

THE SOCIALIST



OFFICIAL PUBLICATION OF THE SOCIALIST PARTY USA
JULY, 2026

SOCIALISM, PAST, NOW, AND THE FUTURE.

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The Socialist is the official magazine of the Socialist Party USA. It is published twice per year. The magazine discusses Socialism and the Socialist Party in the everyday lives of working-class readers, whether it be labor, civil rights, health care, or environmental movements.

The magazine seeks to be a forum for discussion of essential questions of Party-building, movement-building, economic theory, and revolutionary praxis by both Party members and the general public. We are committed to stimulating the intellectual and ideological vibrancy of SP-USA and the US socialist movement with provocative essays, articles, fiction, and even poetry. We produce *The Socialist* to promulgate socialist ideas and because we seek to develop ourselves and our movement through intellectual labor.

Submission guidelines can be found at the end of each magazine issue.

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TABLE OF CONTENTS

2026(2)
July 31, 2026

Socialism, Then, Now, and the Future

Opinion and Letters to the Editor

- 6 Has the American Experiment Failed?
 Dr. M.S. Malaszczyk
- 13 Starting Points for a Socialist Future PROGRAM

Articles

- 16 DSA and the Failure of Liberal Reformism
 Eric Chester
- 26 Keeping the “Social” in Socialism: How Toxic Gatekeeping is Destroying
 The Movement from Within
 Wes W. Smith
- 35 Democratic Socialism: Past, Present, and a Look to the Future
 Dr. M.S. Malaszczyk
- 44 A Case for Digital Minimalism.
 Matthew Hunt

Essay

- 52 The Paris Commune: A Vision of the Past and Future of Socialism
 Matei Alexandru

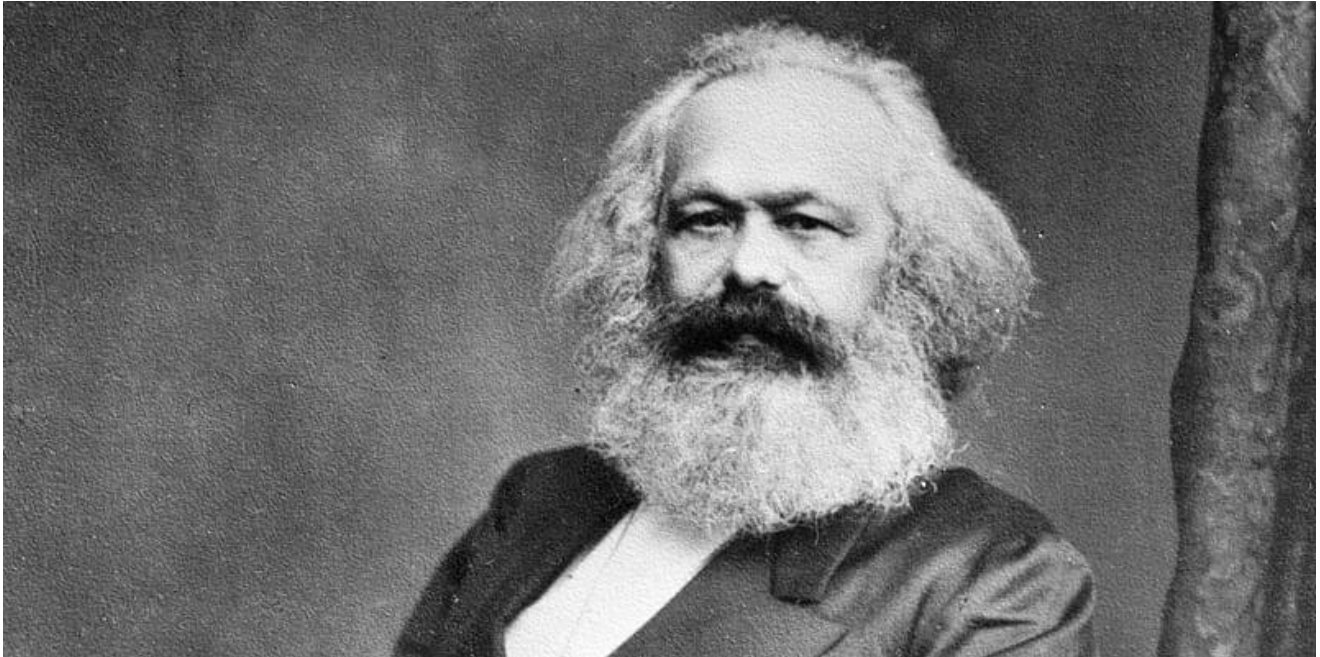
Book Review

- 61 The Bending Cross; A Biography of Eugene Victor Debs
 Mary Nickum

66 Submission Guidelines

68 SPUSA Working Groups and Commissions

69 Membership application



Karl Marx (5 May 1818 – 14 March 1883)

“What the working man sells is not directly his Labor, but his Laboring Power, the temporary disposal of which he makes over to the capitalist. This is so much the case that I do not know whether by the English Law, but certainly by some Continental Laws, the maximum time is fixed for which a man is allowed to sell his laboring power. If allowed to do so for any indefinite period whatever, slavery would be immediately restored. Such a sale, if it comprised his lifetime, for example, would make him at once the lifelong slave of his employer.”

“To say that ‘the worker has an interest in the rapid growth of capital’, means only this: that the more speedily the worker augments the wealth of the capitalist, the larger will be the crumbs which fall to him, the greater will be the number of workers than can be called into existence, the more can the mass of slaves dependent upon capital be increased.”

— Karl Marx

OPINION

And

Letters to the Editor



OPINION: Has the American Experiment Failed?

Dr. M.S. Malaszczyk

In the winter of 1776, Thomas Paine wrote “These were the times that try men's souls”. Two hundred and fifty years later, as we navigate the early months of 2026, the sentiment feels less like a historical quote and more like a daily diagnosis. The “American Experiment”—the radical idea that a diverse people could govern themselves through reason and representation rather than the whims of an autocrat—is currently under the most intensive care it has seen since the Civil War.

To ask if the experiment has failed is no longer a fringe academic exercise. It is a question being answered in real-time by the hollowed-out hulls of American institutions. No matter whether one looks at the erosion of the rule of law, the collapse of shared reality, or the staggering inequality that has rendered the “American Dream” a cruel irony for millions, the evidence of systemic fatigue is everywhere. Unfortunately, when the academics brave enough to

identify these issues come forward, they are either vilified by a hypertribalist alt-right cult or left to die on the vine by so-called progressives in the establishment who do not want to risk losing their biggest donors in the next election cycle.

The hallmark of the American Experiment **was** its system of checks and balances. Yet, in 2026, we see these guardrails not just bending but buckling. The executive branch has increasingly

transformed into a vessel for unilateral power, often bypassing a paralyzed Congress to govern by decree. According to reports from the Eurasia Group (2026), the United States is now viewed as a principal source of global risk, as the internal "political revolution" continues to dismantle the machinery of government once meant to protect the public from the state.

The judiciary, once the final arbiter of truth and law, has seen its legitimacy plummet. To a major portion of the populace, the courts are no longer impartial umpires but robed partisans, bowing to the overlords who appointed them. When the law becomes an instrument of political warfare rather than a shield for the average citizen, the social contract is effectively voided.

To understand why the experiment feels as if it is failing,

one must look at the ledger of the average American household. Under the *status quo*, the "cost of being alive" has outpaced wage growth for decades. Today, a typical family of four faces an annual gauntlet: roughly **\$25,000** for health insurance premiums and out-of-pocket costs, **\$20,000 to \$30,000** for housing in even moderately priced markets, oppressive childcare costs in a marketplace that mandates a dual-income household and a mounting pile of student and credit card debt.

The Democratic Socialist solutions proposed here are designed to fundamentally reorder this budget. By moving to **Medicare for All**, the average family would see that \$25,000 healthcare burden vanish, replaced by a modest, progressive tax that is significantly lower than current premiums. Under a **Social Housing** model with universal rent

control, housing costs would be capped at 30 percent of income, potentially saving families an additional **\$5,000 to \$10,000** annually.

When you add the benefits of a true **Green New Deal**—which lowers utility bills through simple things like weatherization and provides high-wage union jobs—the "American Experiment" shifts from a struggle for survival into a foundation for thriving. This isn't just theory; it is a mathematical redistribution of security from the coffers of the 1 percent back to the kitchen tables of the 99 percent. If the current iteration of the American Experiment is failing, it is because it has been captured by a "market-first" ideology that completely ignores the welfare and lifestyle of the overwhelming majority of the citizenry.

To save the democratic spirit, we must move toward a structural

reboot. None of this new, but it is time to put it all together into one clear argument for change. Let us look into:

1. De-commodifying Survival: Medicare for All and Social Housing

The experiment cannot thrive if its participants are one medical bill away from bankruptcy. A comprehensive **Medicare for All** system would replace private insurers with a single, federally administered program. Similarly, we must treat housing as a human right through massive investment in **social housing**. By building rent-stabilized units with union labor and implementing universal rent control, we can ensure that "home" is a place of stability, not a speculative asset.

2. Economic Democracy: From Town Halls to Workplaces

We must extend democracy into our economic lives. A Democratic Socialist path promotes **worker-owned cooperatives** and **sectoral bargaining**, ensuring all workers—from fast food to tech—benefit from industry-wide standards for wages and safety. Vested interest insures high quality labor, and a seat at the negotiating table benefits the entire organization over time.

3. A REAL Green New Deal: A 10-Year Mobilization

To address the dual crises of climate change and economic decay, it is time for a real **Green New Deal**: a 10-year national mobilization to achieve 100 percent clean energy by 2030. This industrial revolution would create 10.6 million high-wage, union jobs by building a national "smart" grid and retrofitting every building in the U.S. It includes a **Just Transition** guarantee, ensuring fossil fuel

workers receive federally guaranteed jobs with comparable wages and benefits. This cannot just be a cheap political talking point, or a ground floor opportunity for oligarchs fancying themselves as progressive to get in on the ground floor of investment opportunities with insider information. It must be real, immediate, actionable change.

4. A Billionaire Wealth Tax that is a Floor, Not a Trap

The engine for this transformation is a **graduated wealth tax** specifically designed to target the "ultra-millionaire" and billionaire class. Crucially, this tax must be structured with a **high exemption threshold**—for example, only applying to net worth above \$50 million.

This structure ensures that the tax never touches the primary residence or retirement accounts of

the upper-middle class. We cannot allow a repeat of historical "compromise" committees where loopholes are opened for the ultra-wealthy while the threshold is lowered to snare those with only modest success. A true wealth tax must feature marginal rates of 2 percent on wealth between \$50 million and \$1 billion, and 6 percent above that, including an "Exit Tax" of upwards of 40 percent for those attempting to renounce citizenship to flee their obligations.

5. Political Independence from the "Donor Class" through "Democracy Dollars"

Finally, we must break the "two-party tyranny" by moving toward **proportional representation** at every level of electoral politics. To ensure this new system isn't immediately bought by special interests, we must transition to a **"Democracy Dollars"** voucher program.

Under this system, the federal government provides every eligible voter with four \$25 vouchers per election cycle. Citizens can "spend" these vouchers on any candidate who agrees to strict spending limits. This floods the political system with grassroots capital, allowing a schoolteacher's \$100 to carry as much weight as a lobbyist's check, returning the experiment to the hands of the people.

