



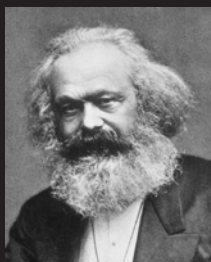
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NEWSPAPER OF THE AMERICAN PARTY OF LABOR

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LABOR'S TIME IS NOW!



"KARL MARX'S LEGACY IN THE REINVIGORATION OF THE US LABOR MOVEMENT:"

**PRESENTATION BY THE AMERICAN PARTY OF LABOR AT THE 22ND INTERNATIONAL SEMINAR ON
THE PROBLEMS OF THE REVOLUTION IN LATIN AMERICA.**

Quito, Ecuador (July 26, 2018)

This presentation was delivered by Comrade John Palameda at the 22nd International Seminar as a delegate representing the American Party of Labor.

A year has passed since the national secretary of the American Party of Labor, my comrade, and friend Alfonso Casal spoke to you about the rise of neo-fascism in the United States. In that year, and particularly in the last few months, the blows against immigrants, women, black Americans, and the working class at large have come quickly. There has been an international outcry over the inhumane separation and detention of immigrant families in concentration camps, where prisoners are forced to recite a Pledge of Allegiance, suffer in tents in 110 degrees, endure rampant lice infestations, and are denied things like baths and proper nutrition. Hundreds of thousands of people from across the United States, from Chicago and Los Angeles, to small local towns, took to the streets on June 30th in the "Families Belong Together" marches, to protest the indefinite detention of immigrant families

and demand the abolition of the Immigration and Customs Enforcement, ICE, the gestapo of the United States. But we know that racial and ethnic minorities are only one target of fascists like Trump and Thomas Horman, the head of ICE, who recently defended his actions with the familiar "just following orders." Organized labor has also come under fire from the most powerful institutions in the American government, and it is on this topic that I want to talk with you today: the legacy of Karl Marx 200 years after his birth in the reinvigoration of the US labor movement in the face of state repression and growing fascism. For it was Karl Marx who repeatedly wrote of the special promise in the US labor movement in his writings, and it is the labor movement in 2018 that desperately needs Marx's insight to grow into a true workers movement.

On June 28th, the Supreme Court dealt one of the most significant blows to public sector unions and unionization in general since the Taft-Hartley Act of 1947 which required 80 days notice for strikes, forbid federal workers to strike, and required all labor leadership to renounce communism. In a 5-4 decision, the Supreme Court ruled that non-union

workers benefiting from a union-negotiated contract no longer have to pay what's called a "fair share" for the contract. The fascists, true to their nature, have gone from painting working class people with a cellphone as "welfare queens" to demanding a free union-negotiated contract. The decision benefits their fascist project in several ways: it empowers corporations, disproportionately affects women, black workers, and immigrants who work in greater numbers in the public sector, and empowers self-interest over collective power. Betsy DeVos, secretary of education and ardent supporter of the privatization

INSIDE:

PG 1-2: LABOR'S TIME IS NOW / EDITORIAL

PG 3: CAPITALISM IS THE EXPLOITATION OF WOMEN

PG 4: CALL FOR THE SECOND MEETING OF LATIN AMERICAN AND CARIBBEAN WOMEN

PG 5: DECLARATION OF ML PARTIES AND ORGANIZATIONS OF LATIN AMERICA AND THE CARIBBEAN

PG 6: DELEGATION PRESENTATION TO YOUTH CAMP

PG 7: INTERVIEW WITH MUMIA ABU JAMAL

PG 8: FASCISTS IN PHILLY / MARX'S WORDS

PG 9: SCHOOL YEAR BEGINS BUT NO CHANGE

PG 10: CHURCH AND STATE VS. THE POOR

PG 11: ??????????

PG 12: APL CONTACT INFORMATION & QUOTE

Continued on page 2



EDITORIAL - By: A. CASAL

ON THE APL AND THE CPUSA

The American Party of Labor has always made it a point to never publicly attack other Marxist-Leninist parties. We have always said that our battle is with Capitalist imperialism and racism, and the various oppressions and injustices it engenders, not with comrades who may have a different point of view than ours. This is not to say that we soft-peddle or deny differences and principled disagreements. On the contrary, we have our particular line, which is what we bring to the table, what we offer in the debate as to how to project our movement forward.

There are, however, some exceptions to this general rule. There are organizations whose sole purpose, it seems, is sow disruption and confusion within the Left. The Trotskyite, International Socialist Organization (ISO) heads that list. There are also parties who, while calling themselves "Marxist-Leninist" seem to have no problem cozying up to Putinite reaction or Chinese social-imperialism; indeed, some are even quite comfortable sharing public spaces with Alt-rightists, conspiracy theorists, and Neo-Nazis. We'll speak of them another time. For, now, let's focus on the Communist Party, USA.

The CPUSA is the parent party of all American Marxist-Leninists. Its long history is a page of glory and honor to the American working people. Yet, starting in the mid-1940s, the cancer of class collaborations, "Broderism," took root in the Party. Named after the Party's Chairman from 1934 to 1945, Earl Browder, Browderism preached an end to class struggle, the idea that American capitalism could reform itself, and the elimination of independent revolutionary workers' organizations, and a submission to the US Democratic Party. Elements of the Party, led by William Z. Foster, fought tooth and nail against Browderism; and, seemingly succeeded in reversing the corruption of the Party. Yet, with the appearance of Khrushchevite revisionism, and the death of Comrade Foster in 1961; the CPUSA revert to a now-open/now muted Browderism.

Since the death of its long-time General Secretary, Gus Hall, in 2000, the CPUSA jumped off the cliff into the Browderite abyss. For all his Khrushchevite revisionism, Hall did manage to keep even worse tendencies in check. With Hall gone, all restraints to full Browderite liquidationism were gone.

As stated above, the CPUSA is the parent organization of all American Marxist-Leninists. Therefore, the American Party of Labor takes a keen interest in developments in that Party.

This is our position vis-à-vis the CPUSA:

The American Party of Labor gives its full and unconditional support to those comrades in the Communist Party, USA presently fighting the wave of Browderite revisionism, led by the John Bachtell mis-leadership, that is intent on destroying the CPUSA once and for all.

In a certain sense, we are all children of the CPUSA. Some of us left the CPUSA long ago and formed new parties, others are struggling within the CPUSA to set it back on the correct Leninist course, all of us share the same vision: A united, truly revolutionary communist party free from all traces of revisionism, capitulationism, and class collaboration. The times call for hard choices and each comrade must wrestle with their conscience. In many ways, American Marxist-Leninists are now at a crossroads. Much, indeed the future of our movement, depends on the decisions comrades may be called to make. The APL stands in complete solidarity with our sisters and brothers who are now fighting that battle. We offer our hearts and our hands as we commit to our common goal: A socialist USA.

Continued from page 1

of education, has already sent emails to members of teaching unions encouraging them to leave their union in light of the ruling, claiming the emails are only to "educate teachers on the decision." In my teacher's union, we have faced severe financial crisis, and are in danger of losing our accreditation if enough members decide to drop their union dues now that they have the option of receiving the benefits of our contract for free.

Many in the labor movement and in my union have fallen into despair, particularly given the other national circumstance highlighted a minute ago, but this decision, and the fervor with which capitalists are attacking the last bastion of union labor in the United States only denotes the aftershocks of the teacher's strikes in West Virginia, Arizona, Oklahoma, and elsewhere. In remarkable moments of worker solidarity and class consciousness, red-clad crowds of tens and even hundreds of thousands descended on state capitols and earned in many cases their demands, and in others, as in Oklahoma, a reignited union movement founded on elevated class consciousness and anti-boss sentiments. Graduate students across the country, recently at Harvard and New School in New York, have also begun unionizing at a steady pace, and the Teamsters Union recently flexed their collective muscles at United Parcel Service management by authorizing a strike. Organizations of working people have not been this publicly reckoned, endorsed, and discussed since the union-busting and hyper-imperialist presidency of Ronald Reagan.

