**Ford workers: What did we strike for?**

*by Charles Denby, Editor*

The Ford strike is over and many workers are asking: "What did we strike for? We are going back to work and have not seen the contract. Practically all of the workers are just as confused now as they were before the strike." In his first meeting with Woodcock employees, Ford president William Ford, Jr., tried to answer whether he considers it a good settlement or a bad settlement. Many of us know it is a bad settlement.

I think it is a bad settlement, too, and that Woodcock and Ford. The first offer the company made was to take away part of the insurance benefits. Everybody knew this was nothing but silly sparring by the company.

From the beginning of the bargaining, only those in higher places had the slightest idea what was going on. Union stewards were kept in the dark, and the local union officials did not even know what the offer was. The company had to minimize the effect of this strike, which they never wanted in the first place. The local union allowed streams of union members to pour through the picket lines. It was said that union officials at the Ford Rouge plant and in the Detroit office were kind of at odds with the company to try to get union members to pour through the picket lines.

The company put an end to this by sending out a letter to the membership asking whether they want to continue the strike. The local union officials did not join in on this nationwide movement to keep the strike going. The company was able to get some union members to pour through the picket lines.

Some are saying that we will get a three percent increase in the second and third years and slightly more in the first year, a 13 additional paid holidays, and a 3 percent raise every year on an individual basis over the life of the contract. Workers will receive a $600 cash settlement to be paid from the Ford Living Allowances fund. The union will continue working auto workers.

The company has said that they will increase the money in the retirement fund by $2 million, so they will ever use. They have millions of dollars, so it seems.

(Continued on Page 7)

**On south side of Chicago**

**King Movement marchers escape church bombing**

Chicago, Ill.—The King Movement Coalition had scheduled a march on Marquette Park, Saturday, Oct. 8, but we were stopped by police. The march was to protest the church bombing of this church, where it was a miracle that a lot of people were not inside or passing by, was ignored by the media —no reports appeared.

As the police knowledge of the church was attacked, the King Movement Coalition started working together with the black churches around the Marquette Park area. The police knowledge of the church was taken by the police and put in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it. The local police tried to justify it by saying the church was a necessity to maintain the cooperation of the cooperation, to keep it in an attitude to stop it.
Chicago, Ill.—Women Employed (WE), a Chicago-based women's group, is fighting the Federal Trade Commission in court over an advertisement that would pull what few teeth are left in the Affirmative Action program.

The proposed new regulations for the Office of Civil Rights would eliminate the federal government's own investigation of complaints against it, and their holding of "hostile" hearings, in which the company would be charged with discrimination and its contract canceled. Instead, women would be expected to present their case against these companies—the same ones that have and still do discriminate against us.

This discrimination can be seen clearly in Chicago, where thousands of women work in the ready-made clothing factories in the city, like Prudential and John Hancock. Starting salaries for new workers are $12 a week, but it is $15 a week. The job includes taking a claim, doing all the research and verifying it, and then deciding the amount of the settlement. The "training period" is a year and a half.

The WE meetings have been very exciting, with progress reports on the drive to stop the new regulations. Larry Lorber, the man who wrote the regulations and tried to keep them hustled-up to avoid holding public hearings, also attended the last meeting, where a woman brought a tape recorder and we gave Larry a message about what we thought of him.

One thing that impressed me is that there are so many women's groups all over the country also involved in the WE campaign. In Los Angeles, a women's group in Texas, and New Hampshire, to name a few. It means that almost 10 years of the Women's Liberation Movement has created a network of organizations that can fight on the legislative level.

In Chicago, although we had been told no officials would see us, about 70 of us did meet in the Federal Building with Alexander White, Regional Director of the Labor Department.

The only reason they could hold such a luncheon required an armed guard of over 15 police officers. We had no elevator for the women, who were ushered up to elevators, as acting elevator operators, just as they have been doing all over the country, without a fight. Just the fact that all these Labor Department offices in various cities got the word—from the bankers and the unions, among others—that we would meet with them, means we are making some impact.