The American Experiment was never meant to be a finished product, preserved in amber; it was intended to be a living process of trial and error. If the experiment appears to be failing in 2026, it is because we have allowed the "laboratory" to be purchased by an oligarchy that has replaced public inquiry with private profit.

To save the experiment, we must recognize that democracy is not merely a box you check every

four years; it is a way of organizing an entire society. We cannot claim to be a free people if we are shackled by medical debt or held hostage by rising rents. The solutions offered by Democratic Socialism represent the most earnest attempt to fulfill the promise of 1776 by ensuring that life, liberty, and the pursuit of happiness are not privileges reserved for those with a net worth over \$50 million.

We must have the courage to acknowledge that the current system is rigged and that a "middle-ground" compromise which continues to squeeze the working class while shielding the billionaire class is no solution at all. The experiment hasn't failed; we have simply reached the limits of a version that no longer serves the majority. By re-centering the human over the market, we can

finally begin the next great phase of American self-governance.

The author is a DSA Member and a retired Advanced Placement Teacher in the Babylon UFSD [Babylon, NY]. Holding an earned doctorate in Modern World History, he is currently an Adjunct Professor at Nassau Community College [Garden City, NY] and Southern New Hampshire University.

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Ecosocialist Working Group Starting Points for a Socialist Future

Saturday, August 8, 2026

Program

Time (PDT/EDT)	Speaker	Description	Duration
9:00 AM/12:00 PM		Welcome and Introduction	10 min
9:10 AM/ 12:10 PM	Wayne Turner SPUSA	Marx, Ecology, and a Socialist Future	45 min/15 min Q&A
10:10 AM/ 1:10 PM	Hands off Cuba	Agriculture and Food - What Must Change to Stop Ecological Destruction and Still Meet Human Needs?	45 min/15 min Q&A
11:10 AM/ 2:10 PM	Hwa Hwang	Fresh Water - The Pressures on Supply and the Outlook for the Future	45 min/15 min Q&A
12:10 PM/ 3:10 PM		Break	30 min
12:40 PM/ 3:40 PM	David Klein	The Atmosphere - How has Global Warming Changed its Behavior and Composition, and What are the Consequences for the Future?	45 min/15 min Q&A

Time (PDT/EDT)	Speaker	Description	Duration
1:40 PM/4:40 PM		Breakout Instructions	15 min
1:55 PM/ 4:55 PM		Breakout 1: What steps are needed to create adequate food production for the future? What would an initial plan to realize these steps include?	45 min
1:55 PM/ 4:55 PM		Breakout 2: The broad outlines of responding to declining fresh water availability. What are the immediate steps to respond? What must go into a systematic effort to maintain fresh water availability and reliability?	45 min
1:55 PM/ 4:55 PM		Breakout 3: Atmospheric remediation: what is the immediate response to problems? What aspects of human production must change to maintain ecologically sound air quality?	45 min
2:40 PM/ 5:40 PM		Breakout reports and questions to the group.	30 min
3:10 PM/6:10 PM		Closing message	

ARTICLES



DSA and the Failure of Liberal Reformism

Eric Chester

Since the presidential campaign of Bernie Sanders in 2016, the Democratic Socialists of America (DSA) has grown rapidly. It now claims to have more than 100,000 members, the largest organization on the Left. Its members have been elected to Congress and serve as mayors of large cities. DSA has important ties to the trade union bureaucracy, with some of its members holding influential positions within the leadership of the UAW and the Teamsters. When mainstream newspapers refer to someone as a democratic socialist, they mean that this individual is a member of DSA.

The DSA has become the most prominent component of the progressive wing of the Democratic Party. On the one hand, this would appear to be a remarkable success story. Yet in fact, DSA is enmeshed within the constraints of liberal reformism. The scant shreds of radical politics are vanishing, as it becomes increasingly similar to every other liberal group organizing within the Democratic Party.

Merely describing oneself as a socialist does not make one a socialist. Both the words “democratic” and “socialist” have a positive appeal to

millions of working-class people here and around the world. It is not surprising, therefore, that many groups and individuals claim to adhere to this perspective, even when the reality is quite different.

A socialist works to create a new society that differs fundamentally from the existing system, one in which the means of production are publicly owned and operated under worker-community control. A democratic socialist seeks to build a socialist society in which power is held at the grass-roots level and in which there is a major greater freedom

to dissent and debate than there is within capitalism.

Democratic socialists advance immediate demands that contest the power of the ruling class of billionaires, while also looking forward to a new society. The creation of a socialist society will necessitate the total transformation of the existing system. Accomplishing this will require building a mass social movement rooted in militant, non-violent direct action in the workplaces and in the streets. A political party based on such a social movement can serve as its electoral expression by presenting a socialist perspective to the voters. It can also bring together activists from different arenas, while also helping to assist in devising solutions to specific problems. Of course, a genuinely democratic socialist party must be entirely independent of the two corporate parties.

The DSA does not seek to implement a democratic socialist perspective. Instead, it strives to gain a set of limited reforms that are designed to avoid a direct confrontation with the

corporate rulers. The DSA does not advance the socialist tradition, but rather the very different tradition established by progressives.

For more than a century, progressives have sought to make a capitalist market economy a more equitable and humane society. Nevertheless, the overall situation of the working class has declined. Environmental destruction has reached the point where scientists forecast a planetary collapse as an imminent likelihood. The gaps in income and wealth have widened, leaving power even further consolidated into the hands of a few oligarchs. Essential services such as education and healthcare spiral downward as the shortage of affordable housing becomes an acute crisis.

Liberal reformism has failed. Capitalism cannot be reformed. The progressive perspective is premised on an illusion.

The Socialist Party Drifts

The DSA functions as an integral component of the liberal wing of the Democratic Party, but its origins lie in a split within the Socialist Party of America (SPA) that occurred in 1973. To understand this split, a brief review of SPA history is needed.

In the first years of the twentieth century, the Socialist Party became a mass party. Its presidential candidate, Eugene Victor Debs, was one of the most popular and respected figures in the United States. Debs had become a public figure by leading a strike of railroad workers in 1894. Debs was allied with the left-wing of the SPA, which encompassed a wide range of political viewpoints. A fundamental principle accepted by all tendencies was total independence from the two mainstream parties.

During the First World War, the administration of Woodrow Wilson targeted the SPA for its opposition to the war. Soon afterward, most of those in the left-wing of the Socialist Party of America quit to join the newly formed Communist Party. As a result of

government repression and internal splits, the membership of the SPA plummeted. It was never again a mass party.

Still, the Socialist Party enrolled thousands of activists into the 1930s and the years of the Great Depression. The 1930s saw an upsurge in working-class militancy and the formation of the CIO industrial unions. Socialist Party activists were instrumental in the formation of the most important of these unions, the United Automobile Workers (UAW). Walter Reuther and his two brothers, all three of them members of the SPA, rose to become influential figures in the UAW.

The Socialist Party split in 1936 when the Old Guard left. Many of them had been leaders in the SPA during its heyday prior to the First World War. Key members of the Old Guard soon became leaders of the American Labor Party, a phony third party created in New York to enable leftists to support liberal Democrats without voting the Democratic line.

The majority tendency in the 1936 split, the Militant Caucus, included many

younger members who had recently been recruited to socialism. It was led by Norman Thomas, a Presbyterian minister who had opposed the First World War and had drifted into the socialist movement. Thomas succeeded Debs as the spokesperson for the SPA, serving as its presidential candidate from 1928 through 1948.

In the midst of Franklin Roosevelt's New Deal, which was enormously popular within the working class, the sharp line opposing participation within the two-party system was beginning to erode. Nevertheless, neither side in the 1936 split openly proposed working for liberal Democratic Party candidates.

Events within the UAW were a major factor undermining this unconditional support for independent political action. In 1938, Walter Reuther, by then a leading figure within the UAW hierarchy, publicly supported the unsuccessful campaign for reelection of Frank Murphy, the liberal governor of Michigan. In doing so, Reuther openly broke with the fundamental principles of

the SPA. At first, Norman Thomas was convinced of the need to discipline Reuther, but he was persuaded by his close advisors to avoid a confrontation. Reuther was not mollified, and he soon left the Socialist Party. As usual, an opportunistic, albeit the seemingly pragmatic, maneuver solved nothing in the short-run and undermined the essential basis of the SP in the long-run.

The decision not to challenge Reuther represented a major break with the Socialist Party's tradition. Prominent members of the SPA had opted to work within the two-party system, but they had resigned soon after in realization that they were acting in violation of the basic principles of the Party. As one important example of this, key members of the leadership off the Nonpartisan League left the SPA during the First World War to follow the League's strategy of building a progressive bloc within both political parties. Reuther's decision to openly endorse a Democrat while retaining his membership in the SP, and the decision of the Party's leadership to accept this, even if only on

a temporary basis, was a harbinger of the future.

By 1950, the underlying fault lines within the Socialist Party began to tear it apart. Reuther had led a caucus within the UAW that had consolidated power and pushed out those tied to the Communist Party. The UAW, which had been a hotbed of rank-and-file militancy and working-class radicals, became a top down bureaucracy with close ties to the liberal wing of the Democratic Party.

The 1950 convention of the SPA took place in Detroit, the center of the auto industry and the location of the UAW's headquarters. Norman Thomas and his group were eager to align with the Reuther apparatus. In addition, the Korean War had begun, and Thomas believed that socialists should ally with the United States in countering the totalitarian policies of the Soviet Union.

Before the convention began, Thomas made it clear that he would not agree to be a candidate in 1952, and that he was opposed to the Socialist Party presenting its own presidential candidate. Instead, Thomas supported a

resolution stressing the importance of distinguishing between candidates from within the two mainstream parties on the basis of support for the lesser evil. Thomas and his tendency were preparing to follow Reuther in working within the liberal wing of the Democratic Party.

The resolution was defeated and the Socialist Party of America remained formally committed to independent political action. Still, Thomas, with several other prominent figures in the Party, declared publicly that they would not be bound by the convention's decision and would feel free to endorse liberal Democrats. Confronted with this defiant stance, those in the leadership who had opposed the resolution collapsed. The Socialist Party shifted its position and permitted individual members to support and endorse candidates from within the two-party system. Independence from the two corporate parties, which had been a fundamental point of agreement, became a tactical issue to be determined on a case-by-case basis.

The events of 1950 created the basis for the formation of DSA. Until this time, every trend within the Socialist Party had agreed upon total independence from the two-party system. Those who had opted to disagree with this proposition left the SPA. Norman Thomas and his group rejected this essential point. They insisted that one could support progressive Democrats while promoting a program of liberal reforms and still remain a socialist. This is the essence of the DSA perspective.

The Socialist Party Splits

The SPA presented token presidential campaigns in 1952 and 1956. As an organization, it remained outside of the mainstream parties, although its most prominent members endorsed, publicly, Democratic Party candidates. This incoherent and inconsistent position changed in 1960, when the Norman Thomas wing took control of the SPA. One factor accounting for this shift took place in 1958 when the Independent Socialist League (ISL) dissolved into the Socialist

Party. The ISL, usually known as the Shachtmanites, came out of a split in the Socialist Workers Party (SWP). The SWP followed Trotsky in the schism within the international Communist movement. Max Shachtman had been one of Trotsky's closest collaborators in the United States. In 1940, Shachtman and most of the SWP's youth quit the SWP, convinced that the Soviet Union was a new form of class society, bureaucratic collectivism, rather than a degenerated workers state.

