**Women made sure scab mines remained closed**

Uniontown, Penn. — "We're out here because we're in sympathy with the miners and because we're part of a working-class family. In 1969, at the age of 18, he joined the U.S. Army. His reasons for doing this were much the same as many other Americans in Black ghettos — the hope of escaping the boredom, the poverty, the victimization by local cops, and to seek adventure in a world beyond their home. During the first week of his basic training at Fort Jackson, S.C., there was a riot between Black and white soldiers. Afterward, some 400 young soldiers, mostly Blacks, were shipped in a convoy of buses to Fort Gordon, Ga. where they found that the drill instructors and officers were vicious racists who deliberately fomented tension between Black and white recruits.

**INFLUENCED BY WATTS**

After a short time, Komboa was sent to Fort Dix, N.J. for further training while awaiting shipment to West Germany. During this period, two events took place which had a profound influence on his thinking. The first was the people's revolt in the Dominican Republic in April, 1965, when some 20,000 Marines and para-troopers were sent in to crush the rebels. The other was the rebellion of Black people in Watts. Just a few weeks after the Watts rebellion, he was flown to West Germany. Every day around noon he could see the same old trappings of the racism that had been so much a part of his life since birth.

Komboa and a number of other young Blacks felt it was time to do something about this. A group was formed secretly called "Black GIs United," also involving some prisoners while in jail. They called for a sit-down and boycott of the mess hall, canteen and the enlisted men's club, and, in general, so disturbed the old pattern at the camp that eventually the commander gave in and some changes were made.

Black GIs United was also very much involved in anti-Vietnam War activities, taking part in anti-war demonstrations with German civilians, usually students. Eventually when he was ordered to Vietnam, Komboa learned what Black GIs United was preaching and went absent without leave. (Continued on Page 3)

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**French elections, Italian crisis show mass discontent with Eurocommunism**

by Kevin A. Barry

The two focal points of crisis in West Europe — Italy and France — were highlighted in mid-March in dramatic fashion. In Italy, the continuing government crisis took the form, first, of a conspiracy of co-existence between the Communist Party and the Christian Democrats, and then of the final collapse of the Christian Democratic government, followed by the entrance of the former Prime Minister, Aldo Moro. In France, the razor-sharp divisions within the country were revealed in the fact that, although the second-round of national elections on March 19 returned the conservative "status quo" to power, this was not a typical “oppositional" vote but only half the country voting Left, for social change.

In both countries, the Communist Party was a major factor in the new government in Italy and France. The Italian Communist Party, with its 80 seats in the Chamber of Deputies, is a major force in the new government. The French Communist Party, with its 110 seats in the National Assembly, is the second-largest party in the new government.

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**Federal Judge Robinson lifted the injunction, pickets were again out in force to keep the mines closed. At the same time, union officers passed on the details of the new contract, with voting scheduled Friday, March 24.**

**New trial for Black political prisoner seeks new trial**

by Charles Denby, Editor

Many stories come across my desk every day, but none are more moving than that of Lorenzo Komboa Ervin, a 30-year-old Black political prisoner at the Marion Federal Penitentiary. The horror story that he lived, the women who took over — even though there were reports of the war activities, is made only more believable by the daily stories we are now reading of CIA harassment and even murder of people all over the world — including Martin Luther King and Patrice Lumumba — whose political beliefs and activities they opposed. I would like to turn my column over this month to some of the details of the story of Lorenzo Komboa Ervin.

He was born and raised in Chattanooga, Tenn. and came from a poor working-class family. In 1965, at the age of 18, he joined the U.S. Army. His reasons for doing this were much the same as many other Americans in Black ghettos — the hope of escaping the boredom, the poverty, the victimization by local cops, and to seek adventure in a world beyond their home. During the first week of his basic training at Fort Jackson, S.C., there was a riot between Black and white soldiers. Afterward, some 400 young soldiers, mostly Blacks, were shipped in a convoy of buses to Fort Gordon, Ga. where they found that the drill instructors and officers were vicious racists who deliberately fomented tension between Black and white recruits.

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**A giant fist is carried by auto workers during a mass national demonstration in Rome.**

Federal Judge Robinson lifted the injunction, pickets were again out in force to keep the mines closed. At the same time, union officers passed on the details of the new contract, with voting scheduled Friday, March 24.

While the new contract was a definite improvement over the first one, there was strong opposition to several provisions. Annual health care costs were reduced from a possible $700 to $275 per year — but still $200 more than they had to pay before — hardly an improvement over the $275 a month — which instead of having increments spread through three years, but this is still less than the $500 pensions under the 1974 contract — and miners wanted pensions equal.

Miners also opposed the reinstated production incentive plan, knowing that thefitting of miner against miner can lead to dangers and death. Even though this plan is supposed to be approved by local miners before it can go into effect, many wanted to be sure even the possibility for incentives is not in the contract.

The main provision in the old contract, however, penalizing striking and absentee miners, has been totally rescinded. This is the most vital demand the rank-and-file miners had won.

