WILL THE CENTRAL AMERICAN REVOLUTIONS BE ALLOWED TO LIVE?

From Nicaragua, which is trying to deepen its revolution in spite of economic strangulation by the U.S.; to Peru, where the government's new repressive measures only highlight the contrasts between the law and the continuous mass revolts; to Mexico, where liberal foreign policy cannot mask either the exploitation or resistance of everyone from peasants to intellectuals—Latin America sizzles with revolutionary activity and thought.

Everywhere there are new and growing organizations of industrial workers and domestic workers, neighborhood organizations and peasant groups, women's and youth organizations. And everywhere they are discussing such questions as: What is the relationship between international capitalism and our conditions of life? What is the relationship between revolution and women's liberation movements? Can we not only overthrow the old governments and kick out U.S. imperialism, but also build a new society based on human needs and creativity?

'EVERYTHING IS DIFFERENT NOW — THE CHILDREN ARE HAPPY'

It is not possible to know a country in a few days spent in and around the capital city, but in Nicaragua the people are so full of revolutionary spirit and purpose that even Managua is beautiful. "Even Managua," because at first the city shocks: the downtown area destroyed by the earthquake of 1972 has not been rebuilt, and many housing accommodations are flimsy shacks or the rubble of destroyed buildings. People are very poor, but full of hope and concern for one another. Without seeing the agricultural areas where perhaps the most change has occurred, it is still clear from talking with workers, teachers and housewives that the revolution is very much alive.

Most impressive are the grass-roots organizations of women, workers and youth who are trying to deepen revolution by working out new economic and social relationships. The Pre-Cooperativa Nueva Nicaragua, for example,

(Continued on Page 4)
New York, N.Y. Over 2,000 women assembled in the cavernous Washington D.C. Coliseum on Nov. 15 for the beginning of the Women's Pentagon Action (WPA). We joined with women who had traveled from the Northwest, Southwest and West, to express our opposition to militarism.

The day began with workshops, and we were struck with the courage of women who had lost their homes and jobs in the past year due to a major layoff in the steel industry. The women of Michigan were recounted in a series of workshops that addressed the importance of involving working women in the movement to end militarism.

After looking at these markers, many of us were especially angry when we went up to the Pentagon windows to look out over thenitro. A woman who threw blood on the building was assaulted, as were others blocking the steps.

After these confrontations, it was a real mis-conclusion, as many of us have been told, that our struggle was an expression of mysticism, many of us left with the conviction that our work as feminists against militarism will mean addressing many questions that arise from our intersectional anti-militarism activities. It is in this spirit of sisterhood that we welcome hearing from our readers about the conclusions they draw from the WPA.

-Participants, Women's Liberation—N.A.L.

ARA food workers case ends

Detroit, Mich.—After 11 years of constant struggle on the job, in the Michigan Dept. of Civil Rights, and in the courts, four women workers from the vending and catering company, ARA Services, finally won a sex discrimination case against the company and their union, Local 1064 of the RWDSU. Although the women won the court battles, the $800,000 settlement the union (the company settled out of court years ago), is a bitter victory. Of the five original plaintiffs who determined to file the suit, one died, one left the union, and two others physically disabled.

Juno Chambers, who had held the top seniority in the bargaining unit in 1961 when ARA switched its operation at the Great Lakes Steel mill to vending machines, was the first to be denied the chance to become a "vending machine serviceperson" by company and union collusion. In the years that followed, every "serviceperson" was male, and nearly every "attendant" employed was female. The union failed to collect hours and conditions. Over and over again, testimony at the Civil Rights Dept. and in the courts proved the point: management is the intent to discriminate by both company and union.

Ms. Chambers told N.L., "the fact that it has taken 11 years to win this case is outrageous. First the Dist-

The column by Terry Moon in the last issue of N.L. pinpoints one of the contradictions that has occurred within the Women's Liberation Movement for the past 10 years. I participated in the Women's Pentagon Action, and while I was one of only a handful of women present who was at least as happy to see this column in N.L. It certainly told a tale about the recent Washington campaign. The column by Terry Moon was a welcome addition to the derogatory manner during last year's WPA. The women who made puppets for the march had made Black the symbol for "mourning" and white the symbol for "deception." After Black women had objected, the colors were reversed this year. But when a Black woman spoke on the issue, it happened. The white women who responded tried to cloud the issue, making it easier on themselves and others. But they did not commenting on the principle which compelled that accommodation so their behavior, to be the plaintiffs' nightmare. I love my country, but I have no faith in this system."

People respond to "Black woman test WLM, Left"

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Dear Sisters:

In our recent discussions and activities around feminism and militarism, the question of the need for a history of women's liberation in addition to our activity has been raised. The main argument is that the WLM is a burning question, and more so every day with Reagan-Haig preparing for war, and because Rosa Luxemburg was a great social democratic leader and because the main tragedy that the Women's Liberation Movement has never embraced her as their own.

