

RALLY, COMRADES!

THE VOICE OF THE LEAGUE OF REVOLUTIONARIES FOR A NEW AMERICA

Our Time Demands a Cooperative Society

In this, our time, we are witness to changes that take our breath away. And while it is a time of great challenges, it is also a time of great opportunity to put forward a vision of a cooperative society that is now possible.

The chain of the effects of technological developments on productivity, the quantity and quality of employment, the declining standard of living and polarization of wealth, increased repression and war, as well as resultant environmental destruction may seem to be sending us hurtling towards unthinkable conclusions.

It's becoming harder for global capitalists to find workers in any corner of the world willing and able to survive on wages that can compete with robotized production. Facing strikes and suicides, Foxconn, which employed 1.2 million workers in China, decided to automate, going from 10,000 robots in 2012 to a million in 2014, making products for Apple, HP, Nokia, etc. Production of much clothing has fled from China to Central America, the Middle East and Africa. Will there be anywhere left to go after that runs its course?

In the United States, which is somehow expected to continue its role as the primary global consumer, labor force participation is at a 35 year low at 63.2% of the civilian non-institutionalized population holding a job or seeking work. A recent study showed that even minimum wage workers, such as retail salespersons and cashiers, are in danger of job automation by computerization. It's becoming more commonplace to read facts on the declining standard of living and the obscene, worldwide polarization of wealth and poverty. Historic public services and the safety net are falling victim to austerity measures under false outcries over deficits.

To be able to control the inevitable upsurge, all kinds of measures are being put into place that limit voting rights, detain and deport immigrants, and incarcerate youth that can no longer be employed. Elected officials are replaced by Emergency Financial Managers, and pension rights are swept away under false bankruptcy. The Supreme Court has fixed the rights of corporations as people and given them free rein to spend as much on their free speech as they want. Their next line of attack, by way of the Harris v. Quinn case, is the right of public employees to have effective unions.

In the face of all these negative developments, where can we find direction and hope? By understanding that in spite of their seeming totalitarian power, the ruling class is on the strategic defensive. They are running out of their preferred options of control, social bribery and deceit, and forced to resort to the instability of fascism. By focusing on

the basic economic demands that capitalists are unable to meet, using the opportunity to introduce new ideas to the inevitably more open and receptive minds, and pointing out the superiority of public property to private property, we can show that the material foundation of communism has been laid.

A COOPERATIVE SOCIETY IS ON THE PUBLIC AGENDA

There have always been historical impulses towards a cooperative society. Idealistic and religiously motivated people have gathered to live together in egalitarian communities, in essence withdrawing from society as a whole. Producer and consumer cooperatives have been established for centuries all over the world in response to the objective need for mutual support. In 1871 workers took over the city of Paris and established the Paris Commune for 71 days. Socialist revolutions in the Soviet Union and China brought State collectivization of agriculture and the process of industrialization to these countries before the encirclement of capitalism halted their move forward.

There is a long history of the division of the practical struggles of the mass of people for survival and justice on the one hand and the ideological struggles for a democratic cooperative society on the other. In the United States these ideological movements have more often than not been separated from the struggles of labor unions for a decent standard of living, the movements for civil rights and equality, and the reform fights for basic needs such as housing, health care, education and social services. It could not be otherwise while there was room for successful reform under capitalism and a rising standard of living for most people. But now, as the prospect for significant reform is vaporizing before our eyes and the reforms we have won are being taken away, the fight for survival becomes objectively a fight for communism, a real and concrete solution to our problems.

There is plenty of evidence that, since the latest downturn, public opinion on capitalism is changing. The Brookings Institute in 2013 found that 42% of Americans do not think that capitalism is working for us. A survey by Pew in 2012 showed that 66% of Americans see strong or very strong conflicts between rich and poor, a rise of 19% in 3 years, and that the strife between rich and poor is now a bigger issue than other social conflicts, including conflicts between immigrants and native-born Americans and tension between Black and white Americans. All of this is not lost on Democrats, who are opportunistically taking up the call for narrowing the gap between rich and poor (including Robert Reich's film *Inequality for All*) while all the time enacting

policies that reinforce corporate control of government and make the gap wider.

