

Our Country and the World Stand at a Crossroads: Program of the League of Revolutionaries for a New America

Editor's Note: In this issue of Rally!, we are publishing the Program of the League of Revolutionaries for a New America (LRNA), adopted by delegates to its 11th Convention held in June 2022. The Program describes the crises facing humanity and the earth, explains the actual process underway in society, presents LRNA's basic view, and establishes its immediate political tasks. Rally! is the political paper of the LRNA.

Our country and the world stand at a crossroads. Humanity has the potential for economic security and abundance. A community of the people, by the people, and for the people, where children can grow in peace, is possible as never before. Or—if we do nothing—we face increasingly unlivable conditions caused by private ownership of the wealth that human labor has created. The purpose of the League of Revolutionaries for a New America is to build consciousness and unity among the most impacted workers, to be able to secure the needs of humanity and avoid the destitution and environmental disaster threatening life on our planet as we know it.

As people struggle to survive war, climate catastrophe, poverty, and pandemic, a new fascist state form is arising to crush us – the naked rule of corporate power. It uses the historic American weapon of white supremacy to attack communities of color, divide the working class, and rob the American people of our vote and the limited legal rights we have left. White supremacy is the legacy of the settler colonialism, slavery, land theft, and genocide of indigenous peoples that America was founded on. Fascism resorts to violence to control the working class, even controlling our intimate relationships and our personal identities. Society must replace corporations and financial institutions with publicly owned entities, or else they will continue to fasten their fascist grip over every aspect of our lives.

Today's economic revolution is creating a new class of displaced workers, who must try to find work in a system that no longer needs them. They are part-time, contingent, minimum, and sub-minimum wage or unemployed workers, including vast numbers of refugees, migrants, people of color, women, and youth. In the United States, the legacy of slavery ensures that African Americans are at the heart of the growing numbers of this class as it struggles to survive the end of sustainable work. The advent of AI (artificial intelligence) represents a new kind of robotics that is automation without human involvement on an even higher level. The blood-sucking private property system is replacing us with new technologies.

While the productivity of digital technol-



Washington, D.C., U.S.A. | June 24th, 2022 | Protest of Supreme Court Decision

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ogy makes shared well-being possible for all humanity, the private property system is driving workers into destitution and often homelessness and speeds up the extraction that is destroying the earth. The rapidly accelerating extinction event we experience today has created a race between revolution and annihilation.

We have never been here before. Workers being displaced by the market are becoming a revolutionary class, because we have no stake in the system and cannot survive without confronting it. We need food, housing, education, and healthcare. We need an opportunity to contribute to society and to help save the planet. We need freedom from police terror, mass incarceration, and gender oppression. We fight for a government that takes care of people first. Ultimately this requires public ownership of the means to create wealth – the land, infrastructure, and technology – and distribution according to need. The fight for basic needs propels every other social struggle, because none of society's social, moral, or ecological problems can be solved as long as the private property system exists.

This revolutionary class of workers is arising everywhere around the world. Global unity with and among those most impacted by the current crisis is central to the freedom of humanity the world over. We must make every effort to unite in global struggles.

The 2020 rebellions showed that today, whether through words or deeds, masses of socially conscious people are declaring themselves revolutionaries in opposition to the system's poverty, racism, and ecological disaster. The League's mission is to unite with other revolutionaries around the demands of

the working class, especially the class of displaced workers, and show how the solution is a cooperative, communist society, where social wealth is owned in common and distributed according to need.

Victory cannot be won without class unity based on exposure and rejection of the white supremacy and hetero-patriarchy so deeply rooted in the structure of the American economy, politics, and history. In the practical struggle, people are uniting from below. The growing equality of misery is forming them into a social force. We rely on this developing practical unity to build conscious political understanding. Victory cannot be won until we gain the political power necessary to defeat fascism and organize the cooperative society we need.

We fight shoulder to shoulder with all social and political organizations and sections of society that seek to put an end to poverty, social and ecological doom, fascism, and war. Without a vision, the people perish. Human beings have proven that they can survive the barbarism of slavery, famine, and world wars, and build a better world out of destruction. History has given the present generation a great mission: to save the world for the future of life on earth.

The battle is a class struggle because the ruling class is the enemy of humanity and the earth itself. The program of the workers who are being displaced is showing the way. We in the League welcome and will join with every effort to unite around the demands of the revolutionary class and secure the imperiled future of life on earth. **R**

In late June, the 11th convention of the League of Revolutionaries for a New America decided to change the name of this newspaper from *Rally, Comrades!* to *Rally!* The role of *Rally!* as the political paper of the League will remain the same.

CONTENTS

A New Program for a New America	2	What to the Working Class Is the Fourth of July?	4
Revolutionary Vision: Toward a Cultural Offensive	3	Entering a New Stage: The Advent of AI	5
From the Editors: Displacement not Replacement	3	2022 Elections: Voting for Our Freedom	6

Inside: A New Program for a New America

Inside Rally!

