Unemployed millions, anti-war protests, reveal a Western Europe in crisis

by Kevin A. Barry

Two events in Western Europe—the return of Nazi Klaus Barbie, "the butcher of Lyons," to France, and the national elections in West Germany under the nuclear trigger of Cruise and Pershing missiles from the U.S., SS 20s from Russia, and deep economic crisis—reveal much of the shakiness of the post-World War II social system and of the United States' role in creating the severe contradictions that wrack West Europe today.

The arrest and extradition to France of Barbie, who was responsible for the deportation of thousands of Jews to extermination camps and the death of other thousands of resistance workers, has raised for open debate within France, the role of the Vichy regime during World War II. As well, it points to the responsibility of the United States government which, in the post-war period, protected and paid Barbie (among other Nazis) for intelligence information. Denby himself was one of the many谁知道 of the nuclear nightmare for Western Europe's masses.

The West German elections are being held at a time when not only West Germany, but all of Europe, is, faced with the most devastating unemployment yet seen in the post-World War II world, as well as being under the nuclear threat of the two superpowers who stand poised to negotiate, not disarmament, but a new round of nuclear death weapons refinement. Neither Reagan's "zero option" nor Andropov's offer to dismantle certain missiles, represent any viable alternative to the nuclear nightmare for Western Europe's masses.

Although it is the whole continent of Europe which faces economic, political and social crises today—beginning with the tens of millions who are unemployed—we wish to focus on France and Germany which can show both the objective situation and possible revolutionary human pathways out of the crises.

GERMANY: GREENS AND ANTI-NUKE MOVEMENT

As West Germany faced its March 6 elections, it had witnessed the extensive growth of the Greens, a new independent grass-roots political movement talking of social transformation. The Greens include ecologists, anti-war activists, feminists and Leftists. One of the Greens' most prominent leaders is none other than the independent Marxist and East German exile Rudi Bahro, who stated last year, "Why has this peace movement risen up within one year first in Europe, then in Japan, then in North America? And the uprising in Poland, which didn't talk especially about peace, but revolutionary events did with everything, did even more than our Western European dreamers on the Western side, in portraying one of the two military blocs into a political impasse. Real movements are converging in this way, even though their origin and their specific goals lie wide apart."

That such a party has attained a significant share of the votes has upset the equilibrium between the SPD and the Christian Democrats. They have forced the SPD to the Left and helped set the ground for the entire election: making the question of Reagan's cruise and Pershing II missiles the central one.

The Greens are only one manifestation of the mass movement in West Germany. 1981 and 1982 saw the most massive anti-war demonstrations in West German history—in which the Greens worked alongside religious pacifists and more traditional Left groups—from the CP to the youth wing of the SPD. A new tactic for Germany—mass civil disobedience—began in earnest last December with the blockading of more than 60 military facilities.

In addition, labor disaffection is on the rise. Nearly

(Continued on Page 10)

Special issue
On the Occasion of
THE MARX CENTENARY
1983

by Raya Dunayevskaya, Chairwoman
National Editorial Board of N&L

News and Letters Committees greeted the Marx Centenary with an expanded Resident Editorial Board meeting on Jan. 1, attended by Marxist-Humanists from all of our committees around the country, at which Raya Dunayevskaya presented "The Summation That is A New Beginning, Subjectively and Objectively." It has been reproduced as a special bulletin, which is available from N&L (see page 9). What follows are brief excerpts from each of the parts of the presentation.

INTRODUCTION: How to Begin Anew?

The reason that we begin, not objectively as usual, but subjectively, is that the "here and now" demands a deeper probing into the creative mind of Marx.

The warp and woof of the Marxian dialectic, the unchained Hegelian dialectic, the dialectic of the revolutionary transformation is true objectively and subjectively. Yet Part III of Rosa Luxemburg, Women's Liberation and Marxist-Humanism, 1983: The Summation That is A New Beginning, Subjectively and Objectively. It has been reproduced as a special bulletin, which is available from N&L (see page 9). What follows are brief excerpts from each of the parts of the presentation.

FROM PART I: "New Moments in Marx"

None seem to have even begun to grapple with what it meant for Marx, as he was already completing his economic analysis of capitalism (and pre-capitalist societies) in the Grundrisse in 1857, to have so fully integrated the dialectic and the economics as to articulate that the socialism that would follow the bourgeois form of production signified "the absolute movement of becoming."

That the question of individual self-development and the social, revolutionary, historical development would become one manifests itself in the Grundrisse. It is no accident that it was there where Marx stopped speaking of the "Asiatic mode of production." That such a party has attained a significant share of the votes has upset the equilibrium between the SPD and the Christian Democrats. They have forced the SPD to the Left and helped set the ground for the entire election: making the question of Reagan's cruise and Pershing II missiles the central one.

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In addition, labor disaffection is on the rise. Nearly

(Continued on Page 10)
Dear Sisters,

New Delhi, India

The Women's Movement I greet all of you on International Women's Day. We believe that the women's movement all over the world is successfully able to fight for their right to abortion, we in Europe have to fight for their right to abortion, we in the Southern Africa; the Igbo Women's War in Nigeria; in the United States — 1931 as the year of the Black woman Nat Turner and the Black Woman's Movement — Abolitionism with John Brown and Frederick Douglass and Harriet Tubman and Seojun Buthrid to the Civil Rights Movement of the 1960s with Black women leaders and today's Women's Liberation Movement.

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Jobs, benefits: an illusion to unemployed

City of Commerce, Cal. — I want to say a few words about the recently signed GM-Chrysler job plan. The company has said plenty about the problems of these drivers, but what they always ignore is what is happening to the local drivers. The company does not talk about the long hours and low wages of the United Auto Workers, but by their own union leadership.

First, the Teamsters leadership agreed last year to direct delivery out of state for drivers that are being beaten not only by the recession, but by their own union leadership. The Teamsters allowed GM and Chrysler to plan to restructure their plants. While they are being told that the GM Van Nuys Plant will take over as soon as they get called, every one of those workers was out on strike and on the new cut for one week. So they went back to the company and asked the company to give them back their jobs and their benefits. The company agreed to a meeting, but then the company refused to go to work, but just stand until the union representatives got to talk to the company. The company wouldn't stand up because they had only been working on the new cut for one week. They went back to the department, put their clothes on, and just stood there. The company agreed to a meeting.

