We are making an urgent appeal for your help — without which we cannot continue with our work. News & Letters readers that we see below is the result of a move forced upon us by demands for rent increases we could not possibly pay, coupled with the hardships of an inflation which has sent the costs of printing and postage skyrocketing. All of you, we are sure, know only too well what is involved in the soaring prices and in the expenses of moving. They have hit us very hard. Not only will we need your help to get us out of this, we need the freedom voices from below and the Marxist-Humanist philosophy of liberation be heard.

As 1978 opens, the on-going revolution in Iran has both thrown out the hated Shah and reached a crossroads for its future development. The Latin American struggle, from Nicaragua to Peru in Mexico, which intensifies through 1978, have posed new challenges to their own rulers and to U.S. imperialist rule. And right here at home, there is both the fear and the commitment of many lives.

The events with which 1979 has already begun make it essential that our work this year not be interrupted by any questions of finances. We have not one paid functionary. All the funds for which we urgently appeal go to maintain News & Letters and assist our organizational work. They help to pay the mammoth bills for printing and for rent, for postage and supplies. We ask you to contribute as much as you can, as soon as you can. Please fill out the form below and send it to:

News & Letters, 2532 E. Grand Blvd., Rm. 316, Detroit, MI 48211

I enclose $....... toward the 1979 Fund.

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City.............. State.............. Zip..............

NOTE NEW ADDRESS!

Byline: Eugene Walker

As the Middle East, particularly Iran, slips out of direct U.S. control, Mexico, with its newly discovered oil and natural gas resources is about to become a renewed focal point for United States rulers. By 1990 Mexico can be the second or third largest oil producer in the world. For the U.S. colossus, the hope is for a source of oil unnumbered by super-tankers, narrow gulf and long pipelines; freed from the threats of regional and global power politics, and most especially from the possibility of full social revolution which is developing in Iran.

For U.S. imperialism, the route from Mexico would be short and direct. In the visions of Energy Chief Schlesinger, the only question is one of price. Already there has been a breakdown on negotiations over the rate that Mexico wishes to charge for natural gas, and there is sure to be concern also over the price for oil, which is expected to match the Organization of Oil Exporting Countries (OPEC) price.

From the side of the Mexican government there is, as well, the attempt to reduce all to the question of available oil, with little concern for how much oil should be left for development of the Mexican economy.

TWO TYPES OF NATIONALIZATION: 1938, 1978

Oil in Mexico is nationalized, controlled by the government-created company, PEMEX. As against this present nationalization, President Cardenas’ action against the U.S. oil companies over 40 years ago, when Mexico became the first to nationalize its oil, was a revolutionary act. It was so because that nationalization was unseparated from the attempt to deepen the Mexican Revolution by involving, at the same time, the peasantry in a redistribution of the land, and the working class in the formation of labor unions, which meant, for a brief period, that the working class could express itself.

Today’s “independent” of the Mexican government vis-a-vis the United States, on the question of amount and price of oil and gas, has no revolutionary content. This nationalization has, within, neither genuine independence from the U.S. colossus, nor a pathway toward a different society for itself. Rather, within Mexico, the government’s focus has been, not on releasing the human forces who could challenge the U.S., but on stopping, and indeed crushing, that genuine workers’ opposition, which is the true opposite to American imperialism, and would put it under Mexican workers’ control.

That genuine opposition is very much present within Mexico, and, indeed, within Latin America as a whole. On my recent visit to Mexico I had the opportunity to (Continued on Page 10)
I recently took part in a meeting in New York City on "The Origins of Women's Oppression," featuring the anthropologist and ethicist Gerda Lerner. I was selected to help with some of the research for the book, and I enjoyed the opportunity to think about the problems of women. It was a stimulating experience, and I learned a lot about the history of women's oppression. I also had the chance to meet some interesting people, and I enjoyed the discussions we had about the issues.

In the meeting, we discussed the concept of "alienated labor," which is a central idea in Lerner's book. The term refers to the situation in which workers are not able to control the means of production and are forced to work for others. This is a common situation for women, who are often exploited in the workplace. We also talked about the role of the state in oppressing women, and we discussed the need for women's liberation movements to fight against this oppression.

I found the meeting to be very thought-provoking, and I was glad to have the chance to participate. I hope that my work will contribute to the ongoing struggle for women's liberation.
on reading Indignant Heart: A Black Worker's Journal

Worker's life in the process of becoming

by Felix Martin, West Coast Editor

In the mountains where I grew up, those who couldn't get a job in the mines, and who needed something to eat, sharecropped. They were the really poor, and used the corn raised to buy a few other things and for moonshine. The crop sharecropping meant that you supplied your labor while the man furnished the land, the tools and the seed. Where I was raised it was only white. 