Program of LRNA

In this issue, *Rally!* is publishing the new program of the League of Revolutionaries for a New America, adopted by delegates to its 11th Convention in June 2022. The LRNA Program describes the historic process of revolutionary change that is underway, and the political tasks facing revolutionaries. It is the organization's foundational document, providing a general political guide for the work of all LRNA collectives and members.

"Our country and the world stand at a crossroads" begins the 2022 Program of the League. The technology that destroys the underpinnings of the capitalist system and causes the ruling class desperately to defend

private property by imposing fascism, also offers humanity the potential for economic security and abundance. The revolutionary new class of displaced workers can provide for humanity's immediate needs by attaining political power and organizing a society where the means for producing wealth and resources are owned in common.

The 2022 elections will establish conditions for the upcoming 2024 elections that will very likely determine how quickly America may descend into open fascist dictatorship, explains the article "Voting for Our Freedom." This is not just about control of the House and the Senate, because many critical issues are determined at the state and local levels. Fascist forces are focusing most of their energy on local government, and fully 222 people who participated in the January 6 Capitol attack are either elected officials or

currently running for office.

More Americans are challenging this rising threat to democratic rights. The majority of all young voters are dedicated to fighting for the life-and-death issues facing them as members of the working class: basic human needs, criminal justice and immigration reform, climate change, reproductive freedom, LGBTQ rights and, especially, student debt cancellation.

LRNA's program notes that without a vision, the people perish. Last October, the organization hosted a conference of cultural workers on the theme "Revolutionary Vision: Toward a Cultural Offensive." Culture and the war for consciousness shows that an actual war against the American people is at the same time a cultural war for their thinking. Cultural workers play key roles in this war through the words, images and other art they produce.

As *Rally!* board member and music critic Danny Alexander said at the conference: Our art emphasizes our basic needs, and our artists fight for our basic needs, for their own basic needs, too. But our art asks us to think bigger. Our art asks us what we need to be fully human, and our art thinks bigger than this system or any oppressive system. (A conference video is posted on LRNA's website – lrna.org – and Vagabond Press anticipates publishing the presentations and performances in September.)

The article "What to the working class is the Fourth of July?" quotes one of the greatest speeches in American history, the sophisticated mingling of moral vision with practical political agitation by abolitionist Frederick Douglass in 1852. He called slavery "a horri-

ble reptile coiled up in your nation's bosom," that was tearing American society apart.

The figurative "coiled reptile" in America today is the creation of the propertyless and dispossessed section of the working class, which is increasingly living in squalor and being pushed out of the formal capitalist economy. It cannot survive without material means of support, which it cannot obtain without demanding distribution based on need. Thus, it stands at a crossroads, and is compelled to politically attack the private property system, a conflict every bit as irrepressible as the one in the pre-Civil War period.

We are now on the threshold of a new stage of robotic, digital, automated technology, says "Entering a new stage of history: The advent of AI." Artificial intelligence, or AI, represents a new kind of robotics that is best described as machines that think autonomously and, in many respects, it leads to the elimination of human mental labor. One outcome of the new stage of AI is the ascendancy of cryptocurrency, or virtual digital currency. It is private-sector speculative finance at a new stage.

Corporations such as Apple, Facebook (now Meta) and Google control and shape the use of AI in communications and social media. While the ruling class amasses virtual wealth, the rest of humanity is engaged in a race to the bottom. This demonstrates the absolute incompatibility of AI in the hands of private property and the ruling class. The new technology can help humans build a new future, a cooperative communist world. As LRNA's new program proclaims, humanity is now in a race between revolution and annihilation. **R**

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EDITORIAL POLICY

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

Rally! is the political paper of the League of Revolutionaries for a New America. In this period of growing motion and developing polarization, *Rally!* 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

Today, whether through words or deeds, vast numbers of socially conscious people declare themselves revolutionaries in opposition to the degenerating social and economic conditions. The League's mission is to unite with other revolutionaries around the demands of the working class, especially the class of displaced workers, and show how the solution is a cooperative, communist society, where social wealth is owned in common and distributed according to need.

The demands of this new impoverished class for food, housing, education, healthcare and an opportunity to contribute to society are summed up as the demand for a cooperative society. Such a society must be based on the public ownership of the socially necessary means of production and the distribution of the social product according to need.

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

Revolutionary Vision: Toward a Cultural Offensive

Every element of the actual, physical war against the American people is at the same time a cultural war to divide and conquer. In the last two years, the cultural war enveloping our country and driving toward fascism has reached new heights. The big lie surrounding the 2020 election culminated in an attempted coup. When a mob attacked the Capitol building in Washington, D.C., that action helped consolidate the thinking of many people, who already distrusted government, around an ideology rooted in the white supremacy of American history.