And these movements revealed something even more hopeful still: there is growing tension within the labor movement, which has long been firmly anti-communist and supportive of the liberal democrats, between labor leadership who fight only for incremental wage increases and support establishment politics and union members who have grown increasingly frustrated with the fundamental nature of work in the US economy. The opportunistic social democrats in the growing Democratic Socialists of America, Bernie Sanders, and the usual Trotskyists, have latched onto this liberal desire to reduce growing class consciousness in the labor movement to moderate campaigns for higher wages or better benefits. But these large teacher strikes in Arizona, West Virginia, and Oklahoma, and the growing labor movement, tells us as participants, communists, and students of Marx, that the proletariat in the United States increasingly reckons how alienated it is from its labor, and how better compensation can not erase the simple fact that students would still have work full time to pay a fraction of the cost of higher education, that often eclipses \$120,000 to complete, that working mothers would still have to work multiple jobs to buy school books, medical care, and food for their children, that teachers will still have to work 100 hour weeks in and outside the classroom to survive. That, fundamentally, our labor is not a reflection of our self, but as Marx wrote in the *Philosophical Manuscripts of 1844*, "the worker's activity not his spontaneous activity. It belongs to another; it is the loss of his self."

The experience of the American worker has in many ways confirmed Marx's analysis of work in capitalist society, and this is why there is a growing number of workers who are frustrated with the opportunists

and their solutions. American workers are in 2018, 80% more productive than they were in 1979, but median income adjusted for inflation has gone down considerably. Had income kept pace with the economy, the average American worker would be earning over \$40,000 more a year than they do. When I teach *Das Kapital* and Marx's writings on alienation, or lead a discussion on Marx's legacy 200 years on as we did this year on my campus, for many students it flips a switch—for so long in the United States we have been told to work harder to attain a high standard of living, or that we should be paid a little more for the hard work that we do—and here, finally, is a theory that confirms our experience as workers, that the more you work, the farther away your concept of self becomes, and the more subservient you become to the capitalist class, as Marx wrote again in 1844: "the wretchedness of the worker is in inverse proportion to the power and magnitude of his production." It is for this reason, this growing discontentment with establishment union leadership and a growing understanding of the fundamental injustice of work in capitalist society, that the American Party of Labor and other Marxist-Leninists within the labor movement have made workplace democracy their slogan. It is not enough to settle for the safe and opportunistic slogans of union leaders, social democrats, and Trotskyists, workers in the United States have demonstrated with collective action on the streets and in their locals a desire for something more; for not only higher wages but a greater say in how their work life is structured and carried out.

We do this because we are unwilling to forget Marx 200 years on to be more agreeable to the liberals like the social democrats, and because, fundamentally, workers in the United States are thirsty for an analysis of their struggles in the belly of the capitalist beast that gives an honest prognosis and clear solutions.

So we say, while Trump, DeVos, and their corporate vultures seek to pick the bones of the last major unions in the US, and continue their campaign to develop fascism in the US, that there is something stirring in organized labor that has not been seen since the years of Haymarket and the Pullman strikes. Workers and students increasingly turn to the labor movement to face the austerity, privatization, low wages, and increasing rent that plague them. At this critical juncture in American politics between developing left forces and the open fascist brutality of the American government, Marx emerges as a seminal figure. Not as a foreign figure from a different century as the right wing and the liberal academics tell us, but as a scholar who predicted, analyzed, and proffered a solution for the challenges we face in our lives in the United States. From Brussels in 1848, to Petrograd in 1917, to Berlin in 1945, to Tirana in 1946, to Havana in 1959, to the anti-imperialist and anti-capitalist struggles on-going throughout Latin America, North Africa, the Middle East, and North America, to the resurgent labor movement in the United States, it is clear:

Marx Lived, Marx Lives, Marx Will Live.



CAPITALISM IS THE OPPRESSION OF WOMEN



By: P. Brik

The oppression of women is an inevitable component of capitalism. Women experience pervasive sexism and discrimination on a daily basis: lack of identity, harassment, being treated as men's appendages – our voices are simply neglected. When we speak up, we are silenced and reminded of our position as men's accessories. But where does this misogynist stem from?

Historically, women have been regarded as the personal property of men. The division of labor caused by the emergence of private property was the starting point of the subordination of women to men. Exploited in both the workplace and at home through the division of labor within the household, women continue to perform unpaid labor in the form of household duties such as child-rearing, cooking, and cleaning. Domestically the wage gap means that women still earn 80 cents for every dollar men earn, with Black women earning 63 cents and Latina women 54 cents. Taking into account the same socially necessary labor – teaching children or programming computers for example – women are still paid less than men by at least 10% and as much as 65% in certain positions, according to the U.S. Department of Labor. In addition, women have been driven to “female-specific” jobs, such as nursing children and low-level medical jobs, which are only two examples among many. Even in such “female-specific” jobs, women are paid less than men within the same occupation. Typically, women make up two-thirds of the workers earning minimum wage or less.

Women in low-paying jobs are stripped of health care benefits and maternal leave. Women are also rejected from jobs based on the mere possibility of them becoming pregnant and taking maternity leave, or needing time off at all. The commodification of women's bodies still exists today: forced by poverty and distress, women are driven to sell their labor to inherently oppressive and dangerous forms of sex work, such as prostitution and pornography industry.

Women make up more than 70% of the world's poorest people. We face abuse daily – both domestically and in the workplace. Female labor makes up 85% of sweatshop workers – the very same sweatshops that employ an estimated 170 million children aged 5 to 15. Labor law abuses are present both in offshore drilling industries and domestically.

These figures do not arise out of nowhere. This is a systematic problem of a class society which no president can heal, and this problem requires a solution. Currently, Trump's administration is making direct attacks on women by both propagating misogynistic rhetoric and enacting policies which jeopardize women's health and well-being. The Senate voted to allow states to defund Planned Parenthood, a service which provides free access to birth control and gynecological services to women, the majority of whom are women of color. The misogynistic rhetoric used by the current administration directly instigated violent reaction from among the far-right; see for example murders of Planned Parenthood employees and destruction of Planned Parenthood

facilities. The aforementioned defunding means that more than 4 million poor women will lose access to comprehensive family planning services. Steps have already been made to defund all U.S.-funded healthcare services stationed internationally providing abortion services. This means that not only abortion clinics but hospitals in general will stop providing services to women in need.

This is the time to start looking beyond simply condemning Trump's disgusting misogynistic rhetoric: we should start seeing the pattern within American politics in general. We should clear our clouded view that the propertied class have created in order to prevent us from understanding the problem. It's not just the president, but the system itself. Trump's administration is only a symptom of the disease of capitalism, and Obama's presidency still perpetuated these symptoms with his record numbers of deportations (more than 5 million people), with his bombings of Libyan and Syrian families – the majority of victims of which are women and children, and those are the people who suffer most. We should stand in solidarity with those suffering from the imperialist murder machine, not only because we have basic human empathy but because it affects us as well.

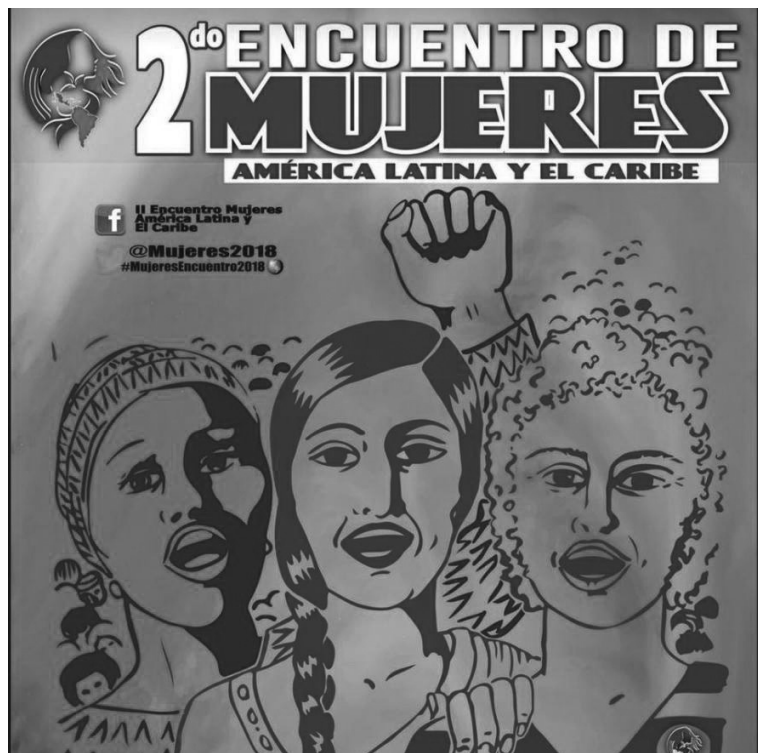
Reactionary and liberal feminists have been upholding the image of a liberated woman as a woman with capitalist power: a CEO woman, a woman who expresses her freedom as the freedom to exploit other women, both domestically and internationally. Hillary Clinton for instance was, seen as one such “liberated woman.” Clinton is responsible for the blood of thousands of people in Libya, Syria, and Honduras. This “feminist” is one who backed dismantling of welfare systems on which millions of poor American rely, and who backed destructive policies of austerity around the world. This “liberated woman” has a history of backing mass incarcerations of predominantly Brown and Black people thus furthering the support for the prison-industrial complex. And this is the image of a liberated woman the bourgeoisie want us to believe in and to strive to be. Those fake feminists are the enemies of the working women, they are the bloodthirsty anti-feminists, despite their identity and smiley rhetoric. And what did the beloved Obama family prove by endorsing the warmonger while condemning Trump's rhetoric in their reality show circus? They represent the same capitalist interests. So we are left with the utterly misogynistic Trump and his administration on the one hand, and the “liberal” hypocritical Democrats, whose feminist rhetoric is just a candy wrap which conceals the disgusting guts of capitalism. When will this nightmare end?

