Our labor leaders have joined in and as far past and present union leadership. When the UAW-CIO was first organized, the leaders could never get beyond his own experience, concerning this society, our so-called labor leaders, and the blindness of the racism of white workers that has held back the struggle for freedom of working people as a whole. He reveals that the movement is much more than just a question of Black and white unity against the companies in the factory. What is involved is an understanding of the need for unity in order to make changes in our every-day lives.

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Black women oppose oppression in many lands

by Doris Wright

In our eager desire to affirm our Black pride, we must be careful not to directly or indirectly condone religious or political institutions which are still oppressing the vast majority of our sisters. This is the case in the United States, throughout Africa the one case which occurs most frequently is that of the runaway wife, for polygamy is still a widely practiced legal institution.

For those who might take the stand that one must not advocate the rights and demands of others and that "they're used to it so they like it that way"—listen to the activities of some of our Black and Brown women.

In 1960, the National Confer-
cence of Women, a branch of the National Council of Women in Tanzania have been holding a series of meetings designed to change the marriage laws, and in the Congo, the Union for the Emancipation of the African Woman was formed. Three of its aims are: (1) to eradicate all laws and customs which shackle women," (2) "to promote the participation of women in all national endeavors," and (3) "to raise the level of education of Negro women in the economic life of the country."

The United Nations, which has gone on record against polygamy, considers it "contrary to the rights and responsibilities of Negro women," and has spent many years trying to promote the Negro woman's rebellion against polygamy "sister to women's liberation movement."

RELIGIOUS FEMALE EXPLOITATION

The Moroccan feminist, Fatima Khernissi, discusses the role which the Muslim religion has played in woman's development, and the Koran's concept of women has been used "to give a divine stamp to female exploitation," even though Mohammed himself granted women the rights to divorce and property rights. The Koran did not grant French women until the late 1950's—the right to possess property and to administer it without an intermediary, for example.

To underscore the intensity of the Muslim woman's predicament, Khernissi quotes Fadela M'Rabet, reports that the rate of suicide among young girls who refuse arranged marriages and seclusion is risen drastically in the last few years.

Enlightened leaders such as former President Kwame Nkrumah and President Sekou Toure recognized early the importance of woman's emancipation. When in 1959, Kwakram tried to hold special elections in Ghana in 1961, he was arrested, although the interests of his sex, his actions were denounced by the opposition and he was accused of attempting to undermine the government.

Throughout Africa women are protesting their lack of political control over their lives and are showing that their problems are not just the result of economic underdevelopment, but against their human dignity. Organizing women is still a dangerous venture. For example, the government of African women could pay for such insurgency with her life. These courageous Black and Arab women, who do not yet have the protection of Public/Black, are willing to take the risks to acquire some measure of political power which will eventually lead to self-determination. From RELIGIOUS FEMALE EXPLOITATION

Book review: Of migrant workers and Chavez

by Al S. Pudens

CEL SI PURDIES; CESAR CHAVEZ AND THE NEW AMERICAN REVOLUTIONS, by Peter Matthiessen, c.1969, Dell Publishing Co., Inc, New York, N.Y. $2.95

Escape If You Can

Do you speak English? For the title of this book it means. When I was talking to the first successful farm workers' union in this country's history.

Many years ago, Cesar Chavez of the San Jose farmworkers where Cesar Chavez, founder of the United Farm Workers Organizing Committee, spent a part of his life. That place is ruled by a couple of migrant fads. He is a migrant fad in the California, the Southwest United States, and other depressed farm labor communities.

Chavez, a former Marxist literary writer, describes in detail the ten days, he spent with Chavez in Delano in August of 1969, along with the history of Chavez and the farm workers. Chavez included much of the dialogue he encountered there, letting the farm workers, union members, and growers speak for themselves.

AT ONE point, Chavez is criticizing a young Anglo volunteer for thinking the "poor farm worker" and thinking he must be a "screw-up human.. .you're here working with a group of men; the farm worker is only a human being. You take the poorest of these guys and give him as much as a bastard as the guy sitting there now . . . Don't pity them, either.Treat them as human beings.

The farm workers, too, told their story—"Before the Union we used to work like a mule. Now we just do our day's work, we don't have to work six or seven days a week. A man workin' seven days a week for twenty, thirty years—it don't make that man is livin'."

An old Black woman, who had been in the Union in jobs she had, they don't have now . . . since the Union, it been lightening up a lot. "They have been helping the workers; they have helped it any better than the Union, and I wish everybody in the whole country would see it the way that..."