By the mid-1950s, the ISL had lost its way and merged into the Socialist Party. Although its members were few in number, they were experienced and dedicated activists. Not surprisingly, the Shachtmanites provided the SPA with an infusion of recruits into its leadership. Nevertheless, they offered the Socialist Party little in the way of original analysis or strategic thinking. Initially, most of them aligned with the Norman Thomas tendency before they disintegrated as a cohesive presence.

The other factor leading to the change in policy in 1960 was the

influence of Walter Reuther. In October 1959, Reuther declared that a realignment of the two-party system should be the paramount goal of progressives. Conservatives would be pushed out of the Democratic Party and into the Republican Party. As a result, the Democrats would become a clear alternative for those interested in implementing liberal reforms. The realignment perspective provided an ideological gloss for leftists entering mainstream politics.

At the 1960 convention, Norman Thomas and his group joined with most of the Shachtmanites in endorsing a resolution that would move the SPA into the liberal wing of the Democratic Party. The Socialist Party would work for a realignment of the two parties that led to the transformation of the Democrats into a "liberal-labor party." (The ISL had supported the idea of an independent labor party prior to the 1958 merger. Initially a tactical maneuver by Trotsky in the 1930s, the labor party perspective had become an important component of Trotskyist orthodoxy.) The link between

the 1960 resolution and the current policy of DSA is direct.

The 1950s had been a quiet decade for the left, but the 1960s were very different. The civil rights movement was followed by the movement to stop the Vietnam War. Thousands of young people were radicalized and on the streets. For the leaders of the SPA, this upsurge in radical activity posed problems. As allies of the liberal wing of the Democratic Party, they were eager to aid President Lyndon Johnson in carrying through his program of liberal reforms. When members of the Debs Caucus sought to raise the issue of the war within the Socialist Party, they were silenced.

By 1968, opposition to the war had increased to the point that Senator Gene McCarthy's campaign for the presidential nomination had become a serious threat to mainstream Democrats. In this volatile situation, the Socialist Party divided into three hostile tendencies. The realignment tendency remained within the liberal wing of the Democratic Party and called for a

negotiated peace in Vietnam. Michael Harrington led this group after Norman Thomas died in 1968. Harrington had briefly been a member of the Socialist Party's youth group (YPSL) before joining the youth group of the ISL in 1953. To the left of the realignment tendency stood the Debs Caucus, which supported the antiwar movement's demand for an immediate withdrawal from Vietnam. To the right of the realignment tendency stood a group led by Shachtman. This tendency looked toward George Meany, the president of the AFL-CIO. Meany had been a staunch supporter of Johnson and his decision to escalate the war in Vietnam. Once in the Socialist Party, Shachtman moved beyond the liberal wing of the Democratic Party and into its mainstream as a Cold War warrior.

The gap in political perspectives within the Socialist Party had become too wide to be confined within one organization. The trigger to the split arose from the 1972 campaign of Senator George McGovern, who gained

the Democratic nomination for president by calling for a negotiated end to the war. For the first and only time since the New Deal, the liberal wing of the Democratic Party was able to overwhelm the machine and nominate a progressive for president. Meany responded by making it clear the AFL-CIO would not work for McGovern's election. The Shachtman tendency followed Meany and blocked any effort to swing the SPA behind the McGovern campaign.

In the wake of McGovern's overwhelming defeat and Shachtman's death in November 1972, the Socialist Party of America held its last convention in December 1972. With the Shachtman tendency holding the majority of delegates, the convention voted to rename the organization the Social Democrats, USA. Many of those in the Debs Caucus had already quit before 1972. The 1972 convention was the final blow for the realignment tendency, and its members left the new organization soon after the convention.

In October 1973, the Democratic Socialist Organizing Committee was formed with 500 members. It would be renamed the Democratic Socialists of America after it had absorbed the majority of the New American Movement in 1980. The Social Democrats, USA continues to this day as a small pressure group within the Democratic Party calling for a more aggressive foreign policy and unstinting support for Israel. The Debs Caucus regrouped in 1973 to from the Socialist Party USA, intent on carrying on the tradition of Gene Debs, rank-and-file militancy and independent political action.

The Way Forward

In the more than sixty-five years since 1960, there have been consistent efforts to implement the realignment strategy. Certainly, the Republican Party has moved to the right, but the Democratic Party remains a morass, with centrist Democrats contesting primaries against liberal candidates. Little has changed over the years. The

realignment perspective has proven to be an abysmal failure.

The DSA has, as its core belief, the necessity of winning a series of incremental reforms. The workings of the capitalist system have always placed a strict limit on the scope of reforms. This has become even more true in the era of global capitalism. Huge transfers of wealth are made easily and quickly around the globe.

At the same time as the limits of reform become more tightly restricted, the necessity for drastic shifts in policy become more acute. This can be seen most clearly in issues related to climate change. Scientists are agreed that immediate and drastic measures are required if the planet is to avoid environmental disaster. The incremental, one small step at a time, approach is bound to fail as a response to the environmental crisis.

As socialists, we need to advance a bold set of proposals. The energy corporations must be brought under public ownership and control with the mandate of an immediate phasing out of

all fossil fuels. We need to move people out of cars and into mass transit. The United States should institute a crash program to construct an extensive network of high-speed rail lines, with all railroads, freight and passenger integrated into one publicly owned entity. Mass transit within urban areas must be free, frequent and reliable. Short-distance air flights should be banned.

This is just the beginning of an effective program to counter climate change. Such a program will be expensive, but the alternative of doing little or nothing will be far more costly in the long run, in terms of money and lives. Countering climate change requires a program that cannot be instituted within the constraints set by global capitalism. A transition to a new society is essential.

There is space for a genuinely democratic socialist organization well to the left of DSA. To build such an organization will require learning from the past, victories and mistakes, as well as developing new and creative

responses to the problems that confront us.

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Keeping the “Social” in Socialism: How Toxic Gatekeeping is Destroying the Movement from Within

Wes W. Smith

Democracy in the “United” States of America is currently on life support. Never in my lifetime have we come as close as we are now to an authoritarian takeover of everything that keeps this country running. And yes, conservatives and liberals alike have been chipping away at the foundation of true democratic governance for decades, but in just the last four or five years has it been in a consistently visible and tangible way to even the most lackadaisical of the politically aware.

This is why it is more important than ever that comrades everywhere, whether your Communist, anarchist, Marxist, or what have you, come together to formulate a cohesive, decisive, and ready-to-act resistance to the current administration’s oligarchal machinations. And that’s not going to happen if we keep shooting ourselves in the ass when it comes to recruiting and radicalizing the masses.

I am freshly forty and relatively newly radicalized, but frankly that should

have happened years ago. One of the biggest obstacles to properly immersing myself in socialist activism has been, quite frankly, the socialists. Now do not get me wrong, every political movement has its share of toxic members. A comrade in the SRA recently told me about their pre-radicalized experiences working with the Green Party and how swiftly many of its members would alienate and ostracize those who even hinted at any kind of criticism of Jill Stein. And lest we forget the tragic

waste of time that was Ross Perot's short-lived Reform Party of the 1980's and '90's. In the words of comedian Lewis Black, "Jesse Ventura being elected governor of Minnesota demonstrates what is truly great about this country: anyone can be elected to *any* position. It also demonstrates what sucks about this country: *anyone* can be elected to any position." (Comedy Central 1999) Did anybody else mentally picture Marjorie Taylor Greene upon reading that? If so, sorry to put that image in your head. Side note, this is not meant to be a critique of Jesse Ventura in any sort of way, that was simply the example the man used at the time.

I have gone through a lot of personal and political growth in the years since I was nineteen and cast my very first vote in a presidential election for George W. Bush. I can feel some of you pulling away from me, but trust me, there is a happy ending here. I was raised in a conservative household, and, like most young Republicans, I registered as such with my local election

board simply because that's how my daddy voted, so clearly, I'm meant to do the same, right? Upon performing my civic duty in that 2004 election, I decided it was also my civic duty to begin paying closer attention to the politics of the world. It took all of three weeks of actually listening to the crap coming out of W's mouth for me to realize I'd made a horrible mistake. And closer inspection of some of the more liberal talking points of the day confirmed that they're pretty much a bunch of idiots, too.

So pretty much from the moment I first decided to become politically aware I knew I did not truly fall into either category of "liberal" or conservative", but the whole concept of socialism was entirely unheard of for me at that time. Now, my ideological journey from being a good little Republican son to fully radicalized socialist leftist was...a lot. In fact, it's too much to get into here without this article becoming the literary equivalent of something out of M.C. Escher's sketchbook. So, for the sake of brevity I will focus strictly on the portions

of my story that directly involve the point at hand: how socialists are becoming their own greatest obstacle to spreading socialism.

I'm going to be honest with you, a large part of the inspiration to finally put this matter to proverbial pen-and-paper was a bumper sticker. I was walking through a gift shop in Salem, MA not too long ago and stumbled across a basket of loose bumper stickers. While sifting through them came across a true gem that read: "Leftists Against Other Leftists: Frankly, Some of You Need to Shut Up, too." And since seeing this sticker at a store in one of, arguably, the most leftist towns in the region, I've seen similar versions for sale on Etsy, as well. So, let's get into the meat and potatoes of some of the more common, and wholly erroneous statements, I've heard over the years that helped contribute to slowing down my own radicalization:

"Oh, you're a [insert ideology]? Well, real socialists are [insert alternate ideology], and you clearly haven't read that."

Feel free to use any combination of socialist ideologies in that sentence and you'd be right. Marxist/Leninist, Marxist/anarchist, Leninist/Stalinist, etc. Ever wonder how Christianity ended up with, like, 500 different Protestant offshoots? Well, give it about ten more years and we'll be getting close ourselves. Recently I was at a local chapter meeting where a brief discussion of such ideological differences started to unfold, and as words like "imperialism" and "vanguard of the proletariat" and "Leninist revisionism" started to get thrown around, I turned to a young woman seated behind me, a brand new, baby Commie attending her very first local chapter meeting in-person. She had a look of utter confusion on her face, so I offered a reassuring, "Don't worry no one here is going to quiz you." The relief she expressed caused us all to share a light-hearted laugh, but at the same time, I knew the inner conflict she was no doubt feeling. She was likely terrified to raise her hand to ask what any of these things meant, probably because

she'd faced resistance and judgement on it before. I know I have, and more than a few of you reading this likely did in your early days of political involvement, too. Also, the phrase 'Leninist revisionism' is something I completely made up just now. How many of you nodded and smiled along with it? Don't worry, this is a safe space, and we're all here to heal today.

Now I can hear a few of you screaming at your computer screens, "If she doesn't know what any of those things mean, what's she doing at that meeting?" She's there to LEARN about these things! Not everyone has the time and money to buy an original hardcover copy of *Das Kapital*, and in today's political climate walking into a library and asking for one out loud is practically inviting "Moms For Liberty" to kick in your door. For Christ's sake, the government is deporting actual American citizens to parts unknown; people don't feel safe asking just anybody about this stuff anymore.

"You're a veteran? Veterans can't be socialist, get lost infiltrator!"