As a result of being the hardest hit, the minds of young people in particular are being opened to socialism. In February of 2012 the share of young adults 18-24 who are employed had dropped to 54.3%, the lowest since it began being measured in 1948. Those of that age working full time have seen their weekly median earnings decline 6% since 2007. Many are also saddled with school debt. No wonder they formed the foundation for Occupy and the signature posing of the 99% vs. the 1%. A Pew Research Poll in December of 2011 found that 49% in the 18-29 age-group say they have a positive view of socialism. While these opinions are likely tenuous, they represent more receptivity to political education.

New kinds of movements that represent a cooperative community spirit are arising in response to basic economic demands. An offshoot of Occupy, Strike Debt, is canceling millions in peoples' medical debts by buying up bad debt for pennies on the dollar through public contributions. There are many attempts to establish WSDEs (worker self-directed enterprises). Community gardens are proliferating. Worker centers are becoming the new organizing form of labor. There is a growing eco-socialist movement with wider realization that capitalism and the salvation of the earth and its people are completely incompatible. Yet without the power to reorganize society these cooperative yearnings will remain unfulfilled.

ROAD TO THE FUTURE

But what are we striving towards? What would a new cooperative democratic society look like? It would be foolish to try and predict in detail; many forms could evolve based on the specific history of different places. We do know that to have a stable and just society, necessities such as good food, housing, health care, educational and cultural opportunities,

services for vulnerable populations and effective mass transportation will have to be abundant and distributed equally. To have a livable world we will have to eliminate the ravages of militarization and ecological destruction and develop the collective knowledge, wisdom, and political power to live in harmony with the environment.

The building of community will be important. Sustainable practices for food and energy production and conservation will vary according to different localized ecological systems and historical practices. Yet larger regional and global perspectives will also be essential to promote equality and prevent narrow and selfish outlooks. They will also be needed to manage global resources, share scientific and cultural knowledge, and coordinate areas such as production and transportation.

What lies between us and that world? The two most important related factors at this point in time are consciousness and hope. There must be consciousness among great numbers of our class of the utter inability of capitalism to solve the problems of economic justice, war, and environmental destruction. They must understand the science of how societies change and the utmost importance of the critical times that we live in. Our class must have hope that change is inevitable and good change is possible, that things don't have to be the way they are, and that human nature is up to the job. They must have a good and clear vision of where we need to go.

These are our times and these are the tasks of the League. That is why we are organizing ourselves to bring widespread propaganda to those striving for a just and livable world, who will allow us to penetrate deeper into the basic social movements. Together revolutionaries will push the messages of consciousness and hope to expand outward into wider and wider circles. The time is ours, the cause is righteous, and we have the tools and the will to do the job. Let's get going.

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General G. Baker, Jr.

September 6, 1941 - May 18, 2014

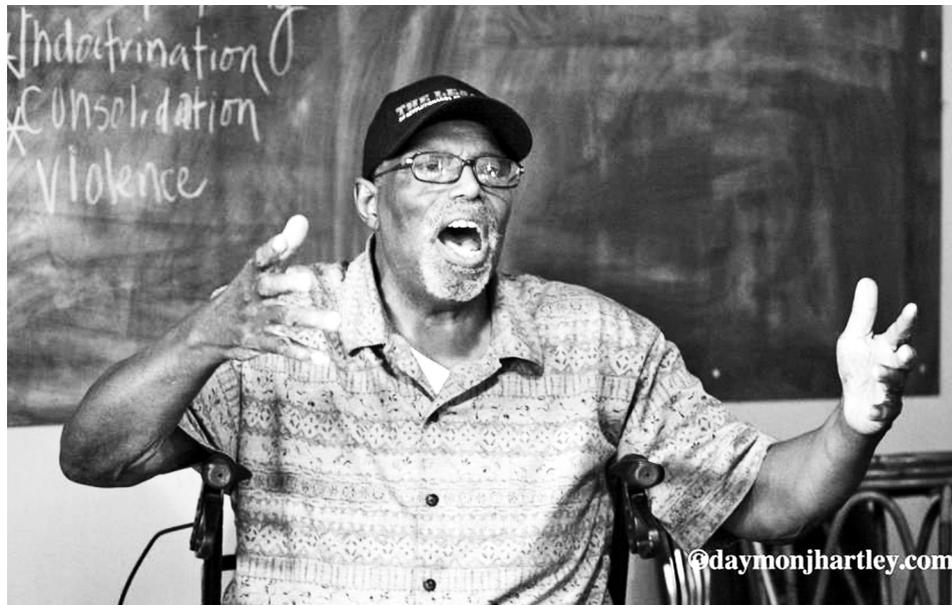
"We have seen the few become the many. So don't be dismayed that there aren't a lot of people here right now. They're coming. We just need a few to stand up and show the way."