February 1977

Rosa Luxemburg—original character and revolution

Dear Sisters:

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March 1977

Rosa Luxemburg—original character and revolution

December, 1977

Women's Liberation and Marx's Philosophy of Revolution by Raya Dunayevskaya is that there is as much Marxism from Rosa Luxemburg's life represents what we raised at the beginning of our movement: a woman of such magnificent eloquence in everything she did, could not and cannot be free from the deadweight of capitalism.

Luxemburg posed the question as one of socialism vs. barbarism and this is certainly true for today. When we look back at the writings of Luxemburg, we see her as a revolutionary of a new generation. She was a woman who had a unique understanding of the contradictions of the capitalist society. But Marx was not content to expose this contradiction. He recorded himself by not breaking with bourgeois Prussian militarism. Rosa Luxemburg was one of the first to sense the opportunism of the GSD leaders, particularly Karl Kautsky in 1910, Luxemburg as an "original" as she was to write of the "Red Rosa" who could be scathing in her criticism and the more "feminine" Rosa who loved culture and flowed with poetry. She was a woman who could read, in it she not only cries out for her own freedom and shows the terrible dehumanization of war, but also see the irreparable damage done by the betrayal of the GSD.

What is really amazing is that so many, even of the left today, do not seem to see this. If there was any woman who could stand up to the militarism of Haig preparing for war, it was Rosa Luxemburg. She was so magnificent in her anti-militarism, it is a real argument to say that women are not leaders of a revolution. But it is impossible to imagine Luxemburg as part of the reaction to the Women's Liberation Movement. If they could see—and if the Women's Liberation movement has not yet seen—we must see that Luxemburg's work can be incorporated at the beginning of our movement: a woman of such magnificent eloquence in everything she did, could not and cannot be free from the deadweight of capitalism.

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In the beginning of Feb. 11th of the book, Dunayevskaya in her 1941 doctoral thesis concluded that Hegel, although he had made a tremendous breakthrough in thought, had not concretized it in the realm of human activity, and that it was, in fact, an accommodation by not breaking with bourgeois Prussian militarism. But Marx was not content to expose this contradiction. He recorded himself by not breaking with bourgeois Prussian militarism. Rosa Luxemburg was one of the first to sense the opportunism of the GSD leaders, particularly Karl Kautsky in 1910, Luxemburg as an "original" as she was to write of the "Red Rosa" who could be scathing in her criticism and the more "feminine" Rosa who loved culture and flowed with poetry. She was a woman who could read, in it she not only cries out for her own freedom and shows the terrible dehumanization of war, but also see the irreparable damage done by the betrayal of the GSD.

Fortunately, we are finding in Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution that there is as much Marxism from Rosa Luxemburg's life represents what we raised at the beginning of our movement: a woman of such magnificent eloquence in everything she did, could not and cannot be free from the deadweight of capitalism.

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South Gate workers respond to mass lay-offs

by Felix Martin, West Coast Editor

West Coast Editor's Note: I would like to devote my column this issue to excerpts from the latest Blue Sheet: 'What happened to the South Gate Workers' Committee in response to the lay-off of the second shift at the GM South Gate assembly plant?'

The last time the South Gate Workers' Committee was in touch with me, it announced Nov. 30 as the target date for closing down the second shift at South Gate. And so concerned is the company about this deadline that it has announced it will act on it, no matter what. So far, that announcement has only been made, and no further action has been taken. But the company hasn't given up on this deadline, and has made new plans to accelerate the closing of the plant.

The workers at South Gate have been working overtime for several weeks in an effort to reduce the size of the workforce that will be laid off. The company is expected to announce the final number of layoffs on December 10.

The workers at South Gate are determined to fight back against the company's efforts to shut down the plant. They have organized a series of protests and strikes to demand that the plant remain open. The workers are also demanding the right to negotiate with the company over the terms of the layoffs.

In addition, the workers at South Gate have been actively involved in organizing a new union for the plant. The workers are seeking to form an independent union to represent their interests and fight for fair treatment from the company.

The workers at South Gate are hopeful that their efforts will pay off. They are determined to continue their struggle to keep the plant open and to ensure fair treatment for all workers.
eyewitness report: latin america's revolutionary spirit

whether factory, shop or home, which is not covered with political slogans, and there seem to be almost as many new revolutionary groups to match them. There is now a continuous stream of liberation groups, new Left and student organizations, and peasant uprisings. It is impossible to walk down the street in Lima without passing some group on strike, including, in one week in October, two government ministries and the customs workers, this in spite of the fact that public employees may not legally be unionized.

Everyone has been on strike lately, from miners to bank employees. The government's response is to increase repressive measures, especially against workers and peasants outside Lima, who are shot in cold blood or tortured and imprisoned. In a recent general strike in Chiclayo, the police killed a student by shooting into a demonstration.

