discussion and debate,

the Red Party's new Draft Program was released on the 24th of last month. The new program is a big

step forward, expressing the how and why of our orientation toward principled Marxist unity (a real class party worthy of the name, like the 1919 Communist Party of America was) and featuring a rewritten (and much more elegant) minimum program. In particular, the new minimum demands show the communist commitment to radical democracy - including elections by proportional representation, the right to recall officials and abolishing the undemocratic, almost monarchial presidency. Economic reforms aren't enough! The working class can only rule society with far-reaching democracy. The Draft Program is available on our website now, and will be released in pamphlet form with an introductory article later this month.

We've been asked: why is the Red Party so hung up on program if what we're after is socialist unity? Wouldn't it be better just to come together and

let the details sort themselves out later? While we agree that the socialist left is far too fragmented to be an effective fighting force in today's political landscape, we don't think a lasting unity can be built on anything less than a concrete foundation. Reversing the decades-long shrinking and weakening of the organized working class (not just socialists but unions, etc) will only happen when we address our own weaknesses and shortcomings. We believe the new Draft Program is able to contribute something positive to that process.

In other news, readership for the Red Vine dipped to 157 in August. Let's turn that around this month: don't be timid in sharing this paper with friends, coworkers or comrades! And if you want to be a regular reader, make sure to take out a subscription to either the print or digital edition.

## We Need a Raise!

by David Smithers

Richard Katz writes about Japan's failed economic comeback plan in the July / August issue of Foreign Affairs, "Low-paid temps and part-timers now make up 38 percent of Japanese employees of all ages and both sexes - a stunning figure for a society that once prided itself on equality." The nuclear power industry remains unreformed, consumer taxes are rising and Prime Minister Abe keeps intent on militarism which does not enjoy support from the Japanese public.

People in their 30s need stable employment prospects and higher wages so they can form households and think about having children. But Japan's demography is going the wrong way for that calculus to work - the calculus that hopes the ratio of dependents to waged workers will decrease instead of increase.

In Germany, which unlike Japan still has an export surplus, growth has also slowed down. But workers there don't want to spend, either. The

former Social-Democratic / Green coalition government program of wage suppression, continued under the Christian Democrats, has similarly reduced the German workers' buying power as it has for the Japanese.

Corporations are sitting on piles of money. Some central banks are buying government bonds (quantitative easing) in failed attempts to spark inflation and prevent deflation. But, as every worker knows, the whole world just needs a raise.

And as I have noticed at the ramp, in my driveway, and in my comrades' *empty* driveway, we all need new cars! The cars are sitting unsold and rusting away by the millions - just one example of how the anarchy of capitalist production leads to crisis, the crisis of overproduction. We can't buy them, but more and more roll out of production lines every year just like all the new "must-haves" that are too often unattainable for working people. Capitalism sucks. Anti-capitalism has to be better.

## WHAT WE STAND FOR

The Red Party is a U.S. political organization that fights for working class unity in a single socialist party-movement. A united organization, based on a Marxist program, would turn politics as we know it upside down, injecting the labor and social movements with a renewed sense of confidence and strength.

- \* A united workers' party-movement would combine political action with economic and social action, including running socialist candidates for office, protests, strikes, co-operatives and mutual aid societies.
- \* Our organization has the word party in its name, but we recognize that in the world-historic sense there is no revolutionary party in the U.S. today. Instead we have a fractured array of competing sects organized on a bureaucratic basis. Their work is hampered by hyper-activism with little to no long-term strategy, lack of internal democracy and lack of deep roots in the working class. The Red Party organizes day-to-day resistance against injustices spawned by capitalism within the context of strengthening working class organization and building support for socialism.
- \* Marxists operate through democratic centralism. Through ongoing debate we

seek to achieve unity in action and a common world outlook. As long as they support agreed actions, members have the right to speak openly and form factions to advance their views.

- \* Marxists oppose all imperialist wars and interventions, from Iraq to Syria, but recognize that ending war permanently means ending capitalism.
- \* Marxists are internationalists. We strive for the closest unity of the working class and oppressed peoples everywhere. We oppose nationalism in all its forms. We advocate a new revolutionary workers' International. Without an International (a world party), the struggle against Capital is weakened. Capital organizes across borders; so too must we.
- \* Marxists support industrial unions (organizing workers by industry) rather than the more narrow trade union structure. We support the highest possible level of pan-American union coordination for workers' rights. Bureaucratic leadership and class collaboration, particularly support for the Democratic Party, in the unions must be replaced with democratic revitalization and class independence.
- \* Marxists are champions of the oppressed. Women's oppression, racism, national oppression and LGBT/QI

oppression are just as much working class questions as are higher pay, union rights and struggles for quality health, housing and education. Marxists demand self-determination for American Indian nations, Hawaii, Puerto Rico and all other territories.

- \* World capitalism, based on exploitation and a reckless quest for profit, is increasingly putting the future of humanity at risk through war and climate change. World capitalism must give way to world socialism - a society based on freedom, solidarity and a radical extension of democracy.
- \* Marxists oppose Stalinism, a system of bureaucratic dictatorship that rules in the name of socialism the same way the capitalist class claims to rule in the name of liberty.
- \* Socialism itself is the first stage of the global transition to communism - a society where war, exploitation, money, classes and states exist only as museum pieces. Communism is the negation of class society and provides the maximum individual and collective freedom.

If you agree with these principles, join the Red Party!

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