At the same time, the thinking of another section of the American people was electrified by Derek Chauvin choking the life out of George Floyd. The subsequent rebellion brought to the fore a common hatred of the forces occupying communities around the country, regardless of color, gender, or age. The context for all of this, the battleground, was a pandemic of more than one million deaths in the U.S. alone, where the government response revealed a structure totally in thrall to private property of the corporations. Government solutions relied on blaming the victims for not seeking vaccinations, and government figures engaged in cultural opposition by not wearing masks.

How is this a cultural war? It's a war for the thinking, the consciousness of the American people. Culture is, in its broadest sense, "the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations" (*Merriam Webster Dictionary*). In a narrower sense, we often think of culture as artistic performance. Considering these two aspects of culture and the urgency of our time, poet Jack Hirschman called for a meeting of cultural workers.

LRNA hosted a conference of cultural workers on October 17, 2021. The theme of the conference, "Revolutionary Vision: Toward a Cultural Offensive," reflected how cultural workers, like all workers, have found themselves on the defensive. In Hirschman's words, from the keynote to the Conference: "And that is why I have uncovered a spark that hopefully will lead to a Cultural offensive against that fascism: it is essentially important that Poetry now be a weapon in the struggle to specifically overthrow the capitalist system everywhere." Hirschman passed away in August, but his enthusiasm and spirit pervaded the entire conference.

The first thing to understand is that fascism today is not the same as the fascism of the 1930s. Poet Anna Lombardo emphasized that difference at the conference, from her vantage point in Italy. Sociologist Walda Katz Fishman, in the opening panel, showed how fascism is the only political alternative for a ruling class unable to provide for the welfare of its people.

As automation due to robotics displaces more and more workers, restructures the work remaining, and allows many to work from home, capital profits more and more from speculation. The ruling class has perfected how it uses deception to control the

ideas of the workers. But, as displaced workers become more aware of who their enemy is, they begin to turn that understanding into action. That same ruling class enemy must turn more to force and violence. A dramatic cultural shift has taken place. How, we wonder, can we seize the initiative when the ruling class bombards us at every turn?

The movement that arose around the death of George Floyd gives us a number of clues. Visual art depicting George Floyd erupted everywhere including many places outside the US – where people adopted George Floyd often as a symbol of what was happening in their area of the world. Musicians created anthems. The demand to stop killer cops became palpable. But the movement went further.

The idea of abolishing the carceral state – that is, the institutions upon which the whole prison and judicial systems are built – spread as never before. And that idea introduced the concept that police killings are not only connected to our history in slavery, but also to the political and economic structure the judicial system protects. Abolition opened the

door to questioning the need for an economics of market and exploitation, for private property itself. This offers a vision beneficial to the vast majority, but antagonistic to the ruling class view, a cultural vision that demands insulation of corporate private property rights from the reach of government.

The second half of the conference built on the description of fascism elaborated in the earlier session, and began to look at what next steps might be to go on the cultural offensive. This is how *Rally!* Board member and music critic Danny Alexander put it as part of the second session's opening panel:

"And their [the ruling class] strategy is to keep us fighting for scraps until we are incapable of mounting the social force necessary to take on the system. Genocide is their strategy, genocide on all who threaten the private property system.

Our art emphasizes our basic needs, and our artists fight for our basic needs, for their own basic needs, too. But our art asks us to think bigger. Our art asks us what we need to be fully human, and our art thinks bigger than this system or any

oppressive system."

Cultural workers have responded to every assault upon our ability to survive. Cultural work lives within the context of the vast economic changes taking place at the base of society. There is no one-to-one correspondence between economics and culture. The fact that we live in a capitalist, exploitative society does not mean that everything created on that basis supports capitalism.

The disruption that has created a new economic class expelled from capitalism also creates the basis for castigating the system (Bertolt Brecht called that "singing about the dark times"). Even more, artists use the "dark times" to envision what is possible. Cultural workers, poets among them, carry that vision to the hearts and minds and souls of the people engaged in the fight. That vision isn't always clear but it does focus more and more on "bigger than this system or any oppressive system."

The Conference brought together artists from six cities in the United States and three other countries. It reinforced the need for artists to communicate, share work and dis-

Continued on page 6

From the Editors: Displacement not Replacement

From the Editors

On the afternoon of May 14, an eighteen-year-old gunman tragically targeted and murdered ten African Americans and injured others at a grocery store in Buffalo, NY. He said his motive was to prevent "eliminating the white race." This young man's online writings show he endorsed the baseless white supremacist "replacement theory," which states that Jews and people of color, especially immigrants, are taking jobs and political power away from Anglo Americans, orchestrated by liberal elites to replace "white" voters with voters and immigrants of color.

Why is the "replacement theory" gaining attention today?