On the farm workers, he was committed to helping the farm workers, he believes the final solution to be one of a strong farm workers' union. This is the best solution, but it is not the final solution. Soon the farm workers union could turn into a large, open, militant institution like all the other unions under capitalism.

What is necessary for gaining freedom and being able to help the workers, it is for the masses of farm workers to unite their struggles with those of other freedom forces in this country. Black, labor, women, Chicano, youth, ladies, and every fighting for a new, human society.

HS women: making selves objects denies humanity

High school women face a double oppression. Upon them is laid all the physical, social and emotional demands made upon women, and yet, at the same time, they have to "prove" that they are women.

For some, this takes the form of proving how sexy they are. Sex becomes the only way to get respect. All activities not directly related to their sexuality are ignored, except for routine activities such as housework or school work. This is usually women's work and so they will make a "good wife.

Pursuits not defined as "womanly" are usually ignored. Whether these pursuits are what the individual needs or wants is never questioned. It is the way it is.

Both of these groups see women as objects, and in order to gain the privilege of adulthood, a girl must make herself an object. Whether a sex object or a household object, the person who has been turned into an object is denied the rights of a human being.

The message of Baton Rouge

by Ethel Bunch

When I heard about the bloody racial disturbance that happened in Baton Rouge, La., where four people were killed, I was chocked. I kept thinking about what happened at Attica. For a year and a half, giving out the message that anybody that dares to speak out against situations of oppression will be severely dealt with by the police force. I thought that the thing was over and every corner of this country has got the message.

In Louisiana they blamed the Black Muslims for the trouble at first. Then they said there were doubts about that. The thing that the White South cannot seem to accept is the fact that Blacks down South have made their own thoughts and policies, and that now they should have learned that much, after all the Black people have been doing for their rights through­out the years.

The white reporters never talked about any of the problems that Blacks have been faced with, and that it was the unemployment among the Black people, especially the Black veterans, that led to the mass demonstration they had, where hundreds of Blacks took part. He said many of the Black people were willing to die rather than accept the conditions they were put in.

President Nixon wants the public to accept the lies that the American government has told all the people, and they are so accustomed to listening to lies that when they hear a lie they never feel it any. But he can't stop people from demonstrating. I wonder if there is anyone who believes him?

UWOC to show films on women

I am very interested in seeing your new pamphlet, "Black, Brown, Red," —I hope it is excellent. You have a lot of "Many voices." I think News & Letters has been one of the better forums for the feminist movement. We need more of us, it seems to me, and this is just the place to show them, below — from their own experience.

UWOC will have the next women's meeting Friday, Feb. 11, in Lower DeRuyter Auditorium, at WSU at 7:30 p.m. They will be: The Women's Movement in Perspective (with talks by women of various races; in California, and other working women); My Country (which is about the United Fruit Company); and "Beautify When She's Angry," and Growing Up Female. Donation will be 

UWOC 2819 Michigan Ave.
Detroit, Mich. 48216

FEBRUARY, 1972
**Colt workers, Hartford**

Hartford, Conn.—Colt’s M-16 rifle has cost U.S. taxpayers millions. It has also cost the lives of large numbers of American men drafted into Vietnam. Since 1967, GI’s have been complaining that the weapon jams, malfunctions, and sometimes blows up, leaving some poor GI who has been drafted away from home and family, helpless under enemy attack.

The workers at the Colt Firearms plant have just published a report showing how the company consistently falsifies tests and inspections so as to deliver substandard equipment. This week, the Connecticut Legislature has drafted a bill which would allow the Colt workers to choose their own inspectors.

The workers, calling themselves the “Connecticut Citizen’s Action Group,” have revealed how the company consistently falsifies tests and inspections so as to deliver substandard equipment. They are ordered to make new parts into sample guns that fail on the testing range, for example. Thus, whole shipments of similarly defective weapons go right by the inspectors.

The dollars that have been misspent by defective barrels on cement floors to make them look straight are not uncommon. The company, with complete disregard for safety, will pack these guns to be shipped to the armed forces. This is why Colt is losing money. If your government is interested in Asia, it will evidently stop at nothing to make a few extra bucks on defective parts or weapons.

Similarly, the company uses its lobbying power to silence its critics. If there is a question as to who benefits from the war in Vietnam, look to the stockholders of Colt who want the government to keep the war going.

**U.S. Steel threatens Duluth**

Duluth, Minn.—The U.S. Steel Corporation has pushed some very serious problems on working people and their unions. A study of the steel plant employs 3,500 people at full capacity. It is Duluth’s largest single employer.