When I was getting benefits, they told me I couldn't work, and now I'd had some time to do some things. I got a letter from the unemployment office asking me to come down and fill out forms for a "new federal extension." When I got down there, they gave me another form — this time to get another 26 weeks worth of benefits. I thought I had the world coming to me — another half a year and a half. But a few days later, I got a letter from unemployment asking me how much money I needed to live on. They give you a list of things you need to live on, and then they tell you that you can't live on any of them. And now they tell me that I have to work and that I can't get unemployment.

South Gate, Cal. — I know something fishy was going on as soon as I got called into unemployment this week for a "job interview." I've been laid off from GM South Gate. Last May I had to lay off, and now I've never been offered a job yet. When I got to the office, dozens of other GM workers were lined up too — all to get inter-

Agar boners stop line

Chicago, Ill. — In February the boners at Agar stopped work. They said the man was pushing them too hard on a new product, a big account from Jewel. The biggest in a long time.

The company wants this new ham extra clean, with no trash or bone pieces in it. The guys part the meat, but the hams into portions after the boners bone the ham out, need to take extra time. A few of the guys can do it, but most can't do it at all.

The supervisors wrote up the whole line earlier, and then came over and said they were going to send two guys and a woman. The other 10 boners on the line told me not to go to work, but just stand until the union representatives got to talk to the company. The company wouldn't stand up because they had only been working on the new cut for one week. They went back to the department, put their clothes on and just stood there. The company agreed to a meeting.

The boners lost a half hour's pay. The company agreed to tear the tickets up, let the two guys stay and give them two more weeks to come up to count. But if they don't, the company threatened to send home, lay off, fire, or whatever is best.

Last year they brought a guy in to show the boners how to do a job. He was actually up there cutting. You could see the smiles on the boners' faces. They looked said, "What is this? I've been doing this for 30 years." I think that's the answer to all the questions.

The company claims that the boners are doing a lousy job. But what the company doesn't say is that they are doing a lousy job because they are doing a lousy job.

GM plans will expand army of unemployed

South Gate, Cal. — Over the past month we have heard report after report of how GM and Chrysler plan to rehire about 30,000 laid-off auto workers. Here in California, we are being told that the GM Van Nuys Plant will take on a second shift, and the Fremont plant will re-open under joint operation of GM and Toyota. But I think all this talk of more jobs is just a lot of propaganda.

At the same time GM was promising that it would rehire 1,000 Van Nuys workers, GM told the security workers inside the plant told me they heard the plant will soon close. At the same time GM promised to find new jobs for auto workers in California, hundreds were called down to unemployment offices to get interviewed for jobs in Oklahoma. And at the same time that GM talks about re-opening lines, they lay off workers and do not hire any UAW members.

This looks like a conspiracy to朦carte the companies and the politicians are all conspire to fool labor into thinking "recovery" is on the way. "One worker told me it was all about saving the company's profits." As an Auto Worker, I want to say that the workers and the politicians are all conspire to fool labor into thinking "recovery is on the way." One worker told me it was all about saving the company's profits.

Meanwhile, the SUB and GSX benefits are beginning to run dry, if they haven't already.

A few years ago, when GM added a second shift onto the South Gate plant, the government paid GM $400 a head. This was "reward" for "curing" unemployment. A year later, every one of those workers was out on the street. Could it be that the auto companies are looking for some new sweetheart deal from government?
Marx's unknown Ethnological Notebooks

I am turning over my Theory/Practice column this month to my new book, Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution. As a book review in this issue, I have written a brief essay that explores the relationship of Marx's Ethnological Notebooks to my new work. — Raya Dunayevskaya

One of your focus of new book, Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution, is the manuscrits Marx created in the very last years of his life, especially the Ethnological Notebooks (1860-62) — has me intrigued. I realized that this Marx centenary year we have come both in these years since the Notebooks were created, and a full decade since they were fiinally transcribed and published in 1972. Looking at the Ethnological Notebooks now, you have posed them in your book, offers a view of Marx's last decade which must now be closely studied, since we seem to be very nearly at the end of the work he had begun in the years since 1972 — whether that be Lawrence Krader, who did the transcribing, or the French "structuralist Marxism" of the period that followed. But it has been that the Marxist's revolution was to "revolution in permanence," your posing that concept as quite opposite to what has been so accepted as "permanent revolution" — Trotsky's theory.

So completely does "revolution in permanence" — as Marx developed it and as Marxist-Humanism has here re-created it — that it is my thesis that this is a much more profound further study of the decade in which you worked it out seems called for. Perhaps it should begin with an examination of the work of the Ethnological Notebooks, to see how viewing Hegel's Absolute Negativity "as new beginning" become the ground from which to see Marx's "translation" of Absolute Negativity as "revolution in permanence."

Isn't it only through the projection of such a full view of Marx's philosophy of revolution that the way was cleared to take a new measure of the greatest revolutionaries — Engels, Rosa Luxemburg and myself? If what I imagine will become the most controversial category — "post-Marxist Marxists, beginning with Frederick Engels"? That this presentation should center on Marx's last decade is the more remarkable, since for Marx biographers from Mehlhorn through Raynaud to McNeill, Marx's work in the years of 1860-62 has been disparaged. In recent years others have pointed favorably to the last writings, even calling them "principled new moments," only to then characterize them as a break with Marx's earlier work.

One will argue against this last point by selecting points of continuity from the Grundrisse that will reappear in the Ethnological Notebooks. For example, in both Marx's last work on Africa and in his last work on the Comune the "world historic defeat of the female sex," as against Engels, who saw in the fall of the primitive communal forms of production as the "historical defeat of the female sex." Marx was tracing women as a revolutionary force in the evolution at the Ethnological Notebooks now, as you have posed original views of Mikhail Vitkin — have hardly concerned themselves either with the new light shed on Marx's Marxism as a totality or our age's relationship to it.