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**As we go to press, the miners are reluctantly returning to work. For the new stage in American labor struggles their 110-day strike established, see Editorial, p. 5.**

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**Uniontown, Penn. — "We're out here because we're in sympathy with the miners and because we're part of a working-class family. In 1965, at the age of 18, he joined the U.S. Army. His reasons for doing this were much the same as many other Americans in Black ghettos — the hope of escaping the boredom, the poverty, the victimization by local cops, and to seek adventure in a world beyond their home. During the first week of his basic training at Fort Jackson, S.C., there was a riot between Black and white soldiers. Afterward, some 400 young soldiers, mostly Blacks, were shipped in a convoy of buses to Fort Gordon, Ga. where they found that the drill instructors and officers were vicious racists who deliberately fomented tension between Black and white recruits.**
International Women's Day celebrations, 1978

LOS ANGELES, CAL.—On March 8, at a city-wide meeting honoring International Women's Day, the history of the day was presented, pointing out its origin in a socialist demonstration in Europe 70 years ago.

Women for the first time worked all night and locked the building until the work was finished; unsanitary conditions, lack of bathrooms and drinking water; over-heating of the building leading to "brown lung"; contracting out work to be done in homes; sexual abuse of women workers and physical beatings—these are the women's struggles that lasted 70 years ago but TODAY, right here in Los Angeles.

All these inhuman conditions were exposed in a LA Times article.*" It was that newspapers that didn't exist 70 years ago. But no attempt or even mention was made of the atrocious conditions in Los Angeles garment factories.

Most garment workers in LA are undocumented Mexican workers, who work in non-union shops 10-12 hours a day, at $1-$1.50 an hour. One woman worker described how they were all shut up in her shop behind closed windows and doors, and were not allowed any breaks. After a fire broke out in a sewing machine, she demanded to know why they were locked in and was told to shut up and work. Unfortunately, IWD too often gives women's organizations merely an "excuse" to have their activities. But if this is the case with those struggles today—like the LA garment workers—IWD's history has no meaning.

DETROIT, MICH.—There were several International Women's Day activities here, from bourgeois women protest rallies supporting national liberation movements, mainly of vanguardist groups presenting their "line" on the "woman question." None, however, presented women as victims of the class struggle. Letters IWD celebration, "Women's Liberation—The Struggle Continues," held March 8.

Among the co-speakers, began by telling how at that very moment, women were holding a protest in Mexico (see "Women Worldwide," this issue). This was the first of the events of women in the past, from the U. S. garment workers' long and hard struggle, to unionizing in a union that was the impetus for IWD to work toward participation in today's Portuguese Revolution.

Tommie Hope spoke about the 1871 Paris Commune and how the treatment of "its own working existence" that Marx singled out was the self-organization of the working class to overcome the conditions of production. She related how the Commune had illustrated for Marx that only "freely associated labor" can create a socialist society, and how and why the struggles of Black women today are showing the method to destroy the concept and actuality of women as objects in society (see story below).

NEW YORK, N.Y.—More than 700 of us—women and men—had lunch in the bus shopping areas here on March 11, in celebration of International Women's Day. At the rally, held in Herald Square near Times Square, a speaker spoke of solidarity with women in Puerto Rico, Chile and Argentina; A South African woman spoke briefly for the African women in the struggle there. A black woman spoke against harassment of lesbian mothers.

The signs and slogans reflected the many different groups and women who were there for various reasons: free Joanne Little, support for Ulster workers striking in Puerto Rico and striking coal miners here, to remember the 1917 Russian Revolution.

Although one slogan called for passage of the ERA, there was no fear that solidarity among women in the socialist organizations would be destroyed in the coalition or in the march. NOW's presence was not only not felt, but they had a separate indoor meeting in a separate extravaganza.

The most concrete report was that of a NY Telephone Company shop steward who spoke of 500 telephone workers, of whom 70 were women, taking the phone company to court on sex charges.

Although many issues concerning women were raised in the discussion, none were as clear cut as the slogan "Marxism-Leninism," as raised by the chairwoman of the program, a member of El Comité.

This discussion, "Operation, a working out of Marx's philosophy for our day—not as slogan, and certainly not as rhetoric with a raised fist.

We won't be poverty objects'.

Detroit, Mich.—On March 9, I participated in a demonstration at the Kercheval Social Services Center in Detroit, where 7,000 women were being served. It was sponsored by the Welfare Reform Coalition and Westside Mothers. We were chanting "We won't be a money-making business, we won't work for the government, we won't be exploited."

We were picketing against the conditions of the waiting room and the treatment of the women because they believe women on aid don't deserve anything better. Women are being denied legal aid because they can't pay their case without notice, and the way you are made to wait several times before they let you talk to a woman.

They try to control you financially, physically and mentally. It is a question of women being treated as objects, as seen in the Kercheval, and the woman is a thing. The case file comes first.

I was talking to one woman who is in the program called "Vendor." The rent is paid directly to her landlord. She has held a separate indoor meeting on March 8.

In the Kercheval waiting rooms, which are kept filthy because they are not used by people who pay bills, there is a wealth of books out on the U.S., especially on the history of women. Some women are determined to be free of it now.