— General Baker, Benton Harbor, Michigan, 2006

General Baker. How do we describe such a man? Communist. World Revolutionary. Trade Union leader. Loving husband, father, and friend. He breathed Detroit. He was Detroit. Roots struck deep in this grandest of cities, Gen was a leader in the fight for the emancipation of the working class in the U.S. and throughout the world.

Comrades pass on. It is part of the inevitable cycle of life. It's what they stood for, the lessons their lives teach us, that live on. It is in these times, and with these kinds of people, that we reflect, we measure our own lives against the one who is gone, and ask ourselves, who are we *really*?

The world is changing so fast we hardly recognize it some days. Yet Gen rejoiced in this change. "When something new happens," he told a group of young activists in 2010, "it gives us the opportunity to think about new things." It meant real change was possible.



The chairperson and a founding member of the League of Revolutionaries for a New America, Gen understood that without organization, our class has nothing. He understood — he knew first hand — that struggles break out, but without revolutionary leadership they become simply the plaything of the enemy. He understood that organization is impossible without unity. That unity of action is impossible without unity of understanding. He understood that as conditions change, we have to change, from the way we think about things, to the way we organize

ourselves, to what we expect from the work we do.

Storm clouds are gathering on the horizon, comrades. The guns are booming in the distance. We will be tested in ways we do not yet know. We can honor Gen's memory in no better way than to carry on the fight for what he knew — what we know — to be the profoundest truth.

Humanity stands on the cusp of achieving the vision for which it has so long fought — a world in which we can become fully realized as human beings at one with our deepest strivings.

What revolutionaries do right now will, in no small part, determine the ultimate fate of this truth.

We dip our banner to our fallen.

We re-commit ourselves to this vision to which Gen dedicated his life — the fulfillment of world history and the liberation of humanity.

General Baker was a founder and chair of the League of Revolutionaries for a New America. To carry on his work please make your donations to Rally, Comrades! You can donate through the Rally, Comrades! web site (click on donations button and enter donation into pay pal). Or, send checks or money orders made out to LRNA to P.O. Box 477113, Chicago, IL 60647.

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.

Editor: Brooke Heagerty

Editorial Board: Cynthia Cuza, Nelson Peery, Matt Sedillo, John Slaughter

Reach us at: RALLY@LRNA.ORG

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, is arising 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 that imperiled future.

Knowing the World

Dialectical and historical materialism teaches us that history, historical development, and social motion, are, like anything, completely knowable. We learn from its study that whatever we may currently not know we can with time and study come to know more fully.

Dialectical and historical materialism teaches us what is true of the natural world and what is true of the cosmos beyond is also true of human society. We learn that there are governing economic laws that exist independent of the will of any individual, including those in positions of political power.

We are raised with a version of history as a series of events where men of great wills contest with each other, and the result is the world as it exists. History is taught to us as a series of conflicts between heroes and villains. The belief that individual actors make history at will, as they choose, or are able to be independent of historical development, is something akin to the long discarded notion of spontaneous generation. Men on horses no more create history at will than dirty rags give birth to rats.

Opponents of dialectical and historical science and to the field of political and social science at large claim that there is no hard science that can be made out of the life of society. They claim rather that all such talk is idealism, speculation, and political theory at best. While it is true you cannot put history in a petri dish, it is important to note that by this logic it is also true that evolution, relativity, and gravity are all just theories as well.

Applying the method of dialectical and historical materialism allows us to uncover as much about society as evolution does about the process of life, relativity does about time and space, and gravity about what binds it all together. Dialectical and historical materialism is the science of society.

In the 1800's Karl Marx and Fredrick Engels, living in the midst of the industrial revolution throughout Europe, wrote extensively, applying scientific methodology to understanding society and how it operated. They set about developing a philosophical outlook in order to, not merely notice patterns in society, but to understand those patterns within stages of development in order to better understand how and why change occurs within society. Their writings and collected letters are the rock upon which dialectical and historical materialism was founded.