Yes, I'm a veteran. Boo! Four years in the Air National Guard. Heck, I'll do you one better: I'm ex-law enforcement, too. Double boo! How, you ask? Personal freaking growth, my dudes. It can happen to anyone. Before I was fully radicalized, back when I considered myself to be "staunchly liberal", before I knew you even could go further left without living off the grid in the wilderness, raising chickens, and having a questionable relationship with a sheep named Ewe-genia, I spent about a year working as a corrections officer for the state of Maine. Like I said, my radicalization journey has been...a lot. And I will be addressing the details of that in a future article for anyone who is genuinely wondering how anyone can go from being a CO to having an ACAB sticker on his water bottle.

Why did I leave law enforcement? Well, I wasn't one to 'go along to get along'. And it ended that career very quickly. That was the eye-opening moment of realizing there truly are no good cops, because anyone who tries to become a good cop gets

promptly forced out of the industry. I became a corrections officer because I was naive enough to believe I could help criminals achieve reformation that way. The details of my disenfranchisement and leaving the industry for good will be addressed another day, but I will say I used that experience to find myself work in the human services world as a re-entry services case manager working for non-profits that *truly* helped justice involved persons get their lives back together.

And it has been one of my biggest obstacles in joining the socialist movement ever since. The second people find out I'm ex-military, let alone a former corrections officer, they shun me as an 'infiltrator' or 'fake Commie'. Clearly y'all have never checked out the "Veterans Against Capitalism" Facebook page. Just recently they posted an article calling out law enforcement for the wrongful arrest of Tyler Chase Butler. (Facebook 2025) Truth of it is, few people understand the horrific hypocrisy of the capitalist military-industrial machine than those

who work in it. Many of them are only there because the oppression of capitalism and less-than-healthy home lives have left them with no other source of income. There's a reason recruiters target high schoolers, with wanton emphasis placed on those in underprivileged and poorly funded communities. The lower-class kids are simply cheap cannon fodder, and many of them know that; but, what else can they do? Yes, there's more than a few gung-ho, G. I. Joe-wannabes with malicious intentions looking for an opportunity to shoot at brown people around the world, but the vast majority of airmen I served with were there for the education benefits so they could get that associates degree or trade license they needed to find independence outside of Uncle Sam's warehouses, and the second they have it, they dip. They complete that one enlistment contract then go back home to open that paint and flooring store they've been dreaming about for the last three to six years so they, as all of us, can be promptly taxed and tariffed to death by

the very politicians who use veterans' issues to bolster their own campaigns. Is it really a surprise that more of them are turning to socialism in recent years?

I was recently banned from a Discord server that dared to call itself "Progressives & Leftists" because I simply mentioned in conversation that I belong to the SPUSA. Apparently, the admins didn't care for the fact the national party's website, at the time, promoted an event where an "ex-Marine" was a guest speaker. That was apparently an unforgiveable sin. This same group was also the most recent one to present me with the very next example of toxic gatekeeping:

"What do you mean you don't have an opinion on [insert issue du jour]?! That's not very socialist of you! Get angry!!!"

The issue in this case was the debate over the one-state vs two-state solution in Palestine. Now, I am 1,000% pro-Palestine and have regularly called out my pro-Zionist family members on their support of genocide. But let me be

clear about something: I am a forty-year-old, cisgender, male, white, pagan, American, living in the first world. I am the exact demographic that should not be asked, 'How do we solve the problems of the Middle East?' I mean, damn, do you want my opinions on a woman's right to choose, too? No, bro, that feels like a trap.

The point is, you can be a socialist without expressing an opinion on absolutely every single heart-wrenching, gut-punching, emotion-eviscerating issue going on in the world. In fact, please DON'T have an opinion on every single one of them. Self-care is more important than ever, so do yourself the kindness of taking a mental break from every fiber of doom-and-gloom weighing on the collective soul of humanity. Eat ice cream, play some Pokémon, laugh at whatever nonsense Ben Shapiro just posted on the socials! Treat yourself! Now, I don't have a fun segway into this final issue, so let's just get into it:

"Kill all capitalists! Rah-rah-rah! [insert foaming at the mouth noises]"

Pump the freaking brakes, comrade, there's baby Commies in the room! Look, we ALL hate capitalists (it IS what socialists do) and we all long for the day the imperialist system comes crashing down on those who have used it to oppress the masses at large. And yes, that will rightfully take the form of a few of them meeting a less than wholesome end, but when we're talking about ushering new members into the socialist fold for the love of Ishtar don't START the conversation like this! A lot of these kids are coming from pro-capitalist families, both liberal and conservative, who have spent their whole life hearing how all those Godless socialists are agents of Putin out to kill you and steal your housing. Please do not come out of the gates making it sound like they were freaking right! This is still the capitalists' world that we must live in, folks, and as much as you don't want to hear it, we need to start using their greatest weapon against them. Now let's all swallow our pride and say it with me: marketing! Capitalism has spent

hundreds of years telling each new generation that the likes of Buffet and Musk are the real heroes and if you just pull hard enough on those bootstraps and pay your share of taxes you can be a hero, too! But whatever you do, don't look those Communists in the corner directly in the eye, or you'll turn to stone! We are the villains of their story, and we're not going to change hearts and minds by acting like those very villains on the first day of a union organizational meeting. Save that crap for week two and for the love of Buddha try to still maintain some decorum with it.

As I mentioned before, I recently turned forty, and I am just now finding the comfort in my own socialist skin that I've long sought. And, frankly, it could have or rather SHOULD have happened ages ago with a lot less drama and roadblocks. All I ask of you, my comrades, is to disengage from the leftist vs slightly different-leftist mentality. Yes, security needs to be maintained. Yes, new members must be vetted and re-vetted, because of the regular onslaught of capitalist

propaganda; but it really wouldn't hurt, the next time you're trying to explain to your Marxist buddy the foundation of your anarchist beliefs to turn to the guy next to you with the confused look on his face and just ask, "Would you like me to clarify some of these terms for you?" When somebody says, "I don't get what the difference between Marxism and Leninism is," don't shun...educate! We certainly need more education in this country, wouldn't you agree?

Because when Trump's Thought Police eventually knock on your door, they are not going to quiz you to see if you've really read up on Mao. They're not going to check your fridge for a Che Guevera magnet. They definitely aren't going to care where your opinions fall on the one-state vs. two-state solution for Palestinians. They will show up with a simple checklist in mind:

- Rich
- White
- Male
- Straight
- Christian

- Trump Supporter

And if you don't check all these, or if they even suspect you don't, you will be declared a problem to be solved or an obstacle to be removed. Let us keep "social" in socialism; let's remember that the root word of Communism is "community". As socialists we need to build out our community as much as we can if we want there to be any hope of preserving what's left of democracy long enough to put an end to imperialism and electoralism. I have faith that we can do it, now we just need to do it without alienating anyone who might have been an ally.

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Democratic Socialism: Past, Present, and a Look to the Future

Dr. M.S. Malaszczyk

The history and future trajectory of democratic socialism are defined by a singular, persistent tension: the attempt to harness the productive capacity of modern industry while subjecting it to the democratic will of the people. This project, while sharing a common ancestor with revolutionary Marxism, diverged sharply in its methodology and its ultimate vision of the state. To explore the "past, present, and future" of this movement is to trace the evolution of a political philosophy that has survived the rise and fall of empires, the birth of the welfare state, and the global dominance of neoliberalism.

Unlike its authoritarian counterparts, democratic socialism posits that the socialization of the economy is not an end that justifies the suspension of liberty, but rather the essential means by which true liberty can be realized for the entire population.

The Historical Schism and the Reformist Path

The foundational point of departure for democratic socialism was the late 19th-century realization that the

industrial proletariat was not necessarily descending into the "absolute immiseration" that Karl Marx had predicted. In the burgeoning liberal democracies of Europe, the working class was beginning to win tangible concessions—shorter workdays, safer conditions, and higher wages—through trade unions and the ballot box. This material reality led Eduard Bernstein, a close associate of Engels, to formalize what would be known as "Revisionism." In his landmark text, *Evolutionary*

Socialism (1899), Bernstein argued that the "dictatorship of the proletariat" was an outdated concept rooted in a period of disenfranchisement that no longer applied to a society with universal suffrage.

Bernstein posited that the socialist movement should focus on the "democratization of the state and the municipality," asserting that a gradual expansion of social rights would eventually transform the nature of property itself. He famously stated that "the movement is everything, the goal is nothing," suggesting that the process of democratic struggle was itself the realization of socialist ethics. This perspective was echoed by the British Fabian Society, which advocated for "gradualism"—the idea that socialism would arrive not through a single cataclysmic revolution, but through the incremental "permeation" of socialist ideas into the civil service and local government (Shaw 1889).

This reformist impulse created a permanent rift within the left, exacerbated by the carnage of World

War I and the subsequent 1917 Russian Revolution. While Lenin offered a model of state-led, centralized planning and vanguardist party rule, democratic socialists in the West—such as the early leaders of the British Labour Party and the German Social Democratic Party (SPD)—firmly rejected the suppression of multi-party democracy. They argued that socialism without democracy was merely another form of tyranny, a "red bureaucracy" that would eventually ossify into a new class system. As noted by Rosa Luxemburg in her critiques of the Bolsheviks, "freedom only for the supporters of the government... is no freedom at all" (Luxemburg 1918/2004). Democratic socialism thus became defined by its "dual commitment": a commitment to the collective regulation of the economy and an unshakeable commitment to civil liberties and representative government.

The Success and Stagnation of the Social Democratic Consensus

In the post-WWII era, this philosophy reached its zenith, often

referred to as the "Social Democratic Consensus." In nations like Sweden, the Rehn-Meidner Model sought to utilize high taxes, active labor market policies, and centralized collective bargaining to ensure full employment and social stability. This era proved that it was possible to achieve high levels of growth and low levels of inequality simultaneously; however, as Ralph Miliband argued in *Socialism for a Sceptical Age* (1994), these successes carried an inherent weakness: they left the "commanding heights" of the economy in private hands. The state could tax and regulate, but it did not fundamentally control the investment process.

By the 1970s, as the global economy entered a period of stagflation, the social democratic model faced a "crisis of capital." Private firms, squeezed by high wages and strong environmental and labor regulations, began to disinvest or move production abroad. This capital strike paved the way for the rise of neoliberalism, spearheaded by Margaret Thatcher and

Ronald Reagan. The neoliberal argument was simple: the welfare state had become too "rigid" and was stifling the "spontaneous order" of the market (Haye 1944).

The "present" of democratic socialism is defined by the wreckage of this neoliberal era. For nearly forty years, the global consensus shifted toward privatization, deregulation, and the erosion of the social safety net. However, the 2008 financial crisis acted as a "moment of truth." As documented by Joseph Stiglitz in *The Price of Inequality* (2012), the crisis revealed that the "invisible hand" of the market was often invisible because it was not there; instead, the state was being used to socialize the losses of the wealthy while privatizing their gains. This hypocrisy—"socialism for the rich and capitalism for the poor"—renewed the demand for a "democratic" socialism that goes beyond simple welfare state maintenance.