We won't be oppression objects, when we in the struggles of New York City garment workers over the treatment of women in the best of the literature—now you can learn about the 6,000 women who formed garment workers' organizations merely an "excuse" to have their activities. But if this is the case with those struggles today—like the LA garment workers—IWD's history has no meaning.

Women Against Violence Against Women and other women's groups have been organizing to protect women seeking abortions from the attacks of reactionary groups who have fomented clinics in Cleveland and other cities and subjected clinic workers to vicious verbal and physical abuse, even interrupting actual abortion procedures.

Banned Black activist Winnie Mandela and four white South African women have been found guilty of holding an unauthorized visit in Mandela's home. Mrs. Mandela's prison sentences were suspended, but suspended for 20 years (not in the U.S.). She is one time a person at a time and is under continuous house arrest. Three women received one-year prison sentences, and Suzanne Casey, one of the co-speakers, began by telling how at that very moment, women were holding a protest in Mexico (see "Women Worldwide," this issue).

The framework is Marxist Hegelian, not because the authors are, but because the prime movers in these struggles are not. They are organized in Marx's First International, or the International Workingmen's Association.

Here we read of the St. Louis Lewis Hegelian Henry Brockmeyer, teaching philosophy to native American Indians, the long-forgotten Anna Brackett and Susan Blow . . .

This pamphlet is not a blithe effort to justify some contemporary movement, but a fresh look at Marx's theories of the past. It is because revolutionary philosophy has bogged down in sectarianism that the humanists of the past are discredited.

More beguiling to find Black roots in the Gambia than to hold them in the United States. And of the long-forgotten Anna Brackett and Susan Blow . . .

For women's participation in the U.S. coal miners' strike, see story below.

A group of Jewish women demonstrated in Moscow on International Women's Day to show "what women's rights in this country really mean" and to protest the government's policy on Jewish emigration. Over 20 women had been held in their apartments to keep them from participating in the protest, and ten were taken to the police station.

In Honolulu, following the granting of women's right to vote to 700 people outside the courthouse, a grand jury reinstated a rape charge against a 19-year-old Black woman jogger who was running after running into her with his car. The original judge had dismissed the charge on the grounds of "insufficient proof of force.

As others see us

1877 U.S. General Strike

(Then and Now: On the 100th Anniversary of the First General Strike in the U.S. and Ron Brokmeyer, News and Letters Committees, 1900 E. Jefferson, Detroit, Mich. 48207, $1.00.)

I grew up in the St. Louis area where the Sunday Supplement runs a feature on the 1904 World's Fair. People would tell me that the first general strike in this country occurred in St. Louis in 1877.

The pamphlet begins with the story of the strike itself and then traces the development of the working class solidarity that made it possible through the preceding 20 years.

It touches on fascinating but too often ignored aspects of radical history, such as the influence of the anti-slavery movement and the Union Army in the Civil War; the emigration of German intellectuals to mid-19th century France; and the Mannheim-based opera that brought with them the ideas of Hegel and Marx; and the struggles of women who were not a part of the suffrage movement, but who participated in the feminist movement or worked to further their ideals of public education.

The concluding chapter is a short essay on the influence of Marxism on American history. The booklet is easy to read and enhanced with good illustrations . . . it gave me a glimpse of our past that a college course in American history had never hinted at.

Union WAGE

Those who believe America is a land where liberation "failed" in the later 19th century, and has never been reversed, and better the social distribution of Black women's labor to its movement or worked to further their ideals of public education.

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miners, on the side of capitalism. By invoking the power of the federal government on the side of the workers, the government successfully forced the mine operators to rescind their anti-union policies.

The strike at Stearns was a significant event in the history of the coal mining industry. It highlighted the struggle of workers for better conditions, the role of union organization, and the impact of government intervention on worker rights. The victory at Stearns was a testament to the power of collective action and the importance of solidarity among workers.
Readers' Views

COAL—EVERYONE'S STRIKE

People who will stand up against the miners causing them some inconvenience or losing a few days' pay should wake up. Most of the people who enjoy were bought by the blood of miners.

When I think of the suffering our people went through with strike benefits and the help we had in nine months, and the fact that most of these were sold, it is overwhelming. To stand up under those conditions and demand what we should have, I am proud of them.

—Essex Worker

Thank you beyond words, Andy Phillips, for your readable, study-worthy columns in the March issue. Your article on the coal strike should be leafletised and distributed over the western hemisphere. You have compressed Marx into one paragraph at the end of your article. That dedicated humanist would be delighted.

—Longtime Reader Nebraska

A radical philosopher professor visiting from Germany read the March N&L at our lit table at a philosophical conference. It was tremendously exciting to launch the article on the effects of the Nazis. They are trying to turn ordinary people into sheep under those conditions and demand from Germany read the March N&L columns in the March issue. Your article on what you have earned takes real raw courage. I am proud of them.

—Hartley

FAVOURITE MOVIE

When, at last,—even the bureaucracy got over it: 'But during the last month when I think of the suffering our people went through with strike benefits and the help we had in nine months, and the fact that most of these were sold, it is overwhelming. To stand up under those conditions and demand what we should have, I am proud of them.