The fact of who these two men were, their individual contributions, and the decisions they made to dedicate their lives as they did, all played an enormous role in the development of dialectical and historical materialism. However, history is not made in a bubble, and the historical position of the moment in which they lived made so much of what they were able to achieve even possible. The advancements of that day revealed to Marx and Engels not only what was true of their day,

but what is and had been true of all human society hitherto.

Today again a new motive force is revealing to us, or at least making possible, the study of what is not only true in our day but what is true of society at all times. With study, the microchip will reveal to the social scientist of today much more than the steam engine ever could. Brilliant as Marx and Engels were, they were not in the position we are in today. We, who are living today, can and must stand upon their shoulders to understand the historical development taking place in our time.

The great South African revolutionary Steven Biko once said, "revolution is not an event it's a process." This is true, and make no mistake, we are in the throes of revolution. The old way of doing things is being disrupted. The new way of doing things must one way or another shake the fetters of the old.

Independent of political will, all society as it was organized under industry must be completely reorganized, in order to be compatible with the new. We must know that. We cannot defend the old world. We cannot have the politics of the 1960s or the 1840s in 2014. The politics of 2014 are not even appropriate for 2014. We must make concessions with 2014, however, in a given moment, but we must carry with us the vision and politics of 2025, 2050 and beyond.

We need to realize that an event which may have been an anomaly at one point in time, may become a new form or feature of the new society being born. We must identify which phenomena are not simply one off events but rather indicative of new stages of development. We must focus on what is new and rising. We can know this.

Astronomers today can predict with some accuracy when the sun will swallow the earth and why. The cosmos beyond society, beyond the planets, is knowable.

We can understand the objective conditions that are forcing the reshaping of society. We can apply the scientific method to our understanding of stages of development. With the correct philosophical outlook we can understand why things are happening and project what the likely effect will be. We can make political assessments of what we must do accordingly.

We can develop a line of march around a political assessment. If executed properly we can even ensure the victory of our class heading into the objective struggle for political power that will inevitably come about as society moves from one historical epoch to the next. We can and we must. The future of human society rests upon us. Rally comrades, for the future is up to us.

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.

Defend the Leaders of Our Class, Fight for a Vision of a New Society

Trumped up charges of "vote fraud" against Reverend Edward Pinkney, a long-time resident and anti-corporate activist in Benton Harbor, and community leader James Cornelius, show that this country is crossing a nodal line. We are no longer able to challenge our own elected officials without fear of being arrested or imprisoned.

The movement in Benton Harbor has been fighting the fascist Emergency Manager law and its corporate allied officials for years. The latest "vote fraud" charges are for leading an effort to recall Benton Harbor's mayor, a puppet for the Whirlpool Corporation which is based there.

leaders in Benton Harbor — those fighting for justice against the corporations — is not an isolated case. What is happening in Benton Harbor, and the Rust Belt in general, 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.

That the rulers are resorting to naked violence and repression everywhere — from Michigan to the Moral Monday movements to the police attack on the undocumented and the homeless and others — is not a sign of their strength. It is a sign of their weakness. Advanced technology means that they no longer

The attack on the movement and its leaders in Benton Harbor — those fighting for justice against the corporations — is part of a larger process taking place in America. It 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 Emergency Manager law in Michigan is emerging as the center of the fascist assault sweeping the nation. It is a harbinger of the future of America if people do not act. Reverend Pinkney has become the face of resistance — resistance to the notion that the working class has no rights that the corporations are bound to respect.

The Emergency Manager law dispatches unelected "managers" to designated cities and school districts and issues edicts that fast track the sale of precious public assets to bondholders, banks or other corporate interests, privatize public services, dismantle collective bargaining agreements and more. They are empowered to even dissolve municipalities and school districts, all the while replacing local elected officials. Under the Emergency Manager law even the limited democracy we have had is forced to give way to the dictatorship of the corporations.

The attack on the movement and its

need the labor of millions of us. The ruling class has nothing to offer the people — no jobs, no safety net, no future. All they can do is attack. Their purpose is to prevent the workers from uniting around their common cause.

