



Red Flame

The **Avantgarde** of the masses!
I. Issue

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The Agitation of the Masses

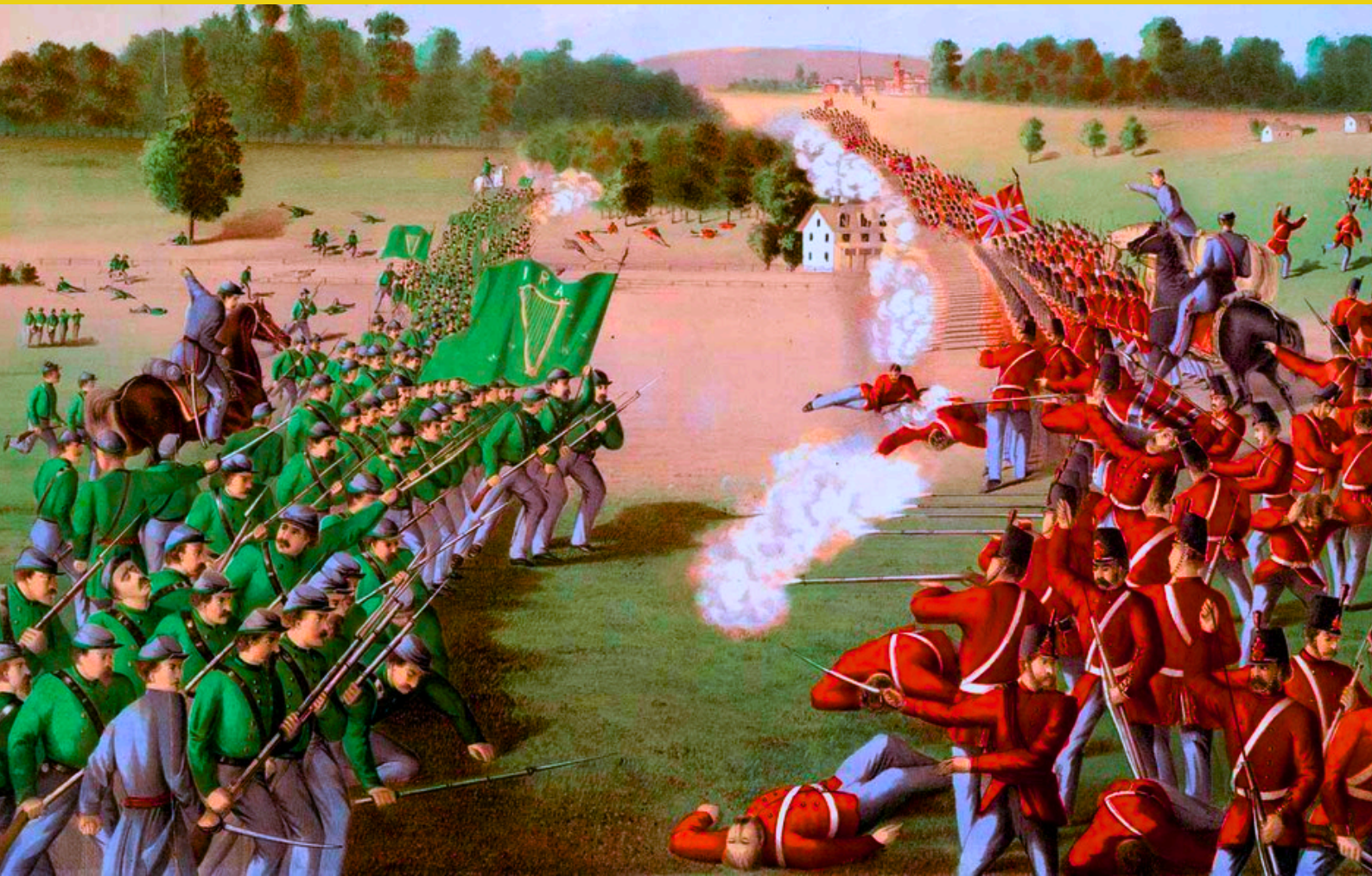


Marxist-Leninist
Newspaper

A work of the **Newspaper** staff
of the Red **Army** Faction

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**Prometheus – Symbol of
Revolution and Resistance**

**Marxist-Leninist
Newspaper**



The **evolution** of socialism according to Engels

By Erik P.