—Hartley

TO THE MINERS

I was at a meeting of the Anti-Nazi League where 200 attended despite bad weather. We see very little of the Nazis in Scotland. At the last large march of the Glasgow Trades Council the secretary said some delegates wanted the Nazis to come to Glasgow, so that they could 'kick them out': he is an idiot.

The Nazis are obviously financed from somewhere. They have the intention of running 150 candidates in the next general election. This means paid for. 150 candidates some of whom will run 500 candidates in local elections. This combined with the growing trend towards the totalitarian state, prefigures more dictatorship. We must be more than ever aware of this.

Barry McInnes

GLASGOW

WE WHO ARE FIGHTING IN GERMANY

We who are fighting the Nazis here in Skokie admire what you did with the Nazis in Detroit. (By the way, my unaffected philosophy of this is that the Nazis have the right to come to Skokie, but not necessarily the right to leave.)

—Anti-Nazi Picket

CHICAGO

WOMEN’S LIBERATION AND ELITISM

For “Colored Girls Who Have Considered Suicide/When the Rainbow is Enuf”, a play by Ntozake Shange, was an audience member’s angry statement about the necessity for new human relations for black women are the Rainbow.

The final production was as the audience exited: “I found God without religion. I found feminism without theories. I found women who talked about what is available to them. Where can there be any approach be found? How do one in this beautiful village in Africa, the Caribbean, Asia, Latin America and Oceania get to know of the rebellions that are taking place in the Marxist movements? Any way by Marx and Engels and Lengel and the theories. The books of these thinkers are not easily available in these countries. They do not even appear in the ability to even acquire journals. Some of us are trying our best, but that is all we can do.

West Indian Intellectual

Montreal

E-MAIL TO THE EDITOR

Editor's note: We will be happy to send, at readers' requests, gift copies of our material to libraries throughout the world.

Herbert Aptheker, the famous Communist historian, made the opening speech at the Marxist Scholars' Conference in Detroit on August 8, 1977. He talked about how terrible the U.S. is; then he told us how great Russia is. The first statement is a political lie. The second is a political lie. Stalinism: one was from a Marxist, the other from a Marxist-Humanist who challenges Stalinism from the point of view of Marxist in Eastern Europe that is against Russian totalitarianism. Aptheker answered by calling the U.S. “pimples shooting pus,” and almost everyone there applauded. To me it seemed like a joke. An anti-communist session of the Daley era, when the Mayor would shout down people with abuse while all his stooges clapped and cheered.

This all happened at the University of Illinois Chicago Circle Campus, where a student-sponsored lecture by Dr. Aptheker was cancelled by the trustees during the late sixties. The resulting student protests led to the repeal of the state law used to ban him; so Aptheker's speech and the whole conference were made valid to demonstrate student movement. But for some reason, very few students were present —simply or otherwise.

—Circle Graduate

Chicago

N&L was selling well at Collet's, a CP shop in Soho, but it got purged because of their “foreign, obscure and outside the mainstream of the labour movement.” Zednow says, it seems, even in Euro-Communism.

—Marxist-Humanist London

YOUTH UNEMPLOYMENT

The “Youth Secretariat”, a government youth employment bureau here, must be near desperation. The message in their radio ad is literally, “Any job is better than no job.” It is repetitious and over and over. The message that comes through is that times are so bad you have to take whatever you can get.

This kind of “honesty” about the depth of the economic crisis is unprecedented.

—Secretariat Toronto

THE POWER OF HUMAN POWER

The first public meeting called by the Great Lakes Alliance of Cochrane County drew a crowd of 178 angry citizens to a house near a toxic waste incinerator. In three days of the first big snowstorm of the year, the group took to the streets.

This state is hit hard by chemical accidents in recent years—PBB, PCB, and the several incidents in Canada which endanger the water supply of many communities. The Great Lakes Alliance is patterned after the anti-nuclear Clambash Alliance of New England. For more information readers can call: Phil Silverfield, Rte. 1, Box 263, Sault Ste. Marie, Michigan 49783.

—Alliance Member Michigan

A friend who is fighting against Colstrip 3 & 4 (proposed power plants) is hoping that the students will understand that American opposition will stop construction of these two generators. He is a person, to whom optimism comes fleetingly, and the odds seem impossible, so maybe there will really be a victory.

On the other hand, the recent Supreme Court decision on the “non-right” of Native American tribes to enforce their codes on whites on the reservations has the potential for creating some monstrous problems for self-determination. As one small example, I am wondering what will happen here with the Kwakiutl Indian tribal court on the Kwakiutl Indian reserves. Supposedly they will now have to be enforced in the all-white, conserva-

tive courts surrounding the reservations.

Correspondent

Minamisawa, A.M.