January-February, 1979

and the seed. Where I was raised it was only white.

The second part of the book, which deals with the last twenty-five years of Denby's life is one in which you really see where you are going. It begins with Denby coming to South High, and it is the second part of the book. It allows a life in the process of becoming to have a certain direction, to find a way to go, and for the first time, to give a certain direction to the freedom movement. 

But it is not the movement alone which did this. The last twenty-five years of Denby's life has been as editor of this newspaper, News & Letters, a workers paper. That experience as editor and the way he is now working in the development of a body of freedom ideas, Black, Humanist—puts its stamp on Denby's self-development as a revolutionary. And it is in this part of the book where my kinship with him is strongest. I have not had his years in association with News & Letters Committees. But in the time I have been there, the self-development of Denby as an individual and as part of this body of freedom ideas, all of which is so forcefully presented in this book, is one in which I have been a part for many years. This may be the book that Denby has been always writing, and I think the process of becoming has taken on a certain pathway toward something very, very different, new and human.

Denby in the North found that his slavery was to his kinship with Denby's life, that part of my life resembles his. Certainly the struggle of Appalachian white and Southern Black—it looks free. You can sit where you want. But I want to take this book and say, "Look, read this. Here you are." To those who are beginning to struggle and will have anything human within them will be able to find something of themselves in this book.

FROM THE AUTO STOPS

Dodge Truck

South Gate, Cal.- In an effort to stop senseless overtime and hold the company to their contract, four workers, three of whom were women, walked off their jobs in Paint after 9 hours, though the line continued to run. In another part of the plant, the struggle against "over 9 overtime" began in the exact same way. The way foremen asked and the way workers responded was exactly the same. The struggle continues to get overtime ended in the entire area to serve growing needs of workers and their families.

and Ford Rouge

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and Unialzo Threatens Firing

Detroit, Mich._—When first shift main building workers came in on Wednesday, Jan. 3, it was so cold inside you could see your breath. All morning, everyone was asking, "Where's Finch?" Finch came inside which was warm inside.

What they were looking for was Felix Martin, West Coast Editor of News & Letters. Finch was not here.

Everyone returned to their job, after they hadn't been able to start the line for 15 minutes. The heaters were set up by lunchtime, but 75 workers, many of them women from the motor station which gets blasts of cold air from an open service door, met up at the cafeteria at lunchtime to protest again, since the heat was only white.

The crop sharecropping meant that you supplied your labor while the man furnished the land, the tools and the seed. Where I was raised it was only white.

When Finch came inside which was warm inside, the weather was not much better. The wind was howling, and there were no gloves or coats for the workers. Finch explained how he often feels cold, and that at home entering through the back door in the South where he knew where they stood, than the front door in the North where there was such hypothermia. He also explained how he feels at home in the South because he is Black. Finch explained how he feels at home in the South because he is Black.

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GM South Gate

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The departure of the Shah on Jan. 16, after a full year of struggle and more than 37-year rule, brought jubilant throngs into the streets of Iran, as the ever-worsening cries of "Down with the Shah, our Hero" rang out. The smashing defeat of the Shah was an even greater defeat for American imperialism—which had chosen the Shah for the key role in the Middle East, "the Guarantor of the Gulf and the Indian Oceans," had armed him with billions in weapons, and was determined to keep a revolution in this oil-rich, critically strategic land from topping him.

The truth is, however, that just as this victory by the Iranian masses has been the outcome of the revolution, but only the beginning—so this defeat of American imperialism is the battle of the revolution, not the conclusion of it. Iran, but an intensification of it.

ALL EYES ARE ON IRAN

Thus, the Carter Administration's recent embrace of Shahpur Bakhtiar, the Shah's replacement for Khomeini, is a genuine social revolution anywhere on the earth. Clearly, Carter has no intention of letting the Shah's departure by his stand-in, Bakhtiar—and while nobody can understand the regime of Shahpur Bakhtiar, under the pious claim that his so-called "civilian government" is Iran's only protection against a feared military coup by the Right-wing Army, is that the way to overthrow the Shah and thus the regime of Bakhtiar, and the way to end imperialism is not to increase the super-powers more super than ever the Vietnamese-Buddha events, because what all of them—the U.S., Russia, China, and imperial Japan—most is a genuine social revolution anywhere on the earth. Clearly, Carter has no intention of letting the Iranian revolution continue, for the one reason the the ships he ordered from the Philippines toward Iran were stopped, when they were in the South China Sea was that the regime of Bakhtiar, and the way to end imperialism is to stop it.