Working women across the United States must stand in solidarity with their working sisters and brothers, with those who are suffering most, with the most oppressed, with other workers of color and trans people, in a revolutionary struggle to finally eradicate capitalism and all the injustices that it breeds through class society and private property. We call for a society which will finally be able to bring emancipation, a society which will be able to rid us of the forces who cause our sufferings and the sufferings of our sisters across the world. A society which would enforce not only social equality, but the economic equality that we deserve, free from capitalist exploitation.

In realizing that the oppression of working women, of women of color, and of the LGBTQ+ community is stemming from the system which requires it, capitalism, we simultaneously acknowledge the necessity for a fight against it. Down with the oppression of women! Down with the system which creates it! And one day we will see the fruits of our common struggle, we will bring about the real freedom – life free of exploitation!



CALL FOR THE SECOND MEETING OF LATIN AMERICAN AND CARIBBEAN WOMEN



Translated by Red Phoenix staff.

Call for the Second Meeting of Latin American and Caribbean Women

Quito, September 28 - 30 2018

Women for the Liberation of the Peoples and for Our Emancipation!

We, the women of Latin America and the Caribbean, since the struggle for independence from colonialism to the present, have actively participated in the historical construction of our countries, in the struggles of our peoples against capitalist dependence and exploitation and against all forms and discrimination, socio-economic, ethnic-cultural, gender, age and for the defense of human rights. We reclaim the legacy of Micaela Bastidas, Juana Azurduy, Manuela Saenz, Policarpa Salabarrieta, Manuela Leon, and hundreds of anonymous women fighters, who in all corners of our region, have given the best of their lives to win the equality of women and we honor those examples with the convening of this Meeting of Latin America and Caribbean Women to which we call on all women to participate.

Already in the twentieth century we followed in the footsteps of the international movement of revolutionary women inspired by Clara Zetkin, who proposed that March 8 be the International Day of Struggle of Working Women. We also have martyrs such as Olga Benario, the Mirabal sisters, in whose homage the International Day of Non-Violence Towards Women is commemorated.

The peoples of Latin America and the Caribbean are united by a common past linked to the anti-colonial and anti-capitalist struggle; we are similar in our social, economic and cultural characteristics. We are also united by the struggle against the oppression by imperialisms and the local ruling sectors. But fundamentally, we are united in the search for a future of true development and profound social change that will lead us to the emancipation and definitive independence of our countries and of we women.

In the last century, the leading role of women in the social, political and economic struggle grew enormously; the actions of the laboring classes and of the different

popular sectors of Latin America and the Caribbean have been nourished by the support of that women's movement. This allowed for the establishment of new forms of more democratic and egalitarian organization that allowed for the better exchange of experience and knowledge, as well as the incorporation of thousands of women into the political and social organization. In the various countries the movement of women is demonstrated with very diverse actions that show the commitment of women to the most important demands; thus we have the enormous and rich experience of the National Meetings of Women of Argentina; the struggles of Mexican women against violence against women; in Brazil, Colombia, Peru, Central America, Ecuador, Chile and finally in all countries, there have been massive mobilizations organized against the murder of women, for public and quality work, education and health, in defense of the environment, against government corruption, etc.

We women are the ones most punished by this unjust and repressive system. We fight against exploitation and oppression. We fight against gender violence, for sex education to decide on contraceptives to avoid abortion and legal abortion to avoid death. To put an end to the national and international networks that traffic in persons and enslave women, children and adolescents. We continue to raise the historical banners of the women's movement, demanding equal pay for equal work. With the sharpening of the international economic crisis that the governments of our countries are placing on our backs, we struggle against the surrender of the sovereignty of our countries, the handover of our resources, the labor exploitation, hunger, unemployment, for quality education and health of our peoples. We face discrimination, racism and xenophobia and we struggle for the recognition of the rights of indigenous and black peoples, of the original nations and cultures.

For these reasons and because we support the integration of America, we call on women workers, peasants, young women, indigenous and black women, housewives, professionals, teachers, residents of the popular neighborhoods, the self-employed and unemployed women, intellectuals, artists, people of cultural and gender diversity, to meet and participate in the Second Meeting of Latin American and Caribbean Women so that we can exchange democratically and on a level and equal footing our experiences of struggle in the daily battles that we wage for the winning and defense of our rights.

We await you with open arms here in the middle of the world, in this land that is the cradle of liberating ideals, with the warmth of this generous land and its people to strengthen the bonds of unity of the women's movement of this region of America; in order to advance safely for the winning of our rights and in the building of a world of full freedom and equality for all humanity.

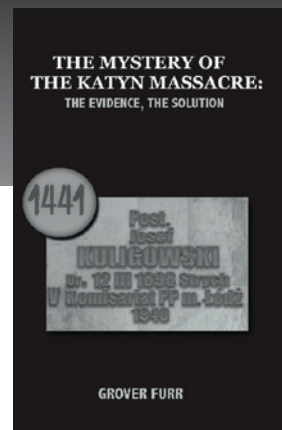
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POLITICAL DECLARATION OF THE MEETING OF THE MARXIST-LENINIST PARTIES AND ORGANIZATIONS OF LATIN AMERICA AND THE CARIBBEAN

By: The Red Phoenix.

In the course of fulfilling its revolutionary activities and obligations, the Latin American and Caribbean Regional Conference of the International Conference of Marxist-Leninist Parties and Organizations (ICMLPO) has met for the purpose of evaluating the work we are carrying out in each of our countries, analyzing the economic, political and social situation of this region and defining our actions and tasks.

We have had a frank, critical and self-critical debate that has allowed us to deepen our understanding of the political and social phenomena that await a revolutionary solution; and to reinforce the ideological and political unity among our organizations.

Based on the Marxist-Leninist principles and the systematizations contained in the Documents and Resolutions of the ICMLPO, we are acting in a world in which the fundamental contradictions of the time are clearly manifested. These are: the contradiction between labor and capital that manifests itself in the confrontation between the working class and the bourgeoisie; the contradiction between the oppressed peoples and nations and imperialism; the contradictions between the bourgeoisies, between the monopolies and between imperialisms; and, the contradiction between socialism and capitalism.

After a period in which US imperialism lost ground in this region, which it has always considered as its "backyard," today it is trying to regain ground by confronting China, Russia and the European Union, which have expanded their investments and interests, particularly since the beginning of this century. US imperialism has defined an orientation to regain a more leading role on the planet, for which it has defined the policy of "Americanism" that seeks to "put the United States first." Regarding Latin America, it is again taking up the so-called Monroe Doctrine, summarized by the phrase "America for the Americans."

With that orientation, the Trump administration is pressuring and blackmailing its allies, threatening to weaken them through economic and military agreements, deepening a xenophobic anti-immigration policy, feeding the warmongering discourse and actions, initiating a trade war that can have serious effects not only on the countries that would be directly involved, but throughout the planet because of the worldwide impact of their actors. There is no doubt that in the White House a group with arch-reactionary pro-fascist positions is dominant.

We note that a change is occurring in the balance of social and political forces in the region, and after the failure of the so-called progressive governments, the neoliberal rightwing is taking up the positions in the exercise of governmental power. The debacle of those regimes does not mean the failure of the revolution and socialism, of the organizations of the revolutionary left, because they were not in power, as the bourgeoisie and imperialism claim in their systematic anti-communist campaign. What has failed has been reformism, social democracy, opportunism, which were unable to meet the needs of the people, so after years of expectation and hope the people turned their backs on them. The weakness of the revolutionary forces has not allowed the workers and peoples to see in the revolutionary left a real option of proletarian and popular power, which would put an end to dependence and exploitation.