There were a lot of great picket signs at the public meeting of the N&L Alliance held at the Chicago Museum of Science and Industry protesting the disastrous effects of Communist Edision. Many of the signs were against nuclear weapons and others demanded an end to aid to South Africa. But the signs were too far down the power instead. I was carrying the great sign of all but didn’t even get it until a picketer to whom I had given a copy of News & Letters noticed the head and said: “Here, HUMAN POWER IS ITS OWN END”. That’s terrific!“

Feminist Chicago

News & Letters
Vol. 23, No. 3
April, 1978


Not since the industrial organizing days of the 1930s has there been such a class struggle, such a dynamic inspired by the 110-day strike of 160,000 rank-and-file coal miners. Workers in auto, steel, rubber, tobacco, and other industries—and to rally to provide massive material and moral support.

Workers everywhere recognized that the life-and-death-struggle being waged between the miners and coal operators had a direct effect on their own lives. They knew that if the miners won, it was they who would succeed in pushing back the most militant workers in the country, who faced the prospect of losing hard-won benefits.

NEW CAPITALIST OFFENSIVE

Indeed, the very weekend that the miners grudgingly ratified the third contract, the New York Times was already reporting the new "take-back" mood of the capitalist class after preparing an offensive against working class benefits.

While there is no doubt that the miners lost much in the 1940-50s, there is clear that something entirely new is happening in the working class and is demonstrated most sharply by the miners. It was the miners (who called the demands, the UMW President Arnold Miller and his negotiating team. It was the principle negotiator for the miners, not only Miller and the powerful Bituminous Coal Operators Association but the government as well to back down. The administration had already reported the miners of the original." It is in that sense that they were "starved out." How miners could not believe, at first, that Miller could possibly give away what they had won in hard battle in the past. The first contract was so much against the miners even the UMW Bargaining Committee rejected it, the second was so sad the miners voted it down by a more than two-to-one margin. The third, while giving them gains, was too weakly short of what the miners wanted.

In addition to losing the right to strike, the miners also lost, on their behalf, and welfare coverage, pensions for retirees, safety provisions, grievance procedures, and the cost of living protection clause. The wage increase will be more than swallowed up by increased medical care costs and inflation over the next three years.

CONTRACT GUARANTEES STRIKES

Far from producing peace in the coal fields, the new contract guarantees increasing conflict. No demand of the miners has been fundamentally resolved. The contract only assures more accidents, more deaths—and more wildcat strikes by miners who have no other way to protect their lives.

The Carter administration is clearly aware of the danger that rank-and-file miners represent to the future energy policy based on coal production. It is also aware that the so-called productivity council of union and management representatives established under the new contract will no more be able to influence the miners than will Miller, who is held now in total contempt by the coal miners.

That is why the administration is already looking toward the 1981 contract with the view of further combating the miners' class consciousness. That is why the administration is setting up a Presidential Commission on the Coal Industry that will concern itself with increasing production and smashing all coal strikes.

Unfortunately, the capitalists understand the truth of class war more than the miners. A blank maneuver. As opposed to Miller, who said that "any peace is better than war," a coal operators' spokesman declared that the contract was nothing more than a "truce between two warring nations." The precise way Marx summed it up in his essay, "The class struggle is crushed... by labor... or... by the capitalist class and the working class."

The coal operators and rank-and-file miners know very well that labor is locked in a life-and-death struggle. The shape of that struggle will produce both a new kind of rank-and-file leadership as well as a new direction for not only American labor, but for the entire nation.

The Scottish Marxist-Humanist pamphlet, "Two Essays on Mao and Freedom," is scheduled for publication this fall. It is a framework for analyzing the birth of the state-capitalist tendency, 1941, to 1950, of how Mao's state of Marxism-studies today as they impinge on Marx's Capital, today's myriad crises show the inseparability of theory and practice.

Supplementary Readings: Lenin, "The Japanese Bankruptcy," in News & Letters Labor History Archives; Marxism-Humanism, its Origins and Developments in U.S.

II. ENCOUNTER WITH MARX'S CAPITAL

Supplementary Readings: Rosdolsky, "In the Drama of Capital," in News & Letters Labor History Archives; Marxism-Humanism, its Origins and Developments in U.S.

* The extensive supplementary readings suggested are not listed here in full, but can be obtained through the book, "New Passions and New Ideas," by Edith Thomas, and Chapter 8 of Marx, "The Humanism, edited by Erich Fromm.

(Continued on Page 7)

WHO WE ARE

News & Letters was founded in 1955, the year of the Detroit riot of blacks against Automation and the atomic monopoly. News & Letters was created to provide a viewpoint against the viewpoints of the capitalist bourgeoisie as a way of analyzing the birth of the state-capitalist tendency, 1941, to 1950, of how Mao's state of Marxism-studies today as they impinge on Marx's Capital, today's myriad crises show the inseparability of theory and practice.

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(Continued on Page 7)

SIX LECTURES

Note: Clearly, the supplementary readings cannot be covered fully in a single series of six talks. The exception is for Lecture III. Then and Now, when the new state (i.e. since publication of Marxism and Freedom) will be covered. The lecture series begins with Lecture I, "Capital and the Myriad Economic Struggles," and is continued in the required readings.

I. MARX'S NEW CONTINENT OF THOUGHT AND DIALECTICS TODAY

Harry McChesney's "Preface to the British edition of Marx's Capital and the Myriad Economic Struggles," is included directly in the required readings.

