

RALLY, COMRADES!

THE VOICE OF THE LEAGUE OF REVOLUTIONARIES FOR A NEW AMERICA

The Way Forward: Unite Our Class

In light of the outbreaks around police violence in various suburban areas and smaller cities, this report continues the League's examination of where the new class is in its development, objectively and subjectively. This is part of our ongoing assessment of the estimate of the entire situation revolutionaries face. We look at the relationship of forces, the strategy and tactics of the enemy, their weakness and strengths, and our tasks. This approach allows revolutionaries to think strategically about what the ruling class is doing, and to use the objective processes that are underway to defeat them.

The goal of the ruling class is to establish a social and political order capable of protecting and advancing private property, under the new conditions created by qualitatively new means of production. Central to their tactical offensive is both to prevent the working class from uniting in any effort to combine against them, and to unite a section of the working class to support their goals.

The goal of the revolutionaries is a peaceful, cooperative society, based on the material foundation of the new means of production. To do this, we have to develop and influence the social force that will inevitably have to fight for a new society. This social force is the new class. New means of production are creating this new class. It is a new section of the working class, a new quality within it. The majority are contingent, minimum wage, below-minimum wage, and part-time workers. This employed sector of the class is constantly drawn into the growing unemployed sector, that ranges from the structurally unemployed to the absolutely destitute, homeless workers. This class cannot survive unless it changes the property relations. The actual program of this class is to abolish private property, and this communist program is in the interest of all society. This objectivity is its, and our, strength.

Historically, racial ideology has been backed up by social privileges granted to white workers over Black workers. Unequally oppressed and exploited, they could not unite. Although it will be a long and difficult process, it is objectively possible today for the class to unite around the program that is in its common interest — regardless of historical divisions — thereby making it possible for them to lead society to communism.

Yet this class is divided by history, ideology and culture. While things are beginning to change, it is still tied in a thousand ways to the ruling class and the capitalist system. The task of revolutionaries is to teach this class its common interests as a class and to give them a vision of what's possible. It means revolutionaries have to drop their ideological preconceptions, rely upon the changes that are taking place in the real world, and make plans in accordance with that real world.

THE SUBURBS AND GROWTH OF THE NEW CLASS

The once thriving and economically stable, industrial working class suburban communities, that surrounded cities across the country, now account for the fastest growing poverty in the U.S. Central to this economic shift is the accelerating expansion of electronic, laborless production that is rapidly creating a new class of workers, who have been replaced in the production process and permanently separated from, or thrown to the margins of, the new electronic based economy. The 2008 Great Recession had its greatest economic impact on U.S. suburban centers, accounting for the largest rate of home foreclosures in the country. Suburban workers represent the fastest growing percentage of the newly dispossessed.

According to a 2013 report produced for the Brookings Institute, for the first time in U.S. history, suburban poverty outstripped urban poverty. Between 2000 and 2012 the poorest section of the working class in suburban areas grew by 65 percent — more than twice the pace of growth in the cities. Nationwide, the official number of those living in poverty is 46.2 million, or 15 percent of the population. In the nation's largest metropolitan areas, the suburbs accounted for 55 percent of those living at or below the official poverty line, exceeding the urban poor by 3.5 million.

While overall poverty rates for Blacks and Latinos are almost three times higher than whites, the rates are narrowing. More than 19 million whites, or 41% of all living in poverty, live below the official poverty line, nearly twice that of Blacks. A 2013 Associated Press study showed that economic insecurity among whites is more pervasive than is shown in the government's poverty data, "engulfing more than 76% of white adults before they turn 60. Lower-income whites are dispersed in suburbs as well as in small rural towns, where more than 60% of the poor are white. They are concentrated in certain areas such as the Appalachian East, the industrial Midwest, the "heartland" of such states as Missouri, Oklahoma, and Arkansas, and up through the Great Plains, but they can be found anywhere and everywhere."

The permanence of this new poverty sets the conditions for forging the bonds of political working class unity. It creates an environment to propagandize about how the ruling class works to divide our rapidly growing new class along racial lines, and furthermore, how the expansion of these new poverty conditions make our practical, economic class interests identical, regardless of race.

Suburban communities lack the historically evolved institutions, along with the infrastructure and other sophisticated methods of social control that are common in the

cities. Today, nearly two-thirds of all workers employed in low wage jobs, like retail sales, or food preparation and services, live in the suburbs. Limited transit options also make it difficult or impossible for these workers to access state sponsored public services like subsidized childcare, or other safety net services such as food pantries and affordable health care.

With no means to escape these conditions, these poverty wage workers remain isolated in their neighborhoods, under the thumb of local and county authorities. The combination of the new class rapidly growing in suburbia, with the violent and oppressive social control methods used by local political leaders and the police to repress them, we can expect more outbreaks to occur, like those in Ferguson, Missouri.

BREAKING THE FORMULA OF POLITICAL RULE

We can see why the American ruling class has been so successful. It has been able effectively to control its own working class through selective social privileges, racial ideology, and manipulation of the broader cultural worldview of the different sections of the class. Conditions in the past made it impossible to resolve the question of the division within the class. Capitalism was expanding, providing the material foundation for the economic and social privileges that were extended to white workers over Black workers, Northern workers over Southern workers, and men over women, keeping them apart.

Strategically, the decisive political force in this country has always been the most exploited section of the white workers. Historically, this section has been the link between the capitalist class and the mass of workers. This most exploited section of the white workers is the only section that can unite the entire class. They can unite with the mass of Black workers because neither can survive any longer within the capitalist system. They can unite with the mass of whites for the same reason. They are immobilized by the race question.