Ten years ago an "audience" seemed ready for such a perspective — a socialist anthropology seminars, all taken as anthropologists who had seen Third World revolutions first-hand; feminist writers and activists who were involved and in biology became so dominant in Engels' writings and the Left; as well as "Marx scholars" who for the first time could see the whole of Marx's work. And in the years since the centenary of this August, Michael Conelly who has written new moments in the study of peasantry and its forms of organization, and on the world Black Dimension even as a student. And today, the very nearly alone. Those who have written on them in the publication — an audience that included newly-radicalized long revolutionaries and co-workers, yet come to such different conclusions when faced with the new objective evidence. And today, the whole of what we call today the Third World: and is tied to the end. Yet he does not shrink from demonstrating the limitations on women's freedom in pre-marxian societies, that women's role in agricultural production loomed large. And the heart of human emancipation: to be subordinate to the decision of the individual to the division of labor and therewith also.

And today that final vision of Marx remains still largely understudied, as if Marx's Marxism is not there demonstrated to be present from Engels' Marxism, on which, unfortunately, all Marxists since Marx were raised. Even now, "party" activist, feminist study groups and so on, what is impossible to escape is the question of methodology. How could Marx and Engels be life-long revolutionaries and co-workers, yet come to such different conclusions when faced with the new objective evidence. And today, the whole of what we call today the Third World: and is tied to the end. Yet he does not shrink from demonstrating the limitations on women's freedom in pre-Marxian societies, that women's role in agricultural production loomed large. And the heart of human emancipation: to be subordinate to the decision of the individual to the division of labor and therewith also.

Marx's METHODOLOGY: ENGELS' SOCIOLOGY

Nothing has more disoriented today's movement than this myth, and your labor to single out Marx is by no means limited to the Stalinist of the globe or to forms of history. As against Engels, who saw in the fall of the primitive communal forms of production as the "historical defeat of the female sex." Marx was tracing women as a revolutionary force in the evolution of the Family. Nevertheless, the key does not appear to be "pevving" continuity between the Marx of the 1890s and the 1880s.

Marx's NEW MOMENTS

Rather, Marx's new insights in his last decade are presented in your book as so creative that the "Asiatic Mode of Production" is not left as "Asiatic," but becomes non-capitalist-forms of production that encompass the whole of what we call today the Third World, and is tied not alone to forces of production, but to the new Subjects of revolution. Far from being academic exercise, Marx's work in the Ethnological Notebooks and his other writings of 1860-62 constantly returned to points that illuminated. That he be the Irish Land League uprising and the involvement of peasant women there; the Russian peasant commune (makhno); and the massive collection of notebooks he left testifies. That this presentation should center on Marx's last decade is the more remarkable, since for Marx biographers from Mehlhorn through Raynaud to McNeill, Marx's work in the years of 1860-62 has been disparaged. In recent years others have pointed favorably to the last writings, even calling them "principled new moments," only to then characterize them as a break with Marx's earlier work.

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The CENTENARY of Marx 1883

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<th>West Virginia</th>
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<tr>
<td>Civil Rights and the Philosophy of Freedom — from Marx and the First Women's Rights Convention to Martin Luther King and Today — Wed., March 2, 8 p.m, West Virginia U. Student Association</td>
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<tr>
<td>Women as Revolutionary Force and Reason: From Rosa Luxemburg to Today's Women's Rights Movement, by Dr. Jeannette Mangen — Monday, March 1, 7 p.m., Renaissance Social Science Cong. Prog. and Guild House</td>
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<td>On the Marx Centenary: Facing the Challenge to All Post-Marxists — Tues., April 5, 3 p.m, U. of Ill., at Chicago Circle Center. Depart. of History, Sociology, Anthropology, Lib. Sci, Social Science Cong. Prog. and Guild House</td>
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<td>On the Marx Centenary: Facing the Challenge to All Post-Marxists — Thurs., April 7, 7 p.m, U. of Iowa, Iowa City. All U. Lecture Committee</td>
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Passages from Marx’s editing of the French edition of Capital

Editor’s Note: In this, the Centenary year since Marx’s death, we are still studying the English edition of Capital, the greatest work Capital. By “definitive”, we refer to the fact that in 1873 Marx undertook the editing for publication of the Second and Third German Editions of Capital, translated from the German by Joseph Roy. Marx had written to Danielson (May 29, 1872): “...Later it will be all the easier to translate the whole French, English, and the romance languages.” And he wrote to Engels (Nov. 30, 1873) that there were parts that were “better than in the first edition.”

While Engels did incorporate material from the French edition into the Fourth English Edition, the fourth English edition which has been the basis of all English editions of Capital, including the most recent Ben Fowkes translation, failed to fully incorporate Marx’s editing of the French Capital. See especially Kevin A. Barry’s “The French edition of Capital, 100 years after,” N & L Oct., 1983.

The changes Marx made for the French edition were no mere stylistic ones. In his Postface to the French edition Marx calls attention to “a scientific value independent of the original.” And since Marx’s day serious theoreticians have found new points of departure for their work within Marx’s additions to the French Capital. Raya Dunayevskaya pointed out sections from the French edition which were crucial for some of the ideas which have singled out to distinguish the 1872-78 edition from the 1867 edition not only in themselves, but also as a basis for the whole of the later work of state-capitalism. That is to say, the two major changes — the one in “Petit Essai de Théorie” and the other in “Capital,” where Marx writes (p.222 in Dona Torr): “In a given society the limit would not be reached until the necessary surplus labour is spent in the hands either of a single capitalist or a single capitalist company.” (First Edition)

“1) I allowed me to teach Capital as Marx wrote it (for which the Trotskyists began slamming me that I was, not teaching Capital as a classical Marxist). ”

“2) We were the basis for chapter 7 on “The Humanism and Dialectic of Vol. I of Capital” in Marxism and Freedom.