Just before Christmas, workers at the steel plant were all laid off, except for a tiny skeleton crew to do janitorial work.

The U.S. Steel Corporation is committing blackmail: demanding special tax-concessions or it won’t restore employment. Unfortunately, working people are caught right in the middle of this power play between the politicians of the state legislature and the bureaucrats of the steel corporation.

A group of steelworkers has started a committee in Duluth to fight this problem. A group of high school students at one of the working-class high schools in Duluth (the old nineteenth-century class division by geographical residency are still maintained in Duluth) also started a committee to fight this problem. Some people are saying that unemployment in Duluth will soon be twice the national average.

**FROM THE AUTO-STOP WORKERS’ JOURNAL**

Fleetwood

Detroit, Mich—Here at Fleetwood the company is still breaking down jobs and laying men off. When the windshield wiper job was on the third floor there were three men doing it. They moved this job to the sixth floor and now there are only two men on it. They took away the job and then fired the fifth floor retainer job. And there are others.

It is true that they have eased up some on the fourth floor. The managers said that it was much harder than anywhere except in the body shop. Most of the grievances outside of the body shop came from the fourth floor. But the jobs back the way they were. But they are taking up every bit of slack on the third floor.

Layoffs go back as far as April 1971. Management may have merrited Fisher Body into Cadillac Division but nothing has changed for us.

In the fourth floor, we got rid of boss Hattfield—and every worker there knows that’s a real victory, but there a lot more slave drivers who have got to go.

Fleetwood Worker

My incoming co-worker who is concerned about the working conditions of the Mack Avenue Plant, or any other plant, where supervisors practice racism toward their employees.

Basically, as to my theory, the whole problem has been that the black man has been classified as a black man. We have an established fact that union officers have made a fatal mistake, playing politics rather than doing their jobs. Now the black supervisor is in the same position as all other supervisors. It looks to me as if he is doing his job. But the Negro supervisor is like all other managers. He himself is very much interested in doing his job and retarding the struggles of the workers.

Perhaps, as you read this article, you will find this statement to be true. And so I’ll say to you, “Visit your union headquarters and find out the potential of your officer. Is he a fighter or a politician?” Remember, there are many unscrupulous people who will do anything to get away with a bad job. Your Negro supervisor will find fault in a true fighter. A real shake-up should begin on election day. Only then will you witness better working conditions.

**My dad drove a truck and I learned to drive a truck.**

**Free** Economics

My dad drove a truck and I learned to drive a truck. We did a lot of hauling in the hills of government workers. This is how we made our living, and this is how the government was forced to live. When the war started, the drivers in the hills and the government is in there trying to control it all. That may not seem much like economics, but to me it is.

We produced what we wanted, and for how we wanted to live. But now we are producing for someone else, and that is a fatal mistake, playing politics rather than doing our jobs. This is the “human face” of today’s society in its economic expression. It is not the face of the workers. It is the face of the capitalists.

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Fleetwood Worker

(Continued from Page 1)

Worker’s Journal

PORTLAND, Me.—Portland has been holding down everybody in this country including himself. And that started just after the Civil War in 1868, when they fired my father back. And here one hundred years later they’re both sitting in the same smelly, smoky conditions only in the South, now it’s all over the country.

Some of the southern Democrats, the conservative Democrats and the Northern Republicans formed a coalition and what they call a gravy train. They would have really got stuff coming in the South to keep these fellows from starving to death and use them as cheap labor against labor in the North where they won’t get organized.

My white ancestors went into the mountains of Kentucky, and my father was “hillbilly,” and I don’t have too much education, but I know one thing. Until they put roads in there, we didn’t need a sheriff to go out and get him, because he ran to the jailhouse and hunted up the jailer to put him in to protect him. Now this is our kind of “law and order.”

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INDIA, PAKISTAN AND THE SUPER POWERS

By the time I got my copy of your fascinating issue, the India-Pakistan War was over"—but your headline was more current than the headline of my morning newspaper, which was late to the story by a couple of days. Before, though your lead article was certainly about India and Pakistan, its point was aimed right at me—it was really about the whole game of the superpowers. And all the rest, that I thought was going to be permitted—by either Nixon or Mao—to divert from the global change in possible new alliances for World War III.