The ruling class has always understood the importance of this section, and how they

can be used to secure the aims of the ruling class. We can use an example from history. Eugene Talmadge, the governor of Georgia between 1933-1937, opposed Franklin D. Roosevelt's New Deal and refused to implement its policies and programs. In a gathering of poor white workers, Talmadge used the race question to justify preventing the distribution of free surplus food under the New Deal's commodity distribution program. Because it was a federal program, he told them, Blacks would be getting free food right along with the whites. The next thing, he warned them, Blacks would be "dancing with your daughters." Talmadge was elected Governor for two consecutive terms. The consequences were that Southern workers, regardless of color, continued to starve and were forced to take whatever the capitalists would give them. Georgia, as part of the broader Black Belt region, was secured as a continued source of super-profits for the industrial-financial capitalists of the imperial North.

The control of the workers in the South was the basis for the control of the entire country. Scattered geographically, unorganized, and kept backward politically, this section of workers was controlled by the Southern elite through a combination of force, social bribery and cultural appeals that rested on particular religious views and moral sensibilities as well as racial ideology. Southern Senators, elected term after term, with no accountability, came to constitute a political power bloc in Congress capable of obstructing any legislation that benefitted the workers of the entire country. In this way, the most exploited section of whites was secured as the linchpin in the historical formula of using the South to politically control the entire country.

Today, the ruling class has no more need for the white worker than any other, no matter where they live or what sex they are. Electronic technology is making human labor obsolete. Why would the ruling class privilege what it no longer needs?

The ruling class understands the politically decisive role of the most exploited section of white workers today and is taking steps to both use and contain them. With no material incentives to offer, only ideology and

Continues on page 6

CONTENTS

Inside: Seize This Historic Moment

Defend the Leaders of Our Class

General Gordon Baker Jr.: Evolution of a Revolutionary

Making Private Property Public

The Fight Against Police Violence is a Fight for a New Society

The Violence of Capitalism in Chicago

Inside: Seize This Historic Moment

The articles in this issue concentrate on the need for revolutionaries to provide political clarity in this historical moment. Rapidly changing conditions are forcing larger numbers of the American people into motion. New ideas are emerging, while old ideas persist. The role of the conscious revolutionary is to propagate ideas that explain the truth of the moment to the combatants.

The American people are being thrown into a defensive struggle against the rule of private property. As society moves from one technological base to another, the ruling class is unleashing an offensive assault on the people as the rulers move to protect private property at all costs. This includes a drive toward world war, unprecedented hunger and homelessness, and a growing fascist assault to contain and crush the beginning motion of the new class. Just as in the beginning of the Civil War where workers were for slavery, but drawn into the battle anyway, the masses of people today are going to be drawn into the battle to abolish private property, regardless of what they think. This battleground is where we meet and recruit the revolutionaries.

The article, "Make Private Property Public" explains why the call for abolition of private property is a rallying cry for basic survival. Cutting to the heart of the matter the article makes clear that as long as water remains the property of the capitalist class, our human survival will be based on our ability to buy it. In response the article cites the call for the nationalization of industry in the

name of the people and not the corporations.

"Violence in Chicago" comes to us at a time when the working people of this country, and particularly the youth, are being made the scapegoats for the very social disintegration which victimizes them. This article comes at a critical moment when throughout the nation, people of all ages and colors are beginning to challenge police violence with cries of "Hands up don't shoot," "I can't breathe," and "Black lives matter." The ruling class is responding with racial ideology, always blaming the victim. This article indicts the ruling class not only for its direct crimes, such as police brutality, the privatization of the public domain but any and all of the unlivable conditions that the capitalist system creates.

General Gordon Baker committed his life to revolutionary struggle. The historical role he played is immeasurable. "General Gordon Baker Jr. Evolution of A Revolutionary Part 2" focuses on the example Baker left for the rest of us still in struggle. It traces his participation in struggle through two historical periods, and speaks to the meaning of both moments and the leadership role he played. General Gordon Baker's life and legacy shows us that when the conditions change, so must our thinking and approach to such change.

"The Fight Against Police Violence is a Fight for A New Society" shows that while we must fight police violence every step of the way, we can't stop the police state without getting rid of the capitalist system. Under communism the police forces, whose job is to protect the billionaire's private property, would not exist. The only role for government

would be to plan the production and distribution of society's abundance.

The November 2014 Political Report from the LRNA, "The Way Forward: Unite Our Class" speaks to the breath and scale of the American working class and the tasks at hand to unite them. Alongside its sober assessment of the racial divisions within our class, it also emphasizes the points of class unity that are being objectively created. However, such objective unity cannot be fully harnessed towards common interests and solutions, if the class remains divided. The racially divisive ideas of the ruling class are still in play. New divisive ideas are also springing up. We need to seize this moment to meet the emerging revolutionaries on the fields of battle to carry out our role as revolutionary propagandists to unite our class.

**Visit the *Rally, Comrades!* website!
rallycomrades.lrna.org**

The *Rally, Comrades!* bilingual website provides on line access to all issues of *Rally, Comrades!* It is a political resource for our readers, and provides up-to-date articles, statements and analysis of key questions of importance to revolutionaries.

Defend the Leaders of Our Class

The Rev. Edward Pinkney, courageous and heroic fighter for the working class of Benton Harbor, Michigan, has been unjustly convicted and sentenced to prison, possibly for as much as 10 years.