The rulers and the revolutionaries understand that the new technology makes possible an entirely new society, even as it destroys the old. A powerful movement is arising to challenge the fascist attacks and repression 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.

Donations to help with the defense can be sent to BANCO, 1940 Union St., Benton Harbor, 49022 or make donations at bhbanco.org.

Winning a World Without Homelessness

The current battle over the future of the historic Community for Creative Non-Violence (CCNV) shelter marks the end of an era. As every old approach to homelessness fails, we enter a time of great danger for the homeless themselves and for the future of our nation. If we address the real causes of homelessness, however, and adhere to our moral vision, we can win.

The Community for Creative Non-Violence was established when homeless people squatted in a then-vacant building in Washington, D.C. in the 1980s. They rallied hundreds of homeless activists and advocates to resist eviction with civil disobedience. A hunger strike by Mitch Snyder lasted fifty-one days. President Reagan relented and signed a restrictive covenant designating the building as a shelter for thirty years until 2016. As the deadline draws near, the danger is that the government will disperse the 1350 homeless in the CCNV shelter in return for some temporary vouchers. Homeless activists are fighting for a mixture of new affordable housing and shelter on the site of the 75-year-old deteriorating building.

CCNV was established while America was still shocked by the sudden appearance of mass homelessness on the streets of its cities in the 1980s. Unheard of since the Great Depression, homelessness was the fruit of an epochal economic transformation. The arrival of electronic computer technology signaled the beginning of the replacement of America's industrial workforce with automated, robotic production. This became visible during the 1981-83 Reagan-Volcker recession that transformed the industrial heartland of America into what is now called the Rust Belt. Investment began shifting from industry to financial speculation, and permanent unemployment steadily spread throughout the economy.

MCKINNEY-VENTO

Homelessness in the early 1980s was not an act of God. Automation created a convergence of economic forces leading to deliberate government policy decisions. With the economy needing fewer employees, corporations were no longer willing to pay taxes for subsidized housing. Congress and the President slashed the Department of Housing and Urban Development (HUD) housing budget from \$83 billion to \$18 billion from 1978-83. Funds which had once housed workers were redirected into tax breaks for capital improvements by industry — speeding up the automation already underway and increasing unemployment further. New incentives for real estate speculation drove up urban rents; at the same time homelessness was depressing wages, creating still more homelessness.

Despite concerted government efforts to portray homelessness as an “African American problem,” reality soon made it clear that people of all colors and nationalities were subject to it. A wave of moral outrage ensued that even the Reagan government had to acknowledge. After the “Great American Sleep-Out” by homeless activists, celebrities, and

Congress members in 1987, the government created the McKinney-Vento Homeless Assistance Act to fund emergency shelters and homeless services. The idea was to address the immediate emergency by funding stop-gap measures to help the homeless while the economy recovered.

The old economy never did recover, however. It was transformed, and the industrial jobs never returned. The government continued to reduce funding for affordable housing. McKinney-Vento replaced tens of billions of dollars of federal housing subsidies with barely \$1 billion in homeless assistance, so its main effect was only to recycle the homeless from the streets to shelters to transitional housing and back to the streets again.

TEN YEAR PLANS

When it became clear that shelters were not effective, the government in the early 2000s adopted the “housing first” model to “end homelessness.” “Housing first” was a policy, long advocated by the homeless themselves, that the way to end homelessness is to put people into homes they can afford. When the government and social service bureaucracy discovered it, they encouraged every locality to adopt a “ten year plan to end homelessness,” and hundreds of them did.

The original concept of “housing first” was to house the homeless and then phase out shelters. Without affordable housing, however, “housing first” was no more effective than McKinney-Vento. The ten year plans are concluding now with more homeless on the streets than when they started. It is becoming clear that the government has no intention whatsoever of ending homelessness, but is phasing out shelters anyway, with only occasional band-aid programs to appease the public.

THE ROLE OF MORALITY

As automation continues its steady progress toward total conquest of the economy, plans are underway to eliminate federal housing assistance altogether. From the Bipartisan Federal Deficit Commission of 2010 to the sequesters of 2011 and 2013, the government has made clear its intention to eliminate HUD housing completely in a relatively few years.