The "replacement theory" gives a false explanation for the real decline in living conditions for most workers. People of all colors are having a harder time making ends meet and want to know why. Millennials are on track to be the first generation not to surpass the incomes and job status of their parents! This is not just happening to white people or just to people of color. People of all colors are suffering from unemployment and underemployment, housing insecurity, hunger, police violence and mass incarceration, COVID, and many other preventable afflictions, including drug addiction, mental illness, and suicide.

We are struggling. And our government is doing little to help. But the theory that our fellow workers intend to replace us is a lie.

The "replacement theory" misdirects the workers' anger about their economic situation toward other workers rather than toward the system and ruling class that is dispossessing all who must work to survive. "Replacement theory" rests on lies about scarcity and competition, an approach known from years of social science research to divide people. It is not an accident it is being promoted today.

Such theories aid the ruling class's defense of a dying system. That system was challenged by the response to the police murder of George Floyd in summer 2020, when 26 million Americans of all backgrounds stood up against police violence and systemic racism and began to crack the rulers' shield of white supremacy, a major method of class control.

The ruling class attacks our unity because it threatens their power.

Rather than replacement by fellow workers, the actual cause of the decline in our earnings and quality of life is the displacement of human labor by automation, computers, robotics, and artificial intelligence (AI), with no adjustment to how we obtain the necessities of life. If we can't work, we can't survive under capitalism. A digital revolution is daily replacing the need for human labor by automating more jobs and parts of jobs. Digital technology

cannot only make cars, it can drive them.

Years ago, automation began displacing manufacturing jobs. Now, they are also displacing white collar jobs, including tasks previously done by lawyers, doctors, nurses, and teachers. In *A World Without Work*, Oxford economist, Donald Suskind (2020), writes "...as we move through the twenty-first century, the demand for the work of human beings is likely to wither away, gradually. Eventually, what is left will not be enough to provide everyone who wants it with traditional well-paid employment."

The technology is controlled by a small ruling class and their corporations, and society is organized around their interests, not in the interests of humanity and the earth. Jobs are being displaced by advanced technology, and this requires restructuring of the economy and society.

The technological displacement of human labor is an economic revolution that offers the possibility of the distribution of abundance to all. Imagine if the technology were owned collectively by humanity, used wisely and fairly to benefit all, to protect the earth and all life on it. The people would decide how to sustainably produce and distribute what we need for a good life. A united fight will be necessary to achieve this. Understanding that the problem is displacement by technology in a system of private property, not replacement by our fellow workers, helps develop that unity. **R**

What to the Working Class Is the Fourth of July?

“What to the American slave is your Fourth of July?” asked abolitionist Frederick Douglass in 1852, in what has been described as one of the greatest speeches in American history.

“I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim,” said Douglass. “To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy – a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on earth guilty of practices more shocking and bloodier than are the people of these United States, at this very hour.”

Douglass’s speech was unsparing in its moral condemnation of the “hideous and revolting” conduct of his country, and much of it could continue to be said of our government today, as it honors corporate property rights over the very life of humanity and the planet. The Douglass speech marked a milestone in the abolitionist movement, its turn away from relying on “moral suasion” as the cornerstone of its activity. This speech represented the sophisticated mingling of moral vision with practical political agitation that came to be known as “political abolitionism,” and actually led to the real-life emancipation of U.S. slaves in 1865.

Douglass accurately observed that there was an antagonism tearing American society apart: “a horrible reptile coiled up in your nation’s bosom.” That reptile was chattel slavery, the subjugation of millions of its people as subhuman “property” with no rights that a white man was bound to respect. The growing free-labor industrial means of production in the North became locked in antagonism with a federal government based on the slave-labor agricultural capitalism of the South. Douglass found that he amplified his effectiveness when he used the human rights principles in America’s very founding documents to rally his audience against slavery. He described the Declaration of Independence as “the ring-bolt to the chain of your nation’s destiny.” He upheld the U.S. Constitution as a “glorious liberty document” because of its anti-slavery principles of habeas corpus, republicanism, a more perfect union, and the right to life, liberty, and personal property.

WHAT ARE PROPERTY RIGHTS?

The 1861-65 Civil War rewrote the Constitution by abolishing the barbaric institution of slavery. No other progress could be made until this was done. But the Constitution still continued to embody a contradiction between human rights and property rights. This has emerged once again in the 21st century as an antagonism. The

“coiled reptile” in America today is the propertyless section of the working class that is increasingly living in squalor, separated from the former capitalist economy, while the billionaire ruling class continues to defend corporate property. Displaced workers today cannot physically survive without material means of support, and they cannot obtain them without demanding their distribution based on need. They are compelled to politically attack the private property system. The conflict is every bit as irrepressible as the one in the pre-Civil War period.

The deliberate conflation between housing as a home for personal use and housing as an investment helped keep the working class disorganized, segregated, and confused throughout the 20th century.