This attack on the movement and its leaders in Benton Harbor — those fighting for justice against the corporations — is not an isolated case. What is happening in Benton Harbor, the Rust Belt in general, and across the country, is part of a larger process that is taking place in America today. The fascism we are facing is the result of the changes that are taking place in the economy and the inability of the rulers to provide for the people. The purpose of their attacks is to prevent the workers from uniting around their common cause.

A powerful movement is arising to challenge the fascist attacks taking place around the country. This movement is striving for a new society, one where true democracy, equality and the welfare of all are the guiding principles. When we defend the leaders of our class we defend that movement, that vision, and we take another step toward building the forces that will one day make that vision a reality.

To help with Rev. Pinkney's appeal, donations can be sent to *BANCO, 1940 Union St., Benton Harbor, 49022* or make donations at *bhbanco.org*.

EDITORIAL POLICY

Rally: to bring back together and put in a state of order, as retreating troops [to return to attack]

Comrade: a person with whom one is allied in a struggle or cause

Rally, Comrades! is the political paper of the League of Revolutionaries for a New America. In this period of growing motion and developing polarization, *Rally, Comrades!* provides a strategic outlook for the revolutionaries by indicating and illuminating the line of march of the revolutionary process. It presents a pole of scientific clarity, examines and analyzes the real problems of the revolutionary movement, and draws political conclusions for the tasks of revolutionaries at each stage of development in order to prepare for future stages. It is a vehicle to reach out and communicate with revolutionaries both within the League and outside of the League to engage them in debate and discussion and to provide a forum for these discussions. Articles represent the position and policies of the League of Revolutionaries for a New America.

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League of Revolutionaries for a New America WHAT WE STAND FOR

Tens of thousands of socially conscious people declare themselves revolutionaries in opposition to the degenerating social and economic conditions. The League's mission is to unite these scattered revolutionaries on the basis of the demands of the new class, to educate and win them over to the cooperative, communist resolution of the problem.

The demands of this new impoverished class for food, housing, education, health care and an opportunity to contribute to society are summed up as the demand for a co-operative society. For the first time an objective communist economic class is forming to become the foundation for a communist political movement. A new fascist State form, the naked rule of corporate power, has arisen to oppose this motion.

Society must take over these corporations or these corporations will continue to take over society. The new class must have political power to achieve these goals. In the effort to achieve this political

power the League supports all political organizations and sections of society that fight against the growing poverty, social and ecological destruction, fascism and war.

Nothing can be accomplished until the American people hold a vision of where they want to go and what they want to be. Creating and imbuing them with such vision is the overriding task of revolutionaries and the foundation of our organization.

Destruction of the ecology, the threat of nuclear war and the looming pandemics are calling the very existence of the human race into question. The battle is class struggle. The war is for the existence of humanity.

We in the League face the future with confidence. We call upon all revolutionaries to abandon sectarian differences, to unite around the practical demands of the new class and to secure humanity's imperiled future.

General Gordon Baker Jr.: Evolution of a Revolutionary

Editors' Note: The first part of this article was published in the September/October 2014 issue of Rally, Comrades!

Born September 6, 1941, General G. Baker Jr.'s politics of protest began in the late 1950s and continued until his death, May 18, 2014. General's life experience confirmed for him a fundamental truth: until the American proletariat makes an ideological break with its capitalist masters and develops a vision of the kind of society it wants to live in, emancipation and a world of peace is impossible. General fought to ensure that the organization he was a member of, the League of Revolutionaries for A New America (LRNA), recruited and built up a cadre of revolutionary propagandists dedicated to such a purpose.

General tirelessly taught that the proletariat had to emancipate all of society from private property relations in order to emancipate itself. He would explain that a new society could only be built based on existing technology. Robotics (computers, additive production processes and biogenetics) is revolutionary and makes possible, human relations qualitatively different from all past societies based on exploitation of labor. This new technology provides the means to end the economic exploitation of people by people.

RENDEZVOUS WITH REVOLUTIONARY HISTORY

The political-economic period in which General matured as a revolutionary began around the time of the 1955 Montgomery bus boycott. Between Montgomery 1955 and Michigan 1978, the system of Jim Crow (legal segregation) was overthrown, the Voting Rights and Fair Housing Acts passed, and *Roe v. Wade* was implemented. Internationally, the direct colonial system was dismantled in the context of the Cold War.

The civil rights movement of the 1950s became the black power movement of the 1960s. Black power ushered in the election of Carl Stokes and Richard Hatcher as the first black mayors of major cities in 1968, the fateful year of the Dodge Main strike, opening America's last industrial strike wave. The strike wave inaugurated with Dodge Main in 1968, peaked in 1973 with strikes at Mack Stamping and Jefferson Assembly. Between 1968 and 1973, General Baker was part of one group (among many) of revolutionaries in Detroit studying Marxism, the history of the world communist movement, general labor history and the role of black labor in American history

After spending a stint underground escaping the subpoena power of the corporations seeking his arrest for strike action and demonstrations, and who were hoping to stop his revolutionary propaganda and agitation against the system, General was hired into the Ford Rouge Complex in 1973. Black-listed from auto work since 1968, General worked under a false name — Alexander Ware — and was fired two years into his employment. Dave Moore, a legendary figure of

the 1932 Ford Hunger strike, led the efforts that resulted in General's rehiring with all his seniority intact. After winning back his job, Gen became vice-president of the foundry unit inside UAW Local 600.

