

POINTS OF UNITY
2026



Love and Revolution Points of Unity

2025

This is a living document

TABLE OF CONTENTS:

We Are a Communist Organization	3
Patriarchy Is Class	5
White Supremacy Is Class	11
The Wages of Whiteness	13
Settler Colonialism/Colonialism/Neo-Colonialism Is Class	
Settler Colonialism	16
Colonialism	18
Neo-Colonialism	21
The Intersection of White Supremacy, Patriarchy, and Colonialism is Class	23
Masculinity, White Supremacy, and Colonialism:	
Misogyny and Machismo	27
Principal Contradiction Within the Working Class ...	32
Revolutionary Strategy	34
Anti-Fascism	35

Contact: loveandrevolutionpdx@proton.me

“We are not convinced that a socialist revolution that is not also a feminist and anti-racist revolution will guarantee our liberation.” -The Combahee River Collective Statement

WE ARE A COMMUNIST ORGANIZATION

- We are communists, in that we seek the establishment of communism as our ultimate goal. We understand communism to be a classless society, which necessarily entails the abolition of white supremacy, patriarchy, and colonialism. It thus follows that we are Marxists in our approach to reaching said goal. We utilize Marxism as a tool for understanding and combating the specific mechanisms of capitalism, capitalist-imperialism, exploitation, and the class rule of the bourgeoisie. As dialectical materialists, we use Marxist methodology to understand and emphasize the history of class struggle.
- We strive to analyze capitalism in both its historical and current context, attempting to go beyond reinventing the wheel or rigidly applying approaches designed for specific historical and spatial conditions. Thus, we approach Marxism in a non-dogmatic or sectarian manner. Our own experiences with the shortcomings of other left-wing orientations and the vanguard party model

have led us to adopt an autonomous Marxist structure. By autonomous Marxism, we mean the de-centering of the revolutionary movement toward socialism from vanguardism and the union struggle alone. We elaborate on various issues that have arisen from emphasizing these approaches. While we acknowledge the historical and contemporary ineffectiveness of the vanguard party and the union struggle in the United States, this does not mean that we oppose unions on principle. Instead, we prioritize a bottom-up approach.

- We are in this to win political power for the working class. As such, our general approach to political theory and praxis can be succinctly described as “take the best, leave the rest.”

**WHITE SUPREMACY, PATRIARCHY
AND SETTLER-COLONIALISM/
COLONIALISM/NEO-COLONIALISM
ARE PART OF THE ECONOMIC
PRODUCTIVE BASE OF
CAPITALISM IN THE UNITED
STATES.**

PATRIARCHY IS CLASS

"The patriarchy as witchhunt was in the first place directly economic, a means of a waged capital accumulation. Special bodies of armed men seized women's property to help finance the growth of nation states." -Butch Lee, The Military Strategy of Women and Children

"Our feminism grasps finally the totality of exploitation, in the home and out of it, and therefore grasps the totality of working class struggle, in the home and out of it. No working class organization has ever done that before." -Selma James

"The body is the place where all struggles are located." -Sibongile Ndashe

- Class differences exist for men based on their relation to the means of production, while for women they are additionally based on their sexual and familial ties to men who grant them material resources through their own wage labor.
- Class society arose from the men's appropriation of women's sexual and reproductive capacities, which continues under modern capitalism.
- States arose from patriarchal family structures. Patriarchy is the socio-economic control over bodily autonomy, psychology, and sexuality.

- As patriarchy developed class, class informed patriarchy in creating a specific gender binary and corresponding roles for men and women in the productive processes of class society, and eventually capitalism.
- The economic subordination of women in Europe and their colonies during the 15th-18th centuries was a necessary prerequisite for the rise of capitalism. The European bourgeoisie and aristocracy reinforced gendered divisions of labor during the transition to capitalism by systematizing witch-hunts, legal rapes, and tax-funded brothels. These projects violently coerced women into the bourgeois family where they privately reproduced the proletariat without compensation.
- Reproductive labor, primarily done by women throughout class history and today, took shape during those centuries to suppress women's power, identity, and autonomy, sublimating them to tending to their husbands and to procreation. This created the nuclear family model that exists as a fundamental productive and reproductive unit in modern capitalism.
- Women's unpaid labor in the home has been the pillar upon which the exploitation of the waged workers, "wage slavery," has been built, and is the secret of its productivity.
- This subordination of women is rooted in upper class desires to control populations,

labor, and production, which they can not accomplish without super-exploiting women.