Due to the deterioration of the living conditions of the masses and their impoverishment, the search for change persists in the action of the workers, youth, women and peoples in general, which is expressed in the development and rise of the struggle of the masses for their material demands and political rights, which are taking place, in ways differentiated by their level, in practically all countries. It is also seen in the electoral results, such as in Mexico, where the people voted to sanction those who have traditionally been in power; and in Colombia, where a democratic option achieved an unprecedentedly high vote in that country. In both countries the search for change, the repudiation of corruption and state violence is seen among broad sectors of the population.

We Marxist-Leninist communists have the obligation to put ourselves at the forefront of the struggle of the workers and the people everywhere, even in those countries where there are self-proclaimed progressive and left governments. The discourse promoted by opportunism, that the struggle of the masses is playing into the hands of imperialism and internal conspiracies in those supposed revolutionary processes that do not really exist, cannot allow us to turn our backs on the struggle of the masses; on the contrary, it

forces us to deepen our relationship with them and their political education under the principles of class independence.

We express our solidarity with the struggle of the Nicaraguan people who are facing a government that has nothing to do with the forces that led to the triumph of the Sandinista revolution in 1979. There, a just struggle against the IMF policies applied by Ortega and Murillo is being waged. Due to the discontent of the masses, this has taken on political characteristics. Within the framework of inter-bourgeois contradictions, sectors of the right and US imperialism are working to drive this discontent in their direction and to settle accounts with Ortega, which we reject.

Venezuela is also – and has been for some years now – a critical point in the region, where US interventionism is playing its part. The country is experiencing an acute economic, political and social crisis, which expresses the historical inability of reformism, social democracy and opportunism to face revolutionary processes, precisely because of their bourgeois class character. We reject Yankee interference; we are in solidarity with the Venezuelan workers and people who are fighting a daily struggle for subsistence and little by little they are understanding the responsibility of the government in this situation. We give our full support to the revolutionaries of that country who are looking for a revolutionary solution to the crisis.

Faced with the battles of the people for bread, freedom, democracy and sovereignty, we will always raise up the right of these people to their self-determination. The destiny of each country is in the struggle of the workers and the peoples; no one has the right to decide on their behalf.

The work that we are carrying out in our respective countries will allow us to reap new political victories, expand our forces and develop our actions. However, we are conscious of the fact that our organizations must make greater efforts to strengthen our ranks, to grow and respond in better conditions to the challenges that the organization of the social revolution of the proletariat demands; that is why our main efforts must be to improve our mass work, to develop the forces of the revolution, to strengthen the revolutionary vanguard in each country. For that we have the support of Marxism-Leninism, the accumulated experience of the international communist movement and the revolutionary impetus of the workers, youth and our peoples.

We sign this declaration inspired by the celebration of the 200th anniversary of the birth of Karl Marx, whose genius made it possible to give scientific support to the struggle of the world working class for socialism and communism.

Quito, July 2018

Revolutionary Communist Party - Bolivia

Revolutionary Communist Party - Brazil

Communist Party of Colombia (Marxist-Leninist)

Communist Party of Labor of the Dominican Republic

Marxist-Leninist Communist Party of Ecuador

Communist Party of Mexico (Marxist-Leninist)

Peruvian Communist Party (Marxist-Leninist)

Revolutionary Communist Organization of Uruguay

Marxist-Leninist Communist Party of Venezuela



PRESENTATION OF THE DELEGATION OF THE AMERICAN PARTY OF LABOR TO THE XXVI INTERNATIONAL DEMOCRATIC, ANTI-FASCIST AND ANTI-IMPERIALIST YOUTH CAMP



Three comrades attended the XXVI International Democratic, Anti-fascist and Anti-Imperialist Youth Camp held in Mexico City from July 31st to August 5th of this year. They made the following presentation on behalf of the American Party of Labor:

Good morning, comrades! The fight against imperialism and for social emancipation takes on a special character in the heart of the leading imperialist country in the world, deeply entrenched in growing militarism. The national crises involving rising fascism, xenophobic immigration policies, police brutality, women's rights, and many more, are all intimately related to the United States' imperialist history and present. The solutions lie in continuing to build an authentic socialist movement which exposes Chinese and Russian imperialist efforts abroad, alongside its struggle against United States'. It is these topics—rising fascism, Russian imperialism and Chinese social imperialism abroad and its support within the American left, and the nature of militarism in the political culture of the United States—that we will be discussing today. These questions are increasingly important in our fast developing era, in which U.S. imperialism is shifting on a seemingly daily basis with new tariffs against China, warmer relations with Russia, and a growing rivalry with the EU.

First, there is no question that U.S. imperialism is the leading imperialist power on the planet, and has now begun its inevitable march toward fascism. The latent fascism in society has been provoked by the victory of Trump, and soon the far-right in our country will control all three branches of government. Recent legislation against labor unions and the images of separation of immigrant families, which shocked the world, attest to this. Amid mass protest and horror, the Trump regime passed an executive order claiming to stop the policy, but in reality only paved the way for families to be detained indefinitely together. U.S. aggression continues abroad with its wars in Afghanistan, Libya, and Syria, and its backing of the Saudi genocide in Yemen. Meanwhile at home fascist terror has begun, with the police murdering without accountability, the military being given a \$700 billion budget while underemployment skyrockets, systemic racial discrimination goes unchecked, the gap widens between the rich and poor, and serious infringement of civil and voting rights have meant the curtailing of U.S.-style democracy. The American Party of Labor stands against fascism in all its forms, against the Trump regime, and upholds the line, "No Platform for Fascists!" We state our full commitment to the popular struggle against fascism, reaction, national oppression, police murder, and poverty, and stand with the working classes of other countries exploited by U.S. imperialism in this way.

Chinese social-imperialism is also on the march in Africa, Latin America, and Asia, opening its first foreign naval base in Djibouti last year and now annexing territory from Sri Lanka in order to secure payment of its debts. China continues to ensnare other countries in Asia, Latin America, and Africa through debt-trap imperialism, plundering their natural resources, crushing workers' rights, and arming reactionary regimes, all the while posing as the "great liberator" of oppressed nations. The peoples of the world know that capitalism is being built in China, not socialism. The reforms initiated by

Deng Xiaoping were never intended as temporary concessions but as a permanent shift back to capitalism, which has long since become fully re-established in all but name, as over a billion people continue to suffer in conditions comparable to those in other capitalist countries. In his new year's speech, Xi Jinping pledged his commitment to Deng's reforms, and as we speak, he is travelling through the Middle-East and Africa, signing new trade deals, and even signing a lucrative deal with Israel. Many Marxist-Leninist parties in the United States still maintain support for China and Russia as counter-measures to U.S. imperialism, but the American Party of Labor, given the information highlighted here, stands opposed to all imperialism, including Chinese social-imperialism, and Russian imperialism.

Adding to the confusion among the North American 'Left'; Russia poses as an anti-imperialist power even as it practices imperialism itself, intervening in the conflicts in Syria and the Ukraine. Backing the Assad regime against the heroic Kurdish struggle; acting in the false name of fighting ISIS. Waging a proxy war in eastern Ukraine, following their illegal military annexation of Crimea – mercilessly invading and acting as though they are a savior, inflating their own violent nationalism. Russia also extends its reach by backing far-right parties and candidates in European countries, like Marine Le Pen and her National Front Party in France, Jobbik in Hungary, Golden Dawn in Greece, the Freedom Party in Austria and others. All in hopes of destabilizing the countries to bring more autocratic right-wing regimes sympathetic to Moscow to power. The American Party of Labor stands in unflinching solidarity with the rights of those nations oppressed by American, European, Chinese, and Russian imperialism.

The way U.S. imperialism asserts itself at home is particularly insidious, mainly through ever-increasing militarism that seeks to trivialize all social protest and movements for emancipation to a question of supporting the military industrial complex. Since the Reagan era, the military has become popularly off limits to criticism as an effect from the swelling nationalism. It's a revered third position in the United States. "I don't support the war, but I support the troops" has become the common way of stating "My country, right or wrong." The decidedly toxic trend of paying tribute to the military in every possible facet of consumerism and pop culture is rampant; this pro-military sentiment is frequently used to marginalize any modes of resistance. As "Americans" we cannot go to a sporting event, even at our colleges, without being pressured into supporting soldiers, the wars they fight in, and the corporations that profit from them. A humble high school football game often features a pep rally and words from a "veteran" of imperialist wars. A display of patriotism is demanded of anyone who would so much as enter a gas station, or turn on a radio. If we are to fight imperialism abroad as American communists, we must attack militarism at home, and fight to establish the notion that many soldiers are exploited working-class people, coerced into service for advertised benefits such as free higher education; while others are arch-reactionary fascists who revel in not only the militarism, but the blatant atrocity; as we saw many times in Iraq and Afghanistan – it is our task to raise understanding that not all soldiers are heroes – the workers are who earned celebration, and only incidentally alongside military endeavors. And above all, in the words of Sartre, and as confirmed by the experience of people in the United States since Vietnam: "When the rich make war, it's the poor that die."