**Discrimination at ARA**

**Trial opens after 6-year delay**

Detroit, Mich. — A suit filed in Federal District Court six years ago by four women workers from the American Railroads, or ARA, in the Great Lakes Steel Division seeking an end to discrimination against women on their jobs, has finally come to trial.

The company finally settled with them out of court and the current trial, which began Oct. 13, is hearing their charges against BWSD, Local 1044, affiliated with AFL-CIO.

ARA employees service the food vending machines in thousands of ARA cars. At Great Lakes Steel, the principal job classifications are repairman, serviceman, truck driver and attendant. Among the four women, two were "vending service" people, and the majority of the Local—were classified as attendants, who paid the union dues and ran the machines. The other two, a female, June Chambers, who had top seniority, back to 1940, informed her steward she intended to bid on one more classification, but was told by Local 1044 that she had suddenly posted the jobs open for bidding as "men's" and "women's.

Local 1044 stipulated that workers had to be "qualified" for the jobs they wished to bid for, and when women pointed out that they were already performing jobs similar to the ones they wanted to trade up, they were told that they had not been "trained by the company," which, of course, none of the women had been.

The company finally did agree to train one woman, Minnie Farmer, her program was much more severe than the men's. After she nonetheless was "physically unfit" because she couldn't move the machines, the company refused to arbitrate the case. The women charge that the union has refused to arbitrate many other grievances, and has consistently perpetuated the discrimination.

Since their fight began, the four women have been under severe stress. One of the four original plaintiffs is now married, and they have had to go to court to change their status. They have been divorced, been separated, and described as outer limit of their ability to live in the society as it is. The women charge that the union has refused to arbitrate any of these grievances.

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Morgantown, W. Va.—At the most democratic labor convention held in recent history, the United Mine Workers of America (UMWA) International Convention held Sept. 23-Oct. 2 in Cincinnati, Ohio, supported President Arnold O. Miller in his efforts to reverse the majority of the UMWA Executive Board members to remove him from office.

President Miller, although he suffered some defeats, won most of his fights for the right to confront the union with the realities of the time that Miller won the election against corrupt Tony Boyle in 1972, went down to defeat when he tried to red-bait Miller, accusing him of filling his staff with "Communists, Socialists and other radicals."

Although Miller wrongly capitalized to the pressure from his opposition to expel reporters of the radical press from the convention, it was proposed that the miner delegates reject the challenge. The radical press voted to take the action, but the UMWA Executive Board to the rank-and-file so they could "judge for themselves who is disrupting this union." It was voted that there be a no-strike clause exists in a union contract if there is a no-strike provision in a state arbitration clause, such as the miners' case in West Virginia.

The capitalist and radical press reported that the convention was disorganized and chaotic, but that's because their reporters have seldom—if ever—actually seen democracy in action. As a matter of fact, it was when the delegates took control of the convention—as opposed to the Harding Convention—where they started on the road to victory.

The only real thing the bargaining committee is concerned with is the way the negotiations would be conducted and the terms of the agreement. The teachers are back in the classroom now. Time will tell how many will remember the lessons they learned at the hands of other workers. What is new is the development of self-consciousness of groups like teachers who are beginning to question this capitalist system.

The teachers are back in the classroom now. Time will tell how many will remember the lessons they learned at the hands of other workers. What is new is the development of self-consciousness of groups like teachers who are beginning to question this capitalist system.
President Gerald Ford once again confirmed his inglorious record in the disastrous days after his father's death. This time he approved the "resignations" of Earl Butz as Secretary of Agriculture. By not firing Butz immediately, Ford in fact exposed himself to one of the most clearly visible signs of the President's racist obliquities. His only concern was for how voters would react.

The New York Times reported that Ford at first rushed to find out what while farmers, not Blacks, thought, shows how totally the Republicans have already written off the Black vote. Despite the best Republican efforts to ignore Blacks, and of Democrats to take them for granted, Black rage did force Butz out as an embarrassment to the Administration at home and abroad.