- The gendered division of labor disproportionately allocates reproductive and care tasks to women. Reproductive labor within class society is unpaid or underpaid, naturalized, feminized, and privatized. This widely unseen and often ignored labor is central to capitalist development; without this labor there could have been no industrial revolution.
- The systemic sexualization of women and femmes is part of the dehumanization of their reproductive capacities and their labor. This systemic sexualization of women and femmes is oppression.
- Gender binaries are state-sanctioned and serve to maintain hierarchical divisions of labor. They have for centuries socially punished and even murdered people who have strayed from those roles. What the right wing today likes to dub “culture wars,” is in reality, a large-scale erasure of and discrimination against trans men, trans women, and gender non-conforming peoples. The ruling class seeks their erasure for many grotesque reasons, but ultimately this campaign against gender non-conforming peoples is promoted by the bourgeoisie because the very existence of these comrades challenges the foundational socio-economic structure of capitalism.

- Sexuality is not a means to an end as capitalist society would have it; rather, sexuality is the end itself. In this respect, queer social relations are radical rejections of the bourgeois state's control over social reproduction and sexuality.
- The capitalist state regards queer proletarians as a threat to the social reproduction of capital. Capitalism has created conditions wherein the bourgeois family is always postured as opposite to, or in conflict with, sexual minority identities and sexual rebellion.
- In recent history, however, the capitalist class has constructed and allowed for a type of homonormativity in which certain types of queer subjects — marriage, procreation, and monogamy — have been assimilated, thus demobilizing and depoliticizing portions of the queer population whose identities have become tied to domesticity and consumption. Furthermore, queerness has often become a cultural litmus test applied to colonized countries by imperialist "progressives" to justify wars of invasion, occupation, terror, and/or mass violence against those colonized peoples — a process variably known as pinkwashing, rainbow-washing, and rainbow imperialism.
- White bourgeois womanhood was and still is constructed by the capitalist denigrations of and oppositions to the “savage” and “backward” sexualities of impoverished

women, queer people, and colonial subjects. In this sense, capitalism characterizes queerness or sexual transgressions as deviancies, decadancies, and perversions.

- Trans-exclusionary feminism is classist, white supremacist, and misogynistic. It ignores the material reality of the origins of capitalist patriarchy as a primarily economic movement dedicated to the wagelessness/underpayment of women, rigid gender binaries, and colonialism as described above. There is no class liberation without transgender and queer liberation. To pathologize or exclude queer identities, is to serve the existing capitalist social order of class, gender, and racial hierarchies.
- Patriarchy creates a dependence on men. White women have benefited from certain political and economic privileges based on their historic proximity to white men through their complicated forms of subjugation, such as marriage and child-rearing. Bourgeois liberal feminism appeals to the struggles that arise from these specific material conditions. Therefore, reproductive labor is commonly defined by the labor which white woman perform. Furthermore, reproductive rights commonly focus on the familial struggles of white women in which the termination of pregnancies of future white heirs/workers is repressed by the capitalist state. This

development has neglected the gendered struggles that are historically relevant to women of color and their specific labor and reproductive struggles. For example, women of color in the United States have experienced forced sterilizations and forced abortions, which bourgeois feminists often fail to acknowledge and/or implement into their politics.

WHITE SUPREMACY IS CLASS

- U.S. capitalism and commodity production has always relied upon white supremacy.
- The market system arose *en masse* from African chattel slavery, which produced the most valuable agricultural commodities; cotton, tobacco, sugar, etc. Slaves also served as collateral for European capitalists in these emerging markets.
- Conquest and enclosure of indigenous commons is fundamental to the expansion of capital. Modern capitalism could not have existed without the violent enclosure and mass privatizations of such communal lands.
- The bourgeoisie utilizes undocumented, outsourced, and super-exploited labor to form an underclass that depresses domestic wages. This process, in conjunction with temporarily increasing capitalist profits, also serves to significantly weaken the power of both organized and unorganized labor domestically.
- From dismissing the humanity of indigenous peoples, to stealing their land, to the violent and horrific history of slavery; white supremacy structured production and commodity development, and thus the working class.
- Whiteness developed as class collaboration between the white working class and bourgeoisie. While settlerism and white

supremacy existed long before, whiteness as we know it today arose from the cross-class suppression of the Black-led Reconstruction in the South. Slave patrols became police forces as white legislators created Jim Crow laws targeting Black communities. This curtailed any hopes of freedom that Black people had in the South, while instilling psychological and economic privileges within the white working class who went along with this new suppression of Black freedom. Violent vigilante formations and mass murders against the Black community served to re-enforce this new hierarchical economic system, keeping Blacks on the bottom and whites on top.