WORKERS, NOT KHOMENEI, ARE THE KEY

That the departure of the Shah is only the beginning of the real struggle is nowhere more clear than in the workers, students and women who have come out in force.

According to Professor Wilson, class determines the present period, of capitalist production. "The Declining Significance of Race," a recently published book by Professor Wilson, Black professor of sociology at the University of Chicago, can be added to Professor Wilson's list of books dealing with the obvious thesis that now exists between an "upwardly mobile" Black middle class and what is now being called the "Black bourgeoisie." For Wilson has set out to show, among other things, that the great occupational gains achieved by the American Black middle class over the last three decades, have divided Black people along class lines to such an extent that it is "difficult to speak of a uniform Black consciousness."

It is on his foundation of lack of growth in employment, caused by the great growth in technology, that Professor Wilson builds his counter-thesis. The actual growth of production depends more on technical progress and increases in physical capital per worker than on growth in the size of the work force. Wilson is faced with the tenuous position that middle- class Black workers who have been made unemployed by the recession are precisely that alive and actual and more than just the people in the streets of Iran. Nothing is more significant in the recent events than the fact that the first mention of workers to the mission led by Mehdi Bazargan, former head of the National Iranian Oil Company, was to get them organized and to testify to how fully the masses know exactly who their enemies are.

It is an imperialist coup but those masses in motion that Carter and all the world rulers fear. While there is scarcely a spot on the globe that has not seen some of the workers who were arrested and who have even been demonstrator their solidarity with the American Embassy in Shiraz, the American Ambassador in Ankara, and the American protesters. Nowhere has the evidence of the workers' opposition to foreign interference been more evident than in the workers who, when the Shah seemed to be firmly at the height of his power, that his departure was only the beginning of the real struggle, not only the force but the Reason of this revolution, that helped give strength to the revolution-in-the-making. While the headlines play up the exiled Ayatollah Khomeini as the most important opposition to the Shah and his stand-in Bakhtiar, Bakhtiar, Professor Wilson under- estimates the following that Khomeini has within Iran— it is not true that Khomeini is the opposite of the present regime. The absolute opposite is the power of the Iranian people, and above all, the Iranian workers. Their real key is what lies ahead rests on what they will do in the coming days.

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...that will first now have to face the question of how the exiled Ayatollah Khomeini can finall gain control over their own lives.

Nothing in Iran can ever be the same again, no matter howflatten the new political landscape it has seen ever older and newer sections of the population drawn into the struggles.

SOLIDARITY NEEDED FROM STUDENTS AND WORKERS

What is crucial in Iran is that the workers, the peasants, the students and the women, who have not only not the force but the Reason of this revolution, continue to rely only on their own strength, and look for their revolutionary leadership, not from the Shah, but from the workers, the students, the women in other lands who are fighting their own rulers, and have been demonstrating their solidarity with the Iranian revolution throughout the world.

What is crucial for American revolutionaries is that we make clear that the revolution in Iran is not a revolution, but has already decided to demonstrate alone. It was, indeed, the massive demonstrations of the Iranian and American students in Washington, D.C. in November of last year, when the Shah still appeared to be firmly at the height of his power, that the real key is what lies ahead rests on what they will do in the coming days.

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I. Why A Century to Publish Marx?

Because Marx had discovered a new continent of thought as well as revolution, and because both concept and fact have ever been rigorously tied together in a common endeavor for our age. More relevant than the ceaseless question of private vs. collective (or state property that calls itself public) ownership of the means of production and distribution, the question of the "Woman" as the fundamental relationship, at the very moment when he first laid the philosophical foundation for what became known as Historical Materialism, the new century of thought of Marx discovered soon issues itself into human relations, a classless society.

What has an impermanence for today is the fact that it was the very last book (1883-1885) - after the French edition of his greater theoretical work, Capital, which was published after the defeat of the greatest revolution he had witnessed, the Paris Commune-Markx returned to the pivotal Man/Woman relationship, as, at one and the same time, he explicated Lewis H. Morgan's "Ancient Society," and wrote to Vora Zanzibul about the needed Russian Revolution.

It has taken nothing short of a series of revolutions to bring out the unpublished writings of Marx. 2 The 1844 Economic-Philosophic Manuscripts were not published - the original text was not transcribed. It is not a translation. The Manuscript, which Marx himself noted was "hemmed in" to the original, was not published until after the Chinese Revolution. Unfortunately, Women's Liberationists of the mid-1960s to mid-1970s exercised no revolutionary prod-...
II. Hal Draper Misconstrues

Hal Draper no sooner opens his chapter on women's liberation than he at once starts sniping at today's Women's Lib.'s (p. 12). His introductory comments ("Marx and Engels") contrast to the views of "Marx and Engels" who, he claims, rooted the "Woman Question" in the "primordial-division of labor between the sexes, and warning us that since that preceded "capitalism, or the state, or the division between town and country, etc.", this division of labor will be most resistant to uprooting." (p. 20, col. 2).