STENCH OF RACISM REMAINS

Belatedly removing Butz from the Cabinet hardly graces the tragedy of his father's death. The day after Ford resigned he announced, with the obvious approval of Ford, that he would continue to campaign for Ford in the presidential election. Ford had appeared for Ford in Mississippi. Back home in Indiana, Butz received a routing welcome, with one saying, "Black here they value people for what they do, not what they say."

What Butz did is precisely the problem. Many Blacks were enraged to hear the Black Deputy Assistant Secretary of Agriculture James Beatty say, "I know my racists and Earl Butz is no racist," despite revelations that Butz had personally helped instruct county agents in using the "war on drugs" to harass Black drug users, and despite the fact that Butz is the only Black appointee at his level in the whole Department. But because the President's advisors are just one example of how politicians have not only catered to racists in this country, but have also helped foment further racial divisions.

The Nixon Supreme Court, by letting stand the death penalty laws of three Southern states, has chosen to support the death penalty laws in these states. The Supreme Court has in effect sanctioned local option, and the continued use of barbaric laws that are rarely enforced except in those areas.

A new "habitual criminal" law in Louisiana, with a penalty of "only" life imprisonment and conceived as some sort of lifetime vagrancy statute to control Black "criminals" in New Orleans, has the furious Black prisoners with 40 percent more inmates. One recent TV report showed only Blacks sentenced under this law in Louisiana, and the New York Times for violations for such things as possession of stolen TV.

HIGH LEVEL RACIST SUPPORT

When Blacks in South Chicago are repeatedly attacked by Nazi thugs around Marquette Park, the cops of law and order cannot find these street criminals, even when they have attacked marchers of the Martin Luther King Jr. Movement. Instead, it is the protesters who are arrested. (See, story 1).

The Chicago suburb of Arlington Heights is using a new series of laws to keep its own "special character" by banning housing that could be available to Blacks. Between Ford and Custer, whose code words are "ethnic heritage" and "ethnic purity" respectively, Chicago has encouragement and support at the highest levels. House Speaker Albright and the liberals in the Illinois open microphone in Congress which carried their words, demonstrated the non-partisan nature of racism in a laughable fashion. Barrons can slave and jokes about Liberia during a speech by the Libyan President.

Another especially destructive fact of racism is seen in official figures showing Black unemployment as 75 percent higher than the recession-level of all workers, and Black teenage unemployment as five times higher than that. Many gains by Blacks won on the strength of the Civil Rights Movement in the '60s now have to be defense of a new policy. Described these concerted efforts to turn the historic clock back on Blacks and other minorities, they uneasiness to battle against all regression, and in their struggles are again inspiring revolutionary elements at home and abroad. That is why the forces of repression have been stepped up in almost every major city at a new stage, and it is high time that whites begin to recognize that their future cannot be separated from what happens to Blacks in America. Nowhere is this need more urgent than among the white working class, for the efforts of representation and political unimportance that can only be erased by the efforts of all workers thinking and acting together to transform society.

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Raya Dunayevskaya, Chairwoman
National Editorial Board
Charles Denby, Felix Martin, O. Domanski, Managing Editor

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NEWS & LETTERS

Editorial

AFTER MAO

The picture of Mao shared alike by most of the left and the bourgeoisie smart journalists is that he made the "European" theory of Marxism fit the Chinese conditions. And that is not true. Since WWII, the U.S. to a state of war, and the merciless conflict of the New York Times, Le Monde and the France, Italy and the New York Times, Le Monde and the China. That seems the common view of the "independent" CPs of France, Italy and the "European" theory of Marxism fit the "independent" CPs of France, Italy and the "European" theory of Marxism fit the division.

I wish the frontpage headline of the Twist's "Dramatic criticism of last issue had made it clearer that we were not murdering it. Many of the workers, because they did not clearly read the journal's radical papers that had been crying about the "tragic loss" that just seeing Mao, in an article about the best South Africa's racial division.

The fan letter I wrote them was to a white playwright and Black actors from South Africa. When they have attacked marchers of the Martin Luther King Jr. Movement. I joined with the government is in "minority rights" by looking at Boston, Detroit, and the NAACP, the Defenders, on the other hand (Chicago's leading Black newspaper), blast our government's approach to the South African crisis for its "moral inadequacy" and says that Kis­ singher is "loying the way for the world for the sake of protecting U.S. business interests." Well, at least they agree on one thing: our interests in Africa are economic, not human.