The very first socialists, such as Saint-Simon[1], Fourier[2], and Owen[3], were idealists who wanted to move towards a just society. However, they lacked a scientific analysis of the economic structures that prevented such a society from developing. Engels therefore called them “utopian socialists.”

With the work of Marx and Engels, the focus of socialism shifted towards historical materialism. The evolution of society, they argued, was not driven by ideas, but by the conditions of production and the ongoing class struggle. Every social order is rooted in its specific way of producing and distributing the means of production. Engels saw capitalism as a transitional stage: on the one hand, it develops the productive forces to an unprecedented degree; on the other, it generates crises, exploitation, and the antagonism between bourgeoisie and proletariat. In this way, capitalism itself creates the conditions for its own downfall, because its contradictions become unbearable.

Only the working class can overcome capitalism and free itself, since it owns no share of the means of production. As Engels provocatively asked: Would a class abolish itself? The class struggle, culminating in revolution, leads to the political power of the proletariat. Unlike the early socialists, Marx and Engels did not argue from a moral standpoint but from the analysis of economic laws. Socialism, therefore, is not a utopian dream of a better society, but a historical necessity. Once the means of production are socialized, class society itself will vanish. Engels describes socialism as the conscious and planned organization of the economy in the interest of all, the interest of the community, the commune, or communism.

Engels text “The Development of Socialism from Utopia to Science” marks a turning point. It separates the utopian visions of early thinkers (based on idealistic visions), from the foundation of scientific socialism (based on economic analysis and class struggle) rooted not in dreams, but in the laws of history itself.

[1] Henri de Saint-Simon *17-+1825, „industrial Religion”

[2] Charles Fourier *1772-+1837, „universal harmony“

[3] Robert Owen *1771-+1858, „A New View of Society, or Essays on the Principle of the Formation of the Human Character”



Karl Marx Monument in Chemnitz,
Germany (formerly called “Karl-
Marx-Stadt”)



**Marxist-Leninist
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On the Question of Nationalism

by *_JustAPotato*

We communists are fundamentally internationalist. Marx and Engels write in the Manifesto of the Communist Party (1848):

»Workers have no fatherland. You cannot take away what they do not possess.«

And further:

»The worker has more in common with the worker of another country than with the capitalist of his own.«
(Paraphrased, principle of international solidarity)

This is the clear foundation of our movement. We distinguish ourselves sharply from other labor movements or parties that promote national or even reactionary divisions. Our goal is a classless society, free from state, capitalism, and exploitation. But before we reach this goal, an indispensable transitional phase lies ahead of us: socialism and the dictatorship of the proletariat.

The dictatorship of the proletariat means that the ruling class of capitalists is overthrown by the political power of the majority—the working class. In this phase, the proletariat uses state power to socialize the means of production, suppress the resistance of the bourgeoisie, and lay the foundations for socialism.

In socialism, the means of production are collectivized, and the remaining class residues are “re-educated” by the communist party—preparing the way for the classless communist society. At the same time, the socialist state must be defended against the imperialist forces of the international ruling class.

Revolutionary Patriotism

In this transitional phase, the working class needs an extra form of unity and mobilization: revolutionary patriotism.

Simply emphasizing class position as a mobilization strategy is no longer sufficient. Because your international proletarian comrades—who should actually be brothers in the class struggle—are incited against each other by imperialist propaganda and threaten to destroy your revolutionary state.

That is why revolutionary patriotism is necessary: to defend the state established by the working class—as a concrete, living unity that transcends national borders but simultaneously protects the common ownership and achievements of socialism. Revolutionary patriotism gives workers a clear, militant reason to stand up for the defense of their socialist fatherland—against imperialist aggression and division.



Revolutionary Nationalism

Revolutionary nationalism is not reactionary but a strategic necessity of the communist movement. It fundamentally differs from bourgeois nationalism, which today is often misused as a chauvinistic or imperialist ideology.

Revolutionary nationalism aims at liberation and independence from the imperialist pigs and the creation of an own state, often in alliance with socialist movements.

Examples include the Palestinian liberation struggle (PFLP), the Irish war of independence (IRA), Korean nationalism against US Imperialism, and anti-colonial movements in the global South. These liberation struggles decisively weaken the imperialist international bourgeoisie and strengthen the worldwide proletarian fight—they must therefore be actively supported by all the communist parties and organizations.