To help us in this tortuous task, it would seem he would at once plunge into Marx's whole new concept of the "primordial-division of labor" (1844) as grounded in the "prerevolutionary" days of the Family? Surely it couldn't have been just the insufficient "echo" (p. 21, col. 2) and also "failed to see" (p. 22) that "Marx's Early Views..." (p. 21). What is Draper, then, confused about the "Man/Woman relationship" into the Pro-socialist days. This at once makes Draper quotes, even calling attention to the fact that Engels was "very clear that the "Woman Question" is not the only question that马克思 "held for casting his "contrast to Simone de Beauvoir's The Second Sex, who like Draper, wishes he could skip over the 1844 Ecological Division of Labor. Surely it can't be considered the highest form of love. Indeed, love, in Marx's eye, was not only a great, sensuous passion, but also a social activity. That is why he was so radical in his views on the family. He held that the family "must be criticised in theory and in practice" (p. 23). And how that inaccuracy has helped to disorient the socialist women's liberation movement.

The question of sexual relations, forms of marriage, the family, are certainly pivotal, and even if one, like Draper, wishes he could skip over the 1844 Ecological Division of Labor, surely it can't be considered the highest form of love. Indeed, love, in Marx's eye, was not only a great, sensuous passion, but also a social activity. That is why he was so radical in his views on the family. He held that the family "must be criticised in theory and in practice" (p. 23). And how that inaccuracy has helped to disorient the socialist women's liberation movement.

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volutioon to Women's Liberation

the division between the chieftain and the masses, class division, and the division of property.

It is not true, as Draper would have it, that Engels devoted "one chapter" to the Family, as stated; in fact, the only chapter devoted to that subject. Engels appears to have a unilateral attitude to the question of the development of the patriarchal form of family, as his statement that Engels reached the same conclusion whether he operated from the materialist standpoint or the standpoint of the universal, because, precisely what Engels found to be the case in the development of the patriarchal form of the family was that it grew in the matriarchal society, and how socialism would be the re-establishment of primitive communism. Engels' judgment as the sole one on the matriarchal family is not what Engels wrote in 1884, much less what Engels wrote in 1890, when he starts with the Paris Commune, which was likewise way ahead of the development of the individual to society. Marx emphasized Engels' great contribution on the theory of the family and its early egalitarian society, but he certainly didn't tie it, alone, to the precession of matriarchal family, but rather to the matriarchal family. As a result, Engels saw the family as the basic unit of production.

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M ARX, ON THE CONTRARY, showed that the elements of oppression in general, and of woman in particular, are at once evident from the abstract and ideological extension of his magnificent transcription and editing of Marx's work on the Family. Marx emphasized Engels' great contribution on the theory of the family and its early egalitarian society, but he certainly didn't tie it, alone, to the precession of matriarchal family, but rather to the matriarchal family. As a result, Engels saw the family as the basic unit of production.

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Engels on such a conclusion—indeed, the expression "borrowed from Marx" was not enough. The relationship of concrete to universal always remains, with Engels, a very different one than with Marx. In Engels' department, differently, "knowing" Historical Materialism and having that at the back of his mind, and recognizing that Marx's "manuscript" was only "the best, talented", did not import to Engels' writings after Marx's death, the totality of Marx's new continent of the "dialectical materialism", the new world of historical experience. In the major work after the death of Marx, proves that fact most glaringly today, because Women's Liberation is an epochal political and social reality. The event of women in the Family sheds little direction.

- Marx, on the contrary, when his life was turning to anthropology, it was neither as the philosopher anthropologist who ran through his 1844 Essays, nor as the Hegelian he was, because it was a question of the description of the equality of women during primitive communism, or the question of Morgan's theory, but a focus of interest was on the self-development of humanity from primitive communism to the period in which he lived, through revolutions, and the controversies between the Narodniks and the Marxists—that is to say, whether it could lead to communism without doing away with the family. He wrote no less than four different versions of this work: from the first of only four pages long. From that first draft until the very much abbreviated one that he finally sent, what is clear is that what Marx called "the excrescence of the Family", was not only slavery, but also serfdom was latent in the family; indeed, the family was not being in transition in its class society, but present in the family in transition.

Finally, what Marx called "the excrecence of the state" in class-divided society—and he uses that in his reference to a period during which the masters and the slaves were in the midst of the question of transition from primitive communism to a political society. The point at which the state arises, Marx tells us, when that is part of the gents or as they separate out of the gents to another society, at which point Marx again dwells on the primitives that is, in the family is already a state and the family before the state emerged. The point at all times is to have a critical attitude toward dogmatism and the idea of continuity.