SOUTH AFRICA/CHICAGO

One of the things the Black activists here are most angry about is the Black students who think only of Africa. The greatest thing in Chicago is the Martin Luther King Jr. Movement. We tried to use the influence of the international movement, and Chicago together at our own meeting where Rev. Jackman of the MLK Jr. Movement spoke on Chicago and Mike Connolly of News and Letters Commit­tee spoke on South Africa.

I attended a lecture in the South African revolt at Northwestern University in Evanston. Though the lecturer drew a comparison between the South African struggle and the Black struggles in the U.S., he left out of the picture that the last thing anyone there wanted to hear was the concrete nature of the Black struggle right in their own backyard.

One of the things the Black activists here are most angry about is the Black students who think only of Africa. The greatest thing in Chicago is the Martin Luther King Jr. Movement.

Committee of Chicago, Michigan

SPHERES OF INFLUENCE

It seems incredible that Ford actually attacked the Black students who think only of Africa. The greatest thing in Chicago is the Martin Luther King Jr. Movement.

The Chicago Tribune is defending the U.S. interference in southern Africa by saying that our government is "as interested in preserving minority rights and economic health as it is in bringing about majority rule." (We see how interested the government is in "minority rights" by looking at Boston, Detroit, and the NAACP, the Defenders, on the other hand (Chicago's leading Black newspaper), blast our government's approach to the South African crisis for its "moral inadequacy" and says that Kissinger is "loying the way for the world for the sake of protecting U.S. business interests." Well, at least they agree on one thing: our interests in Africa are economic, not human.

To our Readers

As we go to press, our November issue has been learned that many readers in different parts of the country have not yet received their October issue, which was mailed out Sept. 30. If you do not get your copy, please let us know and we will send you another.

STUDENTS/PROTESTS—TEACHERS/PARENTS

Approximately 1,500 students walked out of George Washington High School to protest the dismissal of a popular teacher, and an increase in the average class size. They carried signs saying "We are fighting, not just for our school, but for our future."

A rally was held on the football field, complete with a banner demanding that school board not increase class size. The students of the school board that they won't. There is an agreement on one thing: "Demos. todemitted," too.

San Franc "Parents here in California are protesting the treatment of young people on the East German capital. A conservative newspaper across the river from the workers' hill. She was sent to the police station. She was fired on a day she said she would: "I sent her to Colorado to have turned her away from the police who agreed."

A one-week-old article on a police killing of a young person.

Anto V Pico River
Worker's self-emancipation crucial to Marx

Harrell is right when he says labor is "central to Marxist critical analysis" (my emphasis) — and totally wrong when he speaks of it as "ultimate end" as if that were not all, first, called for by "the revolution of alienation" but of "any" society. All that did permit him to impose on Marx's "ambiguous" conception some sort of kind, however, is the fact that in capitalist societies that call themselves Communist. Though Harrell feels compelled to uphold the "totalitarian result" clearly violates its (Marx's) spirit," he never lets go of his perverse definition:

Perhaps the most succinct way in which one could summarize Marxism-political-economically is the theory of workers' control as the prerequisite for a society based upon work.

Far from looking toward "a society based upon work" as "an ultimate end," Marx was so appalled by labor's "existential alienation of labor" (5). What convinced him otherwise, that is to say, to abandon his concept, and call, instead, for a republic of labor, and struggle, his daily resistance at the point of production, where the instrumentation, machinery, dead labor, dead goods, and so on, against him. As against the exploitation, the capitalist, was also directed against the ideology, the false consciousness, which represented him as what he is not.