During the early 1970s, General's encounter with Dave Moore, and with Nelson Peery of the Communist League, connected him more firmly with the revolutionary aspects of the labor movement history and American Marxism. General held an unshakable belief in the benefit of lifelong education and was an autodidact of the highest degree. He understood that "knowing is not enough." General was a practical communist, a subjective reflection of the objectively communist new class whose program, strivings and vision he represented. He taught that as revolutionaries, the world is not ours for the thinking. General repeatedly explained that the self-conscious revolutionary has to "bell the cat."

General and his comrades sought out the "undiscovered country" and turned their focus onto the developing new proletariat. That undiscovered country began with a new vision of society.

QUALITATIVE CHANGE CHANGES SOMETHING FUNDAMENTAL

The Nixon, Ford and Carter presidencies of the 1970s saw financial restructuring and creation of a new non-banking financial architecture. Based on computer technology, this new real time worldwide infrastructure was the platform for the global system. As the robotics revolution advanced, American society underwent deeper polarization, destruction and transformation.

Ronald Reagan's 1980 presidential victory ushered in the so-called Reagan revolution, which politically paved the way for American speculative capital's economic-political hegemony as leader of globalization. The Reagan revolution began dismantling the Roosevelt coalition, destroyed the air traffic controllers union (PATCO), presided over a period of draconian union concessions, attacked Civil Rights legislation, increased militarization of the economy and accelerated the buildup of the prison-industrial complex. Reagan brought a new level of selfishness, moral degeneracy, greed and fascism to American ideology.

In the 1980s use of electronic labor-replacing devices rapidly increased with devastating social effects. Massive plant closures spread across Michigan. Welfare recipients were refused annual increases in their welfare grants. Housing, neighborhoods, hospitals, clinics, and local grocery stores were

destroyed. There was a wholesale rise of homelessness and a flight of laborers out of the state of Michigan seeking work.

THE CHANGED MAN AND A CHANGED WORLD

The globalization of both the market and production was followed by a dramatic decline of union membership led by the steel, mining, auto and dockworkers. By the end of the 1980s, General and many revolutionaries began coming to grips with qualitative changes taking place in production and distribution and their social consequences. Robotics began destroying labor in production, creating a new class of workers living in a new kind of permanent poverty. The technological advance laid waste to entire industries, while pundits said job loss and falling wages were the result of outsourcing jobs. While noting

1990S SURVIVAL MOVEMENT

President Clinton's years of dismantling welfare and implementing NAFTA, in the context of the expanding robotic economy, pushed world wages toward the low-cost producer in the globalized market. Mass homelessness and mass public begging, not seen since the Depression years of the late 1920s and 1930s, reappeared in America.

George W. Bush entered the White House under the aegis of the mega-corporations and the increasing domination of the mega-corporate State. The Bush W presidency further consolidated the American State as an empire of military bases and prisons that effectively gutted political liberty enshrined in the Constitution, although preserving the bourgeois democratic category of citizen. As the mega-corporate State tightened its murderous grip on American society, Bush W left the White House as the country experienced its greatest economic crisis since the 1929 Great Depression.

Obama was elected on a platform that promised to end the Iraq war, to enact immediate comprehensive immigration reform and to undo the harm done to the economy and political liberty by the Bush administration. Obama has done none of the above, although he has now signed a limited executive order on immigration reform.

As the second decade of the 21st century began, General — now retired — was part of organizing the 2010 Detroit U.S. Social Forum and building the fighting forces for national health care. At the Social Forum, General took part in several educational presentations aimed at introducing the history of our country's revolutionary tradition to a new generation. When the Occupy Wall Street movement exploded in 2011, General took part in local activity, along with protests against mortgage defaults and the growing water crisis. Occupy Wall Street shifted the national ideological and political debate from issues shaped by the Tea Party to the 99% versus the 1%.

General didn't let his failing health and use of a walker stop him from being active in a new round of struggles. In the last year of his life he took part in protest and education on the fascist Financial Emergency Manager system, the fight for water rights, support of national health care for all and the fight for pensions. During October and November 2013, General took part in the People's Potlucks, giving stirring presentations on the history of labor in America.

By the start of 2014, General's failing health became more apparent. On May 15, 2014, surrounded by friends and comrades, General — the gentle giant — drew his last breath and let go.

During every decade of the last 50 years General G. Baker Jr. remained at the forefront of the social struggle. General lived the life of a professional revolutionary and his organization of choice was the LRNA. This concluding article on the life of General G. Baker Jr., is an invitation to join us — the LRNA — in the quest for a new America.

Making Private Property Public

When an economic system based on the private ownership of the means of production can no longer provide the basic necessities of life for the vast majority of society, then that society must eliminate private property so society can advance or face total collapse. It becomes clearer every day that private ownership of the socially necessary means of production in America (and elsewhere) is keeping a growing mass of people from having food, water, housing, healthcare, and other necessities.

Today, the need for the means of production to be owned in common by the people, and to distribute what they produce to everyone based on need (not money), is a practical, not an ideological question. The struggle around water provides a clear example. Water is a necessity of life, a raw material used in production and, under private property, a commodity to be sold to the highest bidder. This view of water as a commodity extends even to water systems that are government-owned (the majority of US municipal water systems), which raises the question of who controls the State, and whose interest does it serve?

In Detroit, for example, the disappearance of industry (the result of automation and globalization) has left rampant poverty and thousands of households facing water shutoffs because they are unable to pay the city for water. Yet even though people will die without access to water, a Detroit court ruled that there is no basic human right to water. The CEO of Nestle, the world's largest producer of food products, reportedly made the same statement, saying that water is a commodity like any other. When a joint venture involving the Bechtel Corp. privatized the formerly public water supply of Cochabamba, Bolivia in the late '90s, even gathering rainwater for personal use was outlawed. (The people rose up dramatically in 2000 and stopped the privatization.)