- These systems of whiteness and white supremacy also brought to bear on Latiné people, especially when used to enforce the economic and productive output of capitalism. Examples include the violent colonization still decimating Puerto Rico, the theft of Mexicano land, and the mass importation and deportation of South/Central American and Caribbean workers to bolster production capacities where and when required. Latiné communities domestically and abroad exist in a perpetually colonized state, while the U.S. government and corporate media use them to scapegoat many of the country's problems.
- The indigenous nations, freed Afrikans after the Civil War, the colonized Puerto Rican

nation, and the Mexicanos in the Southwest were all forced to become citizens of the United States against their will so that they could be contained and controlled under the white supremacist and patriarchal laws of the U.S. government. Today, the prison-industrial complex (police, prisons, courts, and federal agencies) are modern manifestations of the ongoing control of these marginalized sections of the working class.

THE WAGES OF WHITENESS

“The wages of whiteness literally pay off in terms of higher wages, two-tiered wage scales, exclusive access to certain jobs, and informal unemployment insurance (first hired, last fired). They also ensure access to land, capital, and markets to those who can afford them, giving white workers-come-entrepreneurs the chance to become capitalists. But they also grant whites an elevated social status, which in many ways is as significant as the tangible benefits. The public and psychological wages of whiteness grant the white worker the same political rights and privileges accorded elites: legal equality with all other whites, the right to elect leaders, join political parties, assemble and speak freely, and to bear arms.

“They provide the white citizen with an air of both equality and superiority: equal to all white people—even the rich —yet superior to all Black people—even the rich. The wages of whiteness ensure that no matter

how poor, mean, or low a white citizen may be and in spite of gender or other social identities, he or she still has, in many ways, a social status higher than the most intelligent, well-off Black person. "The most educated and deserving black man," Du Bois solemnly notes, "was compelled in many public places to occupy a place beneath the lowest and least deserving of the whites. " The flip side of white wages was Black subordination. The Black man "was subject to public insult; was afraid of mobs; was liable to the jibes of children and the unreasoning fears of white women; and was compelled almost continuously to submit to various badges of inferiority." Black women additionally faced the threat of sexual assault without any expectation of legal or social protection. The wages of whiteness drove a wedge between Black and white workers such that, although they shared a language, dialect, religion, music, food. and (often enough) condition of squalor, they seemed to have almost nothing in common." -Joel Olson, The Abolition of White Democracy

"Americans became white – the people who, as they claim, 'settled' the country became white – because of the necessity of denying the Black presence and justifying the Black subjugation. No community can be based on such a principle - or, in other words, no community can be established on so genocidal a lie. White men – from Norway, for example, where they were Norwegians – became white: by slaughtering the cattle, poisoning the wells, torching the houses,

massacring Native Americans, raping Black women.”
-James Baldwin, On Being White... And Other Lies

- The above passages succinctly explain how whiteness functions structurally in the United States. They also illustrate how whiteness has mutated the class structure in the United States
- The division between white and non-white is not simply about the biases of white people toward others, it is deeply rooted in manufactured class antagonisms within the working class.
- Whiteness is white working class collaboration with the bourgeoisie, for the above detailed benefits, in exchange for being the front-line garrison to keep non-white workers down. This is centered on the anti-Black hegemony of U.S. white supremacy and settler colonial sentiments of genocide and extermination.
- We differentiate whiteness from white people. While the abolition of the manufactured category of white is necessary, this battle begins with white people actively rejecting whiteness through learning, accountability, and action. Those comrades who can sincerely do this work are welcomed into the real proletariat.