MARX'S CRITIQUE OF classical political economy's greatest discovery that labor was the source of all value was that labor was treated only as "source," not as "labor power" (or "services") of the worker, not of his "relations" to the means of production. This alienated labor. Naturally, workers' control of production would be to be an absolute opposite of capitalistic reification of labor and its transformation of man into thing, labor has to become self-activity, development not only of production, but the self-development of man/woman, (6) the human dimension. Over 100 years before Harrell presented the difference between labor and work, and profoundly missed. The best read Arrendt as (Continued on Page 6)

NEWS & LETTERS PAGE 5

November 1976

Two Worlds

by Raya Dunayevskaya

Author of PHILOSOPHY AND REVOLUTION and Marxism and Freedom

(Editors' Note: The May 1976 issue of Paunch, a literary publication, featured an essay by Raya Dunayevskaya called "Marx and Critical Thought." Below we print excerpts from Raya Dunayevskaya's sharply critical commentary on the essay by Bill Harrell.)

Marx's Humanism — and that is what Marx named his "humanism" — and that is what he thought was to be called "a new Humanism" (1) is either a revolutionary philosophy of labor or it is nothing at all. Just as a revolutionary philosophy of labor is not just a "philosophy" (much less Harrell's concept of "sociology"), but a struggle for actuality, the freedom, so the uprooting of the exploitation, of alienation, of a great deal more than freedom from economic exploitation, rooted though it is in that necessity. Rather, the process of liberation — the "negation of the negation" — creates what Marx called "new forces, new passions." (2) Having uprooted the exploitative class structure of society, the new "subject" (the proletariat) has achieved a whole new human dimension. Because "the individual is the social entity," (3) the contradiction between the individual and society is transcended. Even when this was still expressed in the abstract language of Hegel, (4) instead of Marx's analysis of concrete class struggle and historic revolutions, the dialectics of liberation was unambiguous labor, and self-development (as a result of the kind of freedom) that interferes with its Universalism, i.e., freedom. (5)

(1) Let this be identified only with the young Marx of the major manuscripts of 1843 and 1844: "The Hegelian Manuscripts, Consider also Volume III of Capital (p. 739)." (2) "The Utopia of Labor" (p. 69) is what its own end, the true reality of freedom, the end of alienation, the end of exploitation is. (3) Karl Marx, "On the Capitalist Mode of Production," in The German Ideology, p. 69. (4) Hegel, Philosophy of Mind, pars. 481.

SCHUMOPULG APPEAL

The world's most important repository of Black literature and art is in jeopardy. Francis Griffin, the founder and placeable collections of the Schomburg Center are threatened with disintegration, failure, and neglect. The Center is dedicated to working for their proper care. Every year thousands of students around the world use its facilities through microfilm. Wide public support is essential to preserve these collections, and payable to "The Schomburg Center" to: Committee for the Schomburg Center 476 FIFTH AVE. NEW YORK 10018

PHILOSOPHY AND REVOLUTION

If you look at the UN last year, it seems yesterday's World War I was going on, but this one gave Kissinger a chance to come out "against racism." Before he went to Africa to deal with the "revolutionary leaders," Kissinger met with the Black Caucus and the NAACP here. The youth in both South Africa and Chicago are saying right now with their self-defense movement is included in putting down any kind of revolt, instead of seeing such movements embodied in such Old Pallato Los Angeles

There have been two important developments in what are now the "late 70's." On the one hand, increasing workers' resistance to the deepening economic crisis, 1973-1975. The strike wave on Thursday, October 14. This strike was perhaps inspired by the militant labor movement of Quebec workers in past years, and it brought together workers from all parts of the city. And on the other side is the increasing blantly anti-French racism in English Canada, epitomized by the resignation of Defense Minister Richardson on the day after the strike over federal bilingualism policies, and by continuing racist opposition to bilingualism by Anglonationalists. The strike was just the "tip of the iceberg" of the workers' movement, if the counter-revolutionary line taken by the workers, "class-consciousness cannot be allowed to be used like a "tool" by the bourgeoisie as a means to divide and conquer. The struggle of Quebec workers against native peoples in the James Bay. Unfortunately, the empowerment of the working-class French-Canadian intellectuals and professionals, who are the vanguard amongst English-Canadian intellectuals, even the most liberal-minded are not changed, only deepened. This attack includes even the N.D.P. and the Left groups.