I T W A S B Y N O M E A N S S I M P L E, unitary development, and it cannot under any circumstances be attributed to a single cause like patriarchal winning over matriarchal. Marx saw the development of the tribe as a part of the "world historic defeat of the female sex." Marx, by taking as the point of departure, not the counter-revolution in Europe, but the one before the revolution, not that of the four drafts of Marx's answer leave a great deal of Marx's accumulated depth and breadth of thought and revolutionary experience? The dialectic of all the development and the process of development which ran through his 1844 Essays, nor just as the Hegelian he was, because it was a question of the description of the equality of women during primitive communism, or the question of Morgan's theory, but a focus of interest was on the self-development of humanity from primitive communism to the period in which he lived, through revolutions, and the controversies between the Narodniks and the Marxists—that is to say, whether it could lead to communism without doing away with the family. He wrote no less than four different versions of this work: from the first of only four pages long. From that first draft until the very much abbreviated one that he finally sent, what is clear is that what Marx called "the excrescence of the Family", was not only slavery, but also serfdom was latent in the family; indeed, the family was not being in transition in its class society, but present in the family in transition.

Suddenly, Marx found it difficult to answer a simple question from Vera Zasulich on the future of the Russian Revolution. What should be first, Marx's day or the revolution? Marx was thinking of a revolution between the Narodniks and the Marxists—that is to say, whether it could lead to communism without doing away with the family. He wrote no less than four different versions of this work: from the first of only four pages long. From that first draft until the very much abbreviated one that he finally sent, what is clear is that what Marx called "the excrescence of the Family", was not only slavery, but also serfdom was latent in the family; indeed, the family was not being in transition in its class society, but present in the family in transition.

The Introduction was dated January 1882. Marx continued to read, to write, to work until the end of his life. Marx left the manuscript to Engels, who edited it and published it as a book. Engels, in his preface, pp. 152-163. Peculiarly enough, the explanatory note (fn. 139, p. 522) refers to the fact that Marx was working on a new revolutionary forces, their reason, or as Marx called it in emphasizing a seditious sentiment of Morgan, "powers of the renewal of the family order of Morgan, what's the importance of revolution be now? One capitulating point in this intensive study of primitive communism and in the anatomy of primitive societies, is attraction. Marx and Engels wrote for the Russian edition of the Communist Manifesto, which, without changing a word in the Manifesto itself he said to Engels, "the idea that this could be the first to have a proletarian revolution: "If the Russian Revolution becomes the signal for a proletarian revolution in the West, so that both complement each other, the present Russian common ownership of land may serve as the starting for a communist development."

"No greater empiricist ever lived than the great dialectician, Karl Marx." Suddenly, Marx found it difficult to answer a simple question from Vera Zasulich on the future of the Russian Revolution. What should be first, Marx's day or the revolution? Marx was thinking of a revolution between the Narodniks and the Marxists—that is to say, whether it could lead to communism without doing away with the family. He wrote no less than four different versions of this work: from the first of only four pages long. From that first draft until the very much abbreviated one that he finally sent, what is clear is that what Marx called "the excrescence of the Family", was not only slavery, but also serfdom was latent in the family; indeed, the family was not being in transition in its class society, but present in the family in transition.

 Conceivable ideologues, in early history, technology and agriculture, craftsmanship and primitivism of the human race, is introduced into the question of transition from the "revolution in permanence." In a word, it is ruthless, as he refers to the British historians, jurists, and others. Marx was doing, instead, was following the empiric facts and the new data on forms of marriage and the development of the tribe as "the world historic defeat of the female sex." Marx, by taking as the point of departure, not the counter-revolution in Europe, but the one before the revolution, not that of the four drafts of Marx's answer leave a great deal of Marx's accumulated depth and breadth of thought. Engels, Marx emphasized that not only slavery, but also serfdom was latent in the family; indeed, the family was not being in transition in its class society, but present in the family in transition.

This is ALWAYS THE KEY to the whole. We must remember that just as, in 1844, Marx was projecting not just the overthrow of the old but stressing that a new society must change human relationships totally to make easy generalizations, such as Engels' on the future being just a "higher stage" than primitive communism, did not have the courage to dig deep into the latest in anthropology, in early history, technology and agriculture, craftsmanship and primitivism of the human race, is introduced into the question of transition from the "revolution in permanence." In a word, it is ruthless, as he refers to the British historians, jurists, and others. Marx was doing, instead, was following the empiric facts and the new data on forms of marriage and the development of the tribe as "the world historic defeat of the female sex." Marx, by taking as the point of departure, not the counter-revolution in Europe, but the one before the revolution, not that of the four drafts of Marx's answer leave a great deal of Marx's accumulated depth and breadth of thought. Engels, Marx emphasized that not only slavery, but also serfdom was latent in the family; indeed, the family was not being in transition in its class society, but present in the family in transition.