While the working class is barred from using what it cannot pay for, industry and agribusiness have ready access to all the water they want, often from publicly owned lakes and rivers. Their water use is subsidized at public expense, often resulting in depriving people in the area of access to water.

as many as 3 billion people may not have access to clean fresh water for basic survival.

The question is clear: If water is a commodity — either under the control of a corporate government or under private ownership — and we cannot pay for it, do we still get to live? This question starkly poses the interests

to serve its own interests. Nationalization simply means that the State intervenes in the economy on someone's behalf. With technology eliminating jobs and markets shrinking as a result, the capitalists are forced to rely on nationalization to guarantee their profits and their survival as a ruling class. The working class has to rely on nationalization in its interests for food, water, clothing and shelter.

Nationalization could mean, for example, the State taking over and directly managing an industry — but the question is, managing it in the interests of which class, the capitalists or the workers? The important thing to understand is that, because both classes need it, nationalization is an objective battlefield on which the interests of the two classes can be fought out. The struggle over nationalization raises questions that illuminate the line of march toward revolution: Which class does the State serve? Why should private property in the means of production be allowed to continue when it is clearly destroying society? As people begin to realize that the corporate State won't redress their grievances, the basis is laid for the struggle to be transformed into a fight for power and for a whole new society.

American corporations are sitting on some \$2 trillion in cash, yet our society is unable to tap this capital to take care of its desperate needs. This is absurd. This social capital is too important to be in private hands, and the means of production are too important to be in private hands. As a practical matter, private property must become public property in the interests of society.

This is the second in a series of three Building Block articles on private property. Building Block articles help explain a basic concept of the revolutionary process, challenging readers to explore its meaning for political work in today's environment.

Either private property must become public property, or millions will die and our society will eventually collapse. Either society will be run in the interest of the corporations or in the interest of the people. It's this simple.

With the computer and the robot eliminating labor from the production process, jobs are vanishing permanently and wages for most people are falling. This makes the question of access to basic necessities a practical and immediate one for tens of millions of people. At the same time, because the impact of technology on production reduces the number of profitable arenas in which to invest, the ruling class is forced to search for new ways to make money, so among other things we see formerly public infrastructure like water supply systems being privatized, and the mega-banks and other investors have set aside billions to invest in water as a commodity. Citigroup economist Willem Buiter said in 2011 that, "Water as an asset class will, in my view, become eventually the single most important physical-commodity based asset class, dwarfing oil, copper, agricultural commodities and precious metals." The value of the global water market has been estimated at \$425 billion. Meanwhile, it's estimated that

of the mass of society against those of the billionaire investors, and it directly challenges private property in the means of production, not in some distant future, but here and now. The same question can be raised with all other necessities, such as food, housing, healthcare and education. The private property system assumes that enough people have jobs to allow commodities to circulate based on money changing hands. But what happens when there are no longer enough jobs? Either private property must become public property, or millions will die and our society will eventually collapse. Either society will be run in the interest of the corporations or in the interest of the people. It's this simple.

The question of nationalizing industries or economic sectors in the interest of the people is a key part of this discussion. Nationalization is not a tactic that revolutionaries pluck out of the air. It is an objective battlefield on which the central issue of our time can be fought out. Each class needs nationalization

The Fight Against Police Violence is a Fight for a New Society

Hundreds of thousands of Americans are taking to the streets demanding an end to the rising murderous militarized police state. One of the demonstrators' chants, which points to the source of the problem is, "The whole damn system is guilty." This is a critical moment. How do we stop the killings?

Under capitalism, the police are the guardians of the private property of the billionaires who are the owners of the giant corporations that have taken over the government and our nation. For this reason, while we fight police violence every step of the way, we can't stop the police state without getting rid of the capitalist system.

Capitalism is an economic system based on the interests of the few rather than the many. Under capitalism it is not immoral for a city with the greatest concentration of wealth to demolish the largest homeless

encampment in the country. Under capitalism, it's okay for filthy rich pharmaceutical companies to charge exorbitant prices while people die in the street for a lack of medicine. Under capitalism, thousands can go without running water — while corporations have the right to own this life-sustaining resource to maximize their profits.

Isn't it time to discard the immoral ideas of the owning class and fight for a whole new society organized around the wellbeing of the people rather than the private property of the few?

This is possible today. New ways of producing, using the computer and the robot, are creating poverty wage jobs or permanent unemployment for millions. History shows that, as new ways of producing change the economic foundation, a new society that fits the new foundation must be built. Will it be another society based on the exploitation of

labor? Or will it be a society based on public ownership of the socially necessary means of life where the abundance electronics makes possible is used for the benefit of all?

What people think will be decisive. Thus, the old adage — without vision a people will perish — has never been truer. What is the vision?

Communism is an economic system based on the public ownership of the means of producing what society needs. Under communism, the abundance of water, housing, and healthcare would be publicly, not privately owned, and distributed based on need, not money. Under communism, police forces, whose job under capitalism is to protect the billionaire's private property, would not exist. The only role for government would be to plan the production and distribution of society's abundance. But until humanity grasps the possibilities of a new communist world,

the owning class will maintain a stranglehold on their private wealth.

This moment shows that an organization of revolutionaries is needed to bring consciousness and vision to the people. Such an organization would propagate one message far and wide about our main enemy — private property — and the communist solution.