The police and army use the excuse that they are looking for fanatical terrorists to explain the punishment, harassing and imprisoning intellectuals as well as murdering the poor. But the repression seems only to have increased the revolt. In addition to the continuous strike in traditional industries, new layers of the population are organizing, from university professors to nurses to domestic workers to other "women's industries" like textiles and electronics—where labor disputes have led to factory occupations.

A visit to the Lucy candy factory found a handful of women who have been occupying the small premises for 16 months! A woman told how the owner had tried illegally to close their unionized shop by sending a truck to take away the machinery.

"It was May 9, 1980, Mother's Day. The owners had the idea to take apart the factory and leave us complete- ly in the street. So we told the truck driver, 'You get out of here immediately or we'll burn your truck. We are defending our social rights.' For the next two days we worked all day and at night we stood guard out in the street, without sleeping, just sitting on newspapers."

Then the employer closed down, taking away the materials and machines, and the women began their occupation and their trips to the Ministry of Labor, trying to reopen the factory or at least to get severance pay.

Lima's growing women's liberation movement is involved with the struggles of working and poor women. Feminists—such as ALIMUPER—have supported the factory occupations with publicity, fund raising and street demonstrations against the government, which respond- ed by turning the fire hoses on the women. Groups, including college students, are organizing women from both women in the slums and in the domestic workers' union, and offering legal assistance to battered and abandoned women. The women demand their right to legal abortion by pointing to the last case in which two peasant women were raped by soldiers engaged in the peasants' war; they have been on strike for 15 days, and new construction is seen only in the city.

At the same time, the revolt against these conditions is every bit as evident. There is not a wall in Lima, Peru, which factory, shop or home, which is not covered with political slogans, and there seem to be almost as many new revolutionary groups to match them. There is now a continuous stream of liberation groups, new Left and student organizations, and peasant uprisings. It is impossible to walk down the street in Lima without passing some group on strike, including, in one week in October, two government ministries and the customs workers, this in spite of the fact that public employees may not legally be unionized.

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On the 150th anniversary since Hegel's death: How valid for our day are Marx's Hegelian roots?

by Raya Dunayevskaya
Author of PHILOSOPHY AND REVOLUTION and Marxism and Freedom

On the surface, any concern for the 150th anniversary of Hegel's death seems irrelevant and totally abstract in a period of imperialist and genocidal war by the U.S. and Soviet neo-fascist regimes against their own people, and, in West Europe, trying to introduce nuclear missiles in a provocative design to privatize and control other nuclear titan, Russia.

A careful examination, however, of the totality of the crisis — economic, political, military, ideological — that seems to spell out "Apocalypsis Now!" reveals a theoretical void on the Left that is very nearly as abysmal as that among the capitalist ideologues. This makes imperative the working out of a totally new relationship between the opposition movement from below — practice — and philosophy and revolution.

The one thing we learned from the turbulent 1960s is this: without a philosophy of revolution, near-revolution is abortive. It is a fact that, because those near-revolution had ended so disastrously, the New Left finally ended their Cohn-Bendit-like delusion that theory can be picked up "en route." A new, deeper look into Marx's philosophy of revolution was begun.

The 200th anniversary of Hegel's birth and 100th of Lenin's death saw the revival of both Marx and Hegel studies with conferences of each cris-crossing.² The flood of new studies, new editions, new translations, and new "translations" of Hegel (Hegeljahre) extended into a full decade. It is still growing. Along with the Hegel studies, new studies of Marxian dialectics were published that were comprehensive and serious as the Hegel studies.

RUSSIA'S HOSTILITY TO INDEPENDENT MARXIST THEORISTS

The doubt part of the reason for the gap in seriousness between the two types of studies is due to the Russian hostility to the claim of independent Marxists that he has the original relationship of the Marxian to the Hegelian dialectic. After all, beginning in the mid-1960s and continuing to this day, the Eastern European workers have revolted against Russian totalitarianism. Furthermore, these revolts were accompanied by a depression of the Hegelian thinking. Anyone who is a participant in these developments knows that the Hegelian "negation of the negation," that, too, couldn't stop the revolutions in East Europe from translating the Hegelian phrase, as had Marx, as "revolution in permanence."

Once those revolts from below placed Marx's Humanism on the historic stage of their age, there was no way to keep hidden the relationship of the Hegelian revolution in philosophy to Marx's philosophy of revolution.

Not all the blame for not developing this relationship of the Hegelian dialectics to the Marxian dialectics of liberation, however, can be blamed on the "Russians." The truth is that the heirs of Marx, so designated by Engels who had entrusted Marx's unpublished works (and his own) to the German Social Democracy, had forgotten them, christened their own materialistic idealism as "Marxism" just as Hegel's "Bible of the heirloom" which one needs to bow, but not actualize as the transformation of reality by revolution.