To finish up, comrades, communists in the U.S. are tremendously inspired by the struggles against U.S. imperialism across Latin America, Southeast Asia, Africa, the Middle East, and beyond. Our fight against all kinds of imperialism plays a central role in our organizing, and as with so much of our other work as communists, we understand that only a socialist revolution in the United States can truly rid the world of the blight of U.S. imperialism—and only an international socialist movement bound by international solidarity, the kind which we are building in this very room, can rid the world of imperialism of all kinds. Solidarity to all youth and university students fighting against imperialism and fascist brutality, solidarity to all currently engaged in anti-imperialist struggles from Kurdistan to the Philippines, and towards the democratization and equal access of our schools and workplaces for all working people.

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AN INTERVIEW WITH MUMIA ABU JAMAL

MUMIA ABU JAMAL: "THE BLACK STRUGGLE WILL NOT END UNTIL REPRESSION IS OVER."



By Ekim KILIÇ

Originally published in Evrensel (07/03/2018)

The former member of the Black Panthers and Evrensel's contributor Mumia Abu-Jamal answered our questions from the State Correctional Institution - Mahanoy, Pennsylvania where he was held.

Mumia Abu-Jamal, who has been held in prison for more than 35 years, is a former member of the Black Panthers, a supporter of the black liberation organization MOVE, and a contributor to our newspaper. He answered our questions from the State Correctional Institution at Mahanoy, Pennsylvania.

We were able to contact Abu-Jamal by mail with the help of Californian Prison Radio. He pointed out that the black struggle will not end until repression is over, while also arguing "Repression breeds Resistance! And if the repression ain't over, how can the resistance be so? Young brothers and sisters ensure that the movements of tomorrow will carry on."

Black people together with their allies in the US have been struggling against white racism for a long time. However, institutionalized racism as a form stands against Black people and other peoples of the US. What does institutional racism look like today? Could you tell us a little bit about it? What are the current examples?

Anyone who honestly examines US history knows that the State, as a central organizing principle in any society, has crafted and exemplified actions which have helped to oppress and endanger Black life, especially after the Fall of Reconstruction, by betraying Black folks at the end of the Civil War, and leaving them to the "tender mercies" of Neo-Confederate governments, and their allies in white terrorist militias. Today Black Americans face the shadow of that era in the impunity of state police forces who pose lethal threats to Black men, women and children, the unbridled criminalization of Black life which has resulted in unprecedented mass incarceration, and the failure of state (public) schools which fail miserably in educating Black children. Denial of a full and fair education denies Black children a real dance with upward social mobility. These institutions ensure Black lives are truncated, short and brutish!

From the outside, the struggle of the Afro-Americans is seen as a struggle against slavery, then color-based separation. In certain Black Power circles, there are groups who advocate regional autonomy within the US borders. Is it possible for the Afro-Americans to have a national form that could bring this demand to the agenda? Or is it a marginal demand?

Black thinkers/elites have oscillated between notions of independence as a separate state and/or part of the US, depending on how Blacks were/are treated by the State. Two prominent groups of the 20th Century advanced Black Nationalism (or the creation of a Black Nation) as a solution to Black oppression: the Nation of Islam and the Republic of New Afrika. Huey Newton, co-founder of the Black Panther Party, believed the existence of a Black State in the midst of the US would pose a genocidal threat to Black life. That's why he and the party advocated a national plebiscite (vote) to determine the will of Black people on that question.

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What are the components of the African American mass movement, like Black Lives Matter and other radical groups? How can we describe the political relations between them?

I think Black movements arise when necessity demands them, not because of people like Rev. Dr King, Malcolm X, Huey Newton, etc. lie deep within Black consciousness, and when a crisis arises, Black people seize the stage/movement/moment. Young people, many dissatisfied with traditional Black (i.e., civil rights) leaders, led their own movements by taking to the streets to condemn state (police) terrorism against Black youth and ignited resistance such as was seen in Ferguson, Baltimore and beyond. Their movement gave rise to the slogan, "Black Lives Matter."

In the 20th Century, the Black struggle against white supremacy in the United States pulled a lot of international attention. Today Afro-American struggle is galvanizing around the fight against police brutality. Although Black struggle in general still gets its inspiration from its radical symbols and past, there are also Afro-American professionals in Washington DC, who are mostly members of the Democratic Party. Does it show that the Black Question is solved?

Is the US Black struggle over? Hardly. Repression breeds resistance! And if the repression ain't over, how can the resistance be so? Young brothers and sisters ensure that the Movements of tomorrow will carry on.

TRUMP'S SAYING "GOOD PEOPLE" TO RACISTS IS A TURNING POINT



David Duke
@DrDavidDuke

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Thank you President Trump for your honesty & courage to tell the truth about #Charlottesville & condemn the leftist terrorists in BLM/Antifa



NBC News @NBCNews
President Trump: "George Washington was a slave owner... Are we gonna take down statues to George Washington? How about Thomas Jefferson?"

1:45 PM · 15 Aug 2017

David Duke is an American white supremacist, white nationalist politician, white separatist, antisemitic conspiracy theorist, Holocaust denier, convicted felon, and former Grand Wizard of the Ku Klux Klan.

After the election of Trump, different social movements are galvanizing in many parts of the United States. What should be the political orientation and agenda of the Afro-American movement today?

For many Black activists, Trumpism equals White nationalism. This was seen in the events of Spring of 2017 in Charlottesville when neo-Nazis marched through an American city, and the president defended them as "good people"! I believe this is a turning point in American history.

There are many political prisoners in the United States, including you. In particular, activists from national liberation movements, particularly Afro-American political prisoners, have been in US prisons for a long time. What are the reasons behind such a vengeful approach of the US against political prisoners from national liberation movements?

Former UN ambassador Andrew Young once opined that there were "thousands" of political prisoners in the US. He was promptly fired shortly thereafter. We continue to languish in US gulags because we lost. Simple as that. We are perceived as "dangerous radicals" instead of principled movement people who fought for legitimate ideals and goals. The Empire never forgives."

Finally, is there anything you consider important and that you would like to add?

Movements change society by changing consciousness. Thank you!

WE WON'T ALLOW FASCISTS IN PHILADELPHIA



By: M. LITTLE

On August 25th, members of the Alt Right held a "Blue Lives Matter" march in he city, continuing their long-running campaign to make inroads in Philadelphia.

This, like many similar events across the country, is a pathetic attempt to make fascism seem more "palatable" to the broader masses. The fascists want to show that they are just simply concerned with law and order, and that they are good citizens. We see through their attempts at seeming civil. Any attempt by these dirtbags to assemble in public must be shut down. There is no place for people who celebrate police brutality and fascism in our streets.

This event is the most recent in a long line of slaps in the face to those most vulnerable people in Philadelphia to police violence. The memory of that fascist, Frank Rizzo, is

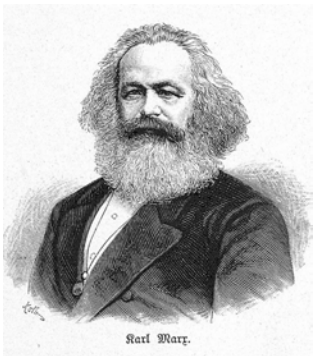
still alive and vigorously defended in this city. Rizzo played a significant role in turning Philadelphia into a police state which has brutalized countless people, and the far-right elements in the city will continue to strengthen and defend this legacy unless we take an active role in stopping them.

My comrades and I thus masked up to shut down their little rally. The police responded by protecting these fascists and eagerly brutalizing my friends without provocation. Several of my friends were beaten with batons and one of them had a finger shoved two knuckles deep into their nose. They threw us in a jail cell for 13 hours, where we sang "Solidarity Forever" together, before being released without charges due to a clerical error on their part. If the police think they can intimidate us, they're wrong. The streets of Philadelphia belong to the people, and we will continue our fight against the fascist dog whistle of "pro-police" advocacy at any cost.

No Platform for Fascists! • ¡No Pasarán! Community Control of Police Now!



MARX'S WORDS ALL AROUND YOU...



By: M. DERUITER

Many of the things that Marx and his followers have given us in their various works can be seen happening today in the world around us. A person just has to look no further than the daily headlines of the many news outlets to come face to face with these examples.