The Modern Resurgence and the "Billionaire Class"

The modern resurgence, led by figures like Bernie Sanders in the United States and Jeremy Corbyn in the United Kingdom, has shifted the focus back toward "class struggle" rhetoric. Sanders' platform—centered on "Medicare for All" and the elimination of student debt—represents a return to the idea of "de-commodification." In *Our Revolution* (2016), Sanders argues that certain human needs, such as healthcare and education, are "human rights, not privileges," and therefore must be removed from the market entirely. This is a crucial expansion of the democratic socialist project: it is not just about taxing the income of the rich to fund services, but about shrinking the sphere of life that is subject to the whims of profit-seeking.

This contemporary movement also addresses the changing nature of labor and the "precariat." In the 20th century, the "working class" was often envisioned as a monolithic block of industrial workers. Today, it includes gig workers, service employees, and "cognitive laborers." To address this,

Bhaskar Sunkara, in *The Socialist Manifesto* (2019), argues for a "class-struggle social democracy" that uses electoral politics to build the power of workers in all sectors, aiming eventually to transition toward a society where the workers themselves own the means of production through social wealth funds.

Thomas Piketty, in *Capital and Ideology* (2020), suggests that the future of this movement must involve "participatory socialism." He proposes a "social federalism" where workers have a 50% share of voting rights on corporate boards, regardless of their capital stake. This "codetermination" is seen as a way to democratize the workplace from the inside out, preventing the flight of capital that doomed the mid-century social democratic projects. By anchoring power in the workplace rather than just the parliament, democratic socialism seeks to create a more resilient foundation for economic justice.

Future Horizons: Ecosocialism and the Climate Mandate

The most pressing challenge for the future of democratic socialism is the ecological crisis. The argument, as articulated by Naomi Klein in *This Changes Everything* (2014) and later expanded by Kohei Saito in *Slow Down: The Degrowth Manifesto* (2024), is that the logic of infinite growth inherent in capitalism is fundamentally incompatible with a finite planet. The "Green New Deal" serves as a bridge to the future, proposing that the state must take a leading role in "directing" investment toward renewable energy, essentially nationalizing the energy transition to ensure it does not leave workers behind.

Ecosocialism posits that the climate crisis cannot be solved through "green capitalism" or carbon taxes alone. Instead, it requires a fundamental shift in how we value resources. A democratic socialist future would likely involve "public luxury and private sufficiency," where high-quality public transport, parks, and libraries reduce the need for carbon-intensive private consumption (Monbiot 2017). This requires a global perspective, as the

"externalities" of Northern consumption are often felt most acutely by the global South. Therefore, the future of the movement is inextricably linked to internationalism and the cancellation of "climate debt" owed to developing nations.

Technology, Data, and "Digital Socialism"

Furthermore, the rise of "Platform Capitalism" presents a new frontier for democratic control. As tech giants like Amazon, Google, and Meta aggregate more power than many nation-states, democratic socialists are beginning to call for the "socialization of data." The argument, as presented by Nick Srnicek in *Platform Capitalism* (2017), is that data is a collective resource, generated by the public through their daily interactions, and should be managed by public trusts rather than private monopolies.

This "Digital Socialism" seeks to use the tools of the 21st century—such as decentralized networks and high-speed automation—to achieve the goals

of the 19th: the collective mastery of the conditions of our own existence. If automation is to lead to a "shorter working week" rather than mass unemployment, the gains from productivity must be socialized. A future democratic socialist state might implement a "Universal Basic Dividend," funded by a public stake in automated industries, ensuring that the benefits of technological progress are shared by all, not just the owners of the algorithms.

The Strategic Challenge: The State and the "Narrow Corridor"

The strategic challenge remains the "state" itself. To succeed, democratic socialism must navigate what Acemoglu and Robinson call the "narrow corridor" between being co-opted by the existing neoliberal system and being crushed by it. Historical attempts at radical reform, such as the Allende government in Chile (1970–1973), were met with brutal external and internal opposition. Modern democratic socialists must therefore build "counter-hegemonic" institutions that can

withstand the pressure of international finance.

This requires what the late Erik Olin Wright called "interstitial transformation"—building "real utopias" like worker cooperatives, public banks, and community land trusts within the shell of the old system while simultaneously contesting for state power (Wright 2010). The path forward is a long-term project of "non-reformist reforms"—policies like a job guarantee or a universal basic income that solve immediate problems while simultaneously shifting the balance of power away from capital and toward labor.

Conclusion: The Earth on New Foundations

The future of democratic socialism is not a return to the post-war welfare state, nor is it a leap into the failed experiments of the Soviet bloc. It is an evolving project aimed at the total democratization of life. It recognizes that as long as the economy is run for the benefit of a few, political democracy will

remain fragile and incomplete. By integrating ecological limits, technological possibilities, and workplace democracy, the movement offers a coherent alternative to the "end of history" proclaimed by neoliberalism.

This project represents a fundamental shift from **redistribution** to **pre-distribution**. While 20th-century social democracy sought to tax the results of an exploitative market, 21st-century democratic socialism seeks to reorganize ownership itself. This involves a transition from a "safety net" model—which merely catches those who fall—to a "social foundation" model that makes the fall impossible through the de-commodification of life's essentials. As Jason Hickel (2020) argues, this shift is not merely a policy choice but an ecological necessity. By decoupling human well-being from the requirement of aggregate GDP growth, democratic socialism provides a framework for a "steady-state economy" that respects planetary boundaries while ensuring universal prosperity.

Furthermore, the "total democratization of life" extends beyond the ballot box and the factory floor into the very fabric of our time and digital existence. It envisions a world where the "socialization of time" through shorter work weeks allows for the flourishing of civic life, art, and communal care. It addresses the digital frontier by treating data as a public utility rather than a tool for behavioral manipulation. In this sense, democratic socialism is an unfinished revolution—a commitment to expanding the "we" in "we the people" until it encompasses the economic, ecological, and digital spheres.

As inequality reaches levels not seen since the Gilded Age and the climate crisis intensifies, the "utopian" demands of democratic socialism are beginning to look like the most "realistic" path forward. The project remains, in the words of the old socialist anthem, an attempt to ensure that "the earth shall rise on new foundations." It is a vision of a world where human dignity is not a market commodity, but a social guarantee—a future where the

conditions of our existence are finally subject to our collective, democratic mastery.

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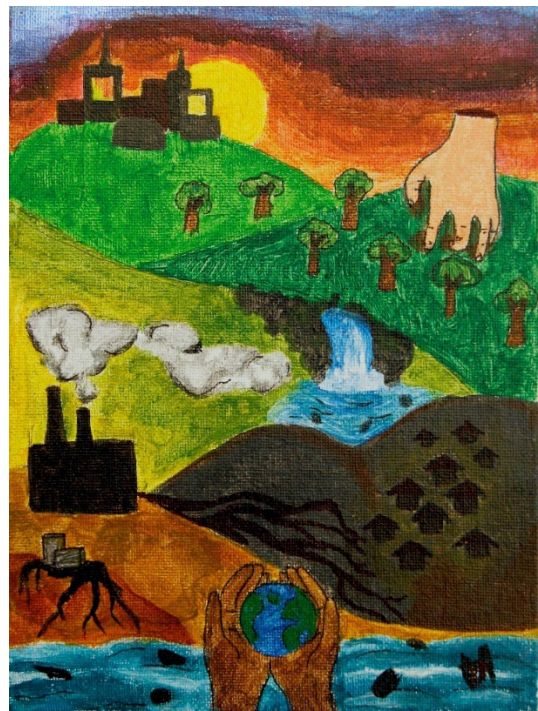
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My painting, *As We Take*, depicts how the current system of capitalism is inherently unjust as it causes disproportionate environmental impacts on communities and populations resulting from disparities in race and socioeconomic status. The elements of the painting represent the burden of consumerism put on marginalized communities, while wealthier and more privileged populations reap the benefits through profit and consumption. These two communities are represented through the hands painted near the bottom and the top of the painting. The skin color of these hands call to mind the racial disparities brought about from a system built on capitalism.



Liana Perez, *As We Take*, 2020, acrylic on canvas board



A Case for Digital Minimalism

Matthew Hunt

Technology as we experience it right now is so often a weight over us; constant contact, constantly intertwined, and forever looping feeds. Digital minimalism is something that is going to become more and more important in the human experience, that is if we hope to maintain our peace of mind and long-term happiness... And truthfully our freedom. Liberty is ultimately the prey of an ever-encroaching surveillance state, and digital information loop equally useful in the manipulation of the masses.

Through a disciplined approach to controlled engagement with select technology, a socialist is able to protect themselves from technologically induced social isolation, mass surveillance, and social manipulation of thought. Podcasts have replaced reading, just as television did two generations before. As Marxist, we have a responsibility to truth and to the masses; rejecting tribalism and manipulation through the media and technology apparatuses of the elite. If we do not learn how to use these new tools to our benefit, they will be used against us; however, we must also learn moderation and restraint, as one must in the use of all powerful things. All the more is this true for the social technologies as they operate as an extension of ourselves.

Digital minimalism does not have to be anti-technology. Rather, compartmentalization is our biggest tool. Deciding how we use things and how things should be used not just

societally, but for ourselves. We can't count on those driving the technological future to standardize a private, healthy, not 24-hour social tech future. There are profits to be made and workers to be subjugated; however, we can shape a better technological future ourselves. We're never bored now. We're never truly bored, yet we do feel bored sometimes while doing so much, but we can't think. Boredom gives time for reflection. Reflection gives time for creation or self-understanding. A Marxist without reflection and question quickly becomes a maker and follower of saints, or reformist simply no longer capable of creating a new world.

For many the cell phone controls them now more than they can control it, mostly, not entirely through intention, but through our own need. In honesty a need we don't understand completely, on the individual level, on the personal level. It's a need to be connected, a

need for visual stimuli, a need to consume information and communicate that information; something rooted to us in the evolutionary chain. The technology is literally designed to exploit our neurobiology. No amount of self-awareness or willpower will consistently beat infinite scroll engineered by the world's best attention-harvesting algorithms. Algorithms that can literally use our own instincts against us. This not something we can't outthink, but very much something we can't out-habit.

We can build external structures, rituals, and friction points that make the unhealthy behavior harder, and the healthy behavior the norm. We, the human, perhaps unique on this planet for our ability to shape environment. Can you use that tool. We can create environments environment that serve our good, and don't have to fight our natural instincts.

Solutions have begun to appear, however. Dumb phones; dumbed-down phones that function only as cell phones in the more archaic sense, like their counterparts of the turn of the last century. They make calls, they send text messages, and some of them, most of them, have calendars, but little else. So, if you need to check your email, if you need to engage with social media, you have to do so intentionally through a laptop or a tablet or a different device, but not instantly—not instinctively. Light Phones, Punkt phones, and a variety of others offer these. For some they

seem to be what is necessary in order to break the addiction hold, but for other users of these they are simply an approach to live better and more deliberately.

Another approach would be The Brick device which would likely be a use to the busy Working Group convener or the chapter secretary with constant notifications. The device functions as a personal NFT device which will turn an ordinary and capable smartphone into a temporary minimalist phone, blocking key content from easy use unless it is in close proximity to the Brick device. Upon close contact the cell phone reacts normally and enables full usage of all applications thus giving the ability to respond to notifications from all outlets. Again, it comes down to tools, The tools that we need to achieve our own personal technological needs, but on our terms.

