#### Thus, the question of this debate is which side of this dialectic you are on?

**Anastasi et al, 18** (editorial collective of Viewpoint Magazine, a militant research collective working to dialectically bring theory and practice into dialogue by studying cycles of struggle. Alphabetically, members of the editorial collective are as follows: Andrew Anastasi, graduate student in Sociology at CUNY; Cinzia Arruzza, Associate Professor of Philosophy at the New School for Social Research; Robert Cavooris, UC Santa Cruz graduate student and union representative, History of Consciousness Department; Maya Andrea Gonzalez, communist and revolutionary feminist in the Bay Area, graduate student in the Department of History of Consciousness at UC Santa Cruz; Asad Haider, Assistant Professor of Philosophy @ The New School, founding editor of Viewpoint Magazine, PhD in History of Consciousness Department @ UC Santa Cruz; Shuja Haider, widely-published writer and musician based in Brooklyn; Bue Rübner Hansen, writer and activist researcher in the Britain, Barcelona, and in migrant and refugee solidarity movements, PhD from Queen Mary University; Patrick King, graduate student at UC Santa Cruz; Rosa Lee, communist organizer and member of the Viewpoint editorial collective; Ben Mabie, managing editor at Viewpoint and editorial assistant at Verso Books, UCSC graduate; Sarah Mason, member of the Viewpoint editorial collective; Liz Mason-Deese, Assistant Professor, Department of Geography and Geoinformation Science, George Mason University; Dave Mesing, PhD student in Philosophy @ Villanova University; Magally Miranda-Alcazar, Eugene Cota-Robles Fellow and a Ford Foundation Predoctoral Fellow, PhD student in Chicana/o Studies @ UCLA; B.A. from the University of California, Santa Cruz (magna cum laude) with a double major in Community Studies and Feminist Studies, and has been published in The Nation, Verso and the New Left Review; Salar Mohandesi, Assistant Professor of History @ Bowdoin; Gavin Mueller, Lecturer in Media Studies at the University of Amsterdam, former contributing editor @ Jacobin; Evan Calder Williams, writer, translater, and artist, teaches theory at the Center for Curatorial Studies at Bard College and film production at Cooper Union, PhD in Literature from the University of California Santa Cruz and was a Fulbright Fellow in Italy for his research on cinema, industry, and revolt. “Internationalism against Imperialism,” *Viewpoint Magazine*, Issue 6, February 1, 2018, https://www.viewpointmag.com/2018/02/01/internationalism-against-imperialism/)

The challenge of **reactivating** an **effective proletarian internationalism** is made even more **urgent** by the **aggressive rise of right-wing nationalisms**, which have taken a range of organizational and ideological guises. The clarified **ideological form** of this rightward shift is an **emboldened “possessive nationalism**” in the North, which revolves around **restrictive immigration and trade policies**, as responses to the **perceived erosion of territorial logics of sovereignty**, and the **hybridization of the ethno-national community**.10 Any prolonged combat against these nativist impulses – especially as they seep into **social-democratic** or left-liberal **parties** in Europe and the United States – will need to reinforce the link between migration and imperialism, the former in many ways constituting the reflux of the latter. Here we might center the rich legacy and **actuality of migrant struggles for communist politics**, and how questions of **mobility**, **control**, **and** **dispossession** are now at **the core of imperialist dynamics**. The political and social, informal and formal spaces of migration remain an open field for investigation. As Etienne Balibar noted over 40 years ago, “the concrete knowledge of the causes and effects of immigration is a two-way guiding thread towards an **understanding of imperialism**,” a **methodological** **linkage** which “renders **internationalism**, more than ever, the very condition of struggles for workers’ liberation.”11 **This** raises the **practical necessity** of reconsidering the **tactical repertoire and strategic horizons of anti-imperialism**. The nearly two-decades-long “War on Terror” – a euphemism for a war on human welfare in the Middle East and a war against Muslims at home – has proven to be a difficult nub for anti-war and **anti-militarist activism in “the belly of the beast**,” particularly as U.S. violence, amidst ever-shallower domestic hegemony, takes forms other than that of U.S. boots on the ground. **The** fading – or **destruction** – of the **anti-war movement after 2005**, following massive demonstrations against the invasion of Iraq which featured considerable grassroots mobilization, **is a critical episode** to reflect upon. The ubiquity of manned and unmanned aerial bombardment, the diffuse and often cloaked nature of counterinsurgency operations, the multiplication of U.S. proxies, and dense financial ties have rendered the **military conflicts of U.S. empire**, perhaps the most visible manifestation of imperialism, an **asymmetrical yet constant presence**. **Any sustained fight against it must be coordinated around several fronts**. Recent experiences of mass protest show that a powerful anti-war movement, if it is to reappear, would do so in an altered shape and in **close relation** to other **insurgent forces** in society, **an extension of their** discursive and **strategic reach**. The high level of organized resistance to militarized border security and repressive immigration policies, the environmentalist/anti-extractivist campaigns around **Standing Rock** and elsewhere, and the nascent coalitions and activist milieus that have been fortified through the **International Women’s Strike** initiatives (resonant with calls from Latin America for a new feminist international) indicate a real potential to build a “**popular anti-imperialism**” **from grounded social struggles, connecting the sites of contestation across neo-colonial and imperial frontiers**. One can see how this changes the aims and targets of alter-globalization movements, exemplified in the militancy of summit-hopping demos that directly confront leading economic and financial bodies, or in the **parallel institution-building** and transnational networking of civil society organizations involved in the **World Social Forums**.12 A more adequate approach to questions of coordination and solidarity across borders would have to probe how **political organization is tied to material practices of translation**, and recognize that even localized concerns often involve the commonalities and divisions of the global labor force.13 The mutations of class struggle, where the wage-earning proletariat has given way to more diverse social alliances and associations of what Göran Therborn calls the “plebeian strata” or “popular classes,” has provided glimpses of what **anti-imperialist mobilization could look like**: new **strategies** of **threading upsurges** of **disruption**, **combination**, **and** **antagonism** as they extend over an **unstable terrain**.14 Today, it is necessary to re-situate the concept and question of imperialism. We agree with Lenin when we recognize that **no revolution, even a national one, is possible without grasping the effects of imperialism on any local articulation of the working class.** And we further agree that, of course, no national revolution would be sufficient for the goal of communism. In short, we see imperialism as both an obstacle to and enemy of internationalism and we in turn view internationalism as a position to be composed in working class struggle itself. Thus, at the risk of simplifying our approach, we propose that to examine imperialism today is to bring it into the realm of class composition. This can involve **no disavowal** of the **complicated** **history** of **Marxism** **and popular struggle** with regard to imperialism, **nor a simple repetition** of any one of its moments. In our sixth issue of Viewpoint, we instead seek out the **possibility of an encounter**, bringing together **historical accounts**, **artefacts of struggle**, and **theoretical interventions** past and present. Thus we neither “endorse” all of the positions represented here nor reject those that might be absent from this issue, **which is a situated engagement with the problem of opposing imperialism from within American empire**; we are proud to offer these contributions as material for the long-term work of thinking and struggling against imperialism in the 21st century.