The heart of the issue today, as it was in the case of slavery, is the definition of exactly what are property rights, to whom they belong, and what they encompass. Outside the slave plantations, American society in the 18th century consisted almost entirely of small producers, artisans, farmers, casual workers, and tradespeople. Early American patriots like Thomas Paine optimistically envisioned a free and peaceful economic system of commodity exchange. Their projections were flawed, however, by their blindness to the role of slavery and the theft of Indigenous land that the entire system rested on. The radical republican political principles in the Constitution itself were in fact only made possible by exclusion of the most decisive section of the Southern workforce from the government.

The intentions and moral limitations of the founders are not the real issue, however. The real issue lies in the underlying principles and what they mean to us today. Based on the small producer economy, the Constitution *necessarily* confused the question of property rights by overlapping what we now call *private property* with what is known as *personal property*.

A capitalist economic system such as America’s blurs the distinction between private and personal property. However, there is a vital difference between the two. Wikipedia points out that *personal property* (or possessions) includes items intended for personal use (e.g., one’s toothbrush, clothes, vehicles, and money for buying articles for personal consumption). A home that one’s family lives in is considered personal property.

Private property, however, properly speaking, is *investment property*. It consists of ownership of land and natural resources, or socially produced technology, infrastructure, financial institutions, or means of pro-

duction. It is property that is used not for meeting personal needs but for earning income. Nineteenth century slaves were investment property. Most private property today is corporate investment property.

The distinction between personal and private property was especially confusing in housing, because in small producer society, the home was frequently also the location of economic production. With the development of large-scale industry and agribusiness in the nineteenth and twentieth centuries, however, housing assumed its modern role

primarily as a consumer good for those that live in it (although corporate and other landlords still treat it as investment property).

The deliberate conflation between housing as a home for personal use and housing as an investment helped keep the working class disorganized, segregated, and confused throughout the 20th century. Although only a small minority of Americans own private property, properly defined, many of the majority who own their homes (and other items) as personal property have been misled to believe that they have a stake in the preservation of corporate private property. As Ronald Reagan tried to argue in 1967, “Freedom is based on the right of the individual to personal ownership of property, and this basic human right cannot be infringed by majority rule.” This idea is not only false, but it becomes dangerous, and a threat to democracy itself, when corporations are on the offensive against workers as they are today, in the same way that the Slave Power was in the 1850s.

THE FASCIST OFFENSIVE

As early as the 1840s, the slavery proponent John C. Calhoun developed the “substantive due process” doctrine, in order to outflank the use of democratic political power by Northern industrialists, workers, farmers, and abolitionists to block the expansion of slavery. His essential argument was that since slaves were property, the constitution protected the slave system with no political, legal, or territorial limitations whatsoever.

Despite the vastly different economic and political conditions, the major ideological debate today is remarkably similar to that of the 1850s. Just as Calhoun argued that the constitutional right to own slaves trumped democracy then, today’s rulers argue that the right to corporate private property supersedes and ultimately eliminates every other right.

A 2017 *Guardian* article points to the views of the recently deceased Koch brothers’ ideologist, James McGill Buchanan:

“Buchanan was strongly influenced by ... the property supremacism of John C. Calhoun, who argued in the first half of the 19th century that freedom consists of the absolute right to use your property (including your slaves) however you may wish; any institution that impinges on this right is an agent of oppression, exploiting men of property on behalf of the undeserving masses ... In his book *The Limits of Liberty*, he noted that ‘despotism may be the only organizational alternative to the political structure that we observe.’”

It is up to political revolutionaries to confront the “property supremacism” of the ruling class today, just as those of the 19th century did. What Abraham Lincoln said then is still true today: that the right to life, liberty, and the pursuit of happiness remains a “stumbling block to all those who ... might seek to turn a free people back into the hateful paths of despotism.”

Far from depending on private property, real freedom today requires restricting, limiting, and ultimately abolishing private property. Freedom includes ownership of personal property necessary for use by oneself and one’s family, including one’s home, but not investment property used to exploit or exclude others from the means of subsistence. As Dr. Martin Luther King said, real freedom is participation in power. Participation in power is commonly called democracy, and real democracy includes public control over the economic institutions that shape our lives. When revolutionaries explain this class antagonism and the class interests behind the fascist offensive today, they play their role of elevating the political consciousness necessary to defeat it. This is the path to the peaceful, cooperative society we are striving for. **R**

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

Entering a New Stage: The Advent of AI

Thirty years ago, Nelson Peery, in *Entering an Epoch of Social Revolution*, recognized and delineated the broad contours of an epoch-making shift in human history and society brought on by the development of new electronic tools that are replacing human labor and destroying wage-labor capitalism. He pointed out that the development of electronics throughout all aspects of human society could “expand our mental capacities as much as the industrial revolution expanded our physical capabilities.”