Battle of Ideas" a syllabus for study

by Raya Dunayevskaya

Author of "American Civilization for our Age: Materialism, Dialectics of Liberation, Dialectic of Freedom..."

(Editors' Note: A series of classes around our new pamphlet, Marx's Capital and Today's Global Crisis, and other contemporary political events that are happening today in the U.S. We print below, for the interest and use of all our readers, excerpts from a special syllabus prepared by the Scottish Marxist-Humanist pamphlet, "Two Essays on Mao and Freedom," which spell out the kind of contract we want!

Introductory Note: Nothing is more crucial for the actual struggles of liberation than the way one prepares, theoretically, for revolution. Though the single word, dialectics,Петербург, long and otherwise, is used here in the singular, the word, dialectic, with the word, methodology, is only to reduce both to mere presupposition. And, while he is preparing his argument that, with the words "dialectics," understanding the "whole of Hegel's Logic... it is impossible completely on the word, dialectic, he says that the word, dialectic, and incidentally, accident—leaves out the last three words of Lenin's generalization: "especially Chapter 1." Rosdolsky, thus, arrived at his ultimate revolution, "dialectics," he says, as an example of a "dialectical incident," he says, as a "dialectical accident" at hand, that "no one has to bite into the sour apple (Hegel's Science of Logic) and give the break with the dialectic structure of Capital."

This is the break with Marxism for our age. Stalin initiated it in 1943; up to then his transformation of the workers' state into its opposite, a state-capitalist society. It was not feared to lay hands directly on Marx's greatest theoretic work. By the mid-1950s, the totalitarian state-power saw no need to explain away Marx's critique of Hegel's "dialectics." All the more quintessential is it to trace through the Marxist-Humanists, dialectics allowed for no division between history and politics, economics, and philosophy, methodology, process and result.

Thus, along with the first (1941) study of the Russian economy came our first study of the unknown. Humanist Essays of Marx; and, along with the second, came our concentration on dialectics as methodology.

Today, too, we turn, at one and the same time, to the study of Marx's Capital and the myriad economic crises, globally.

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I. MARX'S NEW CONTINENT OF THOUGHT AND DIALECTICS TODAY

Harry McChesney's "Preface to the British edition of Marx's Capital and the Myriad Economic Struggles," to the current booklet, and to the Scottish Marxist-Humanist pamphlet, "Two Essays on Mao and Freedom," is scheduled for publication this fall. It is a framework for analyzing the birth of the state-capitalist tendency, 1941, to 1950, of how Mao's state of Marxism-studies today as they impinge on Marx's Capital, today's myriad crises show the inseparability of theory and practice.

Supplementary Readings: Lenin, "The Japanese Bankruptcy," in News & Letters Labor History Archives; Marxism-Humanism, its Origins and Developments in U.S.

II. ENCOUNTER WITH MARX'S CAPITAL

Supplementary Readings: Rosdolsky, "In the Drama of Capital," in News & Letters Labor History Archives; Marxism-Humanism, its Origins and Developments in U.S.

(Continued on Page 7)
In memoriam: Mangaliso Robert Sobukwe

Mangaliso Robert Sobukwe passed away in Gales­thowe, Kimberly, Cape Province, South Africa on Sun­day, Feb. 26, 1978. He was president of the Pan Africanist Congress of South Africa from its inception in 1959 to his death in 1978. It was the Pan Africanist Congress of South Africa that launched the massive demonstrations against the Pass System in 1960, demonstrations that nearly brought down the government of South Af­rica. The massacre at Sharpeville was the government’s response to these demonstrations.

Sobukwe, as president of the P.A.C., not only called upon the African people to demonstrate, but himself led the demonstrations on the Reef. He had been lecturer at the School of African Studies at the University of the Witwatersrand in Johannesburg. This position he re­signed just a day before he led the demonstrations. For the massacre at Sharpeville and other places and the unrelenting harassment of Sobukwe, who was himself fired a single shot, was charged with & sentenced to four years hard labor in prison.

FOUR DAYS BEFORE his prison term expired, the Minister of Justice introduced a “special bill” before the South African Parliament to “deal with people like Sobukwe.” Under the bill, the Minister sought power to keep in “confinement for an indefinite period of time” anyone whose presence, in the opinion of the Minis­ter, was likely to cause unrest in the country. The Minister said quite openly that he had Sobukwe in mind, and he wanted the bill passed into law before Sobukwe’s prison term expired.

Sobukwe, said the Minister, had become a symbol of resistance to the African people and he was an in­spiration to them—like the North Star. The Minister said that Sobukwe should be put in “confinement for an indefinite period of time” because he had inspired others to act like him; that he would be allowed to go free, “the whole country would go up in flames.” The government could not af­ford to have such a man going about “like a free man,” the Minister said. This bill, which came to be known as the “Sobukwe Bill,” was rushed through both Houses of Parliament in three days, flown from Cape Town to Pretoria by night to be signed into law by the President of South Africa just a few hours before So­bukwe’s prison term expired. Early on the day of his “release,” Sobukwe was flown from Pretoria to Robben Island, to serve again the same prison term of four years.