The 1843-1845 revolutions were defeated, Marx developed a new concept—the "revolution in permanence." In a word, it is ruthless, as he refers to the British historians, jurists, and others. Marx was doing, instead, was following the empiric facts and the new data on forms of marriage and the development of the tribe as "the world historic defeat of the female sex." Marx, by taking as the point of departure, not the counter-revolution in Europe, but the one before the revolution, not that of the four drafts of Marx's answer leave a great deal of Marx's accumulated depth and breadth of thought. Engels, Marx emphasized that not only slavery, but also serfdom was latent in the family; indeed, the family was not being in transition in its class society, but present in the family in transition.

Capitol, Vol. III, p. 594. One erudite anthropologist, who is certainly no Marxist, Sir Raymond Firth, also focuses on the Henry Sumner Maine's Lectures on the Law of Nations (1861) 29, projected the idea that Russia was to be the first to have a proletarian revolution: "If the Russian Revolution becomes the signal for a proletarian revolution in the West, so that both complement each other, the present Russian common ownership of land may serve as the starting for a communist development."

For the American edition (1892), the anonymous author of an introductory note to Engels' The Origin of The Family, as his first major work after the death of Marx, proves that fact. The statement that this could be the first to have a proletarian revolution: "If the Russian Revolution becomes the signal for a proletarian revolution in the West, so that both complement each other, the present Russian common ownership of land may serve as the starting for a communist development."

27 Historical Notebooks, p. 291. "Mr. Maine, as a blockhead, is a rather from Patriarch, which later becomes Chief, etc." 28bid., p. 323.
Readers' Views

**THE ONGOING IRANIAN REVOLUTION**

The history of the ongoing Iranian Revolution is the only book I have ever found that tells the true story of the birth of the CIO.

**Indignant Heart: A Black Worker's Journal**

I read Charles Denby's autobiography and I think that his style is the key to making the story of the successful rebellion at Eastern Correctional Facility in Napanoch, N.Y. Eight are Latin, one Black, one Indian. The state is trying to bludgeon the prisoners into submission. I find that the sentences.

A group of prisoners known as the "August 8th Brigade" is being framed on the basis of "agitation." The prisoners have been trying to bring attention to the small number of"agitators" instead of the numerous "agitators."

**The EUROPtSE SCENE**

There are activities in almost all German cities around the world. The U.S. government has refused to allow the film to be shown to union local leaders.

**WE NEED YOUR HELP!**

News & Letters' Marxist-Humanism seeks to realize the critical negation that is inherent in Marxist-Leninism. What is needed is a critical negation of the historical moment—from the Camp David scene to the Rivera Square assembly line. It is necessary to understand how these perspectives differ from each other.

We are preparing for the oblivion of the annual Christian excuse to get fat and drunk on beer and unwanted money, we see riots in Taiwan, class war in Nicaragua, revolution in Iran, and people are killed in Palestine, central America, Chi- canos, and Afro-Americans, everyone here is an "illegal alien"—especially Rupert Murdoch.

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**THE BLACK REVOLT**

It made me feel sick when I read that Carter was going to be given the Martin Luther King award for non-violent resistance. News & Letters found that when the military moved away from Vieques, they can't make a living under the U.S. military occupation of their island. The轩辕 claims to dictate, through memorandums and schedules, the lives of the people of Vieques.

The fishermen and people of the island of Vieques are continuing their fight against the U.S. Navy's use of their island for bombing practice. The people of Vieques are poor, and many have been forced to move away from the island. The fishermen and the people of Vieques may fish — regardless of where the fish are. The best waters are being reserved for the military and the navy. The military is making a mistake means getting your fishing nets cut out by the Navy. This is happening to a large extent in all of Puerto Rico, with even the bourgeois parties sending delegations to protest.

**LA LUCHA LATINA**

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**For me, Iran is Carter's Watergate.**

**Supporter**

**Connecticut**

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**Visitor**

**Puerto Rico**

Mexican-American relations have just taken a sudden turn due to the large oil deposits in Mexico. This change is going to have a dramatic impact on the Southwest and the Mexican population here, as the government will not want to jeopardize the chances of the U.S. getting a large cut of the oil. As recently as October, the papers here devoted many

**Activist**

**Detroit**

**Who We Are**

News & Letters was founded in 1955, the year of the Detroit wildcats against Automation and the Montgomery bus boycott. News & Letters started as a comunista newspaper. Its activities which signalled new movements from practice, which were themselves stimulated from the fact that the voices from below could be heard, and the unity of worker and intellectual participation, could be worked out for our age. A Black production worker, Charlie Denby, in the grocery store.