The Mudita Kompakt, a minimalist e-ink phone from the Polish company Mudita. Capable of running most of your apps, even if you have to sideload them. Sideloaded is essentially manually installing applications outside of the official app store, usually by transferring the file directly onto the device. This enables an individual to have access to their music and have their contacts both through email and social media, access to YouTube and any other app that they would like; however, because of the interface, it's less addicting. The monochrome of an e-ink screen

does not capture attention in the way that a modern cell phone does, so the mind can more easily let go. This also means that over time the snare of the visuals is forgotten, and yes the visuals can be a snare.

The problem is, we humans are built for stimuli, both predators and foragers built to follow movement, built to look for the small little bright berry, or fear the bright yellow stinging insect. We're captured by color and by movement. So the technology we have created does, both intentionally and unintentionally, capture us because it is built for what we, the human, are drawn to. An e-ink screen lets us free, so that we can delve into it, but also come out of it. In coming out of it, we can exist within the world around us and not just within the world of screens.

Technology has become so interwoven into our daily lives that everything is becoming smart. Technology interlaced into our appliances, interlaced into ourselves. Your washing machine will text you to tell you that the washing is done, so once again, you have another alert, another buzz, another engagement, but now it's your washing machine, not a friend or a colleague. Refrigerators have screens now. They'll keep track of what's inside, show you an image of what's inside so that you don't even have to open it. When did it become such a difficulty to open the refrigerator door? When

did it become such a need to have a screen on everything? It never did, it was never difficult it was never needed, it was created. Created not to serve not a need, but serve the hunger capitalistic greed. The excess of technology is becoming an absolute burden on the shoulders of our existence as we become more technologically interwoven into our world, so we become extracted from each other and from ourselves.

The technology around us has become so invasive. Everything is being pulled away from us, so that constantly nothing feels tangible or tactile, but rather something like junk food when you want a good meal. Things are being taken from us in many ways; our daily, natural life is being taken by buzzing, and alerts, and scrolling, and being watched while we do it. All the while; we are being watched. No communication goes on noticed, and an algorithm collects our personal data and preferences; learns how we think and how we feel.

Yet there is great environmental impact on our consumption of technology, the new must always be feed to us. The greed of capitalism must feed us to feed itself, so it must feed us new. With the coming of the new, so much the old be thrown out. Either because it has been replaced or because it needs to be replaced due to planned obsolescence.

We throw millions of computers away each year, producing tremendous amounts of technology waste. We should have the right to refurbish those systems. For instance, many people today have begun to refurbish old ThinkPads. One of our own National Committee Members does this, installing Linux software on the refurbished devices. Linux is an open-source operating system, meaning it is the core software that runs a computer, similar in role to Windows or macOS, but developed openly rather than owned and controlled by a single company. It comes in different versions, such as Linux Mint and Ubuntu for general everyday use, Kali Linux for security and testing work, Bodhi Linux for very lightweight systems and older computers, and Tails for privacy-focused activism and union organizing use where minimal digital trace is left behind. In addition to these, there are a number of other various Linux versions on the market, which is common for any open-source software, many of which are free and open to the public at no charge.

Additionally, there's a company called Framework, which produces laptops and computers specifically designed to be repaired, refurbished, and upgraded so that they can remain relevant for years into the future by simple upgrades in hardware. Additionally, they come with the ability to install your only your own software if you like, so that you can use

open-source software that fits your needs and is not the property of anyone; so not need to be paid for by anyone. You simply pay for the hardware.

Technology, be it hardware or software, or even social media, is a tool. A tool that we are meant to access intentionally, not something that is meant to access us. So where such tools exist, which are built not for us to use, but to use us, we must reject those tools. We must reject them in order to maintain our privacy and ultimately our liberty. So, we must manifest that rejection by creating methods where we are removed from them throughout the day, such as using a simplified phone or one designed not to constantly trigger our engagement, or by creating situations ourselves where we move away from the instant model of engagement. Having social media on our laptops or on a desktop. By creating the model in which we are using laptop or desktop-first models of social media and other such software, we create a existence where we are not constantly tied to those things. Also, through engaging with federated systems like Mastodon, where no single company controls the entire space, we are able to maintain more autonomy. We should be engaging with each other across the world, which is the great promise that the internet brought, but we should be engaging in our own ways and in our own time. But to move towards

a model in which we naturally engage in our own time and pace. Time delay is our friend, not constant engagement. We can participate in the modern world without being controlled by the tools that let us do this.

In addition to this world of intentional technology, we must create ones, we must create a technological engagement which respects the privacy of the human. Privacy is our most ever-dwindling right. Various Linux offer privacy capabilities for your laptop or PC. Tails OS is perhaps the most famous of these. It's a live operating system that often runs from a USB, so it does not have to be your primary operating system at all times. It's designed completely for minimum trace and anonymity, and it routes traffic through Tor. Tor, of course, is not just a browser, but a software group that allows anonymous communication by routing internet traffic through multiple encrypted layers and relays so that the origin of the connection is obscured.

Additionally, though, there's also Qubes OS that offers moderate privacy and moderate restrictions, much less restrictive than Tails and some others. Security passes through compartmentalization. It separates browsing and work and communication into different virtual spaces. Spaces which you can pass through, but other types of software struggle to do. Not spy software, because humans aren't software. It's a much more feasible route for

most people for day-to-day living than Tails, which is quite popular among activists. Heavier hardware requirements and more complex setup, yes, but still quite capable. And those with more restrained devices can turn to some of the other Linux systems mentioned in this article. Additionally, a number of other outlets exist to help you secure privacy. Signal has become commonplace. End-to-end encryption messaging and calls, it's been widely adopted, practical, and unfortunately, overly relied upon by many in activist circles because its practicality is baseline privacy. It still leaks metadata, who you talk to, when, how often, and device type. It does not leak content, but it does leak metadata. Metadata is information about communication rather than the message itself, such as who contacted whom, when, how often, and from what kind of device.

Of course, a strong option to this would be Session, decentralized messaging system, no phone number required, designed to reduce metadata exposure compared to Signal, slower, less polished, and it's certainly a different user experience. But one adapts quickly to it, and it's highly privacy-oriented and specifically designed for the activist type. Briar, a step above, peer-to-peer encrypted messaging, can operate over the Tor system, Bluetooth, local mesh, a number of outlets, so that you don't even have to be tied to the internet to use it. There are no central servers.

It is simply device-to-device, designed for resilience under extreme network disruption, but also under extreme data collection. It's become very popular in nations with high levels of state population control. It's also quite popular among some investigative journalists, as it protects their sources, even from state actors. Additionally, a different route exists, though Briar perhaps is the best transition between the internet-based and the radio signal-based, as it can both be used on local mesh systems and the internet. That would bring us to radio systems—LoRa.

LoRa is a low-power long-range radio communication technology that allows small devices to send data over long distances without relying on cellular networks or the internet. It creates local mesh communication networks that allow relay passing of messages between devices. It functions outside traditional cellular networks or the internet. It's low bandwidth, but high independence from centralization, and naturally encrypted. While not completely impenetrable, it is difficult, so that you can actually enjoy privacy. It's also incredibly useful for communication over short local distances during times of power outages, for disasters; however, there are actually cell phone options.

Murena, it's a French company that sells privacy-focused smartphones, often based on either refurbished phones or the Fairphone,

which is not sold in the United States, but is produced with fair labor practices. It runs and ships with /e/OS, a de-Google Android-based operating system, and is completely designed to reduce Google ecosystem dependency and thus reduce Google surveillance. It has a strong focus on privacy and is developing a good reputation as a way to have a fully functioning device while protecting yourself. However, they do only work on particular American mobile carriers. And one should do their own research, as these things are prone to change. As for the topic of mobile carriers, Cape is a new actor on the scene. It's not an app or a tool, but a privacy-focused mobile carrier. It aims to reduce data collection at the network level, including features like SIM swap protection and identifier rotation, designed to reduce tracking from traditional telecom infrastructure. Additionally, recently they have decreased how much time they keep your call information, so that it cannot be given to a state actor, simply because they destroy that information, so it's no longer in existence.

We must reclaim our rights through our actions, and by doing so restore our right to our solitude, to our thoughts, to our boredom, and to the natural world about us. However we must also claim our right to connection, and to engage with the wider world through technology— but on our own individual terms. Terms that will respect our right to privacy our

right to be individuals, as the good of the many is only achievable through respecting the human rights of the individual. As has always been the case throughout history human rights must be claimed by the people, as the elites will never freely give them. We have a responsibility to ourselves and to each other to build a socialist future, and only through the use of technology and the self-mastery of that technology can we succeed. So by pursuing our digital rights and creating a more humane digital ecosystem, we are protecting our right to be human.

Essay*



Debs November 5, 1855 – October 20, 1926

The Paris Commune: A Vision of the Past and Future of Socialism

Matei Alexandru

When thinking about the history and significant moments of revolutionary history, the Paris Commune of 1871 is often neglected. Its importance and legacy are repeatedly overshadowed by other periods. This magnificent moment in working class history has always had to compete for the public's attention. Perhaps it is because the Commune was so short lived and because other parts of history provide so much content for study by comparison. Whatever the case, it is not the intent here to reveal why the Commune is so underappreciated by our socialist movement. It is much more important to call our attention to the Commune and remind this generation of revolutionaries what it accomplished and what it revealed to us as our mission today!

There can be no discussion of the Commune's significance without a brisk overview of what it sought to do and did in fact accomplish. On the one hand, it mounted the only defense of France against Prussian invasion while the "legitimate" government, the "government of national defence" fumbled and capitulated until the whole country felt the humiliation of being conquered. On the other hand, it upended the existing (at least for a time!) political and economic order—the corrupt Third Republic and the capitalist economic framework that had exploded with the advent of machinery, which produced both the modern bourgeoisie as well as the modern proletariat. Government offices in the Commune were all subject to election as well as recall.

The compensation for officials was to be reflective of the wages of the average worker.

Workers at factories and warehouses found them abandoned by their owners. These "patriots" and champions of "national defence" had fled either the Prussian army, or the chaos of choked-off Paris. The workers there rapidly and spontaneously took up the operation and management of those places in history's first case of workers taking genuine control over means of production on such a large scale—that of France's capital and one of Europe's largest cities.

This was the first attempt, in a coordinated fashion, of the working class to take the reins of a

whole society and direct it consciously in its own name.

As Lenin was keen to point out, it was not an attempt to grab a hold of the existing machinery of the French state, but an attempt to smash that machinery and build something entirely new atop its ruins. In plain terms, it was the first attempt by the workers of any country to go about the construction of their own state.

Lenin rightly called the Commune the building of an *altogether new type of state*. That “state” was entirely new from those various state-forms which have come and gone across the history of class society.

The memory of the Commune, however, gives us more than just the definite end goal of any revolution, the seizure of state power. It also provides us with painful history of the cost of failing in that goal. While workers spontaneously rose, mounted a defense of their city, seized means of production and elected a city government from among the people with entirely new machinery atop the old machinery they had just thrown down, the capitalists who once cried “republic” and “constitutional monarchy” in the days of the republic that preceded Napoleon III’s 1852 coup d’etat, in unity with the aristocrats of Napoleon III’s decaying semi-feudal empire, gathered strength in Versailles.