In those thirty years, we have seen the exponential development of the quantitative, objective growth of the new epoch. The projection that we would see the computing power of the new technology double every two years has been essentially confirmed. But change is not simply an arithmetic progression. It is exponential and occurs as qualitative leaps, and within that new quality, the motion from one stage to another. We are now on the threshold of and are entering a new stage of robotic, digital, automated technology changing our world.

Much akin to the development of a new stage in industrial capital from mechanics to electro-mechanics, artificial intelligence, or AI, represents the crossing of a nodal line, a new kind of robotics that is best described as machines that think autonomously. With AI, human mental capacities are not only being expanded but go beyond human mental labor in many respects. Employing “deep neural networks” much as the human brain, AI technology no longer merely carries out robotic instructions programmed by humans. It learns, it thinks, it problem-solves independently of human guidance. It is automation, that is, without human involvement, on a new level.

In 2020 over 64 billion terabytes of digital information were created and stored. AI is becoming ubiquitous. It is everywhere, in our phones, in our household appliances, in our automobiles, in warehousing and distribution logistics, all kinds of services, in agriculture, in machines of warfare, in financial transactions. Giant supranational corporations such as Apple, Facebook (now Meta), and Google now control and are shaping the use of AI in communications and social media.

CRYPTOCURRENCY: A NEW STAGE OF SPECULATIVE FINANCE

Concurrent with, and an outcome of the new stage of AI, is the ascendancy of cryptocurrency. Cryptocurrency, or virtual digital currency, is now becoming mainstream. It is non-bank banking on a new level. No longer in the shadows, it is private-sector speculative finance at a new stage. Operating in a digital world beyond the reach of governments, banks, or regulators, it is non-traceable and non-taxable.

and Ethereum are the most well-known and are currently the largest, as many as 70,000 versions are now operating. In 2021, Bitcoin’s market capitalization peaked at over \$1 trillion. Cryptocurrency transactions are virtual, digital and have no relation to the actual production and valuation of anything. It is the wild, wild West of speculation.

Crypto “mining” operations are springing up all over the country, from New York to Georgia, where hundreds of supercomputers operating 24/7 at breakneck speed

class of AI in the hands of private property and the ruling class. The exponential development of laborless technology also means the exponential development of a new class displaced by the new technology. While the ruling class amasses mass sums of virtual wealth, the vast remainder of humanity is engaged in a race to the bottom. Instability, polarization, war, and the destruction of the planet prevail and intensify.

What are the implications for our revolutionary new class in these times? The new class of workers is engaged in a daily fight to obtain the basic necessities of life, even as the new technology signals the ability to provide for an abundance that is more than capable of providing for the needs of all of humanity. But we have to make a fight to get there, to put this technology in the hands of a class that will distribute the abundance to all those in need. Getting there requires, first of all, that we know the lay of the land and have a strategy aimed at getting us there. The new stage – the advent of AI – is the lay of the land. We ignore it at our peril. But it also points us toward a strategic vision of what our future could become. It is what is coming, if only we seize the time.

Every advance, every development to new stages, brings with it also the exponential increase of productive forces. The capacity of the new technology to provide for an abundance that can meet the needs of all humanity and allow for the human race to reach its full potential is only limited by the boldness of our vision. The new technology in the hands of our new class can build a new future, a cooperative communist world history that fulfills our vision. We are entering a new stage of the social revolution. **R**

Sources:

- *The Age of AI and Our Human Future* by Henry Kissinger, Eric Schmidt, Daniel Huttenlocher, Little, Brown and Company, New York, 2021
- “America’s Crypto Conundrum” <https://www.foreignaffairs.com/articles/united-states/americas-crypto-currency-conundrum>
- “The Technopolar Moment” <https://www.foreignaffairs.com/articles/world/2021-10-19/ian-bremmer-big-tech-global-order>

The capacity of the new technology to provide for an abundance that can meet the needs of all humanity and allow for the human race to reach its full potential is only limited by the boldness of our vision.

In “America’s Crypto Conundrum” in *Foreign Affairs*, Justin Muzinich describes it as follows: “Private-sector digital currencies generally rely on decentralized blockchain technology to settle accounts between users. These currencies include cryptocurrencies such as Bitcoin and Ether, which fluctuate in value relative to the U.S. dollar, and a subset of cryptocurrencies called ‘stablecoins,’ such as USD Coin, commonly known as USDC, and Facebook’s Diem, which are pegged to a fiat currency and designed not to fluctuate in value. The blockchain technology that undergirds these currencies comes in a number of variations, but it generally allows a community of users to validate transactions on a ledger instead of relying on a central authority such as the U.S. Federal Reserve.”

What is most significant about the rise of digital money is the ability of supra-national corporations to operate independently of nations and their central banking systems.