The immediate post of the outbreak of World War I and, with it, the collapse of the Second International, with the German Social Democracy at its head as the main betrayer of the proletariat, before a single revolution had taken place in February—March, 1933, Hitler had come to power in Germany. The new Gestapo, with its new activities which signalled a new movement from practices which was itself a form of theory, Vol. 1, No. 1, of News and Letters, pp. 327-331; and Lenin's "At the Congresss of Unions, Conference of the Central Committee, June 3, 1921" in Collected Works, Vol. 26, p. 332; and "The Emancipation of Labour" by G. V. Plekhanov in Marx, Engels and Freedom, pp. 172-176; and, "The Shack of Recognized Hegel's Dialectic. Source of All Dialectic."

HEGEL'S DIALECTIC: SOURCE OF ALL DIALECTIC

Naturally, Marx's reference to Hegel as "master" was not a name for any student. Even while the young Marx had considered himself a Left Hegelian and belonged to the Doctors' Club of the Young Hegelians and never considered the Hegelian claim of independence to Hegel. Rather, as we saw from the time he worked on his doctoral thesis, he was "approaching the threshold of his new concept of thought and revolution while seeing revolution as developed in the Hegelian dialectic. This is why the mature Marx kept saying that Hegel's dialectic was the "source of all dialectic.

Instead of using the dialectic as if it were a tool to be "applied," Marx reconstituted it on the practice-subjective basis as it emerged out of the production relations of labor and capital, with labor as the "grave-digger." Clearly, the unifying whole of Marx's world view was the new subject of the new developments in their day.

The revolutions Marx participated in in his day and those Marxist revolutionaries who have ever since followed, are proof enough of how far distant is Marx's new continent of thought and of revolution from Hegel's bourgeois world and its idealism. The fact, however, is that the Hegelian dialectic, rooted in history and the power of classes, remained with Marx and gained ever new creativity, whether it was in the 1844 Humanist Essays, or the outright revolutions of 1848, or even as Marx himself instigated the Hegelian dialectic in the 1860s and 1870s after he worked out the economic laws of capitalism, discerning the "law of motion" of capitalism to be the "social production relations and new passions and new forces"—worked to reconstruct society on totally new, human beginnings, like the Paris Commune.

Who We Are and What We Stand For

News and Letters Committees, an organization of Marxist-Humanists, stand for the abolition of capitalism, whether in its private property form as it is in the U.S., or its state property form as in Russia or China. News & Letters was created so that the various revolts which could be heard not separated from the articulation of a philosophy of liberation. A Black production worker, Charles Moore, the editor of News & Letters, who once wrote for the editorial section of the New York Leftist journal, the Workers' Journal, is the editor of the paper. Raya Dunayevskaya, National Chairman of the Committee, is the "classical" Hegelian-Marxist of the Hegelians and Philosophy and Revolution, which spell out the philosophy of revolution. With a new synthesis, "Philosophy and Revolution," this total new synthesis, "Philosophy and Revolution," was published in 1985 by Raya Dunayevskaya who, after her forced identification of the 1857-58 Grundrisse with the 1867-1875 Capital, concluded that one "no longer has to bite into the sour apple and decry the philosophy of Hegel's Logic in order to understand Marx's Capital — one can arrive at the same end, directly, by studying the Rough Draft" (i.e., of the Capital), which is Rospodsky's title for the Grundrisse.


(Continued on Page 10)
Here's a small contribution to N&L. I feel that the film should be shown throughout the country as a reminder of the war, and in view of Reagan and Haig's military madness. Each day I turn on the news expecting to hear that the government has launched a war in Central America, or the Middle East, or somewhere else. It's getting to be like a three-ring circus.

Old friend, Ann Arbor, Mich.

The unthinkable is rapidly becoming the thinkable in Washington. Do these policymakers understand the consequences of the policies they propose? In a full-scale nuclear war as many as 140,000,000 U.S. citizens would die if the bombs were dropped, and even if they were not, the destruction of the world's food-producing capacity would probably lead to the deaths of billions more. Yet here in Chicago, we are still arguing about the wisdom of more nuclear power plants and not realizing that this is inseparable from opposing high bombs that could destroy not just a Three-Mile Island, but the world.

Rickie Ban

The Three-Mite Island, but the world.

WILL THE UNTHINKABLE BECOME THINKABLE?

Here at Hunter College there was a screening of a film called The Fire This Time. But I was disturbed by the speech of a professor of physics who obviously knew nothing about the film. He confounded the audience with a quip about world war. It was from a Southall Black woman and illuminated the difficulty of getting "lost" in those waters. (We were in Norway for a few weeks.) There are all the signs of a new nuclear catastrophe. Your help is needed now for the continuation of our efforts to avert nuclear disaster.