I am convinced to recognize how deep and dangerous racism in Canada; no one can afford to "play innocent" on this question any more.

New Reader Berkeley, Cal.

Editor's note—See ad for Letters, p. 7.

Thank you for your pamphlet. I'm glad women are beginning to come into their own, and it is only a beginning. Whenever I think of the day the last American Brigadiers of the Women's Emergency Brigade were "rescued" for history books, I am filled with a lamento documentary on the W.E.B. that was made this past year and was just released in October is a work of art! I feel sad for all our foremothers who must remain anonymous while we read about their struggles.

I am impressed with new Israeli women I met recently. Regardless of set political line, they seemed to have a greater interest in liberation of the self, and the self-emptiness created by the oppression of the '60s, and the rest of the downtrodden in that area, than any other force now on the horizon.

General Editor

Editors' note—Genora Johnson was the recognized leader of the Women's Emergency Brigade which played a critical role in the first sitdowns during the strike on the GM page, and a writer of a pamphlet, Working Women For Freedom.
Two Worlds

Self-emancipation and Marx

(Continued from Page 5)

an improvement on Marx's concept, Marx had spent a lifetime developing the concept of the duality of labor. It is important to note that Marx's concept of commodity is a tool for creating...

before Marx had split the category, labor, but it is this, just this, which discloses the perversity of capitalism whose mode of production, with its factory clades, has been the factory clades to labor into one abstract mass of "socially-necessary labor time." (6) Marx, having followed the worker from the market place to the factory floor, could have sold himself, or rather his ability to labor, labor power, as a commodity, proceeded to the workshop — the centerpoint of all commodity production, the "factory," the source and the Process of Producing Surplus-Value." There he found the laboring sea of commodity, a living sea, a sea of living creatures. This dead labor (labor conceived as a dead weight) lived in the form of commodities. Those who are really free are those who have the means of production; they are the working class. Those who are not free are those who have only their own labor power as a commodity; they are the working class.

The movement for freedom among Black, Chicano, and Indian people, and with these federal funds we can give a more "substantive" view of freedom whose real improvement on Marx's concept, Marx had spent a lifetime developing the concept of the duality of labor. It is important to note that Marx's concept of commodity is a tool for creating...

Nuevawision, en espanol... I

Marxismo y Libertad

por Raya Dunayevskaya

"El intelectual revolucionario de los Estados Unidos puede ser de esa diversa región está otra Norteamérica, diferente a aquella del capitalismo. "La solidaridad mas significativa es aquella que se realiza a través de la cultura, de la ciencia, de la literatura, de la música, de la pintura, de la danza, de los deportes, de la política, de la vida cultural." — de la Introducción, a la obra de John Hope Franklin.

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Envíe a: News & Letters, 1900 E. Jefferson, Detroit, MI 48207

Indian activist sees no answer in working with present system

I'm turning over my column this month to Butch Elliott, a representative of the Native American movement—Shinnee Choctaw.

Dennis Banks, Russell Means and two other members of the Indian movement who were accused of killing FBI agents on the reservation, one senses, but they are not free of the system. Indian treaties still have not been dealt with and we are all still facing many problems.

As good as Dennis Banks and Russell Means are, they are not the sole purpose of the movement was all about. The movement didn't set out just to free its leaders when they were sent to jail. It looks like the federal government has had one look at it, it took the original idea of what people had set out to do.

I've been to Wounded Knee, Montreal, Czachnawisch, and many places, doing the same thing and coming up with the same results. Just like when we fought to get Dick Wilson out, you fight for three or four years against the elective senate, and then you turn around and elect a good guy. So you have a good guy now, but what about the next election? You are still using the same process.

NO WORKING WITH SYSTEM

After a while you start thinking that maybe you can work with that kind of system. It used to be a good-fight thing, you know, we used to think we could get away with the AIM (American Indian Movement). He said he wouldn't have anything to do with federal monies. I would say, "Well, why don't you use the money, use it to build the school?" But now I can see his point.

Take Wounded Knee, for example. Sometimes I think nothing could be more understandable, Wounded Knee, not immediately at least, but I still keep in the back of my mind that that was a struggle.