"The less the skill and exertion of strength implied in manual labour, in other words, the more modern industry becomes developed, the more is the labour of men superseded by that of women. Differences of age and sex have no longer any distinctive social validity for the working class. **All are instruments of labour, more or less expensive to use, according to their age and sex.**" - Karl Marx, *The Communist Manifesto*. - I. Bourgeois and Proletarians

Michigan's Workforce Opportunity Wage Act, Public Act 138 of 2014

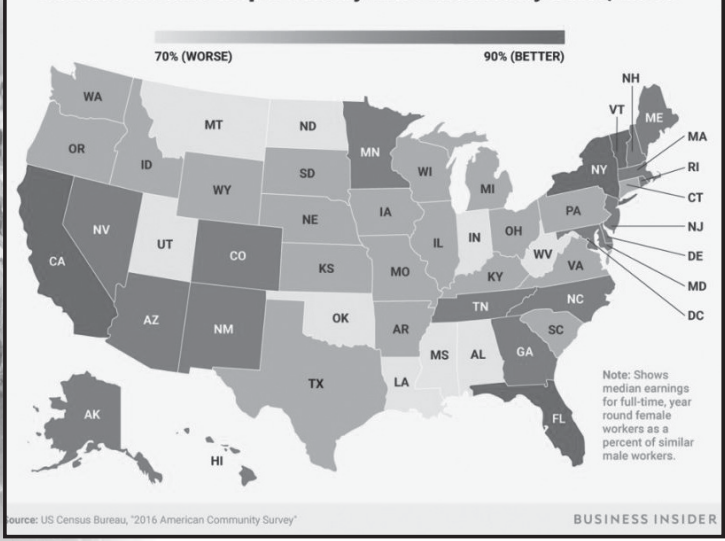
Minors 16-17 years of age may be paid 85% of the minimum hourly wage rate.

The rates are as follows:

Effective Date	Minimum Hourly Wage Rate	Tipped Employee Hourly Wage Rate	85% of Minimum Hourly Wage Rate
Before September 1, 2014	\$7.40	\$2.65	\$7.25*
September 1, 2014	\$8.15	\$3.10	\$7.25*
January 1, 2016	\$8.50	\$3.23	\$7.25*
January 1, 2017	\$8.90	\$3.38	\$7.57
January 1, 2018	\$9.25	\$3.52	\$7.86



Female income as percent by male income by state, 2016



https://www.michigan.gov/lara/0,4601,7-154-11407_32352-140972-,00.html

<http://www.businessinsider.com/gender-wage-pay-gap-charts-2017-3#the-gender-wage-gap-varies-widely-depending-on-the-state-1>

ANOTHER SCHOOL YEAR BEGINS WITHOUT CHANGE OR SOLUTIONS FROM REFORMISTS



Anti-Trump protest in Davis, California, 2016

By: J. PALAMEDA

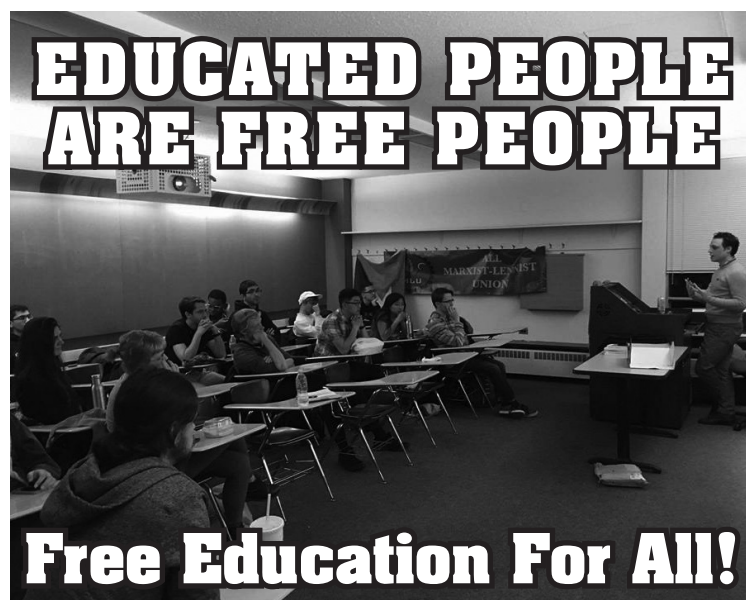
As I and other students, graduate assistants, professors, adjunct faculty, and office and campus support employees begin to return to school for fall semester, we find remarkably similar challenges to those faced by university communities since the 2008 economic collapse. Tuition continues to increase (40% at my public university since 2011), funding programs are being defunded and scholarships become increasingly unmeritocratic and unattainable, post-graduation employment rates remain stagnant, post-graduation salaries range wildly down on field of study, there remains a major disparity in racial and gender representation in professorial faculty, and in the era of Trump campuses have endured alt-right provocateurs and violence (before being driven off), attacks on DACA students, and the growth of xenophobic student groups like Turning Point USA. Betsy DeVos also recently committed to bolstering the rights of rapists, and protecting universities from facing consequences for their inaction in sexual assault cases.

The response to the issues we face in academia has been insufficient from all sides of the left spectrum, from liberal to social democratic, with the democrats being particularly egregious offenders. Hillary Clinton could offer nothing more than a laughable promise to lower college costs by 2022, and progressive candidates within the party who endorse free college tuition have been rebuffed from leadership positions. Barack Obama repeatedly spoke of lowering college tuition, but tuition increased steadily under Obama and continues to increase under Trump. Obama's answer to "electoral deadlock" (a product of non-voters, not systemic failure, we're assured) regarding the college question was to push for free community college and an associates degree for every citizen, a half measure that was never even realized. The democrats have also, despite their supposed dedication to civil and social rights, offered no substantive answer to the question of prejudice and fascist violence on college campuses—instead condemning those who struggled against these things in a militant way.

The last several years have proven to us what we have learned over time as youth and students in the United States, and as Malcolm X observed in "The Ballot or the Bullet:" "you put the Democrats first and the Democrats put you last." The youth and students fail to turnout to elections, like the one that put Trump in the White House, because they have learned from experience that the democrats will not substantively facilitate or alleviate their struggle against austerity, tuition prices that increasingly turn college into a way for the rich to secure a future for their sons and daughters rather than as a mechanism for social mobility, prejudice, and fascist violence on our campuses. We can't accept a candidate who promises not to hurt us any further, we are already hurt, already suffering under the financial burden of tuition prices, already working several jobs just to get by—we want solutions, not democratic compromises. 60+ years later, we are still waiting for the "explosion" Malcolm X saw as imminent the more democrats, "nourish these dissatisfactions."

But the social democrats in the DSA and elsewhere also propose half measures and analyses that fail to reckon the true scope of the challenges we face on college campuses. The goal of the DSA is to bring the US up to the standard of "other industrialized nations" in making college tuition free. Free college tuition should be the goal of any progressive person in the United States, but something like the "Nordic model" that the "democratic socialists" claim to support will not alleviate the problems we face as students and teachers. The adjunctification of teaching labor has resulted in poverty conditions for a growing number of college professors, and nationally-funded tuition in a capitalist society will only hasten the speed at which capitalist administrators further pursue adjunct labor as an alternative to humane employment with tenure, benefits, and job security. This is why Karl Marx saw the shift in ownership of the means of production as necessary for any movement that calls itself socialist: you cannot inject money into a capitalist-owned and administrated system and expect it to become socialist in nature. Free tuition of the European model would of course increase access to higher education, a goal for all teachers and students, but it would not democratize it, and it would not eliminate prejudice, field-specific sexism and racism, unpunished sexual violence, fascist violence and organizing, vast economic differences between graduates of "prestigious" and non-prestigious schools, and poor wages for graduate students, instructors, and professors that so plague universities in our era. To address the issues we face as university students in 2018, we don't need the opportunist "socialism" of the UK or Denmark where graduate students struggle mightily to attain funding, we need the socialism of the Soviet Union that produced more women chemists in the mid-20th century than the United States produces today.