Jane Tomlinson

There's the nuclear arms race. In March, 1980, more than 700 leading physicians, in an action organized by Physicians for Social Responsibility, signed an open letter to President Carter and Chairman Brezhnev on the medical effects of nuclear war. As the Reagan administration is now committed to the biggest arms build-up in history, we are compelled to renew this warning...

Physicians for Social Responsibility
P. O. Box 144, 24 Main St.
Watertown, Mass. 02172

Can you believe what happened to that Soviet submarine off the Swedish coast? "Navigational errors", that caught up with her. I also read an article in the Navy that it's extremely difficult to get "lost" in those waters. (We were in Norway for a few weeks.) There are a lot of islands, and anyone with a chart could tell where they were.

I'm sorry to be the one that the recent event really did fail. But think it could just as easily have been an American ship or submarine without a remote possibility of a Russian vessel in U. S. territory. Except the consequences — how they would have been — there's no chart that could tell where they were.

I was listening to that this week and felt that the talk of the event really did fail. But think it could just as easily have been an American ship or submarine without a remote possibility of a Russian vessel in U. S. territory. Except the consequences — how they would have been — there's no chart that could tell where they were.

Los Angeles

An article in the Chicago Sun-Times this week describes the ROTC selling baby-killer image really angered me. It stated that ROTC enrollees were being waved under the noses of females. Officially, more than 92,000 U.S. students were in ROTC programs last year, up 73 percent from 1974-75. A ROTC officer at KSU said, "We were the good guys in Nam, and I think the bad-guy image has been made up by the communists." Yeah, right.

Last weekend Olga Domanski, National Organizer of News and Letters Committee reported being "menaced" by a group of New York women. She had also seen something in the news about the group that bothered her. A survey stated that 90% of women believe they will be in a war in a few years. She said that if you can ask whether they have been raped or threatened with rape, they don't realize they next war is not going to be 'just another war'! Here in Chicago, I'm still arging with Citizens Against Nuclear Power about opposing nuclear weapons. I don't understand how anyone can support nuclear power plants and not realize how that is inseparable from opposing high bombs that could destroy not just a Three-Mile Island, but the world.

Black Worker

Several readers have commented on the article on the trial of Eugene Rostow (the Director of the Arms Control Disarmament Agency) really say "Didn't Japan survive the nuclear attacks?" as an argument for the use of nuclear weapons. This is true (as you reported in Nov. N&L), it is surely one of the most disgusting, shameful things we could know to be true of our imperialist society.

I thought of my sister who hasn't finished high school, but certainly knows how to think.

Hunter Student


There was also a lot of unquestioning "Third Worldism", as though the only way to help counteract the racism in the Women's Liberation and the Third World

Jane Tomlinson

I have been listening to the voices of Black women as they express their growing political consciousness. It was during an article and letter in Spare Rib (a women's liberation journal here) gave me some ideas for discussing the issue. The letter was from a Southall Black woman and illuminated the difficulty of getting "lost" in those waters. (We were in Norway for a few weeks.) There are all the signs of a new nuclear catastrophe.

Your help is needed now for the continuation of our efforts to avert nuclear disaster.

Jane Tomlinson

London, England

I disagree with the way you presented Southall Black Sisters. It looks like Lane Kirkland is trying to get out of the shadow of his do-nothing predecessor, George Meany. Times are like Lane Kirkland, trying to be radical by calling Reagan "cold-hearted and hard-fisted". Is there anything behind Kirkland's "millitant" speech attacking Reagan? Against so-called "free-enterprise" Reagan, is Kirkland posing schemes for nationalization of the economy?

GM South Gate worker

I appreciate your analysis of the situation in the Middle East after Sadat's death and the American dimension of Women's Liberation. For this region so fraught with contradictions, only a clear vision of a genuinely classless society can point a pathway out of the innumerable false alternatives posing themselves. Why should we accept Reagan's ground that Qaddafi is his "opposite"? Have they learned nothing from Khomeni's counter-revolution in Iran?

Jane Tomlinson

LA Times

On the morning T.V. they had five young white women telling how they have to take a cut in food stamps, and how they are now on strike. It was a very moving speech. She had also seen something in the paper that bothered her. A survey stated that 90% of women believe they will be in a war in a few years. She said that if you can ask whether they have been raped or threatened with rape, they don't realize they next war is not going to be 'just another war'! Here in Chicago, I'm still arging with Citizens Against Nuclear Power about opposing nuclear weapons. I don't understand how anyone can support nuclear power plants and not realize how that is inseparable from opposing high bombs that could destroy not just a Three-Mile Island, but the world.

New reader

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New reader

Utah

The rogue's gallery of Sadat's mourners, from Nixon to Begin, was matched by dry eyes in impoverished Egypt, rejoicing in Beirut, and indifference in this observer. What was instructive was the presence of the U. S. media with this autocrat who solved his problem by shutting out the women. (We are asking to talk to women that are outside of this network.) The women, who, however "politically active" are ever-bewildered commentators seemed ever-bewildered that there was no mass outpouring of grief.