“3) You will allow — if you compare this Chapter 7 with Part V of Marxism and Freedom — to work out the dialectic methodology of relating what is ‘abstract’ as you deal with a Marxian category and what is concrete as you

begin to re-create it for its significance to your age.” (Letter to Frank G. of News & Letters, Feb. 9, 1983)

Below we print a passage which has not appeared in English before, from section 3 of the chapter on Accumulation. The translation is by Kevin A. Barry (from Le Capital, Marx, Oeuvres I (Edited by Maximilian Rubel), Paris: Gallimard.

We wish to call special attention to a second passage — a most significant articulation by Marx on what today we call imperialism, which was only recently translated into English in the French edition and then only as an footnote rather than in the body of the text as was Marx’s intention as here using Kevin A. Barry’s translation.

The second passage is in larger typeface.

III. Growing Production of a Relative Surplus Population or an Industrial Reserve Army

The absolute demand for labor brought about by capital is not a function of its absolute size, but of its variable part, the only part which is exchangeable with labor-power. The absolute demand for labor brought about by capital, that is to say the relation between its own size and the quantity of labor which it absorbs, is determined by the relative size of its variable part. We have just shown that the accumulation, which makes social capital grow, simultaneously reduces the relative size of its variable part and so diminishes the relative demand for labor. Now, what is the effect of this movement on the wage-earning class?

To resolve this problem, it is clear that one must first examine how whatever reduction suffered by the variable part, capital, which is in the process of accumulation, affects the absolute size of this part, and consequently, the absolute demand for relative labor reacts upon the demand for absolute or effective (real or actual) labor.

As long as the absolute demand of this kind is not in every case a constant, and therefore any relative decrease of its variable part is at the same time an absolute decrease. For it to be otherwise, the relative decrease must be counterbalanced by a subsequent augmentation. This condition is always fulfilled.

The variable part which functions as a wage (source of wages) therefore diminishes in direct relation to the demand for labor. The relative demand for labor decreases in inverse relationship to the growth of capital as a whole. Starting from this premise, we obtain the following combinations:

First: If the relative size of variable capital decreases in inverse relationship to the growth of capital as a whole the wage fund (source of wages) does not change in the same proportion as the capital (or more precisely, as the growth of capital), it will grow shorter gradually.

Secondly: If the relative size of the variable capital decreases at a lesser rate than that of the growth of capital as a whole, the wage fund experiences an absolute increase, despite the subsequent decrease in its relative size.

From the point of view of social accumulation, these different combinations affect the form, both of the many successive phases that the masses of social capital, which (are) divided among the different spheres of production, go through once after another, often in diverse ways, but always in a single direction on the average — as rails where the number of workers suffered to produce (set in motion) an immense sum of raw materials and finished products varying in size all the time, resulting only from the extension of the constant part, proportionately reduces the relative size of its variable part or the relative mass of exploited labor-power, but without affecting (diminishing) the absolute size ...

But it is only in the epoch where mechanical industry, having sunk roots deeply enough, exerted a preponderant influence on the whole national economy, that the whole of society was put in a position to paragraph the entire epoch that began to take precedence over the internal trade; where the universal (world) market annexed for itself vast lands in the New World, in Asia and in Australia; where finally the industrial nations entering the lists become numerous enough; it is from this epoch only that date the renovation cycles whose successive phases embrace years and which converge in a general crisis, the end of one cycle and the beginning of another. The industrial cycle thus defined is likely to represent the average (periodic) duration of these cycles is ten or eleven years, but there is no reason to think of this figure as constant. On the contrary, we should propose: From these data, we conclude that the average duration of these cycles is ten or eleven years, but there is no reason to think of this figure as constant. On the contrary, we should suppose: "It is the business of the periods of a capitalistic production, as we have just developed them, that it is variable and that the length (period) of the cycles will grow shorter gradually.

Ethnological Notebooks

(Continued from Page 4)

the antithesis between mental and physical labor. Is the return to "origins" for Marx thus a path toward fully working out not alone what Marxism is against, but what it is for, in the aftermath of the Paris Commune? To uphold that division between mental and manual labor, to insist that in their entirety, they are of two worlds, one alongside the proletariat? Or as you put it: "How total, continuous, global must the concept of revolution be now?"

It is because you have singled out these new moments in Marx’s last years that you have the ground to extend the concept of revolution beyond the boundaries of the proletariat. Rosa Luxemburg was not herself wholly conscious of — a feminist dimension within her that touched questions first outside of even that. She had no doubt ever seen before the challenge to the self-determination of the Idea, and of deepening theory to the point where it reaches Marx’s concept of revolution in permanence. If that is in view needfully in our new decade, I hope that we will have a great deal more discussion on how to achieve it.

— Michael Connelly

Strikes challenge Quebec government

Montreal, Quebec, Canada — On Monday, Feb. 7, a rally of 6,000 striking teachers at Montreal’s Olympic Velodrome, an exuberant demonstration of solidarity and determination. Yvon Charbonneau, head of the 100,000-member CEQ (Quebec Teachers Union) complained: "Duplessis and worse. The rally ended with the Quebec teachers rally at the Olympic Velodrome.

STRIKE OF COMMON FRONT

The teachers are the spearhead of the Common Front on strike against the government, which comprises the CSQ, the FGTQ (General Union of Quebec Teachers) and the CFMQ (Confederation of National Trade Unions). Retiring teachers have even risked their pensions to support the strike.

The teachers’ old contract expired on Jan. 1, 1982 but in April, 1982 the government refused to negotiate and continued to refer to an expiry date by only a cutback in salaries and huge take-backs. The PQ government then imposed Bill 165, a decree that cut salaries by 20 percent and setting working conditions. Then came Bill 166, an 80,000-page monster, passed as an “emergency law”!

On the same day that the bill was introduced, Le Viva Le Quebec News, a militant voice of the Quebec teachers, published a resolution and called a rally for Feb. 15.

The teachers’ demands have changed little since 1974: a new contract, an end to the forced placement of teachers at schools desired by the Quebec government, a pension plan at the 1974 level, guaranteed jobs for teachers in the GTA.

Linda Tremblay, an executive member of AGEUQAM, the students’ Union at the U. of Quebec — Montreal campus) in support of the students’ statement. "We have broken to open those most difficult writings to study for ourselves. We have broken to open those most difficult writings to study for ourselves. We have broken to open those most difficult writings to study for ourselves. We have broken to open those most difficult writings to study for ourselves.