Join the League of Revolutionaries for a New America! Together, we can merge every stream of protest into a torrent of revolution for a new society where people can live healthy happy and peaceful lives.

Let's talk. The times demand that revolutionaries come together.

Contact the League of Revolutionaries for a New America at 773-486-0028, visit us on the web at lrna.org or write us at LRNA, PO Box 477113, Chicago, IL 60647.

The Violence of Capitalism in Chicago

At least 16 people were killed and 82 suffered gunshot wounds during last year's July 4th holiday weekend in Chicago, according to a newspaper report. Five people were shot by the police, two fatally. It was one of the deadliest weekends of gun violence in 2014.

What can revolutionaries say to the mothers who are losing their babies, to the brothers and sisters of those dying on our streets? Violence, that once reflected the expansion of capitalism during the era of industrial expansion, has transformed to reflect capitalist society in decay.

Chicago was one of the world's mightiest industrial centers. In the 19th and 20th centuries, millions of immigrants came to work and live in its factory neighborhoods. By the mid-20th century, they were stable enough to support churches, schools, clubs and businesses. The city's history tightly weaves the strands of class struggle, race, ethnicity, crime and party politics.

Republican mayor William Hale "Big Bill" Thompson (1915-1923 and 1927-1931) benefitted from the money and muscle of Al Capone, himself a Republican, who famously said: "Capitalism is the legitimate racket of the ruling class."

When he was 17 years old, future mayor Richard J. Daley belonged to the Hamburg Athletic Club, which was based in his South Side neighborhood and whose patron was a Democratic alderman. That club took part in attacks on African Americans during the 1919 race riot. In 1924 (at the age of 22) he became club president and held the post for 15 years. (Decades later, as mayor, Daley refused to discuss his activities during the riot. By then the African American community had become solidly Democratic and its bloc of votes guaranteed his six terms as mayor from 1955 to his death in 1976.)

21ST CENTURY CHICAGO

Cities around the country are decaying as working people cannot find work. Twenty-first century Chicago is no different. The social impact has spread past the now-gated factories to emptied and obliterated housing projects, closed schools and public services. While the crisis is citywide, the starkest changes have been on Chicago's far south and southeast sides, with their factories, steel mills, railroad yards, grain elevators and international harbor.

Many jobs are gone forever. Many of the people who are still around will never work again. The barely employed eventually will join them as corporations keep downsizing. Giant stores such as Walmart have killed the shopping areas and streets, leaving abandoned storefronts, vacant lots and food deserts. Chicago's extreme poverty is not only from low pay, it is also from *no* pay.

Increasingly the relations between employers and employees are being broken. Due to electronic technology the need for large numbers of workers is gone from today's society. What has become known as the "1%," the ruling class, has an agenda different from the working class — even more so when those workers are cut loose and without jobs

to support themselves. Chicago's corporate rulers — the Commercial Club and the major bankers and industrialists like Boeing — are remaking the city in their own image. There are fewer jobs for a small section of highly skilled and educated technical professionals, and only cuts in education, housing, social services, pensions, and healthcare for the vast majority of the city's residents.

In a thousand ways these economic changes upset and disrupt the personal and social lives of the workers, but they do not know or understand why. The first step is to analyze the reasons for the poverty, inequality and deprivation. Such an analysis can inspire an alternative vision of a society that can change those conditions.

The reality is that people who cannot support themselves for lack of money all have the same need to survive. That need is their basis for uniting politically around a different plan than what the ruling class wants. With consciousness that a cooperative society is possible and necessary, they can replace a society and laws that force people to "buy what you need" with a society and laws that guarantee that everyone is provided the wherewithal for a decent, safe and stable life.

VIOLENCE UPON THE WORKING CLASS

The same changes taking place in the economy are forcing a change in the State. If the capitalists do not need you, they do not feed you. You cannot feed yourself — even from a dumpster — because the laws, police, and violence of the capitalist State stand between you and what you need to survive. In short, that is America today.

Special bodies of armed people are basic to the State's task of keeping the rulers on top. The difference between a cop and a soldier is diminishing. Chicago deployed militarized police forces from all over the U.S. during the 2012 anti-NATO march. In 2014 the world saw the police in Ferguson, Missouri do the same.

In August 2014 a Chicago police commander was charged with aggravated battery and official misconduct for putting the barrel of his gun into a suspect's mouth. In February 2014 a federal lawsuit accused Cook County Jail authorities of maintaining a "culture of lawlessness," where officers used handcuffs as brass knuckles and beat inmates out of view of security cameras.

In November 2014, eight young Chicagoans traveled to the United Nations in Geneva, Switzerland, to charge the Chicago Police Department with genocide. The working class is coming to understand that the police have become a law unto themselves and answerable to no one. That kind of power is summed up in the term fascism.

Meanwhile, Chicago mayor Rahm Emanuel and his unelected public school board have ravaged the city by closing or "turning around" public schools and replacing them with private charter schools. They have torn out professional educators and replaced them with business sharpies. With similar brutality, Emanuel has closed six of the 12 municipal mental health clinics.

Inevitably a response comes from below, where people contrast the scarcity in their lives with the abundance of the Walmarts. Particularly in Ferguson in August 2014, demonstrators took what they needed from the stores and rejected the calls for calm from the old reformist leaders.