SETTLER-COLONIALISM / COLONIALISM / NEO-COLONIALISM IS CLASS

(We will hereto use 'colonialism' to refer to all three forms, for ease of communication)

SETTLER-COLONIALISM

"The United States created a unique land system among colonial powers, including Britain. In the US system, land itself, not just what was produced from the land, such as agriculture, mining, logging, grazing, and so on was the most important exchange commodity for the accumulation of capital and building the national treasury." -Roxanne Dunbar-Ortiz, Settler-Colonialism

"The centrality of land sales in building the economic base of the US capitalist system." -Roxanne Dunbar-Ortiz, Settler-Colonialism

- In the United States, land acquisition has been a major source of capital expansion and has served as the new home of settlers. Along with the traditional definition of settler-colonialism, whereby the indigenous populations and cultures are replaced by a new group of people and their culture (settlers), the U.S. bourgeoisie economically and culturally developed land as the primary economic commodity toward building and maintaining

U.S. capital. This mechanism and understanding of land is codified into existing settler law, with the continued dispossession of native lands that were never ceded to the U.S. or were ceded under duress and violence.

- Settler-colonialism has disrupted traditional indigenous relationships to land. This represents a profound physical and spiritual violence; from commodifying land and culture to erasing history and peoples. The U.S. founding fairy tale is, in reality, based on white supremacist culture and violence.
- Physical and cultural genocide has continued unabated, since settler-colonialism established itself as a system. The indigenous population was forced into concentrated camps (reservations), which were by design systematically underdeveloped, giving little to no ability to rebuild and develop opportunities for growth and sustainability for their people. Lack of resources, poverty, and despair continue to plague native communities. Forcing indigenous peoples to become beholden to the laws of U.S. citizenship (similarly to freed Afrikans and other colonized populations as discussed previously) has led to outsized incarceration rates. The neo-colonial administrative mechanisms of tribal governments and the Bureau of Indian Affairs (BIA) maintain these relations. The residential school system ran until 1968 with

the intention to “civilize” indigenous children, the ultimate goal being to "kill the Indian in him, and save the man" (Captain Richard Henry Pratt). The removal of native children from family and reservations, forcing them to be raised in white settler homes, continued and reinforced these aspects of genocide. The U.S. government systematically carried out forced sterilization campaigns against native communities in an effort to continue this erasure. All of these mechanisms and more still exist in one form or another, intent on keeping indigenous nations down, demoralized, and often too busy with survival to move toward efforts of national liberation.

COLONIALISM

- A colony is a country or nation under the full or partial political and economic control of another country. Colonization occurs in order to exploit the colony’s resources, such as land, labor, geographic location, and/or natural resources in order to gain profit and power.
- Colonialism creates a structural imbalance that hinders economic and political development amongst colonized nations. Colonialism maintains a system of dependency wherein economic policies and practices favor the developed nations and their multinational corporations at the expense of developing ones.

- The United States uses its various colonies in the Caribbean and Pacific, not only as vassals of exploitation, but as military installations to carry out imperialism.
- The United States' primary colonial territory, disguised by the status of Commonwealth, is the island grouping of Borikén, otherwise known as Puerto Rico. The U.S. occupied Puerto Rico and claimed it as a colony during the Spanish-American War (along with numerous Pacific Islands and the Philippines, though the latter was granted nominal independence in 1946, even if it continues to exist under U.S. neo-colonial domination).
- The U.S. also currently maintains the colonial territories of American Samoa, the Northern Mariana Islands, and Guam in the Pacific, in addition to the U.S. Virgin Islands in the Caribbean. The Pacific island colonies serve as bastions of U.S. imperialism in the form of military bases. Guam for example, though small in total population, has the highest per capita rate of military enlistment amongst all states and colonies.
- The Compact of Free Association (COFA) allow the U.S. to govern the relationships between itself and three nominally independent Oceanian states: the Republic of the Marshall Islands, the Federated States of Micronesia, and the Republic of Palau. Due to this relationship of functional dependency, these three countries are referred to

collectively as the Freely Associated States. However, the COFA masks the true colonial relationship that the U.S. maintains over these Freely Associated States.

- Hawai'i, although nominally the 50th state, remains in a perpetual condition of colonization and land expropriation. Much like the indigenous people living in the continental U.S., native Hawai'ians have faced systematic land dispossession along with physical and cultural erasure. Hawai'i serves as the most important base for U.S. imperialist military operations in the Pacific.
- Afrikans upon emancipation from slavery, were quickly transformed into colonial subjects. This included not allowing a plebiscite to take place amongst Afrikans to determine their future, and forcing U.S. citizenship upon them. This forced Afrikans to become accountable to white supremacist laws; in fact, the U.S. crafted many new laws to hold these communities in a constant state of disenfranchisement and poverty, reinforced by both state-sanctioned and extra-judicial vigilante violence. Afrikans have witnessed the brutal impacts of neo-colonialism, underdevelopment, and dependency internally within the U.S.
- Mexicano people in the Southwest also had citizenship thrust upon them by the U.S., and were violently uprooted and repressed as the settlers pushed westward. Mexicano

communities were halted in their development, and were forcefully dispossessed of their lands.