The revolutionary workers of Paris defended their control over the artillery and weaponry meant to defend against the Prussians. Versailles hoped to use it against the revolutionaries in Paris and failed. But then the Communards made their most crucial mistake.

The victory to secure the weapons in Paris was rendered incomplete. An attack against a weakened enemy was never carried out. Funds necessary to sustain the new state were never forcibly seized and slipped out of their control and into the safekeeping of capitalists, Orleanists, and Bonapartists, all for various reasons opposed to the Commune and what it stood for. The political leadership provided by those elected to the Commune’s Central Committee fumbled and floundered. The tens-of-thousands strong army of workers—the defenders of Paris—never had bold and resolute leaders that could have called them to strike en masse at Versailles itself. Triumphant was the desire to win over the country with enlightened justice and fair compromises. Cast aside was the possibility of winning it at the point of a bayonet and riding on waves of cannon salvos. And in not doing so the revolutionary workers of Paris allowed their enemies to do the exact same to them.

The victories at the beginning of the Commune were never fully utilized and the enemies of Paris returned months later to carry out the Bloody Week, executing tens of thousands of Communards and their defenders among the *vox populi*. Prussian soldiers wrote home amid the screams they could hear from miles off where they encircled Paris. They wrote of the persistence of the wails and screams, and the volleys of gunfire sounding the death of batch after batch of condemned Communards. History would record estimates between 20,000 and 30,000 Parisians slaughtered by the forces of Versailles.

Our movement today stands at a

crossroads. We stand at a place where we decide what we have set out to accomplish. Do we desire to soften the blow of life under capitalism or to build the political machinery that can lift the working class out from under it? If we are sincere about the desire to end the capitalist chapter of society, we must just as seriously confront the question of the state. We must ask what are the details and mechanisms of the state we want to build, and how *the state* exists both in the course of the history of class society and where it concerns a working-class revolution (what constitutes the state and its power, what has been the course of its historical development, what is its role in our revolutionary movement).

We must remember and honor the memory of the Commune and recognize the historical importance it represents as an event. But we must readily criticize it as well.

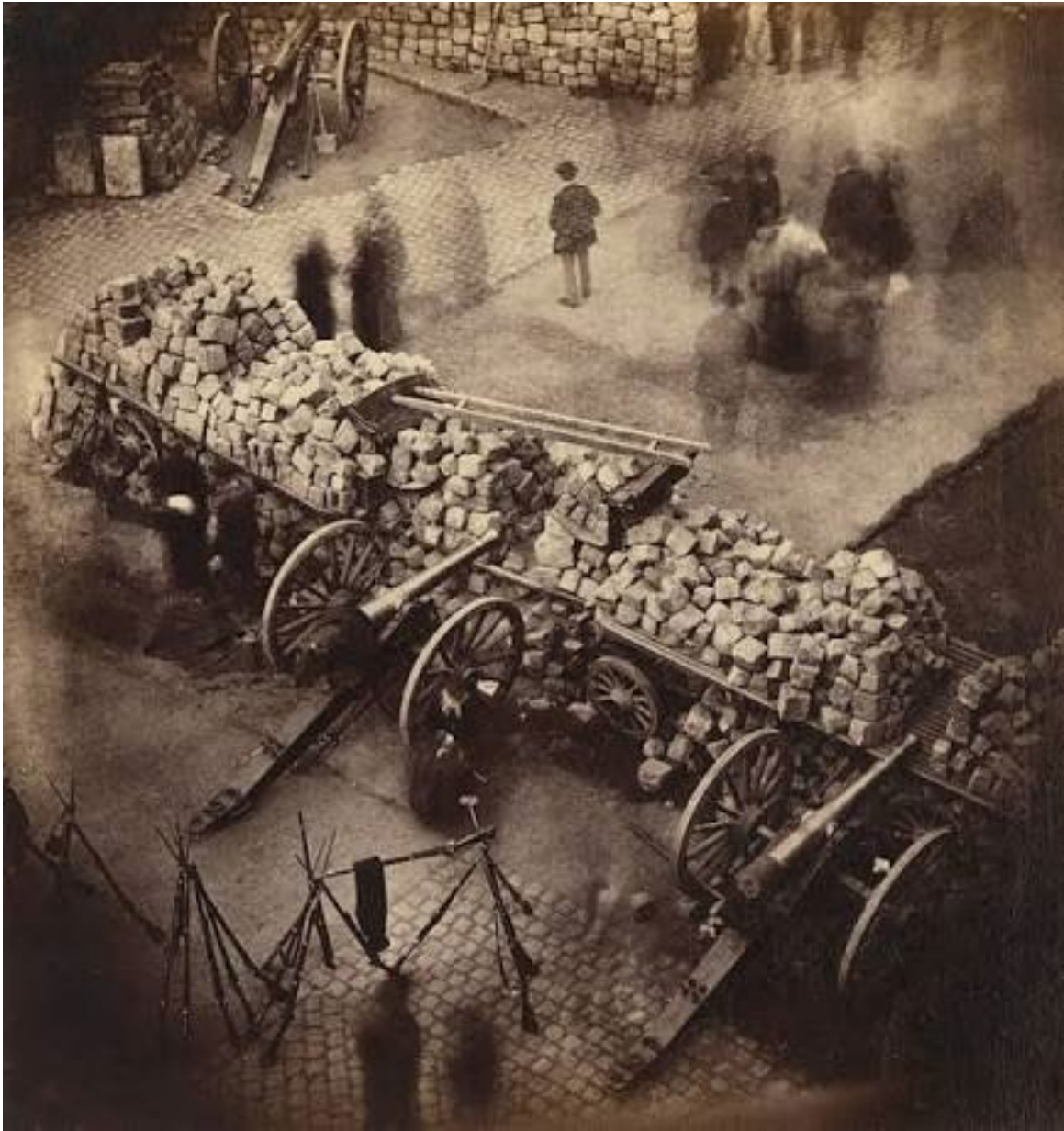
As Engels would later comment, can we not reproach the revolutionaries for not making a more enthusiastic use of their force of arms, of the power of organized militancy to thoroughly destroy their enemies? To deal with them in whatever fashion eliminated the need to fear their revenge?

Of all the lessons of the Commune, the most important is this: the fundamental goal of any revolutionary movement is the seizure of state power. Whether the Communards knew it or not, that is what they were doing. It often seems as though this never registers as a goal with the socialists of our time! Where we often draw a line of division between the reformists and revolutionaries within our movement, we can draw an additional distinction among the revolutionaries: is the end goal the seizure of state power and the building of

a workers' state, or something else, some goal less ambitious than that?

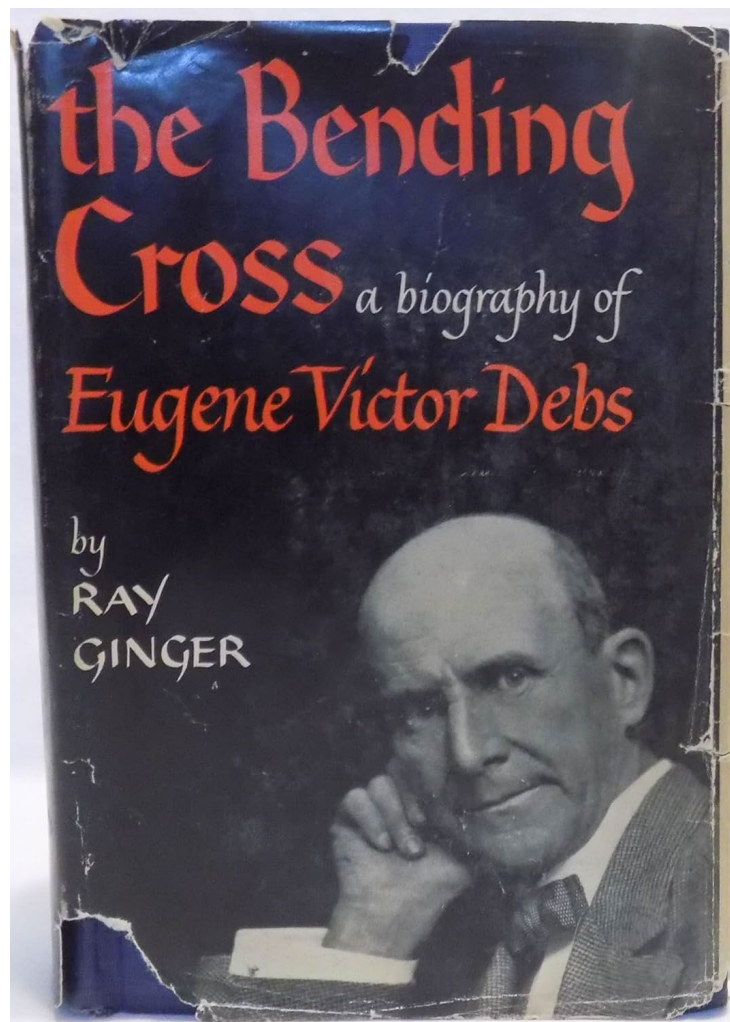
Today, more than a century and a half since the Commune was born and fell, we face a cresting fascist power as the more existential threat of climate change looms over that. We have watched the liberal republic go from failing to provide a quality of life that justifies its demands upon our loyalty to entering a period of increasingly obvious collapse that goes beyond simple neglect. While the global imperial power of the United States wanes, its oppressive forces are unleashed more nakedly at home. Imprisoned and blacklisted Palestine Solidarity protestors can attest to this. Black and brown communities can tell us that this is only a new reality for *some* Americans. The foundations of the political framework of the liberal republic are crumbling. Both parties try to gerrymander their way to legislative advantage casting the whole electoral system into greater doubt. The federal government cannot keep quiet about its desire to put a thumb on the scales. At this point, the fundamental legitimacy of the existing political framework can be rightly called into question. What must be the reply from socialists?

Recognize the collapse and turn our attention to world after. The world that capital has built is falling apart and new powers stand to rise. Remember the real goal of our movement: Build the Workers' Republic! The only acceptable balance of power is for the working class to have all of it!



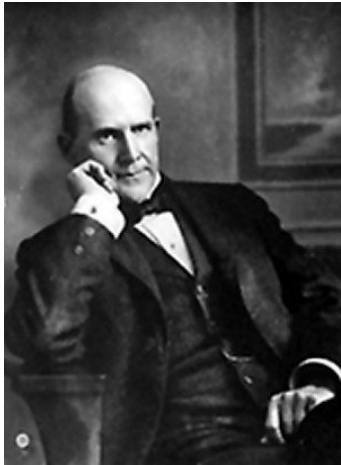
Paris Commune 1871

Book Review



Ginger, Ray. 1949. *The Bending Cross; A Biography of Eugene Victor Debs*. Rutgers University Press, New Brunswick, NJ.

"Let the people take heart & hope everywhere, for the cross is bending, the midnight is passing, & joy cometh with the morning."--Eugene Victor Debs in 1918



The Bending Cross tells the story of E. V. Debs as orator, organizer, self-taught scholar, presidential candidate, and

prisoner, Eugene Debs' lifelong commitment to the fight for a better world is chronicled in this unparalleled biography by historian Ray Ginger. This moving story presents the definitive account of the life and legacy of the most eloquent spokesperson and leader of the U.S. labor and socialist movements. Debs went to prison, for his vocal resistance to the entrance of the US into WWI. He said the war was a competition of capitalists for ruling the world. His work for labor began as a young man

when he began working for the railroad. He became a fireman and proceeded to organize a lodge of firemen. That was only the beginning of his life's work of organizing lodges into brotherhoods that evolved into unions. He visited various places where workers were mistreated by their employers.