Though we face many challenges and many enemies, the growing movements for unionization and against sexism, racism, homophobia, transphobia, and fascism on college campuses show us the way forward. Rather than throwing our lot in with the reformists who will never achieve what is necessary in the deadlocked and paralyzed american state, it is time to begin building a socialist movement against capitalist administrators and opportunists who try to seize the power of revolutionary youth sentiment for their tepid half-measures. As Huey Newton said, the revolution "has always been in the hands of the young," and it falls to us in these critical moments in the history of the United States to reject what the capitalist and opportunist parties tell us is "achievable," and fight for a university that is controlled by those who work and study there, and diligently defends its students from bigotry of all kinds. Thus, with the turning of the academic year, we students, teachers, support staff, and all those suffering under a system that profits off the hopes of the youth, rededicate ourselves to fighting for free education for all, in an authentic socialist society that empowers all people to pursue their intellectual curiosity towards the enrichment of humanity



THE CHURCH AND STATE AGAINST THE POOR: A LOCAL STORY



By: L.ZORFASS

Nearly three years ago, in New Brunswick, New Jersey, a social worker who had once been homeless in that same city began to take steps in to trying to help the epidemic of the homeless. Independently of this, The American Party of Labor (APL) decided to create a program along the same lines, what we now call Service to The People, after the Black Panther Party's program of a similar nature. The New Jersey division of the APL began a food and clothing drive in order begin this. In this process, it was discovered that Walter had also been trying to establish a homeless outreach program. Given Walter's respect, knowledge, and reputation in the community we wished to serve as Communists, it only made sense to team up. And, while many people may have turned away a group of Communists, Walter welcomed us, and through working together we have begun to build a system of dual power in New Brunswick. However, both the government and Church apparatus have begun to work against our continuing progress.

Before we take a look at the current situation we must first look a bit into the history of New Brunswick to understand how we got here. New Brunswick was a city founded around the establishment of Rutgers University in 1776. And, yes, the University was built by slaves. While the name of the University is now widely known it was not always this way. For the most of it's history, the University had always been regarded a good state school. Given its establishment in the city, Rutgers always had a political voice in it. This began to grow as Rutgers grew. New Jersey is the most densely populated state in the country. As the states population grew, so did the University's. Rutgers began buying more land and constructing buildings in New Brunswick, buying and absorbing other colleges. Soon, the University's capital encompassed three cities, with further campus extensions into Newark and Camden and has been added into the "Big 10" groupings of colleges. As Rutgers capital grew, so did it's political influence in local and state governments.

The other major player in New Brunswick is the multi-billion dollar imperialist institution of Johnson&Johnson, a pharmaceutical company established in New Brunswick in 1886. One will see many of their products walking down an aisle of toiletries in a drug store or supermarket. But the company has a terrible history of exploitation and abuse, not just of its own workers, but the American public at large. The company has put dangerous chemicals in their products to sell them cheap which have led to sickness and death, including that of babies and children. The company has conducted cruel and unusual experiments on human prisoners and animals, and have influenced with their capital both fields of mental and physical health to turn a profit at the working consumers' expense.

Throughout most of the 20th Century, New Brunswick was a city of projects. While its outlying suburbs saw its growth with the white post-war middle class, the city itself saw degradation and poverty for its poor and mostly black and latino population. When Neo-Liberalism came in the late 70's and early 80's, the ripples of change began with Johnson&Johnson acquiring more and more property and land in the city. The company started and acquired many diverse companies under its corporate umbrella. Rutgers also began to expand, and having been reformed into a neo-liberal institution, began focusing on profits before anything else. The vertical integration allowed by neo-liberal economics allowed both Rutgers and Johnson&Johnson to buy up the city, and even work together in doing so.

The projects of New Brunswick began to, and continue to, be swept away. Evictions happen daily. Many people are thrown out with no where to go. Many of the houses and buildings these American working citizens are being thrown out of are soon bulldozed over, and trendy condos, restaurants, and clothing stores replace them. Gentrification of New Brunswick started over 30 years ago, and not only continues but intensifies daily. With this intensification also comes the intensification of homelessness. The city of New Brunswick has a growing homelessness epidemic directly caused by this history of capitalist exploitation.

And now we return to the present day. Shortly following the linking up of the American Party of Labor and SHILOH, a group made up of social workers and religious volunteers, outreach to the homeless grew quickly. Every Sunday night, for the past three years, The American Party of Labor has worked with SHILOH to feed, clothe, and help the homeless. We serve over 100 people every weekend. When we get donations during the week which would spoil by Sunday, we go out and feed and clothe the poor workers, the homeless, and downtrodden of New Brunswick. We have been able to get people jobs, help them find a place to live, and get into programs to help them work to improve their position. All of this was without the help of the capitalist government or any capitalist institutions.

The Serve the People Program is now under its greatest attack to date. In the past we have had to deal with the city police. We have always stood up and have never been scared off. If the cops move us from our usual spot, we move to another. While we have been harassed and intimidated, there have been no violent outbursts from the police as of yet towards us or to those we serve when we are distributing weekly materials. Johnson&Johnson have gotten our cars ticketed a few times because of how close we are to their headquarters. However, police harassment of the homeless has grown greatly in New Brunswick just as it has all over the country. So much so that there have been times when only a few show up to the program because they are afraid to congregate together.

But we have continued to grow. On the advice of the Reform Church, which has supported and contributed to our efforts, SHILOH applied for status as a religious non-profit in order to apply for state grants. Doing so would mean the Reform Church would give a recommendation to our entrance, which they did. However, the Reform Church is not the only Church in New Brunswick or New Jersey. A number of local Churches have petitioned against our grant requests and expansion, the Catholic Church being the most noteworthy. The Church considers itself to have a monopoly on the poor.

Rutgers and Johnson&Johnson have worked jointly against our efforts to expand as well, particularly when it came to the establishment of a new homeless shelter. The small shelter in the city fits only a few dozen people, while there are hundreds on the streets. This other shelter has a history of serving stale food, a carbohydrate-heavy diet, and letting case workers drop clients left and right. A Code Blue, when certain designated buildings in the city have to open themselves up to the homeless, may only be called when the temperature reaches 28 degrees or below. The need for space for the homeless, better conditions, and a place for them to learn skills and programs to get off the streets is urgent.

Between ourselves and SHILOH, the requirements for the procurement of a shelter were in order. We had enough social workers and volunteers. The paper work had been filed. It took longer to get done than expected due to the Church preventing our funding. Capitalist bureaucracy is expensive after all. The social workers had been ready to meet with city and county government officials. The meetings did take place, but behind closed door we were not allowed behind. The government officials met with Johnson&Johnson representatives instead of us. The space we had picked for the shelter was denied because it was too close to Johnson&Johnson property. The space chosen had been a block of houses which had been abandoned and were not in use. No doubt Johnson&Johnson has plans of its own for the property.

We moved to another location, a building that had been abandoned for five years, if not more. The building was on the Cook/Douglass Campus at Rutgers. Not only did Rutgers meet with government officials without us, as Johnson&Johnson had done before, they did so, also, with the help of the Church. The Church told the city that we did not have enough social workers and volunteers, which we do. Rutgers complained that it might bring a bad element around its students. Of course, the University does not care when many of it's students can't afford to live in a dorm and move into non-gentrified poverty areas of the city.

The state has also been monitoring our activities. We know of at least one plant, who pretended to be a homeless person to gather intelligence on our activities. We know this person is an informant because they gave a report to state officials at a state legislator's meeting only a couple of weeks ago. More cops sit in their vehicles and watch us. We are subject to more and random scrutiny and inspection.

Still, we keep on. We are continuing to serve the people in every way we can. The homeless, the workers in poverty, and the city's most oppressed will always have The American Party of Labor to count on. The struggle becomes harder every week, but the more we are impeded, the stronger our nerve grows. We will not stop working for justice for the people of this city, we will not stop expanding our activities and operations, and we will not stop working towards our ultimate goal: a system of power in New Brunswick that is not only separate from the capitalist government, but actively undermines it!