- Puerto Rico, as the U.S.'s primary colony, faces a more naked form of violence and colonial subjugation. These methods of colonization include forced sterilization campaigns, generations of repression against those fighting for self-determination, forced austerity measures, and massive infrastructure collapse to benefit U.S. corporate interests (creative destruction). Puerto Rico suffers from both underdevelopment and a dependent relationship to the United States.
- Afrikans, Puerto Ricans, Natives, and Mexicanos are largely being used by U.S. capitalists as a reserve army of labor and cannon fodder for imperialist wars of aggression.

NEO-COLONIALISM

“The essence of neo-colonialism is that the State which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from outside.” -Kwame Nkrumah

- Neo-colonialism refers to the practice by which powerful countries indirectly maintain or extend their influence over less powerful countries, often through economic, political, or

cultural pressures. Unlike “classical” colonialism, neo-colonialism does not involve direct political control or territorial acquisition.

- In the United States, neo-colonialism has become an additional layer of colonization placed upon those facing settler-colonialism (indigenous nations) and direct colonization (Afrikans, Puerto Ricans, Mexicanos/Chicanos, and Pacific Islanders). Facing the challenges of revolutionary nationalism and anti-colonial resistance from these populations, the U.S. promoted the petite bourgeoisie within these communities to work in collaboration with the colonial state to control their own people. This class of accomplices represent their individual class interests over the interests of their own subjugated nations. Much like whiteness is the class collaboration of the white working class, neo-colonialism is the class collaboration equivalent for these colonized nations. This can be systemic as in the case of tribal governments or fiscal control boards in Borikén, or it can take the form of individualized puppets elevated to prop up the capitalist system and its superstructure. The latter includes hacks for the Democratic Party or other colonial entities, legal systems, culture, or those cheering on individualist petite bourgeois aspirations rather than collective self-determination and sovereignty.

THE INTERSECTION OF WHITE SUPREMACY, PATRIARCHY, AND COLONIALISM IS CLASS

"Through a revolutionary understanding of how to "center" Black trans women and transfemmes, we advance both Black women's liberation as well as the universal freedom of all African and oppressed people." -Nsambu Za, Femme Queen, Warrior Queen: Beyond Representation, Toward Self-Determination

"If black women were free, it would mean that everyone else would have to be free since our freedom would necessitate the destruction of all the systems of oppression." -The Combahee River Collective Statement

- As detailed above, white supremacy, patriarchy, and colonialism are all class issues in the economic base in the United States.
- The impact of these horrific generational crimes against humanity perpetuated by these class forces of oppression has disproportionately been placed upon women.
- The intersection of these mechanisms have been utilized in various manners by the bourgeoisie to stave off rebellion in addition to being a control lever in regard to production. Colonized people in the U.S. serve as a reserve army of labor to U.S. capital. The capitalist-

driven manipulation of these reserve laborers has largely been targeted against women through violence, the denying of bodily autonomy, and scapegoating.

- Prior to colonization, indigenous communities often regarded women as keepers of history; eventually these indigenous women became reproducers of rebellion. Much like the grandmothers of Europe who were burned at the stake following the enclosures to destroy their collective power and histories, indigenous women were systematically targeted by settler violence. The U.S. actively encourages settlers to murder indigenous women and children. Indigenous and Afrikan women were sexually brutalized to fulfill the misogynistic desires of male settlers who often brought their families to settle afterward.
- Today, the Missing and Murdered Indigenous Women movement calls to attention the continued violence and genocide against indigenous peoples, and particularly the systemic lack of accountability from government leaders to address this crisis. These murders serve as enforcements of the settler view of the disposability of indigenous women, culture, history, and people.
- The United States, founded on genocide and slavery, has always lived in fear of Blackness and Afrikan peoples' power to galvanize people toward liberation. Afrikan women were

central to the fight for liberation from slavery. They faced the most intense capitalist enforcement of women as mere instruments of reproductive labor; being relegated to breeding stock to create further generations of laboring slaves. This is the most naked, racialized version of reproductive labor. Afrikan women organized, fought, and demanded their liberation, playing a critical role in breaking the slave system then, and galvanizing the masses against mass incarceration and police violence in more recent times.