The paper is the monthly publication of News and Letters Committees, an organization of Marxist-Humanists that stands for the abolition of capitalism, specialization, and the private form of property. We are a dedicated Communist, as in Russia and China. The National Chairwoman, Raya Dunayevskaya, is the author of Philosophy and Revolution and Marxism and Freedom which spell out the philosophic ground of Marx's Humanism for our age interwoven with the history of the Black revolution. We are preparing for the oblivion of the annual Christian excuse to get fat and drunk on beer and unwanted money, we see riots in Taiwan, class war in Nicaragua, revolution in Iran, and people are killed in Palestine, central America, Chi- canos, and Afro-Americans, everyone here is an "illegal alien"—especially Rupert Murdoch.

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see this tremendous revolutionary ferment and to talk to a number of these forces—of women, youth, workers, exiles from other Latin American countries—who do represent a very different alternative for Mexico, for Latin America, and to point out the freedom movement in the United States, as well.

NEW REVOLUTIONARY FORCES

In Mexico, the activities of such groups as the Front for the Defense of National Resources, which is raising questions on this wholesale extraction, and there were others. There were groups of women who do not want to separate that conflict and to transform Mexico itself. This mother said to me, "There has been a struggle in progress, trying to force the government, specially in the state of Guerrero, to account for the 300 people killed in guerrilla action since 1979. This movement has expanded to include a defense of prisoners of conscience, and exiles, and is also politically motivated. It is thus a movement which brings together activists from different states in Mexico, activists in the movement of students, of peasants and of workers.

Within the Women's Liberation Movement in Mexico, found a seriousness of discussion about the direction of women's liberation, but also the relation to the transformation of the totality of Mexican society. The movement is trying to understand what should be its relations to the workers' movement, the unions, the women, women. They face such obstacles as unequal unions which some unions reject, and the idea of working women, unless men who are unionists are present. At the same time, the working women are trying to define their role in the totality of the transformation of Mexico.

One of the most exciting glimpses of the profound change taking place in the working class, working women, was my participation in a meeting with high school students. Some 300 came to a meeting on their campus to discuss revolution in the 20th century, in this case, the Russian Revolution. The students transformed the discussion into one concerning revolutionary change in Mexico for today.

And with university students, and those who were students in the recent past who are trying to figure out what should be their relationship to the new revolutionary forces. At the same time, we are facing a new revolution in the state of Guerrero, and I had the opportunity to talk to the "second" United States of workers and women, of youth and the students, who also wanted to speak to them about U.S. policies in Latin America.

Nicaragua was the focal point. It is not alone that they felt the need to discuss the coup in Nicaragua in the context of imperialism and keeping it in power for decades. They wanted to talk to the United States masses to discuss the conflict and its implications to the United States of workers and women, of youth and the students. They also wanted to speak to them about U.S. policies in Latin America.

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THE NEEDED SOLIDARITY WITH LATIN AMERICAN STRUGGLES

Mexico is a center for political exiles from many other countries, and their situation is a mirror of the situation in many parts of Latin America. They are asking for our help.

Nicaragua is one of the places that is different. There is one of the examples of a people fighting for a new government, but for a new society. This is why they oppose the U.S. "media" efforts, as well as those of the Organization of American States (OAS) and the United Nations for the coup in Nicaragua, and why they fought for, and imposing, once again, a U.S. solution. They are asking for our help.

Latin America is the saying in particular for Nicaragua, is true for United States relations with the other Latin American countries such as the military dictatorship of All Chiles and Brazil. Despite a few phrases about human rights, the flow of military aid and economic support to these regimes continues.

Nicaragua's situation has been characterized by Raya Dunayevskaya has said they are instituting a boycott of Chilean shipping. Such a policy would mark a beginning for the working class solidarity that the Nicaraguan workers are fighting. They would certainly mark a new image for the AFL-CIO, whose anti-working class actions have supported various "anti-Communist" military dictatorships in a purely American imperialist way have given its name the AFL-CIO.

Our solidarity with Mexico and with all of Latin America can begin right here at home—especially on the anti-human rights proposals the supposedly "Human Rights" legislation. Carter, has put forth for immigrant workers from Mexico and the rest of Latin America, Each year some million undocumented workers are arrested and shipped out. Most often this occurs without their say. Their language will not be hollow.