**ДА ЗДРАВСТВУЕТ ВЕЛИКОЕ, НЕПОБЕДИМОЕ ЗНАМЯ
МАРКСА-ЭНГЕЛЬСА-ЛЕНИНА-СТАЛИНА!**

The Agitation of the Masses in the UK

The "Your Party"

by Erik P.



What is the task of the communist party? Its task is agitation: to set the masses and the working people in motion. Exactly that is what many modern left parties have lost on their way to power.

As long as the left only focuses on the culture war, it loses sight of the class struggle. Only a healthy balance between the two can mobilize the masses. If this is neglected, the left abandons its own heritage, the class struggle.

This is exactly what the former Labour Party leader Jeremy Corbyn recognized. After his suspension following a controversy about his reaction to a report on antisemitism, which distorted his pro-Gaza stance; he, together with Zarah Sultana, launched the project of a new left-wing party for the masses.

Under the working title Your Party, they sought to reclaim the themes that had been lost within the Labour Party, such as class struggle, anti-Zionism, and Irish unification.

To measure public interest in the new party, a tool was set up on their website where people could register their willingness to join. After just one week, Corbyn's team claimed that the mailing list already counted over 700,000 subscribers. According to BBC News, the party is expected to contest local elections by 2026, while Sky News reported that around 200 local representatives from the former Labour Party are already involved.

A founding conference is expected to take place in spring 2025, where the party's political program will be defined. According to Corbyn and Sultana, the key issues will include redistribution, nationalisation, social housing, and resistance against the privatisation of the National Health Service.

In addition, the program is expected to cover an arms export ban to Israel, climate protection, and the defence of the right to assembly.

Pamela Fitzpatrick, one of the organizers, announced that the party would follow an uncompromising socialist line.

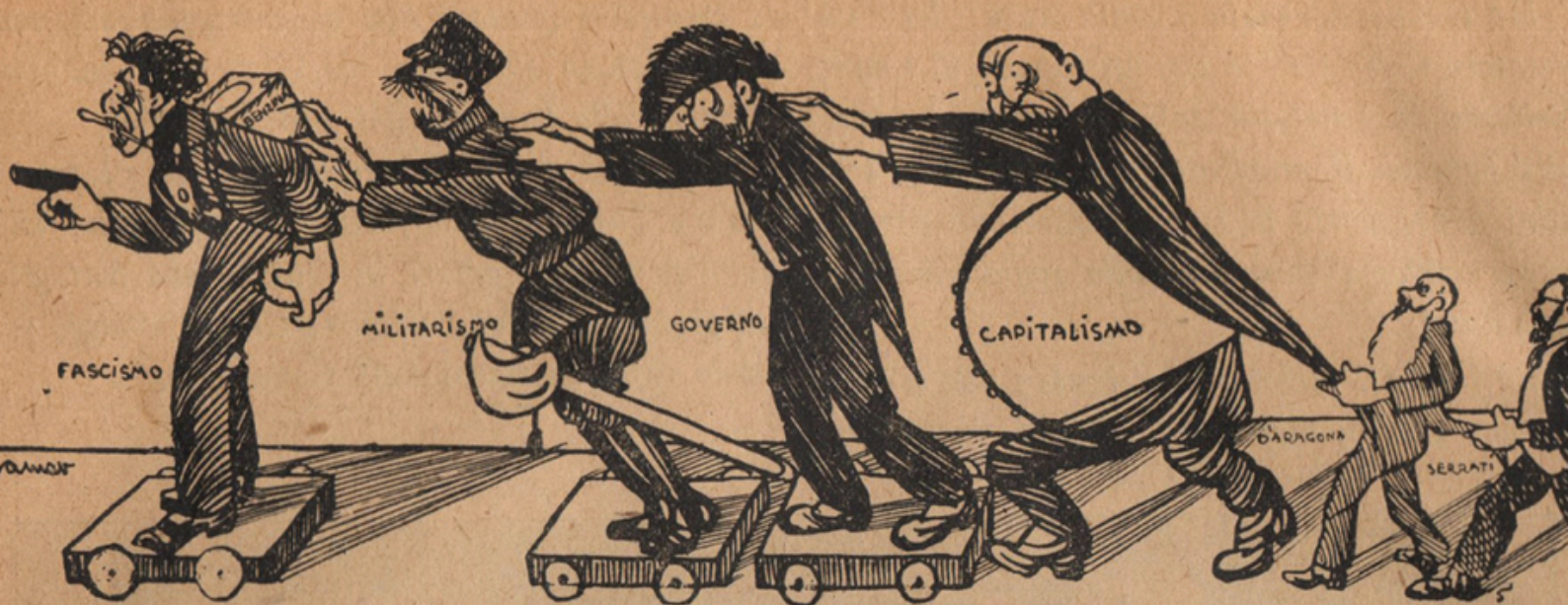
The prospects for a new left-wing mass party will depend heavily on whether Corbyn and his allies can transform initial enthusiasm into sustainable organizational structures. While the impressive number of sign-ups demonstrates real potential, a mailing list alone does not yet translate into political strength.