- The gendered colonization of women in Puerto Rico led to the U.S. government sterilizing a full third of Puerto Rican women in the 1970s. This was an act of genocide, to prevent future generations of resistance to colonialism, but also a mechanism of manipulating the reserve army of labor that Puerto Ricans and Afrikans represented in relation to capital. Afrikan women were also sterilized *en masse* to control the surplus labor created through the white supremacist class exploitation of Afrikan communities.
- These three tools of class oppression (white supremacy, patriarchy, and colonialism) serve to destroy community and sites of healing and resistance. They control the labor force by erasing future generations either through sterilization, murder, or mass incarceration, and remind women of color through fear, pain,

and anguish, that they are controlled and expendable under white supremacist capitalist patriarchy.

- It is critical to acknowledge that BIPOC queer and trans people face disproportionate levels of violence in U.S. society, since they exist as powerful examples of breaking with not just capitalist white supremacy and gender compulsions, but also show us new ways of community, power, and joy that decimate the central unit of capitalist production – the nuclear family. The bourgeois state drums up, enables, and is directly responsible for this violence perpetrated against these communities. Anyone who says fighting transphobes is not a class fight has no concept of what class means.

MASCULINITY, WHITE SUPREMACY, AND COLONIALISM: MISOGYNY AND MACHISMO

“The oppressed will always believe the worst about themselves.” -Frantz Fanon

“The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards.” -Frantz Fanon, Black Skin, White Masks

- The impacts of settler-colonialism and colonialism on Black, indigenous and Latiné men (as well as other men of color) has created disastrous cultural and psychological effects on conceptions of the self, community, and liberation struggles.
- Informed by white supremacy, religion, and European patriarchal ideas, the view of masculinity through the colonizers' eyes was such that colonized men were seen as beasts of burden, less than human, and not real “men.”
- The colonizers set the standard for masculinity based on Eurocentric masculinity, which was a form of violent religious extremism mixed with the understanding of European culture and civilization as the standard. From as early as 1493, the European Doctrine of Discovery unleashed hell upon indigenous communities

and Afrikan nations, holding all genders of these nations as subhuman and heathen creatures made by “god” to be colonized or destroyed.

- The “less than” ideas often viewed the masculinity of men of color as not masculine at all. Colonized men were often seen as feminine, or childlike; this is where the racist use of the word “boy” comes from. Emasculation of men of color was systemic, just as de-feminizing of women was. These were tools to destroy any sense of self or what came before colonization.
- The impact on masculinity for oppressed people appears in two arenas: misogyny and machismo.
- Misogyny was taught to oppressed men and women both through the violent act of colonization; embrace the violent oppressive Christian ethos and you might become a man. Women and children were expected to see this as the norm. This was a mechanism of control for the colonizers, having colonized men take their pain, anger, and frustration out on their own communities, and particularly in the fundamental capitalist production unit, the nuclear family.
- The confusion for colonized peoples, needing to exert force to reclaim identity and self, relied on the colonizer-embedded patriarchal

methods of gendered division of both self and work.

- Machismo (“manhood”, “being a man”, “being tough”) is another version of this assimilation in that the ‘less than man’ masculinity needed to re-assert itself in an attempt to gain back the self-respect taken by the colonizers. Some leftists even thought it was possible to view machismo in a positive light, ignoring the fact that it was simply misogyny in brown face. Too many men of color have embraced this toxic manipulation as their own, confusing concepts of dignity and resilience with patriarchal power and control.
- One aspect of the colonizers' gendered division of labor was the institution of “men” controlling the physical realm and thus have a monopoly on violence, while “women” control the spiritual and maintain a monopoly on emotional expression. These false dichotomies have wreaked havoc upon communities of color.
- To be a warrior has no gender, it is something that all oppressed and colonized people have available in their hearts. The division of centering the fighting spirit of Black, indigenous, Latiné, and other POC on gendered patriarchal colonizer lines is a false dichotomy upheld by oppressors, to divide and weaken liberation movements.