By the end of 2014, grand juries refused to indict the police killers of Mike Brown and Eric Garner, while more new videos of police atrocities are becoming public each day. Thousands of protesters against fascism and racism are taking to the streets across Chicago, the United States and the world. An ever stronger and broader young people's movement for justice and human rights is standing toe-to-toe with the police and with private property everywhere, from shopping lanes to expressway lanes. The chants of "Hands up, don't shoot" "I can't breathe" and "Black lives matter" represent new practical demands to which the discredited rulers will not yield — and cannot yield.

SOLUTION: A COOPERATIVE SOCIETY

Frederick Engels wrote: "Everything which sets men in motion must go through their minds, but what form it will take in the mind will depend very much upon the circumstances."

Because capitalist propaganda messages drown out everything else in this society, many dispossessed people still believe in capitalism even if they are poor. After all, they see other individuals go from rags to riches, so the messages must be true. With dreams of success, and faith in their bootstraps, they strive to move up in the world. But capitalism is cruel. It crushes the many and blesses the few.

Meanwhile, the gap between wealth and poverty grows. The rulers equate militarism with patriotism. They cultivate a culture that exalts acts of individual and collective violence, starting with White House war and

torture policies, through certain computer games, to TV, radio and movies.

If a Wall Street banker throws thousands of people out of their homes in the Chicago neighborhoods of Roseland, Hegewisch or Englewood, he is a genius who gets paid a big bonus. But if workers squat in those same boarded-up houses or flats, then they are criminals to be punished.

Life has become cheapened or even worthless. Many of the young feel hopeless and nihilistic. "This world will never change. There is no way out. Why care?" These feelings reflect the violence of poverty that they see and feel more or less constantly.

The impoverished of Chicago live completely outside of or, at best, on the fringes of the marketplace, blocked by the law and the police from obtaining food, clothing, and housing. A cooperative economy shares the abundance. In a society based on a cooperative economy, fulfilling the needs of humanity would be the guiding principles. That is true civilization.

The one and only group that can usher in such a new society are those who can unite in order to lead the way to a system of distribution according to need. Among the employed, they are the part-time, contingent, minimum-wage and below-minimum-wage workers. As robots constantly replace humans in production, these workers pass into the unemployed and the destitute.

Truly, the working class is the future of the world — especially its children. A cooperative society without classes or scarcity is really possible, not someday, but now. Revolutionaries strive to be the voice of that cooperative society to our brothers and sisters who are forced to fight each other because of the crisis. Revolutionaries point out the real cause of violence: capitalism and its destruction of society. Revolutionaries appeal for unity around the practical demands of the class and to secure humanity's imperiled future.

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The Way Forward: Unite Our Class (Continued from page 1)

force remain. The ruling class recognizes the threat this poses to their rule. They masterfully exploit the religious outlook, moral sensibilities and cultural views of this section of whites. Their success is evident in the recent mid-term election results. A CNN exit poll found 54% of white workers making less than \$50,000 a year voted Republican, while only 19% of “non-whites” voted that way. At the same time, the ruling class uses these same views to attack and isolate them.

In his 2013 article in *Salon* magazine, “America’s Angriest White Men,” author Michael Kimmel argues that a potent cultural mix of pro-capitalism, patriotism, Christianity, and American exceptionalism, including racial ideology, serves as the lens through which these workers viewed their deteriorating condition. Widespread among these workers was a “feeling of entitlement thwarted,” believing that others get all the resources in society, “while they get nothing and [are] often literally left out in the cold, homeless, jobless and helpless.” Kimmel warns of the extent to which the fascists are encouraging them to “fix blame squarely on other” workers such as Blacks, Latinos, immigrants and women, and to hate “big government.” The fascists are building on the grievances and ideas of these workers and are shaping them into a vision of society in the service of an outright fascist political revolution.

Revolutionaries have to ask ourselves: will we leave this section of the class to the fascists? Like the rest of the class, the most exploited section of the white workers is pro-capitalist. Yet they are growing increasingly angry at the corporations. On that basis, they can be shown that the roots of corporate domination lie in the capitalist system. They are anti-government and favor limiting “big government.” But in reality, they cannot survive without the limited relief that government provides. On this basis, they can be shown the possibility of a government that defends their class interests. They see millions of others in the same situation as they are. They are losing their belief that they are responsible for their own worsening conditions. On this basis, they can be shown that if they want to secure the basic necessities of existence they have to get together with others in their same situation, regardless of color.

Revolutionaries do not pose “culture” against “economics.” We do not pose class against race. Without a fight against racism the workers cannot rise out of poverty. Without a fight against poverty they cannot destroy racism. We aim our propaganda at the point where the connection between them and the ruling class is being broken. We show them a different and realizable vision of the future, and a strategy to get there.

RACE AS CLASS AND CULTURE

Race is a political, not a scientific concept, and it can be used in any manner that suits political needs. Racial designations serve to create an “other” that can be isolated from the rest of society, exploited by the ruling class, and used by them to win a section of

the working class over to their program. This has been the case whether it is color (as with slavery), nationality (as in wars between nations) or even culture (for example, peoples might be the same color, but have a different culture).

A look at the real world shows that racial designations of the past do not reflect the realities of today. In the U.S. there are Black mayors, police chiefs, military generals. There have been two Black Secretaries of State. There are Black millionaires and billionaires. There is a Black President. They are all part of, or are carrying out, the interests of the ruling class and have interests in common with that class. They are part of a developing global multi-national, multi-colored bourgeoisie. Electronic production and globalization is also creating a new class of proletarians around the world, who have economic interests in common, regardless of color or nationality.

The ruling class is creating a new racial identification based on class and cultural differences. This kind of adaptation is nothing new. The ruling class has always utilized and manipulated American history, subverting the old forms in order to serve new conditions. The forms are changed according to the quantitative stages of development, but the content — the protection of private property — remains the same.