PEACE, EQUALITY, SOCIALIST DEMOCRACY


JOHN REED

PAUL ROBESON

WILLIAM Z. FOSTER

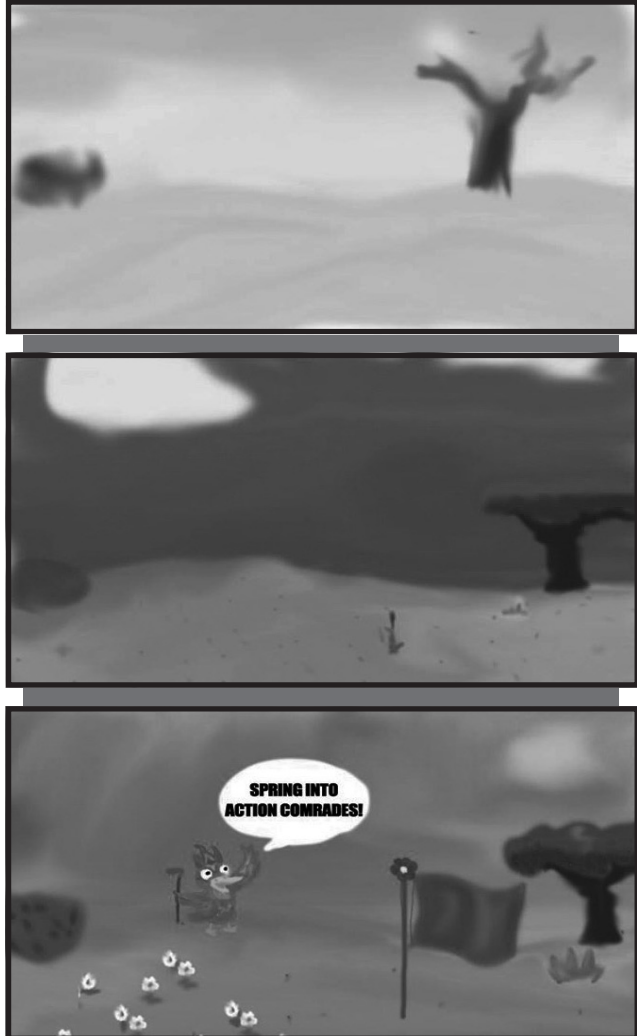
ELIZABETH GURLEY FLYNN

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The American Party of Labor is...

a revolutionary working class organization. Our aim is to abolish the capitalist system and all its horrors by replacing it with socialism, a system based on the principle laid out by Marx, "from each according to his ability, to each according to his work." This is the first phase toward the higher phase of communism, defined by the principle "from each according to his ability, to each according to his needs."

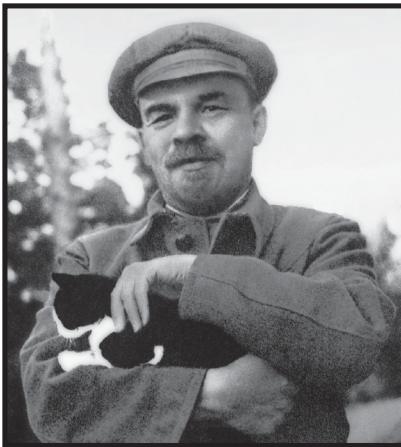
Who Can Join? How Do I Get Involved?

Every working person who is sick of being abused by capitalism, is open to our plan for change, agrees with our Program and Platform and is over the age of 18 is welcome to join.

We recommend that you check out our publications page to get a more in-depth look at the Party. Another good place to look is our online library. The cornerstones of our Party are the works of Karl Marx, Frederick Engels, Vladimir Lenin, Joseph Stalin, and Enver Hoxha.

You can find everything that you should know about us here, and you can join online or contact us and connect to members in your area.

If we don't have a presence in your city, we'll get to know you and help you establish one.



Why is Marxism-Leninism the Best Answer? Can't We Regulate Capitalism or Try to Create Some Kind of Third System That Isn't Fully Communist or Capitalist?

One must understand there is an important fundamental difference between Marxism and other so-called anti-capitalist or "third way" theories. Marx, unlike many thinkers of his day, did not just see a problem with capitalism and start proposing an alternative system. Instead, he and his compatriots analyzed capitalism itself to understand how the system worked. Marx's ideas for revolution are based off of that analysis, not ideas he dreamt up on his own. Solutions to the problems of capitalism can only be reached by understanding and observing the system itself, not by dreaming up some wonderful Utopian alternative. As for regulating or restraining capitalism, this has been done many times before.

Oftentimes the governments of capitalist states must restrict the private sector for various reasons. The problem is that political power is still stacked in favor of the ruling class, and if you slap regulations on big business, they have every avenue and all the resources necessary to see those regulations overturned in the long run. What truly led to the collapse of the old socialist bloc was not that these countries followed Marxism-Leninism, which was ultimately too radical, but rather quite the opposite- that these nations all came under the impression that they needed more and more market style reforms, until they had more or less become capitalist countries.

Nowadays, ideas such as "21st century socialism" would have us do basically the same thing, if not less - regulate capitalism, nationalize some industry, and try to maintain a welfare state- without expropriating the ruling class, without giving the nation a clear direction for the future, and worst of all, without putting the working class in power. This kind of idea can only lead to temporary gains for the workers.

How is the American Party of Labor Different than Other Socialist, Communist, or Left-Wing Parties or Organizations?

First of all, the main difference is that we see the solution to the problems of the working class in revolution and the seizure of state power by the working class and its political organizations. The methodology by which we strive for revolution is Marxism-Leninism—that is, the scientific methodology of social/economic revolution first devised by Karl Marx and Friedrich Engels, and contributed to by figures such as Vladimir Lenin, Joseph Stalin and the late Albanian leader Enver Hoxha. This does not mean, however, that we look at these figures the way religions look at their own prophets, nor do we see their every written word as some kind of Holy Scripture or their every action as blameless and divine.

That being said, we critique their actions from the Marxist methodology of historical dialectical materialism, analyzing actions and events in their historical context, taking into account the benefit of hindsight and trying to avoid idle speculation about what could have been if certain events had or hadn't happened, etc. Because we uphold the general line of these figures, from Karl Marx to Enver Hoxha, we consider ourselves "anti-revisionist," and it is in this way that we differ from most communist parties or organizations in the United States.



"All official and liberal science defends wage-slavery, whereas Marxism has declared relentless war on that slavery."

- V.I. Lenin, The Three Sources and Three Component Parts of Marxism (1913)

Legalize Workers - No More Detentions, No More Deportations, Abolish I.C.E.!

Guaranteed Work and a Livable Income!

Socialized Healthcare For All!

Nationalized Healthcare!

Free Education For All!

Equal Rights, Pay, and Housing For All!

End All Wars of Aggression!

Abolish Private Prisons, Free All Political Prisoners!

No Platform for Fascists!

Abolish Profit Made By the Exploitation of Labor!

Our General Line.

1. The American Party of Labor comes from and represents the American working class. From time to time and place to place there may be individuals who are admitted to the Party who do not have a working class background, or are not currently considered to be working class by Marxist-Leninist ideology and principles. Such individuals are exceptions to the general rule, as they have in effect transcended their class through conscious application of Marxist-Leninist ideology.

2. The American Party of Labor maintains that value in society is produced by human action within the material world. That is to say, value is created by the consumption of labor power. The working classes, which have only their labor power to sell for their daily sustenance, therefore make production possible. We call for the reorganization of society to provide the means of production to the working class to be administered either under an elected or selected management or collectively through a council system.

3. The American Party of Labor demands the abolition of private property and that all means of production be in the hands of the working class. Profit under capitalism is extracted surplus value from the consumption of labor power and constitutes a theft from the working class by the capitalist ruling class. Under our system, the working class will be paid the full value of their production less the necessary deductions to support the state and its various cultural, economic and social support projects.

4. The American Party of Labor demands that all oppressed nations within the context of the American Empire, including, but by no means limited to, Indigenous peoples, Native Hawaiians, Guamanians and Puerto Ricans (within the context of Puerto Rico), be given national self-determination as to whether or not they wish to remain in the American socialist state, which shall be constructed on the remnants of the United States. We call for the end of the so-called commonwealth system in all U.S. imperial possessions. The nations in these political organizations should either choose to become a U.S. state or an independent country.

5. The American Party of Labor demands the cancellation of all current

debt held by developing countries to the U.S. These loans were not made with the intention of helping the people of these countries, but rather to enslave those countries with debt.

6. The American Party of Labor is a party against all imperialism. We are opposed to all wars of aggression on the world stage and all other threats of war and military intervention. We call for the immediate withdrawal of all U.S. troops from abroad. We stand shoulder-to-shoulder with all occupied peoples and with all nations living underneath neo-colonial regimes. We call for the end of foreign aid to Israel, Colombia and other outposts of capitalist and imperialist aggression.

7. The American Party of Labor is an internationalist party. All peoples around the globe struggling for their emancipation from their own systems of exploitation are our allies. We extend our hands to all revolutionary organizations guided by Marxism-Leninism worldwide and to national liberation movements of exploited peoples of all countries because our cause is one and the same.

8. The American Party of Labor demands the U.S. withdrawal from NATO and other imperialist alliances.

9. The American Party of Labor stands fully against the militarization of the U.S.-Mexican border. It supports the rights of immigrants and the ending of neo-liberal policies in other countries, particularly in Latin America and the Caribbean, that drive sustenance farmers off their lands and to the United States due to a lack of economic opportunity in their native countries.

10. The American Party of Labor has a more generalized list of our demands and positions in a separate document called the Party Platform.

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