- The Euro-American seeds of patriarchal colonization and white supremacy have blossomed into the violent toxic masculinity we see today. It is maintained both systemically through government measures and day-to-day in homes and communities across the country. The patriarchal division of labor which has caused men to become estranged from emotional intelligence and expression, has fueled various psychological breaks including epidemics of male suicide, violence against women and children, mass indiscriminate violence, and even the creation of intentional identities to justify these misogynistic reactions (i.e., incels).
- European patriarchal misogynist masculinity was exported into the psyche of men of color. This was coupled with a fragility based on constant comparison regarding the gender presentation of other men. This fragility is deeply connected to the internalized rage men endure, due to patriarchal emotional suppression. Men will attack other men based on these manufactured rules of what being "a man" is. This leads not only to violence toward other men, but also deep self hatred around body image and how one compares to other men. Trans and queer men bear the brunt of this violence, because this misogynist understanding of gender identity centers around the demand of patriarchal men's

domination and suppression of anything remotely deemed feminine, including women.

- A revolutionary view of masculinity is one where the full spectrum of humanity must be embraced. Men must embrace emotions, seek therapy, and come to terms with male chauvinism. They must see the liberation of women and gender oppressed people as deeply entwined with their own liberation. Men must seek other men for emotional support and learn to be vulnerable. Men must understand how power and control works, and the colonial view of masculinity must be abolished. Men must develop an understanding of the material and psychological privileges afforded to them by patriarchal society and seek the abolition of the gender binary to disavow these privileges toward the liberation of all people. This is essential work in the personal lives of men and in the building of left wing movements. It must not be something men support, it must be something men do.

PRINCIPAL CONTRADICTION WITHIN THE WORKING CLASS

“Arrogance is one of the key factors that kept the white left so factionalized. I felt that instead of fighting together against a common enemy, they wasted time quarreling with each other about who had the right line.” -Assata Shakur

“Another thing that went against my grain was the arrogance and dogmatism I encountered in some of these groups.” -Assata Shakur

- We believe that the principle contradiction within the U.S. working class is white supremacist colonialist patriarchy. Therefore, we strategically place our fight toward these systems of oppression, with the goal of uniting as much of our class as we can for the fights ahead.
- Many of the larger parties and orthodox communist organizations pay lip service to supporting struggles against racism and sexism. These groups declare that only *after* the revolution, it is *they* who will end these oppressions once *they* are in power. All you have to do is join their party and be on the “winning side.”
- We categorically reject this attitude as racist, sexist, and classist in and of itself. The white-led left allows their class interests (whiteness)

to dictate their policies and programs. If this fact is not actively confronted, these organizations will always put off the real working class struggles for their own.

- This phenomenon invalidates autonomous organizing and radical progressive formations from BIPOC communities or gender-oppressed peoples. It diminishes the struggle that Black, brown, and indigenous people have faced for generations as something that we communists will “take care of” after *our party* wins state power. It only offers condescending and performative notions of “we see you” and “good job” to those BIPOC and women-led movements fighting these oppressions today.
- The only value these parties see in these real grassroots movements for liberation is recruitment to *their* organizations (who obviously have the most “correct” ideas), so that these movement leaders can only *then* become real revolutionaries.

REVOLUTIONARY STRATEGY

- We believe that the fight for revolutionary economic, political, and social change necessitates centering this fight against white supremacy, patriarchy, and colonialism.
- This is because there can be no actual working class unity without these struggles being fought, in tandem. We have all witnessed how the the current administration's base was developed over the past thirty years; utilizing the progressive struggles and liberal reforms gained in the 1960s and '70s to mask U.S. capitalism's ongoing deterioration as ammunition to deepen the contradictions within the working class. Neoliberalism has destroyed the necessity of a white working class, which has slowly eroded the privileges of the white labor aristocracy. As is its nature, the capitalist system has consequently scapegoated BIPOC and gender-oppressed communities for this decline, in attempts to widen these divides within the working class.
- The left in the U.S. has largely ignored these trends. We will not.