While we have seen the rise of and domination of speculative finance tracking the development of a technology that replaces human labor and reduces value to a level approaching zero, cryptocurrencies raise speculation to a whole new level. While Bitcoin

search the financial universe for digital transactions from which some kind of virtual, digital “value” may be realized. One by-product of these operations is the tremendous amount of energy consumed by the mining for digital money, which has environmental activists concerned about the environmental impact.

Governments and central banks are struggling to rein in the cryptocurrency world, creating their own digital currency, such as the Chinese digital yuan. The U.S. Federal Reserve is considering a digital dollar, and governments as well are moving to assert control of and to regulate companies like Facebook and Google. All of this will have an impact on the global hegemony of the dollar and the multipolar struggle for a new world order.

REVOLUTIONARY IMPLICATIONS

The advent of AI and its corollary, virtual digital money, has tremendous implications for the revolutionary process and the future of humanity. First, the precipitous decline of value and the advance and domination of speculative capital demonstrates the absolute threat to the working

Join the League of Revolutionaries for a New America

The goal of all revolutionaries’ work today is to give the American people a vision of what is possible. It is a vision of a world where no one has to fight another for the daily bread of existence. It is a vision where cooperation and fulfilling the needs of humanity are the guiding principles. It is a vision that

satisfies the deepest yearnings of the people for peace.

Society can now create the abundance the new technology promises, and so a new world: a cooperative society, with this abundance distributed according to need. In spite of worsening economic conditions, 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. Join us!

For more information or a free information packet, email LRNA at info@lrna.org, or call 773-486-0028, or write LRNA, P.O. Box 477113, Chicago, IL 60647.

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2022 Elections: Voting for Our Freedom

The spectacular 2020 victory over Donald Trump-style American fascism was a sign and a testament to the irresistible strength of the social movement when it engages in the electoral arena. The desperate 2021 moves by state legislatures to suppress voting are further confirmation of that strength and of the real fear that it inspires in the ruling class.

The 2022 elections are the next “stress test” for our movement, and once again they will mark another vital watershed in American history. The 2022 elections will establish conditions for the upcoming 2024 elections that will very likely determine how quickly America may descend into open fascist dictatorship.

This is not just about control of Congress and the Senate. Many of the most critical issues we face are determined at the state and local levels, and the federal government itself rests on and depends on a vast network of state and local elected bodies. Critical decisions around Medicaid expansion, housing, incarceration, and reproductive rights are being made every day at the state and local level. The fate of voting rights and even federal elections themselves are actually frequently determined by state and local officials. The ruling class has increasingly rigged the system with gatekeepers so that we only get po-

litical candidates in either party who support ruling class power.

STATE AND LOCAL POLITICS HAVE BECOME AN IMPORTANT ARENA FOR FASCISTS

In response to working class electoral victories in 2020, far-right extremists like QAnon followers, the Proud Boys, and the Oath Keepers—along with Trump and Steve Bannon supporters—are focusing most of their energy on local government. Fully 222 people who participated in the Jan. 6 Capitol attack are either elected officials or currently running for office. Egged on by these far-right groups, school board meetings are being attacked or sometimes assaulted under the guise of “parents’ rights” to oppose mask mandates, so-called critical race theory, and LGBTQ issues, and candidates are running for election based on these platforms.

In Shasta County, California, a far-right recall of a relatively moderate Republican, fueled by Trump’s loss and mask mandates, has given militia groups a majority on the Board of Supervisors. In Colorado, armed members of the “United States Election Integrity Plan” were sent to voters’ homes in poor neighborhoods, especially those of color, where they demanded residents confirm their address-

es and their participation in the 2020 election and accused them of casting fraudulent ballots. In *The Nation* article “The Town that Q-Anon Nearly Swallowed,” the attempt of right-wing demagogues to take over a small town in the Pacific Northwest is detailed.

YOUNG AND PROGRESSIVE CANDIDATES ARE BEING GALVANIZED INTO ACTION

The rising threats to democratic rights are being challenged by more and more Americans. 2022 is seeing an explosion of progressive, corporate-free candidates running in local and state elections across the country, continuing a trend that started to take hold after the election of Trump in 2016. The organization Run for Something, which encourages and supports young progressives, has recruited nearly 100,000 people to run across 50 states, fighting for basic human needs. In Pennsylvania, young members of the state’s House created a student debt caucus. In Berkeley, California, young members on the city council helped to end single-family zoning for housing, and got police out of traffic enforcement. In Florida, young state representatives helped 45,000 Floridians get access to unemployment with the help of social media.

All across California – be it Yolo County, Los Angeles, Oakland, San Jose, and indeed any jurisdiction – candidates fighting for affordable housing, clean water, a fair criminal justice system, and health care are running for city and county government bodies, water board, district attorney, rent stabilization boards, the state assembly, etc. Oakland, California is in a fight for the future of its children and the soul of the city. When the developer-supported school board majority proposed the closing of 15-19 schools, unrelenting daily protest led by progressive school board members got the threatened number of school closures down to a fraction of that. This struggle of Oakland workers for freedom from want, from illiteracy, from inequality and injustice is inspiring new campaigns to replace representatives that have conspired to attack worker rights.