Quebec teachers rally at the Olympic Velodrome.

Students Support Strike

On Wednesday, Feb. 9, I went to a rally of 1,000 students held by the AGUEQM (the students’ Union at the U. of Quebec) in support of the teachers’ strike around the Olympic Velodrome. They had shut down the campus on Feb. 1 and had suffered police violence at the police station in a mass demonstration. They set a “Day of Solidarity” for Feb. 10 and a demonstration for Feb. 15.

As I finished my study of the Ethnological Notebooks 1 was left only with an appreciation for the trail that has been opened to those most difficult writings to study for ourselves. We have broken to open those most difficult writings to study for ourselves. We have broken to open those most difficult writings to study for ourselves. We have broken to open those most difficult writings to study for ourselves.
BLACK AMERICA IN STRUGGLE AGAINST REAGANISM

We joined a 2,000-strong multi-issue demonstration in Roxbury, a decaying Black community, to protest Ronald Reagan's visit to the area. Our demonstration involved a civic-economy electronics assembly plant (which under his Administration would only have received half its current grant aid). It was the day after his State of the Union address. Then we followed the President's motorcade. The only thing we had was our signs and "Save Life on Earth" posters, and several people in the crowd who held up placards on high. Reagan noticed us, fists uprighted, and just went on being amazed and waving.

Artists for Survival member
Lexington, Mass.

Now that the riot in Miami is over journalists are spending all their time telling us about what happened and hardly a word about why it happened. I think one Black man hit it right on the nose when describing the bankruptcy of our mass media. He said the racism over the riot was most evident when the media covered it. They ignored the rioting and went to cover the rioting in our community. People are getting tired of us being treated like a joke.

One can even see the undercurrent of Miami in this small town...

Observer
P. Fierce, Fla.

The mayoral election in one-party Chicago has galvanized the most aggrieved racism here. One example: the prestigious Carnegie Hall in an essentially white state, where two women from the Greenham Common Women's Peace Movement were met at our literature table. He wanted to know why we were supporting Solidarnosc and what do we think of Lech Walesa? He said, "I agree with you. I don't trust leaders either. I am fiercely nationalist, but I think that some of my people put too much trust in our leaders." He bought every pamphlet on our table that had to do with women's liberation.

Internationalist
West Africa

AS LATIN AMERICA SEES N&L

I am a Puerto Rican who has been involved in the struggle against colonial oppression in my own country and in the struggle of oppressed communities on the mainland. In the process, I have been affiliated with the Puerto Rican Socialist Party (PSP), a "Marxist-Leninist" vanguard-type party. It is important to us to maintain our affiliation with the PSP, as do others, in order to understand and organize the large number of workers and young people who have come to fight against colonialism. It is in and through the PSP that we have been able to organize many of these people and get them involved in the struggle.

New reader
Washington, D.C.

WHAT PRINCIPLES FOR THE ANTI-NUK MOVEMENT?

I want to develop the following set of principles. It is important for us to develop them in order to build a new organization that can develop a new generation of leaders for the movement.

1. The struggle for nuclear disarmament is a struggle for peace, justice, and democracy.
2. The struggle is international and involves all nations.
3. The struggle is a struggle for the rights of people to self-determination.
4. The struggle is a struggle for the rights of women.
5. The struggle is a struggle for the rights of workers.
6. The struggle is a struggle for the rights of the oppressed.

We must develop these principles in order to build a new generation of leaders for the movement.
I have just begun to study Marxism, and in fact, the first book I've ever read about it was "Women's Liberation, and Marx's Philosophy of Revolution" by Raya Dunayevskaya. One thing I find surprising is the statement in Chapter Nine that "...except for the blacks and some of the Third World people, almost all socialists, despite the fact that it was not Marx's view, how could it be that we are permitted to ask what Marx said? As a Mexican-American, I find it surprising because you expect people to know what Marx said about Indians, primitive societies, non-European countries. It makes me think I'm not the only one who is first to ask what Marx said? As a Mexican-American, I was never so glad that I am studying Marx must feel in your debt.

In celebration of Black History Month, I attended a program sponsored by "Black Women for a Better Society." I was excited to hear of such an event because Black women have always been left out of history. But I was very disappointed in the meeting. There was the same old rhetoric: "Black women don't need liberation, should stand back and let the Black man make the revolution. The right to control your own body is genocide for the Black race." There is no discussion of the revolutionary history of Black women either here or in Africa. I am not studying Raya Dunayevskaya's new book at this time. It is like the opposite to that meeting, because she looks Black women as part of the class struggle, so that was never Marx's view. She points out how Sojourner Truth and Harriet Tubman refused to follow Frederick Douglass and are considered "short-minded" because they refused to wait for the right to vote. I have the feeling in Part Two that the voice of the Black woman is not buried as it was in that meeting, but is shouting loud about the need for total change.

I have been reading about the Second International and have read some of Women's Liberation, and Marx's Philosophy of Revolution and I have some comments on the role of feminism as a political movement. Marx's second international was so concerned with becoming a mass movement that it began to look like a man-made organization that had all kinds of compromises, and ended up by totally betraying the workers. I am very interested in studying the philosophy of liberation, not just because she was the first to say the Second International would betray, and she was looking for the revolutionary workers, the revolutionaries, the people who look at the working class today and the Third World today? This is what Marx's method seems to challenge us to come up with answers to.

I was active in the past in radical (Trotskyst) groups in a large Latin American country. I read with interest Philosophy and Revolution and Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution. I can say I'm definitely on your side in respect to the concept of the "dictatorship of the proletariat". And what appeals strongly to me in the America reality is it from including the proletariat. Internationally, I want to discuss more with you "state capitalism" and Marx's concept of organization.