ANTI-FASCISM

“Settle your quarrels, come together, understand the reality of our situation, understand that fascism is already here, that people are already dying who could be saved, that generations more will die or live poor butchered half-lives if you fail to act. do what must be done, discover your humanity and your love in revolution. Pass on the torch. Join us, give up your life for the people.” -George Jackson

“Fascism is a revolutionary movement of the right against both the bourgeoisie and the left, of middle class and declassed men, that arises in zones of protracted crisis. Fascism grows out of the masses of men from classes that are abandoned on the sidelines of history. By transforming men from these classes and criminal elements into a distorted type of radical force, fascism changes the balance of power. It intervenes to try and seize capitalist State power-not to save the old bourgeois order or even the generals, but to gut and violently reorganize society for itself as new parasitic State classes. Capitalism is restabilized but the bourgeoisie pays the price of temporarily no longer ruling the capitalist State. That is, there is a capitalist state but bourgeois rule is interrupted...the old left theory that fascism is only a "tool of the bourgeoisie" led to disasters because it way underestimated the radical power of fascism as a mass force. Fascism not only has a distinctive class base but it has a class agenda. That is, its revolution does

not leave society or the class relations of production unchanged.” -J. Sakai

- We are a feminist anti-fascist organization.
- We believe that fascism has always been here for BIPOC and gender-oppressed peoples. Fascism has specifically targeted Black, indigenous, Puerto Rican, and Mexicano/Chicano peoples through colonialism, with women and gender-oppressed people bearing the brunt. It is because of these colonial processes that the U.S. did not require European-style fascism. In fact, it was the settler colonial and apartheid structures of the U.S. itself that inspired the Nazis and other European fascists.
- The white-led left organizations only see fascism when it begins to impact white people. They refuse to acknowledge the generational components of extremist bourgeois violence and suppression of marginalized communities. They will acknowledge that the horrors of genocide did indeed occur in the past, but patronizingly explain based off of European theories that “that was not *real* fascism.”
- The struggle against fascism as a far right ideology is integral to the struggle against imperialist-capitalism both within the U.S. and beyond. A system that was formed from the accumulation of wealth amassed through genocide and ethnic cleansing necessarily involves far right ideologies. Although the

U.S. maintains a thin veneer of “democracy” (i.e., voting for two teams of ruling class representatives), it is clear that fascist violence is a consistent element of building the economic base under imperialist-capitalism.

- Fascism in the U.S. generally entails a grassroots formation of forces. This typically involves a cross-class alliance between the white working class and bourgeoisie during periods of perceived loss of privileges or power. Fascists play the victim and provide the ‘solution’ by further marginalizing or eliminating oppressed groups. Fascist elements here are inevitably white supremacist in nature, reflecting the character of the historical creation of the U.S. settler colony and its corresponding ‘culture.’
- The bourgeoisie use these grassroots fascist movements to their advantage, pandering to their rhetoric and allowing them to sow division and chaos. These movements are an effective tool for the capitalists ultimately, but fascists tend to be more 'radical' or 'extreme' rhetorically, frequently espousing anti-federal government and/or anti-interventionist ideas. When needed, the bourgeoisie will use the state to suppress these movements to protect their class interests, though never as intensely as leftist or BIPOC movements.

- Instead of the bourgeoisie who create the crises, fascists in the U.S. target the most vulnerable and/or specific groups of people falsely identified as responsible for specific socio-economic problems (e.g. cost of living increases, job losses, etc.). Historically, right wing and fascist violence was the result of this effective scapegoating of indigenous, Afrikan, and Latiné people, among other groups. Today, we see the use of a white cross-class alliance convinced by anti-“deep state” and anti-“woke” populist rhetoric promoted by the right wing to advance reactionary violence against marginalized groups. This is largely in service of consolidating power for a white patriarchal order that seeks to undo even the most mundane reforms and contain economic fallout from the current manufactured economic crises in their favor.
- Fascists tend to present anything outside of their idealized constructs of gender as evidence of 'moral decay' and the decline of 'family values.' They then use this to conclude that these groups must be controlled and/or eliminated when the fascists perceive any transgressions of norms. This also includes deviations from 'traditional' divisions of labor that seek to subordinate women/femmes to specific types of labor. Generally, this means reproductive and care labor. Queer and trans people are usually expressly deserving of

death according to fascist ideologies because of their perceived opposition to and subversion of 'traditional' gender/sexual roles.

- If communists fail to recognize the role that fascism has played in the formation and perpetuation of the current system, then, as George Jackson surmised, “generations more will die or live poor butchered half-lives.”

**WE BELIEVE
THE FIGHT
FOR
REVOLUTIONARY
ECONOMIC, POLITICAL,
AND SOCIAL CHANGE
NECESSITATES
CENTERING
THIS FIGHT
AGAINST
WHITE SUPREMACY,
PATRIARCHY,
AND COLONIALISM.**



**LOVE AND REVOLUTION
COMMUNIST ORGANIZATION**