That nuclear holocaust is what all the preliminary "little" wars are mere skirmishes for. That is why Nixon has absolutely no intention of getting out of Indo-China.
**Two Worlds**

By Raya Dunayevskaya

*Author of Marxism and Freedom*

**EDITOR'S NOTE:** For the second time, *Le Monde* has failed to publish any answer to its slanders on *MARXISM AND FREEDOM*, which appeared in its issue of Sept. 25, 1971. We print below an exchange of letters between *Le Monde's* reviewer and Raya Dunayevskaya. Excerpts from the review and Dunayevskaya’s reply appeared in *NEWS & LETTERS*, October, 1971.

September 25, 1971

Chère Madame,

I have received your letter concerning my review of your book in *Le Monde*. It’s impossible for me to develop in a few lines the criticism that I could make regarding your undertaking, and I hope that we will one day be able to talk about it orally and clear up a number of these points. I will attempt only to enumerate some points of contention which are not only mine, but which are also shared by a number of my friends who have read your book:

1—Your intention is significant: to understand how Marxism, a theory of liberation, could give birth to repressive practices: Stalinism and neo-Stalinism. But your book makes use of all the anti-communist clichés and in no way analyzes the problem. You speak of “communism’s putrescent smog,” of the “theory of slavish discipline” and “the monstrous regime on earth,” of “toxic vapors that befog students.” This is not an analysis.

2—The return to Marxism starting with the early texts is a myth. The texts of 1844 are without meaning. The texts of 1848 are without meaning. After 1848, Marx’s theory was formulated and enriched in a few lines the criticism that I could make regarding your undertaking, and I hope that we will one day be able to talk about it orally and clear up a number of these points. I will attempt only to enumerate some points of contention which are not only mine, but which are also shared by a number of my friends who have read your book:

3—Your historic analyses are often surprising: you associate facts which do not at all have the meaning that you give them; for example, the association of the intervention of the war in Vietnam, of the 1956 struggle in Hungary with the humanist revolt, of the workers of East Berlin with American blacks.

4—Your analysis of the degeneration of Soviet Marxism is not radically different from the thesis of Burnham.

5—I do not believe the texts of 1844 do not prove your Marxist orthodoxy. Reich, raving mad, was also prey to these attacks, and he was an anti–Communist.

6—I would like to know your position on the Angela Davis question, for example; What do you think of her ideas of revolutionary violence? What do you think of her ideas of revolutionary violence?

7—I know little about your past and if you could send me your personal history, your personal life, I would be happy to speak about it in the future in *Le Monde*.

8—The notion of a myth is not the notion that you could make regarding your undertaking, and I hope that we will one day be able to talk about it orally and clear up a number of these points. I will attempt only to enumerate some points of contention which are not only mine, but which are also shared by a number of my friends who have read your book:

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DR. J. M. PALMER

Professor of Philosophy and Sociology

October 11, 1971

Dear Dr. Palmer:

Your letter of Sept. 25, 1971, has just reached me in Canada where I am at present touring. I was glad to see you dropped any reference to the American roots of Marxism as that is off the mark. Also that you no longer refer to Lenin as if I have placed him in the same category as Stalin, Khrushchev and Mao. Now then, the questions you now propose to me:

First comes the serious matter of the transformation of Marxism, a philosophy of liberation, into its opposite, a movement calling itself Communism. My theory of state-capitalism was first developed in 1941, was the finding based on original Five Year Plans, 1925 to the outbreak of World War II. The study of this data (see my book on *State Capitalism*, published by *Marxisme et Liberte*, which proceed to prove the operation of the law of value in Russia, and cite her herring as well as features as far as it was being dressed up as "socialism," as the law of value is supposed to be impotent. Furthermore, the life in forced labor camps, far from being what you call "eclipses," is told in the words of the actual inmates during the uprising in Yokota in July 1953. And, as far as your claim that that theory is not "putrescent smog," but "Russia is More Than Full of Revolutions" (p. 273).

**Chapter 13, Which sets out the actuality and not just the theory of Russian state-capitalism, does emerge exposed, develops in a few lines the criticism that I could make regarding your undertaking, and I hope that we will one day be able to talk about it orally and clear up a number of these points. I will attempt only to enumerate some points of contention which are not only mine, but which are also shared by a number of my friends who have read your book:**

Because the practice of state-capitalism is a great deal more painful than the theory, I stressed in the Preface: "Russian Communism rests on the practice of capitalizing—paying the worker the minimum, and from him the maximum," (p. 22). Because this is central to my whole work, I proceeded to prove this contention in the context of the book (Part Five). Besides, if the theory is not to be central, then Marx himself did anticipate such a development if "the law of motion of capitalism" went "the reverse," if the state "assumed the role of revolting and revolutionaries who slipped off the fundamental ground support in the analysis, I also dealt with the question in my analysis of crises in *Vol. III of Capital*. May I call your attention to the fact that the book of 1956, which was an enormous volume in the theory of accumulation of capital, and contrasts it to Marx’s "(Appearance and Reality," p. 151-152).