On Robben Island he was housed all by himself in a small cottage. His only human contacts were the two government doctors who had been ordered to supervise his “treatment.” Twice a year he was allowed a visit from his wife, visits by an African National Congress (ANC) activist and a Progres­sive Party. It was during the last of Helen Suzman’s visits that Sob­ukwe is reported to have said to her: “Mrs. Suzman, I have not been able to speak with you for a long time. I have been kept incommunicado. There is nothing I can speak to you about.” Some higher officials of the Justice Department also visited him and to them he put whatever requests he had.

Sobukwe REMAINED on Robben Island from 1960 to 1973 when he was “released under house arrest” to No. 6. Naledi Street, Galesthowe, Kimberly. The house arrest meant that he could not go beyond the gate of the house—except for the occasional police raids. The government kept a 24-hour police and dog-policing surveillance around the house.

It was during this period that he applied for a permit to return to his family. First the Minister of the Interior refused him the permit to leave, but on appeal, the gov­ernment eventually let him go, only to have Sobukwe call it quits when he found himself “confinement for an indefinite period of time” as the Minister of Justice had not lifted the ban that confined him to his house and yard. So, in Galesthowe he remained. His wife and children were allowed to join him in Galesthowe.

About 1972-73, he was allowed to serve apprenticeship—training to a legal firm in Kimberley, after which he was allowed to practice law under the same firm. The new conditions allowed him beyond the house only for the time of the opening and the closing of the firm in the morn­ning and evening, after which he had to remain in the house.

Sobukwe leaves behind his wife, Veronica Zodwa (born Mate), a Sister-tutor, a daughter, a student at Michigan State University, East Lansing, three sons, the oldest student at University of North Carolina, Virginia and many who had seen the film demanding their release.

By Phyllis P. Jordan

Detroit, Michigan

Native people demonstrate to stop movie ‘Gray Eagle’

by Shainape Shcapwe

About 40 Native people from the Grand Traverse Bay Area Indian Center and from Lansing, Mich., demonstrated at the Lansing Meridian Theatre to protest the showing of the film, “Gray Eagle,” which is being advertised as a family film—but which is historically inaccurate and presents Native men as violent and animalistic, with a lust for violence, and the Native woman as passive, and as if she were a piece of property.

The response to the demonstration was good, with many people taking leaflets to distribute these bills, and many who had seen the film demanding their money back. The police stopped the marchers, but per­sons stayed to distribute leaflets at the next showing.

What impressed me most about the demonstration was that the Native people of the area had gathered together to produce a leaflet and organize the demon­stration, and it created the kind of solidarity among them that their supporters that is so needed in our movement today.

I am hoping that we can stop the movie “Gray Eagle” and these bills altogether. We need to stand strong against anything that has to do with our freedom, our livelihood, our control over our own welfare, and our own identity. We need to go through this and it will mean an end to us as a people. They think there will no longer be a solid Native community and then the government will have to deal with us as isolated indi­viduals—which is exactly what they want.

I see both the movie “Gray Eagle” and these bills alike, which will take away anything that has to do with our freedom, our livelihood, our control over our own welfare, and our own identity. We need to go through this and it will mean an end to us as a people. They think there will no longer be a solid Native community and then the government will have to deal with us as isolated indi­viduals—which is exactly what they want.

Natives begin Longest Walk

Oakland, Ca.—Over 300 Native Americans, setting out from Alcatraz Island, began a march across the U.S. called The Longest Walk, on Feb. 11, to protest the continued harassment and violation of Indian people by the U.S. govern­ment.

This Longest Walk, named for the many long marches Indian people were forced to take by the U.S. Army, will end in Washington, D.C. to protest ten anti-Indian bills now in Congress, demand freedom for imprisoned AIM activist Leonard Peltier and end to the ongoing genocide and forced sterilization of Native American women.

Among the bills the marchers want to expose and defeat are: HR-9650, entitled the “Native American Opportunity Act.” It would nullify treaties made between Indian nations and the U.S., strip away all hunting and fishing rights, steal all land over Indian reservations, strip away trust status of federal Indian land, end all Indian programs and benefits and require the allotment of all tribal land to the individual tribal members.

HR-9650, which would require Congress to determine tribal jurisdiction in who is and is not Indian.

HR-260 (Dingle), which gives states the power to regulate Indian hunting and fishing off reservations.

HR-1169 and SB-107 (Owen, and Mackie, Maine) existing tribal councils (which were established under treaty) HR-9650 extinguishes New York Indian titles to land. This bill is called the “Son of SB-1,” because of its police-state provisions. It increases federal and state jurisdiction on reservations, removing Indian land from national forests and expanding the application of maximum penalties through very broad interpretations.

Before these measures are the multi­national corporations which want to exploit the reserves of coal, uranium, natural gas, oil, and other resources found on Indian land. To protest these bills, write to Morris Udall, Chairman, House Cte. on Interior Affairs, House Office Bldg., Washington, D.C. 20515.
New struggles, new questions

turn the Bakke decision

California Area Readers—
Hear Raya Dunayevskaya on Tour

Dear Raya Dunayevskaya, the Director of the Institute for Research on the Human Condition—

NEWSPAPERS


turn the Bakke decision

San Francisco, Calif.—With “A People’s Trial on Bakke and American Racism” Feb. 25, the National Committee to Overturn the Bakke Decision (NCODB) capped off a week of education around and against the two national demonstrations in April in Washington D.C. and San Francisco. During that week, many union members, campus groups, and students had held meetings and discussions to let people know the issues and consequences behind the Bakke case.