Congressional seats are also in play, including in so-called red states. In Texas, the young progressive Democrat Jessica Cisneros narrowly lost her primary race against the nominee while two of her progressive peers—Greg Casar and Jasmine Crockett—are in a good position to enter Congress after campaigns that emphasized raising the minimum wage and supporting Medicare for All and the Green New Deal.

OPTIMISM AND YOUNG VOTERS

The ruling class – both the Democratic and Republican sectors – is feverishly spreading defeatism, discouragement, and passivity as the elections approach, in an attempt to depress voter turnout and ensure victory for open enemies of the people fighting for health care, housing, and education, and against mass incarceration and climate disaster. But as Rev. Barber of the Poor People’s Campaign has pointed out, we have no right to despair in the battle for democracy.

There is no basis for defeatism. As Ronald Brownstein pointed out, the massive momentum created by record turnouts in 2018 and 2020 can reasonably be projected to carry over into 2022. Between 2016 and 2022, the percentage of under age 30 voters has increased from one-third to almost 45% of the electorate. An estimated 17 million new so-called Gen Z voters will become eligible between 2020 and 2024. Gen Z voters are 49% people of color and fully 20% of them self-identify as LGBTQ.

Although they are almost universally anti-Trump, youth voters are not unquestioningly loyal to the Democrats. Only 40% of voters aged 18-34 approve of Joe Biden’s performance in office. Young voters are loyal to the life and death issues facing them as members of the working class: basic human needs, criminal justice and immigration reform, climate change, reproductive freedom, LGBTQ rights, and especially student debt cancellation. A growing section of the electorate is ready to dump Manchin, Sinema, Biden, and any other pro-corporate Democrats standing between them and what they need to survive.

ROLE OF REVOLUTIONARIES

The role of revolutionaries in this moment is to rally the movement to double down on its electoral participation. This is the “evolution of the revolution.” From Oakland to Atlanta, the 2020 rebellion has never really stopped. It has spread from Black Lives Matter to reimagining public safety, defending public education, and fighting for economic democracy. Ruling class attempts to divide and disperse it with stupid campaigns like opposing “critical race theory” cannot succeed. Revolutionaries use every opportunity to point out that the ultimate aim is a peaceful cooperative society, but they always do this from the heart of the struggle for immediate victories. Their role is to connect the dots from here to there. As Frei Betto once said, those who do not participate in politics are condemned to be ruled by those who do. **R**

Revolutionary Vision: Toward a Cultural Offensive

Continued from page 3

cuss the major political issues to which we need to respond. To further this, the recording of the conference is posted on the LRNA website (lrna.org) where it can be viewed and shared.

Vagabond Press has offered to publish the text of the conference (the panel presentations as well as the artistic performances) and we anticipate a publication date of September 30. Through the efforts of Barbara Paschke and the late Tony Ryan, the Conference contacted Nancy Morejon, national poet of Cuba. Because of the US blockade and embargo of Cuba, she could not use the technology that is otherwise readily available to make a presentation and read her work. These closing lines from her poem, “Black Woman,” tell what kind of seeds we are trying to plant as we move forward.

Only one century later,
alongside my descendants,
from atop a blue mountain,

I came down from the Sierra

to put an end to capitalists and
usurers,
and generals and the petit bourgeois.
Now I am: only now do we hold and
create.
Nothing is beyond our reach.
Our land.
Ours the sea and sky.
Ours the magic and the amazing
dreams.

My equals, here I see you dance
around the tree we planted for
communism.
Its generous wood is clearly
resounding.

Sólo un siglo más tarde,
junto a mis descendientes,
desde una azul montaña.

Bajé de la Sierra

Para acabar con capitales y usureros,
con generales y burgueses.
Ahora soy: sólo hoy tenemos y
creamos.
Nada nos es ajeno.
Nuestra la tierra.
Nuestros el mar y el cielo.
Nuestras la magia y la quimera.
Iguales míos, aquí los veo bailar
alrededor del árbol que plantamos para
el comunismo.
Su pródiga madera ya resuena.

*[Nancy Morejon’s reading of the poem in this YouTube recording was played at the Conference: <https://www.youtube.com/watch?v=B2ZZq8pqHXg>. The Cultural Committee of LRNA is beginning to plan for a followup conference next fall, after the publication of the anthology mentioned above. Anyone interested in the work of this Committee or in helping to plan the Conference or participating in it please contact the committee through lrna.org] **R***

Join the Discussion!

Rally! articles offer revolutionaries a fresh perspective! They offer analysis and vision, and outline a strategy to achieve that vision. Share them with your friends and other revolutionaries, get together and talk about the ideas. Spread the vision of a new world and the possibility of achieving it. Join us!