If the party manages to communicate its core program clearly and convincingly connects social issues with topics like climate, peace, and democracy, it could gain traction, especially among younger voters and in urban centers. However, there is also the risk that the party could become trapped between radical principles and the practical demands of electoral politics.

In the long run, “Your Party” could establish itself as a serious alternative to Labour, but only if it survives the difficult early phase of building credibility, structures, and broad alliances across society.



800,000
THIS IS YOUR PARTY
JOIN US
yourparty.uk



The Rise of Fascism

by *_JustAPotato*

More and more Western countries are experiencing what the bourgeois media call a “shift to the right.” But this is neither a coincidence nor merely the result of dissatisfaction among the proletarian class. It is a deliberately employed tool of the ruling class to expand its hegemonic power worldwide.

What is reactionary politics?

Reactionary politics primarily serves to divide the working class – through racism, xenophobia, and blind, one-sided loyalty to one’s own nation and thus also to one’s national bourgeoisie. At the same time, it pursues the goal of facilitating the growth of large corporations: reducing bureaucracy, abolishing worker protection laws, and above all, militarizing the nation.

Why do we currently have reactionary politics?

Western capitalism has reached a point where it has exhausted its growth potential within its own sphere of domination. Resources, land, and labor have been largely taken over. We are in a phase of general crisis, in which internal contradictions – such as overproduction and falling profit rates – become insoluble.

Capitalism cannot stand still – it must keep growing, endlessly. But we all know that this is impossible with finite resources, limited land, and a finite number of workers. Should the capitalist, then, realize that their system cannot function in the long term? Ideally, yes – but capitalists are bound to the laws of capitalism: capital accumulation and profit maximization. Anyone who ignores these laws will perish in the struggle for competition.

Imperialism as a Solution

The Western bourgeoisie uses its influence over the state (whose role and relationship to the ruling class I explained in Issue II of *The Red Flame* – *Avant-garde of the Masses*). Through their control over the media, they can shape public opinion and steer us in a direction that strengthens reactionary politics. They do not merely influence the state – it is a subordinate organ of the capitalists. They control our formation of opinion and what we are taught in schools, newspapers, and news broadcasts.

A central tool is the deliberate creation of enemy images: in Germany, it is Russia; in the USA, China, Islamists, and communists; in France, African migrants. These enemy images are used to win the support of the civilian population for – exactly:

Imperialism is the highest stage of capitalism – the stage we live in today. As Lenin describes in *Imperialism – the Highest Stage of Capitalism*, it has five essential features:

- The concentration of production and capital, creating monopolies;
- The merging of bank and industrial capital into finance capital;
- The growing importance of capital export over commodity export;
- The formation of international capitalist associations that divide the world among themselves; and
- The territorial division of the earth among the biggest imperialist powers.

IMPERIALISM

These features form the foundation of today's world order – and explain why imperialist policy is inseparably linked with war preparation and the expansion of domination.



Imperialism therefore inevitably brings militarism, the threat of war, and often fascist forms of rule (even though fascism is not inevitable – Dimitrov’s definition: Fascism is the open terrorist dictatorship of the most reactionary, chauvinistic, and imperialist elements of finance capital).

Capitalists – they are often a way out. Since the possibilities for growth within their own country are limited, capital, land, and labor must be stolen from other countries (colonialism in Africa, Asia, and the Americas) or destroyed (as in the Second World War). After crises and wars, productivity often rises sharply, and the economy can be “rebuilt” – until the next crisis.

This is the endless cycle we communists will break.

Only through the international solidarity of the working class can we break this chain of crisis, war, and misery. Workers of all countries, unite – you have nothing to lose but your chains!