The Left today still doesn't see the importance of discussing the movement from a practice, like the Black Women's movement. The only question on their agenda is "tac-tics." In a sense, that is what I think the new paragraph in the "Who We Are" statement on the three fundamental works of Marxist-Humanism—makes the entire account of ourselves new. This is because Dunayevskaya's three books are presented as not only separate re-statements of Marxist-Humanism but as works that were necessary to the development of the movement, not as some sort of know-it-all "required reading" as a challenge to all in the freedom movement to return to Marx's Marxism.

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Karl Marx and the Black World

Black Chicago unites

Editor's Note: Harold Washington's upset win in the Democratic primary may mean a startling change in one of America's most racially divided cities. This Chicago Tribune Chicago comments on what this election means to her.

Chicago, Ill. -- I have lived in Chicago my whole life, and I have had an experience -- divided -- divided in terms of rights between Blacks and whites. When I was a young girl and I have lived there too. We went to school with white people but we didn't have the trouble we do today. And we all went to school and we got Along. The administration tried to separate us, but as "troublemakers" we just decided that we didn't want to go.

But we have been under the control of mobsters and crooks. They run this town even though they say that those are private citizens. We have been in this situation. That has been historically true. So what is happening now is that there's not so much an attack on an administration, but on the system itself. We're getting down the system and gain equality across the board. What has been in the past is the complete subjugation of people in power and it is the form of racism. What it is, is the power brokers trying to hang on and keep control of what they have. They're not going to share with anybody. Many whites have been locked out too. It's just a few that have power. They can create illusions that Chicago is "city that workers" but it doesn't work for everybody.

Some of the Black youth in my neighborhood who are being asked to give their opinions are being arrested by the police and harassed. And the newspapers are using racist tirades to write about them. This is the type of fear in the resurgence of Black awareness. It is this new resurgence, this new kind of solidarity that is going to bring about a change so that no group is in power. This is what we have learned is what we have inherited from this country. It hasn't been good, but it has helped us see some things. We have been the victims of both the city and the society from that perspective. A lot of whites haven't seen this.

This town is our place. We have a right to this place. People have registered because they see the opportunity to equalize political power, not just Blacks but whites and Hispanics too. Even if Harold Washington doesn't win, he has sparked something. He has stirred up some-thing new in the youth. It is going to be a changed town. We will not stop striving for equality. We will not be snowed by the system. We can see the reality. What is it, is the power brokers trying to hang on and keep control of what they have. They're not going to share with anybody. Many whites have been locked out too. It's just a few that have power. They can create illusions that Chicago is "city that workers" but it doesn't work for everybody.

Youth in Black Britain

London, England -- On Jan. 12, on the poor East side of London a Black youth, Colin Roach, aged 21, was shot dead by a sawed-off shotgun in Stoke Newington police station in full view of the reception desk. The police stated that it was suicide.

Stoke Newington police are notorious for racist harassment and beatings in the community. Black youth have alleged police interrogation with guns pointing at their heads.

There was a spontaneous demonstration of anger outside the police station on Jan. 14 and again on Jan. 17. It attracted hundreds of workers and youth outside. An expenditure police arrested 46 in the protests. A demonstration was called for Jan. 22. It was about 1,000 strong, mainly young Blacks shading and shouting to their friends to come off the streets and join the march. The demonstration stopped outside Stoke Newington police station for two minutes silence. After the march the police arrested another 22 Black youths bringing the total arrested to 46 in the protests.

The Colin Roach Family Support Committee has planned a nationwide Black awareness of the events of public inquiry. However, if they do succeed in getting a public inquiry it does not mean that we will have an end to the problem. Two years ago, Jan. 13, 1981, 13 Black youths were burnt alive in South London. A mass movement forced a public inquiry but still the police never published the report, and nothing is known about those murderers to this day.

Shelter like a jail

New York, N.Y. -- The men's shelter where I sleep is like a jail. There's more people out of work now than any time since the Depression. I've been to the 15th St. Armory, and they have them in there. We're on an army of homeless men. I don't know that many people are in New York, but I do know that in the West Indies there was nothing -- they also put places in Queens, Brooklyn, etc. There's at least 50,000. I'm used to having my own place -- even if it was a hotel.

It wasn't all Black and Puerto Rican -- you had every race there -- Black, white, even Chinese. There's no such thing as color in the West Indies' down and out. On the other hand, you got people with so much money they don't know what to do with it. They want to get as much as they can before they die.

I could write a book about that shelter -- the cruelty and neglect I've seen. One guy was beat on the head by the guards and he died. I wish I had somebody to take down this story.

— Black and Homeless in New York

— Bobbie Joyce

South African protest

The 'coloured' or mixed-race Labour Party, led by Reverend Allan Hendriks, has agreed to serve in a cabinet of the National Party government. The party, which is made up of Afrikaner minority rulers, as part of a plan by the ruling whites (16 percent of the population) to expand their "base" to include "coloured" and "Indian" vote.

At the same time that the so-called Labour Party was enfranchised by the racist government, it was disenfranchised by the South African government. The government's south of the 4.2 million white people, the Labour Party has been unable to hold a single election since 1924. The party's Black members have organized against it, claiming it now represents not them, but the white government.

— Lou Turner
Marxist-Humanism, 1983: summation that is new beginning

(Continued from Page 1)

post-Marxist Marxists. It would take nothing short of the German Social-Democracy's betrayal at the outbreak of World War I before both these Hegelians could accept Marx's Critique of the Gotha Programme as most relevant for his day. It was then also that he spelled out most completely how he did not see the bourgeois state machinery. That had to be smashed to smithereens. Lenin made that revolutionary message both more concrete and revolutionary as a form of "concrete Universal" — when he saw, as inseparable, Marx's theory of revolution and his theory of human development, concluding: "The whole theory of Marx is an application of the theory of development." Yet, as we know, Lenin, in his concept of the vanguard party in its old (though modified) form.