However, just as it did in the 1980s, America's sense of morality stands as a major obstacle to ruling class plans to abandon the poor. The New Deal and postwar response to the “Grapes of Wrath” conditions of the Depression taught generations of Americans that relatively inexpensive government programs could eliminate and overcome all the worst aspects of poverty. Further, the fact that homelessness cuts across racial lines showed us that this was not a condition that could be dismissed or scapegoated as a racial issue. In fact, government policy increasingly appears to be moving to paint the homeless themselves as a separate “race” to be isolated and hated based on economic status.

A broad, scattered network of religious and other moral activists has emerged and united with the homeless as brothers and sisters to address the crisis. This moral force has made the movement powerful far beyond the small one percent of the population that the homeless actually represent. It has especially grown as it becomes obvious that the technological revolution is creating more than enough wealth to abundantly feed, clothe, house, educate and heal all our people.

“A true revolution of values will look uneasily on the glaring contrast of poverty and wealth,” wrote Dr. King. Expanding wealth is forcing state and local governments to adopt more open hostility toward the poor, when they can no longer justify cutting programs with budget shortfalls. Now that Washington D.C. has a budget surplus, the Mayor says he cannot help the homeless, because they are “lazy” and “shiftless.”

THE ROLE OF POLITICS

Clearly the first step of the movement is to defend the human rights of the homeless and those who serve and stand in solidarity with them. Western Regional Advocacy Project is leading a national campaign for a Homeless Bill of Rights right now. Fighting for the rights of the homeless is a central front in the resistance to fascism in America. We dare not underestimate the political strength of the morality of this position. Too many Americans instinctively recognize that discarding and devaluing the homeless and disabled is the first step on the road to a Nazi-style final solution.

We have to frame this as a moral issue, but we cannot win if we leave it at that. It is above all a political question. Government austerity threatens not only the homeless, but also broad sectors of tenants, unemployed, youth

To protect its interests, the ruling class is wielding the power of the State to direct key aspects of the economy, serve corporate interests and protect private property. What must revolutionaries do?

The great danger today is that government is stepping up attempts to divide the homeless from their supporters, divide them from the working class as a whole, and viciously assault their rights. In Albuquerque, James Boyd was shot dead by police for camping on a hillside. Palo Alto, California attempted to outlaw sleeping in cars. Business Improvement Districts (BIDs) have been established in Washington D.C. and all across the country to drive the homeless out of downtown areas. The Columbia, South Carolina City Council ordered police officers to arrest homeless people in the downtown area and take them to a shelter at the edge of town, where they are not allowed to leave. In Pinellas County, Florida, homeless shelters are increasingly being merged with jails, with sheriff's deputies administering both. All across the country, city governments are stepping up efforts to outlaw serving food to homeless people in public parks. In Daytona Beach and St. Petersburg, certain Christian ministers have literally been banned from parks where the homeless congregate.

If the government succeeds in isolating the homeless, the danger of sweeps, round-ups and concentration camps is not far behind. In high-cost, hi-tech areas like Silicon Valley, there has been talk of forcing seniors and the disabled out of town to make room for the “value creators.” San Francisco technology executive Greg Gopman openly called for sweeping the “crazy, homeless, drug dealers, dropouts, and trash” out of downtown. He called them “hyenas” who “act like they own the center of the city” and should be banished to “an area of town for degenerates.”

and the entire class of people discarded by the private property economy. Revolutionaries are called to unite the scattered resistance into a unified political movement. In the 1930s fighting back was sufficient, because a sector of the ruling class, for its own reasons, came to the aid of the working class through the Democratic Party. Today, however, the two major parties are openly aligning themselves against the poor and the dispossessed. There is no way to build a united movement without working in and around the independent third party political movements that are beginning to form.

Revolutionaries are responsible for being involved in the immediate practical movement, while they also fight for the future of the movement as a whole. They participate in the battle of the homeless and other sectors of our class in order to influence the consciousness of the combatants. This engagement over ideas, strategy, and direction will deepen political polarization and, in time, lead to a separation of class interests and a true workers party.

On the other hand, the revolutionaries also study and educate the movement around a vision of the future. Like slavery, homelessness stems from a society that places private property rights above human rights. Just as our ancestors overthrew slavery, today we are called to overthrow private property, and work to build a society based on all the love, cooperation, and enthusiasm that we as beautiful human beings carry within us.