What would happen to affirmative action programs in job hiring and promotions if the U.S. Supreme Court upheld Bakke? What are the implications for women’s special programs? Why is this case getting pushed now, during a strong economic recovery, by a racist movement whose impact the Supreme Court would notice? These and other questions were discussed in light of that in the following.

The NCODB is a broad-based coalition of many active people whose main purpose is to overturn the Bakke decision and work to eliminate racism and sexism. To do this most effectively, various focuses were formed to meet people where they’re active: Black, Asian, Feminist, White, and women. What are the implications for women’s special programs? Why is this case getting pushed now, during a strong economic recovery, by a racist movement whose impact the Supreme Court would notice? These and other questions were discussed in light of that in the following.

Revolution and the Dialectics of Liberation.

Postscript: Before I felt that the new English translation of Marx’s Capital by Ben Fowkes was a great improvement on the heretofore standard edition, I may have given it more importance than it deserved. The translation is good as it had it been. The Hegelian feel in the work is there, but the translation is not as accurate as it could be. I have no idea why Ben Fowkes chose to do “price-fixing” a word, but it certainly not what I was looking for.

The Objective Situation in Marx’s day and Today.

In light of what to do next.

The National has been unwilling to deal specifically about how capitalism is basically unable to solve economic crises to insure jobs for all, and in fact obligated to continue to keep Black, Asian, Latino and white workers separated.

The mass rallies this spring were scheduled for gatherings to publicly express the depth of people’s anger. The Supreme Court is expected to make its decision. Which—ever the Court rules, the issue won’t be over until racism and sexism are totally abolished.

—Chris Norvell

San Francisco, Calif.—With “A People’s Trial on Bakke and American Racism” Feb. 25, the National Committee to Overturn the Bakke Decision (NCODB) capped off a week of education around and against the two national demonstrations in April in Washington D.C. and San Francisco. During that week, many union members, campus groups, and students had held meetings and discussions to let people know the issues and consequences behind the Bakke case.

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Russia
A new union, Association of Free Trade Union Workers, has been formed in Russia by a group of 200 workers who were expelled from the International Labor Organisation for recognition. They claim that complaints about their working conditions sent through the international labour commission to a psychiatric hospital, expulsion from Moscow, and permanent loss of jobs and homes.

The halls, reception rooms and stairs of the Prisenidum of the Supreme Court, the Central Committee, and the Procuror General's offices is blank, the crowd of citizens registering complaints on working conditions or corrupt officials.

There are booths around these rooms where you can try your luck by asking for a worker to help. If you are lucky, you are sent on to a bigger bureau. If unlucky, you might be hustled off to a psychiatric hospital. "Parked cars for the unemployed", "parking lots for the unemployed". Beginning March 13 with a new version of the historic movement to act "Left". He fooled no one but himself when he thought he would win the Premiership, first with the metalworkers' (autoworkers) strike against "austerity".

The student movement was a mass movement outside labor there. It gained world fame. The student revolt sprung most immediately from the question of unemployment, which stands "officially" at 2 million, half of them university graduates. Another 100,000 working on the construction of the new city, but 600,000 of the reception from northern Europe don't count in the statistics whether of Italy or the countries where they were working.

The sexism of all political groups in Italy, including the Left, keeps the women apart to a large extent. Thus the Christian Democrats and the fascists, who are growing again in 1978, oppose the women openly, while the Leftist to brand the whole movement as "terrorists" only in order to brand the CP as "criminal". The attitude of the "autonomia" toward terrorism is thus not recently attained the mass character of the Italian nationalism. The sexism of all political groups in Italy, including the Left, keeps the women apart to a large extent. Thus the Christian Democrats and the fascists, who are growing again in 1978, oppose the women openly, while the Leftist to brand the whole movement as "terrorists" only in order to brand the CP as "criminal". The attitude of the "autonomia" toward terrorism is thus not recently attained the mass character of the Italian nationalism.

Italian GOVERNMENT CRISIS

Similarly in Italy, it was growing working-class anger both with the "autonomia" plans, which forced the Italian Communist Party (CP) to oppose the ruling Christian Democrats for a time, creating the year of the Left. Hence, the reader's report, the police send as many as 12 people a day to the psychiatrists from the reception room of the Prisenidum alone.

The leader of the new union, Vladimir Kleban, is a labor leader of a group of 500 workers who were expelled from the International Labor Organisation for recognition. They claim that complaints about their working conditions sent through the international labour commission to a psychiatric hospital, expulsion from Moscow, and permanent loss of jobs and homes.

China
China's nominal legislature, the People's Congress, has concluded its meetings. It discarded the old constitution which was modeled on the French, on the order of the Soviet Union.