A new historic age was needed to work out all the ramifications. A new historic stage of practice as a form of theory had to emerge and be recognized before a new attitude could be worked out, and that meant, far from freeing the movement from paternalistic and repressive responsibilities, the movement from practice was demanding that theory, too, undergo self-development so that it could concretize for a new age Marx's revolutionary dialectical philosophy, which he had called a "new Humanism." By the time, in 1886, when the Hungarian Revolution brought Marx's philosophy onto the historic stage, we had developed that new Humanism in the U.S. By 1896, the Third World theorist Frantz Fanon had developed his liberation philosophy and called it "a new Humanism." By the 1970s Marx's Ethnological Notebooks were finally transcribed so that Marx's Marxism could be seen as a totality. It is this which Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution is rooted in when it takes the new look at Marx's Marx. The new book devotes a whole chapter to the Critique, entitling that chapter "From Philosophy to Permanent Revolution Creates Ground for Organization."

FROM PART II — "Unchained Dialectic"

It was Marx who unchained the Hegelian dialectic by demystifying the "negation of negation," designating it as a "new Humanism" in 1844, and as "revolution in permanence" in 1859. He made philosophy's "absolute movement of becoming" as integral to what would follow capitalism when revolutionary socialism came to full blossom.

The "new Humanism" for our age that we represent must not be "taken for granted." It is the recreation of Marx's new stage development when it firsts the stage of human development which was brought onto the historic stage of today by actual revolutions in East Europe in the 1950s and 1960s. These new forms of multi-colors of Black, Yellow and Brown and Red; with a whole new generation of Youth and of Women's Liberation — as a new and revolutionary theory that, thought not from the same origins or as total as ours was nevertheless as philosophic as Frantz Fanon's Wretched of the Earth, Fanon's book had a certain"moral" catchphrase, our "new Humanism" must be so fully internalized as to become a second negativity type of "instinct" — that is, reappear at all historic turning points spontaneously...

ALL OUR AGE HAD TO return to Hegel in order to work out that which internalized itself as concrete for the other age had become imperative and urgent for ours. For our age, however, that philosophic revolution was not to be used as Reason rather than needing any further abstract development as that middle which first creates from itself a whole. I'm referring now to the general question of absolute negativity, which Marx had fully worked out as revolution in permanence, but to the specifics of the final third which Hegel himself had worked out only the year before his death. Even more specifically I'm limiting myself to the final paragraph (§377) of Hegel's Philosophy of Mind, which states "It is the nature of the fact, the Notion, which causes the movement and development. Yet this same movement is equally the action of cognition." We worked this out after we rejected Lenin's standing on the Absolute Idea before that final paragraph of the development of Logic, which went beyond the reader's becoming Chapter, concluding: "The whole theory of Marx is an application of the theory of development." Yet, as we know, Lenin, in his concept of the vanguard party in its old (though modified) form.

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FROM PART III — "Breakdowns between Theory and Practice"

Our slogan this year — "three books, not one" — demands that we look at Marx's Critique and Freedom and Philosophy and Practice as well as by a movement from theory that, too, undergo self-development so that it could concretize for a new age Marx's revolutionary dialectical philosophy, which he had called a "new Humanism." By the time, in 1886, when the Hungarian Revolution brought Marx's philosophy onto the historic stage, we had developed that new Humanism in the U.S. By 1896, the Third World theorist Frantz Fanon had developed his liberation philosophy and called it "a new Humanism." By the 1970s Marx's Ethnological Notebooks were finally transcribed so that Marx's Marxism could be seen as a totality. It is this which Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution is rooted in when it takes the new look at Marx's Marx. The new book devotes a whole chapter to the Critique, entitling that chapter "From Philosophy to Permanent Revolution Creates Ground for Organization."

FROM PART IV — "The Future in the Present"

Our theoretical contributions are by no means simply a parallel to the movement from practice. Just as the...
Western Europe in Crisis: unemployed millions, anti-war protests

(continued from page 1)

200,000 workers demonstrated last Fall against Christian Democratic Chancellor Helmut Kohl's austerity economy. The SPD labor protests have stopped the shutdown of mills and plants, particularly in the Ruhr area. In December, 1,500 delegates met in Frankfurt to found a congress of unemployed workers. Mitterrand has chosen to handle France's economic crisis.

The response to burgeoning labor demands has been equities at best. France's already weak economy is now faced with nine percent unemployment, and soap lines in the heart of Paris. The greatest labor unrest has come in the auto industry — mainly from North African unskilled workers. There are four million foreign workers in France, two million of them employed. Fully 500,000 of them are Algerian. Immigrant workers have been demanding and winning rights to better pay, to better union representation, to decent living off the line. They have also won prayer breaks and added vacation days to make annual trips home. The Communist CGT and the Socialist Committee of Unemployed, 10,000 strong, which have been especially frequent since December.

Up to 1983, the government remained neutral of even favorable to labor. Since the strike where two million among French white workers, they hit out hard against the foreign workers. In a thinly disguised appeal to French racism that can be seen in any gumboil protest and March, Prime Minister Pierre Mauroy said the recent strikes were agitated by religions and political groups which could use them for their own ends in order to continue having little to do with French social reality." Marseilles Mayor and Jean-Paul (Poujol) Planteau, who Pierre spoke of a problem of "fundamentalists, Shitless.

When another strike broke out at Citroen-Aulnay, and a few French workers instigated by the company opposed it, some French workers were injured. Management seized on this to suspend 15 immigrant workers, including the recently elected CGT representative, Akka Ghazzi. Socialist Labor Minister Jean Aurox stated demagogically soon after that "I am against religion at the workplace as I am against politics there." Akka Ghazzi replied: "Before, they accused us of wanting to destroy the French economy. Today it's our religion that is attacked. At Aulnay, there are only workers who fight for their freedom, their dignity, for working conditions and for wages. Each one has his religion and I don't know in what way religion means attacking Paris." As for nuclear weapons, Mitterrand came out against unnamed forces who "bet on the decoupling of the European continent and the American continent" and called for a continuation of great-power "equilibrium" in nuclear questions which included a foundational "preservation of peace."

Mitterrand has so far avoided a large anti-nuclear demonstration in Paris, even in the face of "pacifism," since France's nuclear weapons are controlled by France and not by the U.S. via NATO as in the rest of Western Europe.

A CRITIQUE: THE GREENS IN GERMANY; THE LEFT IN FRANCE

Despite their linking of peace and environmental dimensions, the new German movement has hardly tried to expand the international dimension of their labor, which allows the SPD easily to tear them down. Even now the SPD allows the demonstrations in the Ruhr with slogans such as: "You want zero growth? We have it."