The ruling class, regardless of color, portrays itself as superior because of their culture — presenting itself as orderly, self-reliant, religiously moral and law-abiding. The emerging new class, regardless of color, is portrayed as inferior because of their culture — they are presented as violent, criminal, dependent, and unwilling to help themselves no matter how much help society gives them. Of course, these are fictions created by the ruling class, but these ideas filter down amongst the workers. And the ruling class continues to use color as racial designation and skillfully so, as the polarization taking place around the police murder in Ferguson and within the working class generally shows. But whether in older or new forms, the purpose of racial ideology is the same: to divide and control the workers in order to guarantee their exploitation in whatever form possible.

Revolutionaries must influence the new class. To do so, we have to drop all preconceptions and rely instead on the inevitability of the objective process. Qualitatively new means of production are destroying the old social order, and creating a new class that cannot live without reorganizing society around these new means of production. The class is already being forced into motion one way or another. What they think will determine what they do.

RULERS’ STRATEGY AND POLICE VIOLENCE

A new stage of the movement is developing based on qualitative changes in the economy. A polarization around wealth and poverty, such as the world has never seen, is developing.

The demands of this embryonic movement are coming into conflict with both ruling class ideas that serve to divide, and the State, which is standing in the way of the movement achieving its demands. The danger is that the workers have little understanding of the historic changes in the world, the strategy of the rulers, or that the ultimate solution is a communist reorganization of society. Thus, the movement can easily be swept off course.

The ruler’s goal is to stop the revolution from proceeding on a class basis. One of their tactics is to pit one section of the working class against the other. They use racism, their historic weapon of control, to do this. This is happening at a moment in history when it is possible, for the first time, to unite a section of the working class: those who are displaced by electronic production.

The rulers’ strategy can be seen in the unfolding struggle around the wave of police murders sweeping the nation. Police brutality and killings are the face of the drive toward a complete fascist takeover of the country. The killings are often occurring in those cities and suburbs hit the hardest by the electronic revolution. Today the victims of police murder and brutality are overwhelmingly minority workers. Given American history, it could not be otherwise. History also shows that as the majority accepts this brutality, it is inevitably used against everyone. Today, police violence will spare none.

DEVELOPMENT OF CONSCIOUSNESS

Like all processes, consciousness develops in stages. Albuquerque, and now Ferguson, and other scenes of recent struggles over police killings, show the beginning of an understanding that society is composed of a ruling class and a subordinate class.

This consciousness can be seen in the moral revulsion to the lawlessness of the police, and the new awareness that the police will turn their weapons against anyone they deem undesirable. In Albuquerque, 36 police shootings took place in the last four years, with 22 resulting in death. Most of those killed were Latino. A struggle for justice, often led by the families, unfolded around many incidents.

However, when the police shot in the back a homeless man who was living in the foothills after he had agreed to go with them, and the video of this execution went viral, things broke loose.

Many workers in the city faced billy clubs and tear gas to join the protests. Workers who said they had previously been in support of law enforcement now said that, for the first time, they were questioning police behavior. An Albuquerque journalist summed up the sentiment of many when he wrote, “Are they [the police] taught there’s a class of worthless people who don’t matter, who don’t deserve the benefit of the doubt, who don’t deserve to be treated with the respect of a full human being? Who don’t deserve the law?”

Fundamental changes in the economy, the polarization of wealth and poverty, the

growth of a new class forced out of society by the robot and the refusal of the government to redress the workers’ grievances is creating an environment where the workers are beginning the process of separating from the political system. This is important because revolution cannot proceed until the workers separate their thinking from their rulers and begin to think independently along class lines.

One way the rulers attempt to restrict consciousness is to portray the struggle against the police as solely about racism. A protester from Ferguson, angry about inflammatory media coverage, warned, “They are trying to make this a race war, when this is about justice.” No one can deny that racism is a key aspect of the struggle. Today, law enforcement or vigilantes kill a Black man in America every 28 hours. However, given the declining economic and social conditions for a growing section of workers, the impulses toward a broader understanding of the problem cannot help but come to the fore. One example can be seen in the response of a young man who was asked why he was in the streets protesting: “I’m here to defend my people,” he said. The media asked, “Who are your people?” The man answered, “I don’t care if you are purple, Black, Brown or white. This is about humanity.”

Time is of the essence. On the other side of the polarization, all kinds of fascist groupings are on the rise. Many are anti-government, but also anti-Black and Brown, and allied with the police. The Southern Poverty Law Center follows 1,000 hate groups. In Missouri, a Darren Wilson Facebook support group claims to have over 80,000 members. Anti-communist groupings are also on the scene. Some articulately depict the dangers and brutality of the rising police State, but include anti-communist messages.

The danger is that some kind of crisis will erupt in the country that will allow for the coalescing of government, military, and openly fascist forces in a full-blown fascist offensive. The legal power to take over the government and to declare unitary rule by the executive already exists.

The League has based its strategy and tasks on the conception that there is a new quality of production, which is destroying the old society and laying the foundation for the reorganization to a new society. This is historically what happens in revolution. The process is irreversible.

Revolutionaries proceed from this quantitative stage of the thinking of the people in order to bring in the understanding that change can only come about when the workers themselves, as a class, gain the political power to create a totally new society. Once this occurs, there is no force on earth that can stop the class from uprooting the old society and creating a new one.

Political Report of the LRNA Central Body, November 2014.