I think I know why. Did they close their eyes during the 1977 food riots and the current mass arrests? Disgusted

New college student

Los Angeles

The information in your Nov. lead on the chekinesis of the Saudi Arabian rulers is important to know now that Reagan and company are off chasing the Saudi's "peace proposal." With Sadat and Mubarak in the U. S., is more worried than ever about the non-viability of the Camp David agreements. But the same shift in U. S. policy that the peace agreement was built on, is at the basis of Saudi society. In Saudi Arabia as in Egypt and the Middle East, but excluding Israel, the masses are at odds with the rulers. Each country has its own contradictions, most especially of class, but including sex and national and religious minorities. It is those contradictions that the power of the super or small, can solve. In the end only the masses in revolutionary motion in each country can. But meanwhile the danger of war, especially in light of the U. S.'s militaristic foreign policy, is very
ANTI-ZIONISM OR ANTI-SEMITISM?

I commend N&L for having the best analysis of the situation in Iran of any leftist publication in the United States. I must, however, take exception to your article on the Iran problem, which criticizes the position of the Socialist Workers Party (SWP) concerning Iran.

As a former member of the SWP, I agree with your criticism of the SWP’s analysis of Iran. Nor, I take strong exception to your characterization of SWP writer David Frankel as an anti-Semite. Frankel is anti-Zionist, not anti-Semitic. Rev. Frankel, one of the anti-Zionist, not anti-Semitic, writers, have taken a dominant, if not right-wing stance, not to mention engaging in anti-Semitic content that does your tenuous little credit.

Concerned Utah

I am sure you will get letters attacking poor Malory and Kevin A. Barry for calling the SWP’s David Frankel an anti-Semite. I want you to know I think it’s about time someone said it openly. Several years ago I heard a lecture by Frankel on the Middle East. He described the situation in Palestine in 1947-48 with lots of comments on “Zionist imperialism,” in a period only two or three years removed from Auschwitz. Yet incredibly, he never once mentioned the fact that Palestine was suffering under an imperialist, much less that there was a struggle against British imperialism.

Even though Jewish was equated to Britain’s right-wing terror, as though no other tendencies existed in Israel then or any other place, one could not be Jewish or Christian background to be an anti-Semite, and repeating that it is “anti-Zionism” doesn’t cleanse it of anti-Semitism.

Not a Zionist either

New York

BRITISH LABOR NEWS

Recent events at British Leyland have been classic. The Cowley (Oxford) plant was out on strike in a dispute over layoff pay, but returned to work when Edwards threatened mass sackings. Then there was a corporation-wide strike over wages, which began very militantly, with 2,000 pickets at Cowley the first day. However, it ended after about four days, and the only improvement over yesterday’s strike was a 3 percent guaranteed bonus of £1.75.

Most of the workers at Cowley voted to continue the strike, but they were outvoted by others. The main factor behind the return to work was the threat (exploited by both management and the union leaders) of Leyland going bankrupt. Now, however, there is another strike at Longbridge, the Birmingham plant in the Midlands.

Richard Bunting

England

Detroit readers, come celebrate with us...

AN AFTERNOON OF DISCUSSION AND DINNER WITH
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upon completion of her new book

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Sunday, December 13, 3 p.m.

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An exchange of ideas on 'Ireland: Revolution and Theory'
Nicaraguan women's cooperative: 'Beyond the four walls'

Refuse to sell to retailers in the commercial centers who would triple the price they paid us. In December we are going to participate in the so-called La Pina of small industries and artisans' crafts.

BEYOND THE FOUR WALLS

The problem used to be getting the woman out of the house. The customs we have in this country are that the man keeps the money, the woman sees nothing beyond the four walls of her house, always washing, ironing, caring for children. With the revolution we have started achieving things. The participation of the women is enormous now.

We still have problems with some of the husbands, yet they are not problems because their husbands are also organized and working for the revolution, so they understand. The men have changed a lot, but many remain to be changed. We have problems with the demarcation of work for the men and the education of our children. Where children are small it used to be that they were the "mujerita" (little woman) that attended to the house for the care of children, not the father or boys. Now we have to do it in a cooperative form, that the husband cooperates as well, and the boys equally with the girls.

We are fighting to get out of the marginal area in which women used to live. Before a woman could only be a secretary or garment worker or nurse, something like that. If there was not enough money in the home to buy some clothes, the girls were always favored over the girls. The male studied while you prepared for nothing but housework.

We plan one day to have a child care center; there are a number of them here in Managua. It's only two years since the revolution; we are going to have to sacrifice to start a child care center and a dining hall. The idea is that the woman can leave the home in peace and participate in production and in all the tasks of the revolution.