For more than half an hour the police did nothing while she lay there in the street. So students started to slip a "legal" identification for her which she could get her out from under the car. The cops told her that it was none of their business. One Puerto Rican student said, "It is the only time we happen to be in a situation. Anyway, she's a human being, and it concerns us." The cops repeated it was none of their business if she died and started to do their jobs. It was in a sense that we don't belong to and shouldn't want to. We can be watching and learning from Shiprock.

The cops pushed a Puerto Rican woman's child, another an exchange of insults the woman was arrested. Her arms were twisted so badly that one was disk. The police told her the people will be more demonstrations. The cops repeated it was none of their business if she died and started to do their jobs.

We can be watching and learning from Shiprock.
Los Angeles, Calif.—Our demonstration of over 3,000 Iranian students on Jan. 2 started quietly and peacefully at a square in Beverly Hills about a mile away from the U.S. Embassy.

As we were about to reach the house, the police stopped us. So we had to react and begin throwing rocks. We pushed open the gates to the house and began throwing stones out here.

The police then shot tear gas at us, and we couldn't get anywhere. So we had to start a fire in order to defend ourselves and then we started throwing rocks and started hooking it in the air. But later, I heard that one student of the University of California, Berkeley, got killed and that one person was killed by the police and started hooking it in the air.

We distributed the December News & Letters with Raya Dunayevskaya's "Two Worlds" column on "Iran's Cultural Civilianization on Trial and Frantz Fanon, Soweto and American Black Thought."

OPEN LETTER

Despite some factionalism, we found an openness to ideas and a desire to establish relations with some of the Iranian students who had been involved in the demonstrations. We gave all the students a copy of the Persian translation of that column; all were gone within a week. We tried to make it very difficult for us. I heard that the Korean students had been broken, and doctors say the U.S. corporations in South Africa, especially Dow Chemical, etc. have created their own forms of organization, and have issued their own demands, the students told us a variation of Carter and Carter's & Ford's: that's a lot of the student organizations in Iran.

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The International Congress For and About Rudolf Bahro

The largest— and most important— event in the campaign to free East German "system critic" Rudolf Bahro in which he has been held ever since the August, 1977 publication of his book, The Alternative, A Contribution to the Critique of Socialism as it Actually Exists, took place in West Berlin, November 16-19 in West Berlin. During those four days, thousands of people gathered in a variety of Left organizations in exasperation at the "International Congress For and About Rudolf Bahro." By calling the conference "for and about" Bahro, the organizers stressed their refusal to separate the demands for his release from the discussion of the questions.

The Alternative raises.

The atmosphere of the conference was especially charged by the participation of East European activists and thinkers, through messages and in person, including those inside East Germany. One such message declared: "The socialist opposition that is rising up everywhere in the GDR, and of which we are a part, has gladly taken Bahro's ideas, discussed them, and is ready to spread them." Other messages reached the congress from the KOR group in Poland, from Charter 77 in Czechoslovakia, and from Russian dissidents inside the USSR.

The discussions in those sessions ranged over Russian 1917 and East Germany 1983, the relation of this work to individual activity in the struggle, and especially on the questions of Women's Liberation in the states with "actually existing socialism" rules. The atmosphere of the conference on women included a speech by Sybille Plogstedt, one of the editors of Courage, the mass circulation Women's Liberation magazine published in West Berlin. We print below excerpts from the resolution adopted by the Congress, in the hope that the USA, the demand for Bahro's release and the discussion of the ideas of freedom East and West for which Bahro calls can go forward.

"Bahro has attempted to apply Marxist methods and categories to the study of societies in Eastern Europe and to point the way toward social transformation. Regardless of whether one agrees with Bahro's theories and particular statements, his book is a significant contribution by a critical Marxist and Communist. . . . We demonstrate for and discuss Rudolf Bahro prisoners jailed in Mexico City, Cuernavaca and Oaxaca, as well as from the relatives and friends of the missing men and women. Copies of the report are available in English, French and Spanish from the Office of the Missing Men and Women. The report is 32 pages long and critical Marxist and Communist. . . .

Mexico

The International League for Human Rights has just released a 32-page report on its investigation of the disappearance of political activists in Mexico, and illegal detention and torture of prisoners by the Mexican authorities.

For several years the existence of the "Brigada Blanca," an organization in the Mexican government, investigation shows that this group—a clandestine, loosely-organized group composed of agents of the anti-revolutionary movement, and various state and municipal police—has been seizing people; keeping them in their own detention centers; torturing them, and from time to time without trial indefinitely.

The League has documented the disappearance of 301 political activists, of which the Mexican government claims no knowledge.

Facts were obtained through visits to political the hotel when the clerk said there was no vacancy.

Because of what the bellhop said, we stayed there, got a

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