The Railroad Workers United provided the following short bio of Eugene V. Debs:

Eugene Victor Debs, by far the best-known U.S. rail union leader, was born in Terre Haute, IN November 5, 1855. Born to French immigrant parents, Debs dropped out of school at age fourteen and went to work on the railroad as a shop worker. Shortly thereafter he became a locomotive

fireman. By age twenty, he was made secretary of his new local lodge of the Fireman's union. Then in 1880, he was named Grand Secretary of the Brotherhood of Locomotive Firemen (BLF) and editor of the Magazine.

In his capacity as a union leader, Debs worked tirelessly to organize the firemen but soon came to realize the other railroad crafts must also be organized for the firemen to have any real power. Thus, he then assisted in the organizing of the brakemen, switchmen, carmen and telegraphers among other crafts, into their respective craft unions. Appreciating the need for active cooperation between crafts and their unions, he set about to organize a federation of rail workers' unions. Success was achieved in this endeavor as well, until craft jurisdiction and jealousy caused the federation's collapse.

Not long after, Debs resigned his position as Secretary-Treasurer of the BLF despite the mass objection of the firemen rank and file. And in 1893,

together with other forward thinking rail union leaders, Debs organized the nation's first industrial union, the American Railway Union (ARU). After years of first-hand experience with the failures of the old craft unionism, Debs was now firmly convinced of the need for this new advanced form of union—the industrial union—where all workers in the industry would be organized as a whole, as opposed to separated—and hence ineffectual—under the old, outmoded craft union structure.

The American Railway Union generated wide interest and support among the rail workers of North America. Rails were signing up at the rate of 2,000 a week, and within six months the new organization had 150,000 members! Its first contest pitted it against the Great Northern, and its powerful President James J. Hill, the "Empire Builder", in the spring of 1894. ARU members from all crafts struck and the Great Northern was paralyzed. In less than three weeks' time, the union had emerged victoriously, winning

nearly all of its demands. The power of industrial unionism had been demonstrated!

A few months later the ARU faced another test as it was pitted against the Pullman Company. In what was to become known as the "Great Pullman Strike of 1894", the ARU was defeated by a grand coalition of Pullman, the major rail carriers, the corporate press, and the federal government and troops. The carriers and corporate America as a whole were determined to smash the ARU because it presented a formidable opponent, a valuable example of what can be achieved when workers organize along industrial lines. Meantime, the carriers continued to work "cooperatively" with the weak, divided and ineffective craft unions. Debs and the other ARU leaders were jailed for violating a federal judge's injunction against the strike, which was later upheld by the Supreme Court.

Debs' experience with the ARU and prison further radicalized him. Around the turn of the century, together

with other labor and populist political leaders, he founded the Socialist Party of America. Debs went on to become a founding member of the Industrial Workers of the World (the IWW or "Wobblies") in 1905, an industrial type union that advocated "One Big Union" of all workers of all lands. He also ran for President of the United States five times, once receiving nearly a million votes as a federal prisoner in the Atlanta Penitentiary.

On June 16, 1918, after nearly a half century of union and political organizing—now in his 60s—Debs gave a speech in Canton, Ohio in opposition to World War I. He was arrested under the Espionage Act of 1917. He was convicted, sentenced to serve ten years in prison and disenfranchised for life. Once again, the Supreme Court upheld his conviction.

He was pardoned and released on Christmas Day, 1921 by President Harding at age 65. While his health was broken, his spirit and optimism remained indomitable. He remained an outspoken

advocate for the cause of labor and the working class. Debs died in 1926 at the age of 70 in Elmhurst, Illinois.

Eugene V. Debs lived an extraordinary life, one devoted to the cause of the average working man and woman. He was a true hero of the railroad workers of his time and remains one to this day, his name revered by railroad workers from coast-to- Coast.

Railroad Workers United is proud to partner with **The Eugene V Debs Foundation**. We send a delegation to Terre Haute, Indiana each year to tour the Eugene Debs Museum and attend the Awards Banquet. The Foundation is in the former home of Eugene and Kate Debs in downtown Terre Haute. All railroad workers should consider a visit. Tell them that Railroad Workers United sent you!

- **Telephone:**
812-232-2163
- **Email:** info@debsfoundation.org

- **Address:**

Eugene V. Debs Museum
451 N 8th St
Terre Haute, IN. 47

To find more information about E.V. Debs, copies of his speeches and other memorabilia visit these online sources:

[Eugene V. Debs Internet Archive;](https://www.marxists.org/archive/debs/index.htm)
<https://www.marxists.org/archive/debs/index.htm>



E. V. Debs giving one of his impassioned speeches.

Writing for *The Socialist*



***The Socialist* Author Guidelines**

The Socialist is the official magazine of the Socialist Party USA. It is published twice per year. The magazine discusses Socialism and the Socialist Party in the everyday lives of working-class readers, whether it be labor, civil rights, health care, or environmental movements. The magazine publishes two types of general articles – Feature and Short, which differ in content and length. Feature articles are 2,500 to 5,000 words (about 10 to 20 pages) in length and address multiple aspects of a broad topic area. Short articles are 1,500 to 2,500 words (about 6 to 10 pages) in length and focus on a specific topic. Both are written in the same style and format and can include photographs and/or sidebars.

The Socialist seeks to be a forum for discussion of essential questions of Party-building, movement-building, economic theory, and revolutionary praxis by both Party members and the general public. We are committed to stimulating the intellectual and ideological vibrancy of SP-USA and the US socialist movement with provocative essays, articles, fiction, and even poetry. We produce ***The Socialist*** to promulgate socialist ideas and because we seek to develop ourselves and our movement through intellectual labor.

Writing Style

Articles published in ***The Socialist*** must be written in plain English, with the intent to convey information to a generalist readership with basic knowledge of Socialism. Therefore, the article must be written in the everyday language familiar to readers of news magazines such as *Time*, *Newsweek* or *People*.

We prefer there be no more than three (3) authors for articles. Authorship acknowledges only those who ***write*** the article. Those who support the preparation of the article in other ways, such as reviewing or other writing assistance must be listed in an Acknowledgments section.

The text must be submitted in electronic format as a Word document, attached to an e-mail message, or through a file transfer service such as Dropbox.

Manuscript

Prepare your paper double-spaced in Word to the best of your ability. Be sure your ideas are presented in a logical form: Introduction; description of the problem or idea, proposed solution to the problem or useful purpose of the idea; Conclusion.

Acknowledgments

This section immediately follows the text of your paper. It contains all recognition of special assistance and/or others associated with your paper.

Sources

List sources you used to develop the paper, immediately following the Acknowledgments section, by citing them in this format:

- For magazines: authors (surname, first name), year of publication, title, volume number, issue number, pages.

Example for a magazine :

Lane, Thomas. 2023. Climate change is here. Time 257(12):57-65.

- For books: authors (surname, first name), year of publication, title, publisher, city, state.

Example for a book:

Kane, George and Terrance Blake. 2020.
Socialism for today.
Random House, New York, NY.

Photos:

If the subject of your paper requires photos or other graphics, please note in your paper where they are discussed, for example: (Figure 1 Flooding). Submit the photos or other graphics in a separate file. All photos must have short captions and be submitted as .jpg at a resolution of 100+.

Submission

Submit all electronic files associated with your article to:

Mary Nickum, Editor
editor@thesocialist.online



The Socialist Party USA

WORKING GROUPS

Anti-War/Anti-Imperialism Working Group – has been established to aid the Party in organizing and educating against Imperialism, war, and oppression in all of its forms. Being in the heart of the Imperial core, we have an obligation to fight US Imperialism at home and abroad, from Gentrification to Genocide. “Peace is not the absence of war, but the presence of justice.” - Rosa Luxemburg.

Ballot Access and Electoral Working Group supports local and state ballot access efforts and campaigns for local, state and federal office. The party's Statement of Principles advocates for participating in elections "to present socialist alternatives from a position of uncompromising independence from and opposition to the twin parties of capitalism". The BAEWG believes that winning and maintaining official status as a political entity is important to this independence. The Working Group provides support and expertise to Socialist Parties seeking legal recognition and helps them work for it within the party's rules and guidelines. The Working Group also provides support to candidates running on the Socialist Party ballot line or as independent candidates endorsed by the party. Anyone with expertise or an interest in learning more about Socialist ballot access and electoral campaigns can contact the Working Group by e-mailing spusa.bawg@gmail.com.

Ecosocialist Working Group – is a group of Party members concerned with the environment and the future of life on this planet. We set to investigate the causes of climate change and its effect on the lives of people. Based on the best scientific information available, we seek to

educate people *via* a webinar series available on YouTube.

Labor Working Group – brings together Socialist Party USA members to organize around labor issues, the labor movement and labor unions, providing members guidance in building a militant working-class movement doing such actions as strike support, working with unions and working with other working groups in the SP USA.

COMMISSIONS

Women's Commission is a place where members in good standing who face marginalization and systemic oppression due to their gender can organize, discuss, and reach consensus on all things specific to our emancipation from patriarchy. Comrades who are women (cis and trans), non-binary, agender, two-spirit and other queer and/or nonbinary comrades are welcome and encouraged to join! Contact Stephanie at cholensky.s@gmail.com

People of Color Commission – aims to enhance the representation of ethnic communities within the SP-USA and combat racism within all levels of society. We advocate for non-violent direct action and serve as an educational resource for SP-USA regarding people of color communities.

Join the Socialist Party USA

I, the undersigned, desiring to bring about, by democratic means, a new society based upon socialism, hereby apply for membership in the SOCIALIST PARTY USA, and subscribe to its principles.

Name: _____ Address: _____

City: _____ State: _____ Zip: _____

Signature: _____ Today's Date: _____

Gender Identity (not required): _____ DOB: _____

Race/Ethnicity: _____

E-mail: _____ Tel# _____

Other political organizations to which I belong: _____

Union to which I belong (if any): _____

If a student, what school do you attend? _____

I'm interested in the following Working Groups:

☐ Ecosocialism ☐ Labor ☐ Anti-War ☐ Ballot Access

Commissions:

☐ People of Color ☐ Women's

☐ Other interests _____

Socialist Party USA Annual Dues Rates

Tier 1: \$50 a year for annual incomes under \$25,000 (monthly not available)

Tier 2: \$10 a month or \$120 a year - for annual incomes from \$25,001 to \$35,000

Tier 3: \$15 a month or \$180 a year - for annual incomes from \$35,001 to \$50,000

Tier 4: \$20 a month or \$240 a year - annual incomes from \$50,001 to \$65,000

Tier 5: More than \$20 a month or more than \$240 a year - incomes over \$65,000

Monthly dues will only be available through setting up a regular credit or debit card payment. If a member's credit or debit card is declined, they will be notified by the National Secretary and will immediately enter into the 30 grace period.

Make checks payable to: Socialist Party USA. If paying using monthly installments, please set those up at <https://www.socialistpartyusa.net/join-the-party>

Return to: Socialist Party USA PO Box 3478 Memorial Station Montclair, NJ 07043