Before the revolution we had no interest in politics or anything in that area, but we reached a moment in which the people said they needed to organize themselves to fight against the dictatorship. The participation of the women was massive. Here, it is the women and the men who made the revolution.

Before, many of the women could not read a newspaper. Now they have educated themselves and read the papers every day, because this education means that they'll understand what is happening here and in the world. Most went through primary school but are just going to secondary school now, at night. When their education reaches a certain level, they'll understand this is happening, won't they, that the woman raise her cultural level.

We are making a library right here in the shop. We've been collecting books from home and from what people get from outside the country, and the girls have the money to buy them.

Puerto Rican student movement

New York, N.Y.—The following letter is to correct a few errors or misconceptions about the student movement at the University of Puerto Rico printed in News & Letters, December, 1981.

Informing the readers about the recent repressive actions taken by the University of Puerto Rico administration, the December edition of News & Letters states: "For the first time in history, police have been brought onto the campus..." This historical information is by all means incorrect. This is not the first time that the police have been brought onto the campus. And of course, given the contradictions of colonialism in Puerto Rico, we can assume that it would not be the last.

Historically, the police have been brought onto the campus on many occasions to suppress the students—in 1948, in 1968, in 1969, and in 1971. But as a whole, the movement for liberation (and many political organizations) owe a lot to a continuous student struggle, and the movement for liberation today is by all means incorrect. This is not the first time that the police have been brought onto the campus. And of course, given the contradictions of colonialism in Puerto Rico, we can assume that it would not be the last.

The reality is that there has always been a constant struggle among the students to achieve their independent position. But, of course, faced with the need to integrate their struggle with the over-all national and working class movement, the students have been forced to develop an independent from all political parties.

The other major criticism is that the reason you gave for the destruction of free Derry and free Belfast in Ireland: revolution and theory—an exchange

(Continued from Page 8)

(IRA) and its political wing, Sinn Fein, over the past six to eight years, and your swallowing of some British propaganda on the campaign.

Your comment that the IRA accepts the "ground of British imperialism, in narrowing the issue to the bonds of a man" was written in the early '70s, even during the 1960s, though even then detailed social policies were being worked out by the Republican Movement, and to date the IRA stands in the anti-socialist campaign. Every two weeks we have a meeting to discuss the future of the country.

In the line "If one problem is to get the women to sell the clothes directly to people so the working woman can buy them at the same prices," we have made a mistake. We have gotten some advice from the Ministry of Labor and the National Bank on how to do five. The beginning we got some work making uniforms. Workers in some of the ministries have formed food co-ops to buy more cheaply, and we have been allowed to sell clothing there. We have chosen to work with the two women who made the travel for the MPU campaign.

The other major criticism is with the reason you gave for the destruction of free Derry and free Belfast in Ireland: revolution and theory—an exchange...
Third World revolutions

(Continued from Page 5)

That is the significance of the 1870 footnote in the manuscripts for Volume II of Capital on which Marx worked in 1870-76 but had to leave uncompleted. That volume has become the one most debated to this day. Is it too much to expect the post-Marx Marxists of our era, in this, the 150th year since Hegel's death, to recreate the Hegelian dialectic in the manner of Marx? After all, it is not the death of Hegel we are celebrating, but his philosophy. And it is a fact that the year before his death, Hegel had described his new synthesis, his last and final system, as “the philosophy of absolute freedom.” And it is that same synthesis that, not just the “method,” but the “system” of all Hegelian philosophy, is the very foundation of Marx's revolutionary materialism and philosopher of a whole new continent of thought and of revolution — Karl Marx — “To be the socialist goal: the absolute movement of becoming.”

Read about the Hegelian-Marxist Dialectic in

PHILOSOPHY AND REVOLUTION

by Raya Dunayevskaya

$8.95 — Order from News & Letters

THEORY / PRACTICE

Third World revolutions

by John Alan

In the San Francisco area last month, two well-attended campus meetings took up the issue of Third World revolutions as they battle the current political and economic threats from world imperialism.

We are currently living through the 150th anniversary of Hegel's death. Professor Thomas O'Donnell, Berkshire, Massachusetts, spoke on the subject of “Destabilization, the World Bank and Third World revolution.” He presented his ideas at UC Berkeley, Fernando H. Cardoso, a visiting Brazilian professor, and Saeed Kadivar, visiting Iranian scholar, spoke on “Dependent Development.”

Both in their home countries and in the imperial countries, while completely ignoring the revolutionary forces in"... (Continued from Page 1)
The link to racism at each level of government makes this clear. Sen. Strom Thurmond, S.C., is championing S 114. Thurmond himself was a hanging judge in South Carolina in the 1940's. He ordered the electrocution of four people, three of whom were Black, including one who was 17. The youth was convicted of murdering his employer who had come after him with a 32 caliber pistol. Later, Thurmond, as governor of South Carolina, sent 21 men to the electric chair. All were Black. S 114 will designate espionage and treason as capital crimes, as well as certain crimes committed on federal property. Framing revoluntaries for treason and crushing military mutinies can be seen as objectives of S 114.