**Secondly, I am most sorry to see that you are not going to publish the 1894 Manuscripts to be "us myth." This is your (Continued on Page 7)**
Veterans lead Viet war protests

New Jersey—The Statue of Liberty got the headlines and the front page pictures with its upside-down American flag—a symbol of distress—flying from her crown, but it was far from an isolated act. All over the country different groups of Vietnam veterans were taking actions. Vets reclaimed several monuments of the American Revolution—pitching their tents at Valley Forge and invading the Betsy Ross "Freedom House" in Philadelphia.

At Fort Dix, N.J., a group of vets who had sat down just outside the perimeter had to be dragged off base by MP's. "I thought I didn't have any anger, that I had it together so I just didn't have any left," came the voice just inside the perimeter. "But when they started dragging away this guy with no legs and then freaked out and dropped him... We almost had violence then."

At Travis Air Force Base near San Francisco, a group of 25 GIs who had recently returned from Vietnam with a promise that they would be sent to hospitals near their home for drug addiction treatment, found themselves spending the Christmas holidays locked illegally in the Travis hospital. Other veterans joined in occupying the second floor of the hospital for almost 14 hours, destroying much of it, and giving it up again without any charges being placed against them.

Another group seized the South Vietnamese consulate in San Francisco and used the Telco equipment there to send off a message directly to the South Vietnamese government in Saigon.

IGNORED BY NEWS MEDIA

Several other actions that came off were ignored and brushed off as "incidents" by establishment press, like the fact that a group had closed down the Chicago stock exchange for an afternoon on Dec. 27.

But on the whole the vets tried to be happy with what they had accomplished. The year ended with the war back on as a part—though by their efforts and partly because Nixon had just resumed heavy bombing of North Vietnam. At any rate, the combination was enough to win them a warm reception from the people who had crowded around Times Square to greet the New Year.

Two hundred fifty vets standing with a coffin and body bags passed leaflets urging people to make 1973 the last year of U.S. aggression in Indochina. "There were just no bad vibes," one vet explained excitedly. Another group called into the nearby Strand Hotel and draped a 28' by 15' banner across its facade. "Almost half an hour until 15 tactical police finally gave up trying to catch the culprits and returned to remove it, the banner hung there—"SET THE DATE OR WE'LL ESCALATE!"

—New Jersey VVAM member (LNS)

Ego-centricism vs. mass creativity

By Elliott Douglass

The ego-centric self-styled revolutionary is only concerned with exposing two things, namely his ego and death's head. He who implants himself, and short-cuts would sooner force the world into chaos than accept the masses as source of creativity for a new society.

The technological advances of science and backward leaps in progress have left the media to declare this an age of "super-stars," "super-powers," "super-whatever." But the only true super feature of our age is the total crisis politically, economically, socially—which demands total revolutions to meet the challenge.

Yet self-styled revolutionists can only exercise the subjective or individual crisis and, at that, only on a cultural level, as though it meant a shift of scenery or just another distribution of wealth. If "alienation" were only a question of "culture," Marx should have left the analysis of capital where he found it in the beginning: namely, a true nature of the process of the last two decades would be obscured. If our "guerrilla warriors" and "Marxists" can change the world, it is because they never bothered to ask blacks, labor, women, etc., what they were fighting for.

"TERROR OF THE COLLECTIVITY"

That verbal brickbat that anarchists throw out about how mass movements are old hat and never go anywhere is more a prophecy of their own death than anything else. History shows that anarchist theory is older than Bakunin, even Marx attacked it bitterly in his day. Speaking of the "symbolic anarchism" of Max Stirner, Marx said: "It's a weapon against the masses—"if he means we must overthrow the existing order.

"We will escalate" is the same old threat that anarchists have been making since the beginning to stop society, and want not to change it, at one and the same time, produces a theoretic void. It is the anarchy of the individualists associated since Lenin's death that illuminates the challenges of our era. While self-styled revolutionary rhetoric exists all over the world—be it Northern Ireland or Bangladesh, South Africa or U.S.S.R., Israel or Egypt, Chile or China—only the movement in the U.S. has stopped in its tracks.