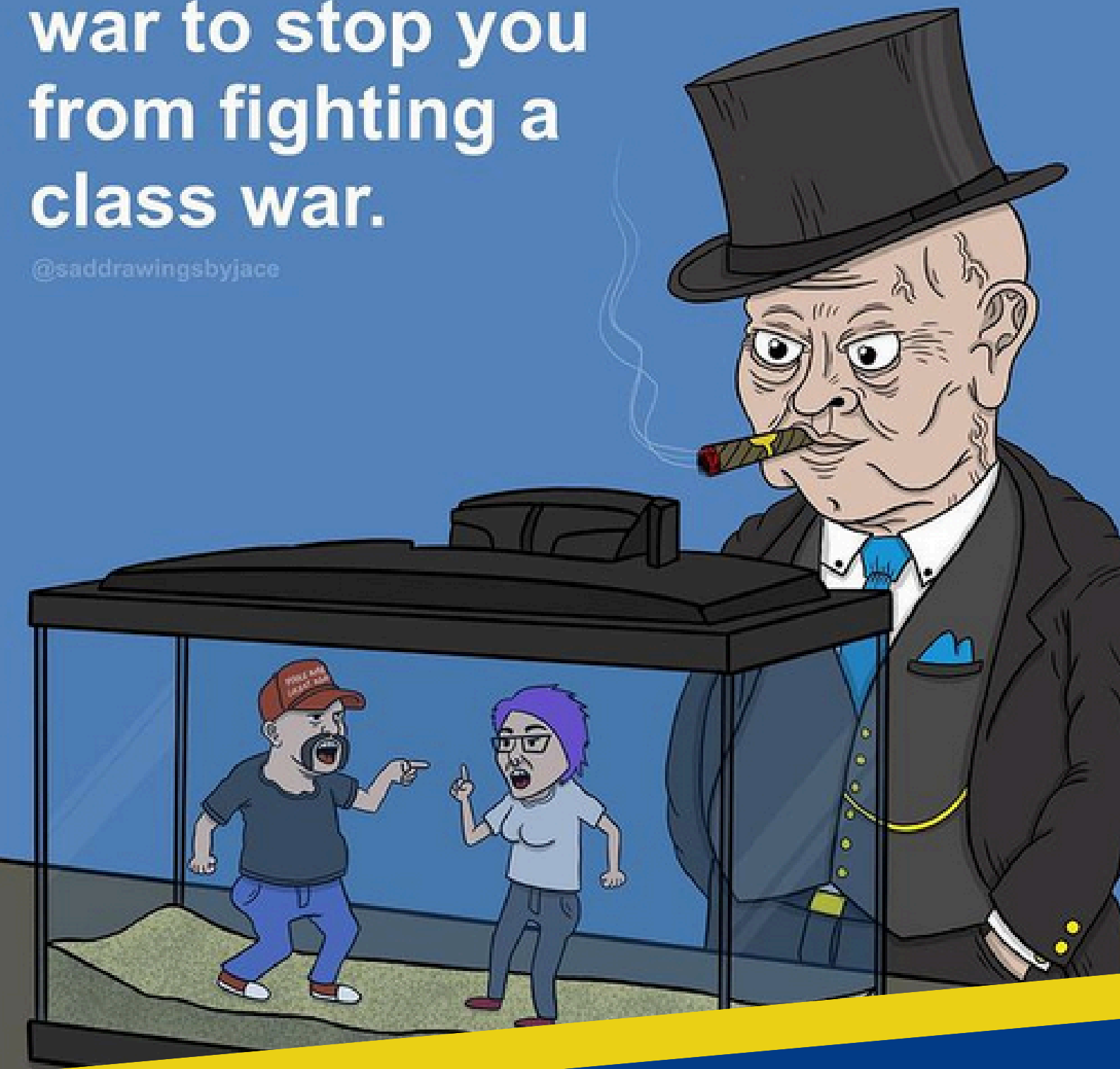
Closing Words:

The shift to the right is no accident of history – it is the bourgeoisie’s preparation for new wars and oppression. Our task is clear: to nip fascism in the bud, smash imperialism, and overcome capitalism. In the Marxist-Leninist understanding, anti-fascism is inseparably linked to anti-capitalism: fascism is not merely an “aberration” or a mistake, but the open terrorist dictatorship of the most reactionary, chauvinistic, and imperialist elements of finance capital. It therefore cannot be permanently defeated without simultaneously overthrowing the capitalist system. Whoever wants to nip fascism in the bud must smash imperialism and establish the power of the working class.