### Youth in Revolt

In immediate response to Reagan's attempt to deflect the opposition to nuclear arms by his "disarmament plan" beamed to Europe, over 300,000 marched in Amsterdam on Nov. 21 (above). This was the largest demonstration in Europe since the end of World War II, and it continued massive and genuinely international protest activities by youth, again the vanguard of the people's peace movement. The plan" beamed to Europe, over 300,000 marched in Amsterdam on Oct. 24, making clear their opposition to Russian militarism as well.

- Italy—Over 100,000 march against Reagan's new missiles in Rome Oct. 24, stunning the established Left parties whose "jobs" it is to posture Italy to control and channel such movements.

- France—Despite heavy pressure from the new Mitterrand government to boycott it, and the fact that France has its very own nuclear weapons and is not in NATO, 50,000 march in Paris Oct. 24 against nuclear weapons.

- Sweden—Over the last year, a massive peace movement has grown, led by women's groups and opposed to both superpowers.

- Germany—Over 200,000 march in the West Oct. 10 against nuclear weapons, while East German Church groups and dissidents make a stand favor of Russian disarmament.

- Spain—500,000 march against affiliation to NATO Oct. 24, making their opposition to Russian militarism as well.

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We received the following report from a correspondent in Britain:

Where getting anywhere near the Campaign for Nuclear Disarmament rally in London on Oct. 24, you could tell it would be enormous. The trains on the London Underground were packed with people wearing badges such as "Send Thatcher on a Cruise" and "Together we can stop the bomb." An estimated quarter of a million people took part in the biggest demonstration in Britain for decades and the greatest protest against the nuclear threat this country has ever seen.

The failure to connect opposition to Trident and Cruise missiles with a demand for withdrawal of troops from Northern Ireland or the banning of nuclear weapons is too often a mistake. Indeed, one of the main speakers was Labour leader Michael Foot, who fully supported Thatcher's hard line against the IRA. But the other main speakers were not enough to provide a man can speak from an anti-war platform, and moreover get applause. Aren't the H-blocks just as much a part of Britain as the Hillsborough peninsulas?

The regime of the Ayatollah Khomeini, who is bent on keeping his country in its own hands, has invited a Russian mission of 36 advisors to help him beef up his security forces and help manage the economy.

The Russian agents strictly observe Islamic law, structure and experience of the KGB.

The call for help came from the Islamic Republic Party, which could not trust the Islamic Guards, its private army. The Russian agents strictly observe Islamic law, speak Farsi, and finger their prayer beads while praying with their students.

The Tudeh, the official Communist Party in Iran, has been purged of what were called "bourgeois-minded reformers," and new hard-line Stalinists have been put in charge who support Khomeini 100 percent.

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The Russian agents strictly observe Islamic law, structure and experience of the KGB.

Thousands of Ethiopian Black Jews, known as Falashas, are being tortured and even killed by the Russian-Cuban-backed military junta which is also murdering all political opponents including independent Marxists, and engaging in a colonial war against the Eritrean guerrilla fighters. Next May a conference will be held on the Falashas in Israel.

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The raf is this revulsion to war which is, for now, staying the U.S. people would not tolerate an outright invasion. It was as much a protest against the Hungarian “liberation battle” as it was the pretext for giving the genocidal ruling regime another $26 million in military aid for the coming year, and at the same time, threatening a naval blockade of Nicaragua.

Since March, when 4,000 Salvadoran peasants were bombed and strafed by U.S.-supplied Army helicopters as they crossed into Hiptuco, Salvadoran soldiers have followed the refugees, crossing the border at will to raid the camps and murder those they suspect of aiding guerrillas.

In mid-November, around 40 soldiers from the Salvadoran Army and the paramilitary death squads crossed into La Virtud, where 11,000 Salvadorans fled to escape Army bombings in Cojutepeque. This time the soldiers were prevented from kidnapping and executing 30 refugees, due to the presence of UN relief personnel. But the peasant communities have not been stopped and has the blessings of the Honduran and U.S. governments.

While much of the Left—especially those who "strategically" support Russia, Cuba and the PLO, like the Trotskyists—have allowed the Anti-Semitism exists and thus remain silent on the Falashas, it is even more curious that little has been heard from Begin's Labour party. Besides the obvious Jewish racism, there may be another aspect to Begin's silence. Ethiopian and Brazil quietly share weapons and some military trading across the Red Sea, since both oppose the Arab-supported Eritrean war of national independence.

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The era of state capitalism needs elbow room, more elbow room than a division of the world among big powers that can give it. That is why two world wars have been fought and a third is in the offing. If decrepit capitalism is to continue to live, it is only as a world order. That is exactly why it cannot survive. Only the released creative energies of the masses can create world order.