In the U.S., Vietnam Veterans have taken over the Statue of Liberty and other historic places; more than 300 have been stopped in jail. In Northern Ireland and Bangladesh, South Africa or U.S.S.R., Israel or Egypt, Chile or China—the very first demonstrations of the Black Panthers, a group made up of North African descendants fighting for rights of Oriental Jews. The police resort to violence in the streets in dispersal of demonstrations, beatings and pressure in jails, and an organized campaign of slander is conducted by the communications media.

A study of public opinion shows that close to half of the Israeli public justifies the demands of the Panthers for greater social justice. Some 40 percent of the public also think that in order to get some demands met by our insensitive rigid establishment, one has to "whack on the table!" Indeed, the very first demonstrations the Panthers have achieved serious increases in welfare allotments and funds for building apartments for the needy and have created a genuine public interest in problems of poverty in Israel.

The Shah, a new left opposition organization, has demanded from the police a permit to hold street demonstrations in Jerusalem and Tel Aviv. The very fact that one needs to ask for a permit to arrange for a demonstration is in itself a limit on democracy. The suppression of freedom in one's country is not yet comparable to Greece, Egypt or Czechoslovakia, but we are quickly approaching the state of affairs that exists in France, when all real opposition demonstrations ended in street fights with the police, with demonstraters in jail.

Amnon Kenan has been sentenced to a 35 day term in military jail on a ridiculous charge no objective person could take seriously. To jail a reserve service man over 40 because of an obstenity to an officer is more than a public scandal. It is a sign that we can no longer accept "men in power" who claim to care for most arbitrary reasons.

The incident served as a warning to the whole public of writers and artists: "You are all vulnerable, in one way or the other!"

STRIKES THREATENED

Our regime encourages astounding enrichment of the upper strata of the Israeli elite groups. In the situation of the economy, worker's wages are being reduced and the workers have understood the hypocrisy of all the tales of "tightening the belt" and begun to demand a change in the national survival. Court injunctions were imposed and forced back to work tens of thousands of striking workers under threat of sanctions against the workers. The conflict will be plundered by the devaluation of currency and rising prices.

Golda Meir's first anti-strike law has been introduced in Parliament. The minister of defense, Dayan, has demanded that those who strike put their heads in the sand and has threatened to employ the army. The Prime Minister Golda Meir has hurried to announce that the real danger is in the hands of the Communists, who have been "defeated" in the议会. If the Israel regime does not want to be defeated, an internal crisis perhaps could.

Almost all the government ministers are crying out loud with hunger, and in order to be able to defeat us, an internal crisis perhaps could.

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Israel moves to suppress basic liberties

Israel—Israel democracy had known hard times in the past. Nevertheless, as far as the Jewish majority was concerned, democratic freedoms were guaranteed. Today we cannot say that anymore.

In full public view, the police are destroying the "Black Panthers," a group made up of North African descendants fighting for rights of Oriental Jews. The police resort to violence in the streets in dispersal of demonstrations, beatings and pressure in jails, and an organized campaign of slander is conducted by the communications media.

A study of public opinion shows that close to half of the Israeli public justifies the demands of the Panthers for greater social justice. Some 40 percent of the public also think that in order to get some demands met by our insensitive rigid establishment, one has to "whack on the table!" Indeed, the very first demonstrations the Panthers have achieved serious increases in welfare allotments and funds for building apartments for the needy and have created a genuine public interest in problems of poverty in Israel.

The Shah, a new left opposition organization, has demanded from the police a permit to hold street demonstrations in Jerusalem and Tel Aviv. The very fact that one needs to ask for a permit to arrange for a demonstration is in itself a limit on democracy. The suppression of freedom in one's country is not yet comparable to Greece, Egypt or Czechoslovakia, but we are quickly approaching the state of affairs that exists in France, when all real opposition demonstrations ended in street fights with the police, with demonstraters in jail.

Amnon Kenan has been sentenced to a 35 day term in military jail on a ridiculous charge no objective person could take seriously. To jail a reserve service man over 40 because of an obstenity to an officer is more than a public scandal. It is a sign that we can no longer accept "men in power" who claim to care for most arbitrary reasons. 
**BLACK-RED VIEW**

By John Alan

(Excerpts from John Alan's introduction to our newest pamphlet, BLACK, BROWN AND RED, see ad on p. 1.)

In the voices that you will hear in this pamphlet you may recognize your own—not only as something that you have experienced, but as a change, a change of the kind that Marx called a philosophy of liberation that is as strong as the desire for freedom itself. In his total opposition to the list and exploitative society we live in that is the key to the problems in society as a whole. It is a cry against a society which reduces human beings to objects, to tools, to figures in the new consciousness of self that has come into being among Blacks, Chicanos, American Indians, women, production workers, students, Black prisoners. By their activity they have forced the country to recognize their existence and thereby have made their cause the paramount political and the philosophical question of the day.