They got you fighting a culture war to stop you from fighting a class war.

@saddrawingsbyjace



**“The path forward cannot be one of
scattered protests or liberal reforms. It
requires the building of a disciplined
vanguard party capable of uniting the
multinational working class”**



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Culture and Class Struggle

By Ben T.

The struggle of the working class today is not confined to the factory floor or the picket line. It extends into every corner of society, into culture, ideology, and daily life itself. The bourgeoisie seeks not only to extract surplus value from the labor of the proletariat, but also to dominate the way in which people understand oppression and resistance. For Marxist Leninists, the challenge is to clearly separate the battles that must be fought immediately, the struggles that are already underway and demand our intervention, and the diversions created by the ruling class to fragment and pacify the oppressed.

The first set of struggles are those which workers must wage in the present moment. The system of deportations carried out by ICE is one of the clearest examples of how the bourgeois state divides the working class. Millions of workers are criminalized, forced into the shadows, and robbed of the ability to organize because their legal status is constantly threatened.

The very existence of these policies benefits capital, for it creates a caste of super exploited laborers who live in fear and can be paid poverty wages without resistance.

The same is true at the militarized border, where the DEA and other agencies terrorize entire communities under the pretense of a war on drugs. In reality, this is a war on the poor, a method of controlling populations, and a mechanism for destabilizing other nations in order to secure U.S. imperialist dominance. Added to this is the struggle for a living wage. Workers across the country labor full-time yet cannot afford the basic necessities of life. The demand for a national minimum wage and decent working and living standards is not a simple reformist slogan. It is a political confrontation with the capitalist system, which depends on the immiseration of millions in order to maintain profits. Taken together, these struggles form a frontline of class war that cannot be ignored.

At the same time, the United States has already entered into a new phase of crisis. Fascist tendencies are no longer hidden; they have become an open threat to the entire working class.

Reactionary forces, often armed and organized, are preparing to impose a naked dictatorship of capital under the banner of nationalism and white supremacy.

This development is not accidental. Fascism is the chosen weapon of the ruling class when the mechanisms of bourgeois democracy can no longer contain the anger and resistance of the proletariat.

The danger of civil conflict, even civil war, is a reality that flows directly from the contradictions of a decaying imperialist system. Alongside this threat, there are the ongoing fights for housing, for healthcare, for safer workplaces, and for dignity in daily life. Workers are organizing strikes, defending themselves against police terror, and building grassroots resistance. Yet these efforts remain scattered, often co-opted by reformist currents, and without a unifying political leadership. The duty of Marxist-Leninists is to provide clarity, to connect these struggles to the broader fight against capital, and to transform spontaneous resistance into organized revolutionary action.

There are also struggles that the working class must consciously avoid, because they represent traps laid by the bourgeoisie. Movements such as Black Lives Matter began with a genuine and justified anger against police violence and racist oppression. However, through the machinery of NGOs, corporate funding, and the Democratic Party, BLM has been drained of its radical potential and turned into a vehicle for reformist demands that pose no serious threat to capitalist rule. Similarly, liberal LGBTQ politics, while claiming to represent marginalized communities, have largely been transformed into rainbow capitalism, symbolic gestures, and campaigns for inclusion into the very structures that exploit us all.

The fight for dignity for queer and trans workers is real and necessary, but it cannot be won under a liberal banner that replaces liberation with token representation in boardrooms and advertisements.

Both of these trends reveal how the bourgeoisie is able to absorb genuine discontent and redirect it away from revolutionary struggle, transforming potential class unity into fragmented identity-based politics that serve only to reinforce the existing order.

Culture, therefore, is itself a battlefield of class struggle. The ruling class works tirelessly to shape narratives, to transform legitimate anger into safe reforms, and to divide workers along lines of citizenship, race, gender, or sexuality, while leaving the fundamental contradiction between labor and capital untouched. Marxist-Leninists must expose these diversions, emphasize the common material interests of the proletariat, and fight for the immediate demands of workers while preparing for the decisive confrontations to come.

The path forward cannot be one of scattered protests or liberal reforms. It requires the building of a disciplined vanguard party capable of uniting the multinational working class, confronting fascism and imperialism, and leading society toward socialism. Only then can the slogans of better life, better work, and true liberation be transformed into the living reality of the proletariat in power.

**Spiegel
Bestseller**