Some people say, "What came out of Wounded Knee was that the government took notice of us and gave us all these federal monies, all these federal monies." How did Wounded Knee affect what you are doing today? and he said, "The movement is a big thing among Indian people, and the federal funds we can move forward more." He really believes that.

Funds to buy off threats

I say that we did get noticed because of Wounded Knee, but as a threat. And in a "simplified" country what you do with a threat is give people money so their acts will not be so bad. That is why these federal funds which move you closer to the noise.

People will say, "Indians are getting more progressive, more intellectuals, more centers and constructive organizations." That kind of organizing isn't a threat to anybody, especially the government when they are in control.

In most native peoples now this big internal struggle has to go on and the government can do so to what, really, are we going to do. What kind of direction are we going to take as a total sovereign people? What stand do Indian people have to take to get the people to listen to realities? And you are never going to be able to do that unless some kind of drastic thing happens.

November, 1976

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News & Letters
NOVEMBER, 1976

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Letter to the Editor

The movement for freedom among Black, Chicano, and...
Thai student revolt crushed by rightist coup

by Jim Mills

Thai military dictators on Oct. 6, in the wake of growing revolutionary youth activity, and repressive, frenzied orchestrated violence.

They were seized by the National Student Council of Thailand (NSCT) and the National Labor Congress, which had been calling for a general strike for Oct. 8.

Over 41 leftist youth were killed at Thammasat University in Bangkok, either by police weapons or by brutal student revolt smashed by rightist coup on Sept. 19. Demonstrations had already forced the former dictatorship to resign. The new regime combed Bangkok for "communist" elements, and very humanly.

He saw and experienced those movements from the point of view of the masses in revolt against the dehumanizing system of colonial exploitation that reduced human beings to the status of animals, and also to the status of colonial peasants.

Fanon's philosophy of the revolution is not a mere exchange of power, but the transformation of a system into a kind of society where the new men and women. He did not think that Africa should imitate Europe, but must create an absolute new beginning.

The point of view of the masses in revolt against the dehumanizing system of colonial exploitation that reduced human beings to the status of animals, and also to the status of colonial peasants.

Fanon has come under considerable criticism from Maoist and other Stalinist groups, who are engaged in today's movement. The concept of being-for-self and not for others. The concept of being-for-self and not for others. The concept of being-for-self and not for others. The concept of being-for-self and not for others. The concept of being-for-self and not for others.

He was there that Fanon discovered the dialectical relationship between the oppressor and the oppressed, that is, how those who were oppressed gain their own self-consciousness being-for-self. The concept of being-for-self and not for others. The concept of being-for-self and not for others. The concept of being-for-self and not for others. The concept of being-for-self and not for others.

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In memoriam of the Hungarian revolution vs. Ford's lies

by Peter Mallory and Ron Brokmeier

The truth is that the freedom fighters of Namibia, Zimbabwe, and especially those inside South Africa itself, have no illusions whatever about either the true purpose of their struggle, or the ultimate objective of their "freedom and justice." They know that whatever "pressure" he is applying to Rhodesia is for the purpose of watering that most racist of all countries, South Africa.

While no less than 13 of the items, on the proposed UN agenda for this session concerned the freedom struggles in Southern Africa, hardly a single serious word was spoken by delegates from Third World countries in the first ten days of the debate, as all awaited Kissinger's "first hand report." Nor did that "first hand" report provide the indigenous African with what he sees as the white imperialist communities of Europe, nor did it provide the blacks with the information that he sees as the essence of the "freedom and justice." They know that whatever "pressure" he is applying to Rhodesia is for the purpose of watering that most racist of all countries, South Africa.

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In this, the 20th anniversary of that elemental struggle, the freedom fighters of Namibia, Zimbabwe and South Africa have not fallen, but to stress that they have not fallen in vain. By raising the banner of the revolution, they have also created a new form of struggle and thought for us all: the idea of rethinking the mechanisms of power, councils and decentralization of workers' rule, to bring onto the historic stage Marx's Humanism as the only means to bring about the transformation of all society.

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