**SOLEDAD BROTHER**

George Jackson, in the crisis of his imprisonment, discovered himself, his mind, and the world. He wrote in Soledad Brother that he and other Black inmates were "attempting to transform the Black criminal mentality into a Black revolutionary mentality." The crucial point is not that the Blacks at Soledad and Attica consider themselves "political" prisoners, but that jails and penitentiaries are now included as the very center of this prison crisis, as in other facets of the overall worker movement. The others, "but that jails and penitentiaries are now included in the new consciousness of self that has come into being among Chicanos, American Indians, Black people, women, colonial peoples, and above all, the working masses who are the ones that will decide the birth of the new world of men and women.

Black people today are living in the age of Nixon. Nixon wants to turn back the clock, to re-segregate the schools, leading the most racist attacks against Black people on the welfare issue. White labor is also living in the age of Nixon, feeling the weight of all his anti-labor attacks, and angry enough to set out.

What this pamphlet aims to do is to bring the philosophy of revolutionary Marxist-Leninism into a direct dialectical relationship with the movement for liberation which is coming from Black people and other minorities, women, colonial peoples, and above all, the working masses who are the ones that will decide the birth of the new world of men and women.

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**MARK LANGE**

pointed out that man's consciousness is determined by historical development that at no time did Marx construe this to mean that man could not, by his own activity, change both his consciousness and his existence. If, by achieving self-consciousness, man becomes aware of his oppression, he also becomes aware of his opposite, freedom. The Black mass movement toward liberation always carried with it a movement toward "totality," that is to say, not only a change in the relationship of man to man, but a change in the very character of man himself. From this we can see the purpose of the African revolutions as not to create another state, another Black bourgeoise, shaped like the European bourgeoisie, but to create an entirely new society, that is, the Black society in the context of the African revolution has been the crucial problem facing both Blacks and whites in this country.

IT IS NOT by accident that from his jail cell Soledad Brother George Jackson used the wild use of anti-white epithets and demanded that Blacks recognize that there are revolutionary alliances among the whites. As he put it: "We're the Black people, we don't have to blame all our problems when he screams 'Honky'? He would throw us into a fight where we would be outnumbered 1 to 14 (counting the Blacks who would fight with/for the other side in a race war). War on the honky, it's just another mystification..."

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**TWO WORLDS**

(Continued from page 5)

privilege, of course. However, I did not leave the ques­
tion of economic analysis (Chapter 3 of Marxism and Emancipation) to its formulation by Marx in 1844, or to the Russian attacks on it in 1956, but carried it through in the context of the African revolution, the Four volumes of Marx's Capital, to which I devote no less than four chapters. Thus, Part Three, "Marxist and Leninist Theory of the Social Revolution," is much more than a Russian attack on the Humanism of 1844, but on "The Humanism and the Ideology of Capital." Vol. 3, Lenin's Thought, is done in a form predominantly from practice, and not just in Marx's day but in our own, when we deal with Mao Tse-tung.

Therefore, what I emphasize is the actual appearance on the historical stage of Marx's Humanism in the Humanistic Revolution. It has retained from Marx center on that historic stage ever since. I was most pleased to have been one of only three Americans asked to participate in the discussion of Socialist Humanism, edited by Eric Fromm. I regret that you see no relationship between Western Marxist-Leninist-revolutionary interventions in East Europe, either in Hungary in 1956 or in Czechoslovakia in 1968, and the barbaric American anti-revolutionary withdrawals in Vietnam. I doubt that those who have to live under Russian totalitarianism in East Europe see no parallel in these two interventions. And I do not care what anyone says to me that I participate in any actions with Communists is when the reactionary American government strikes out its determined attacks on the movement for liberation. The example of the Free Angela Davis movement. This New movement was the result of a battle among the American labor, we witnessed demonstrations in sympathy here.

In any case, insofar as I am concerned, I do not believe in the role of labor, and I disagree even more sharply with him. Yet he felt that my analysis of "the other element" was not in time that I participate in any actions with Communists is when the reactionary American government strikes out its determined attacks on the movement for liberation. The example of the Free Angela Davis movement. This New movement was the result of a battle among the American labor, we witnessed demonstrations in sympathy here.

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Africa

SOUTH-WEST AFRICA—Six thousand Africans have been carrying on a work and hunger strike at Windhoek, capital of South-West Africa. The strike is over the contract labor system which workers say pays them a basic wage by white employers of less than 15 cents a day. The strike started on January 18 and is still illegal under the administration of South Africa.

RHODESIA—Hundreds of Black nationalists organized by the African National Council held a silent demonstration at Livingstone Airport as the Rhodesian government commission to test the acceptability of the terms of the new "independence" settlement landed. The African National Council was formed in Rhodesia after the African nationalist parties, the Zanu and Zipp, were banned and their leaders put in prison or detention or restriction. The demonstrators gave their answer to the new agreement by signs called for "No settlement," and "One Man, One vote."

Asia

LAOS—The Plain of Jars until recently provided a living for a population of more than 20,000. It is now empty. Here's a brief description of what less than three years of intensive U.S. bombing has done to this rural area:

"In large areas the original bright green has been destroyed and replaced by an abstract pattern of black and bright metallic colors. Much of the remaining foliage is stunted and dull from the use of defoliants. Black is now the main color of the northern section. In the southern part, black, Narpalm dropped regularly to burn off vegetation, and fires burn constantly, creating giant rectangles of black. During the wet season, this area could be seen rising from freshly bombed areas.

"The main routes into the plain are mercilessly bombed areas, an open-up-lop basis. There, and along the rim of the plain, the dominant color is yellow. All vegetation has been destroyed and the trees are leafless."

 Fighting in Laos has continued intermittently for 20 years.

West Europe

ENGLAND—Some 280,000 coal miners have struck in the first national walkout in British history. The immediate issue is that of more pay. The miners have watched their position drop over the years, from the highest paid industry to their present third rank of 180th. The National Coal Board which runs the nation-oriented industry has offered a small raise in wages and an additional small increase pegged to productivity increases. The call for productivity increase, of wages— and they were very eager to freeze workers' wages. Especially if workers had raises coming to them.

As for price controls, there simply were none. Unlike the capitalists who control workers' wages, the workers do not control capitalistic prices. The capitalists also control those, and they did pretty much what they chose to do. They could do this because President Nixon had told them they could when he said there would be no enforcement machinery to check on the controls.

On the other hand, the labor leaders are supposed to represent the interests of the working class. Unfortunately, the labor leaders do not represent the interests of the working class. The labor leaders do not represent the interests of the working class. The labor leaders do not represent the interests of the working class. The labor leaders do not represent the interests of the working class. The labor leaders do not represent the interests of the working class. The labor leaders do not represent the interests of the working class. The labor leaders do not represent the interests of the working class.

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LEADERS FAIL WORKERS

Leonard Woodcock, UAW president and one of the Board members, can criticize the Board president as being unfit for the job and threaten to go to the courts to get the Aerospace workers their negotiated wage raises. But what court is he going to take it to? He should know better than anyone that such an appeal would result in nothing. Every major, city faces a chronic labor shortage. Schools have closed and public services have been shut down. Unemployment, while low compared to other western countries, is 184,000 and beginning to be a problem. Some foresees predict the jobless will be at 400,000 by the end of winter.

Nixon's program guarantees conflict and abroad

(Continued from Page 1)

along with putting labor leaders in his hip pocket while they do it, the Nixon Administration has taken action against the foreign capitalists who were competing effectively against American industry. This meant a 14 percent tariff on imports of "in the same business with the U.S., and served notice that labor and the Black masses—can care for his capitalist program at home— no matter what the cost in international relations.

The results have been staggering. Unemployment is rising in all of the European allied countries. More than one of the most misleading statements—or exhibits from this administration is that the dollar devaluation will have little effect on the economic life of America. The imports will cost 12 percent more and the export business will cost 45 billion, a year of which more than 6 billion will have to be supported by American labor and the Black masses—care for his capitalist program at home— no matter what the cost in international relations.

The material, the nation's cities are dying. Federalism should have been imposed by Nixon will result in nothing. Every major city faces a chronic labor shortage. Schools have closed and public services have been shut down. At the same time, the welfare rolls are rising because of Nixon's ruinous economic policies. Nixon's same is going to carry on.

In the shadow of the death of the American cities and of its people, President Nixon's priorities are: to maintain the status quo. This he hopes to do primarily by opposing school busing, to achieve an integrated educational system in the U.S. He is coming on with unity to divide and the opposition his only way to keep Nixon from rolling back the clock of history is for these forces—especially labor and the Black masses—to coalesce and make the forward leap in history, instead.