"The press is the ruthless language and manifest image of the historical spirit of the people..."

-Karl Marx

The response to burgeoning labor demands has been equities at best. France's already weak economy is now faced with nine percent unemployment, and soap lines in the heart of Paris. The greatest labor unrest has come in the auto industry — mainly from North African unskilled workers. There are four million foreign workers in France, two million of them employed. Fully 500,000 of them are Algerian. Immigrant workers have been demanding and winning rights to better pay, to better union representation, to decent living off the line. They have also won prayer breaks and added vacation days to make annual trips home. The Communist CGT and the Socialist Committee of Unemployed, 10,000 strong, which have been especially frequent since December.

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When another strike broke out at Citroen-Aulnay, and a few French workers instigated by the company opposed it, some French workers were injured. Management seized on this to suspend 15 immigrant workers, including the recently elected CGT representative, Akka Ghazzi. Socialist Labor Minister Jean Aurox stated demagogically soon after that "I am against religion at the workplace as I am against politics there." Akka Ghazzi replied: "Before, they accused us of wanting to destroy the French economy. Today it's our religion that is attacked. At Aulnay, there are only workers who fight for their freedom, their dignity, for working conditions and for wages. Each one has his religion and I don't know in what way religion means attacking Paris." As for nuclear weapons, Mitterrand came out against unnamed forces who "bet on the decoupling of the European continent and the American continent" and called for a continuation of great-power "equilibrium" in nuclear questions which included a foundational "preservation of peace."

Mitterrand has so far avoided a large anti-nuclear demonstration in Paris, even in the face of "pacifism," since France's nuclear weapons are controlled by France and not by the U.S. via NATO as in the rest of Western Europe.

A CRITIQUE: THE GREENS IN GERMANY; THE LEFT IN FRANCE

Despite their linking of peace and environmental dimensions, the new German movement has hardly tried to expand the international dimension of their labor, which allows the SPD easily to tear them down. Even now the SPD allows the demonstrations in the Ruhr with slogans such as: "You want zero growth? We have it.

"The press is the ruthless language and manifest image of the historical spirit of the people..."

-Karl Marx

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Teach-in precedes protests

Berkeley, Cal. — A teach-in occurred here just before hundreds of anti-nuclear activists demonstrated at Van- Deerberg Air Force Base, at the University of California at Berkeley, and at Port Chicago where U.S. arms are shipped to the U.S. Navy. In the past almost purely tactical discussions have been held to deal with the war at home. In this time, however, many of us insisted on the time to discuss our ideas right now and put them into action, and this allowed many contradictions to emerge through the teach-in.

The teach-in, titled "One Struggle, Many Friends," was held on Jan. 15-16 and was organized by a group of us from the Livermore Action Group. In the workshop on "War and the Peace Movement," the speakers, John Alan from News & Letters and Willis Gray, discussed the war at home by posing the millions of Black people to Regan's plan to reduce them to a position of war." But most activists who attended this workshop said they are interested in trying to stop the war and keeping outside the relationship between the anti-war movement and Black liberation to a tactical one.

I organized the workshop, "Women Fighting for Freedom," and chose that title to break from the idea that women are only "victims" of Reaganomics. Two young women on the panel gave very exciting talks about their work on nuclear weapons from the draft, the proposed youth sub-minimum wage or the more they move themselves.

In contrast, among the women who actually worked on the teach-in, there were two of us who met outside of this meeting for the first time. Those two were from the Equal Rights Action Committee and the female was the first to join that group. They are not only feminism for granted to such an extent that the recurring division between mental and manual labor was created. They are able to express themselves in the way they are in order for people to participate in the planning of their own lives.

In our case, we were a group of women who got together to put our ideas into action. This spring the idea is broken down is that which Black, women, and youth either as auxiliary forces or as mere victims.

Sign-up proof 'a bad law'

Chicago, Ill. — While still Senator, S.I. Hayakawa tackled a rider on the Senate Appropriations Bill that said all sales below $18 and $23 must be able to prove they have registered for the draft, that they are not their own money for college or even job training. When I write this in a paper, they are going to be in store. But by the time it's written, they will be in the place where it's going to be expressed, they will only become ground for pointing the movement in that direction this spring if the attitude is broken down is that which Black, women, and youth either as auxiliary forces or as mere victims.

Citizens Against Military Injustice

Detroit, Mich. — A national organization has been formed by parents of sons or daughters who have either returned from U.S. military duty seriously hurt or who have died in the service. These parents have not been able to receive satisfactory or convincing replies as to the cause of their children's illnesses or deaths.

C.A.M.I. would like to select one or two families at random each month and print the story of their loved ones in the organization's newsletter. The Feb. 8, 1983, newsletter carries the story of Marine Cpl James E. Ol- sen, who died on board the tank landing ship, Deckerich. He had malaria for ten days, but requests by a hospital for help were rejected by a doctor on another ship and by Olson's family in Michigan.

The story of a sailor who apparently was maliciously turned overboard and disappeared is also included. A false report at a shipboard muster and reliance on the part of the captain of the U.S.S. Norton Sound delayed the rescue of Michael Lockwood when he was finally reported missing.

"One Less Name, one Less Troub " was found painted on the ship's tail of a boat that was found that ended at the railing. Some crew members and the local editor that Lockwood's body was found on the Navarre, the Navy was trying to prevent any damage to the ship, and the ship's captain told Lockwood's parents that "the ship didn't need any more bad publicity."

His parents write, "Friends, please support our new organization C.A.M.I., so other families won't have to write stories like this one." Stories for the newsletter and reports as to the cause of their children's illnesses or deaths.

Youth in Revolt

A trial of Russian "young socialists" is reported to have been held in the U.S.S.R., according to the Y.P.S.S., the organization that said they would not write stories like this one. Stories for the newsletter and reports as to the cause of their children's illnesses or deaths.

The Michigan Chapter of C.A.M.I. is holding a meet- ing Saturday, March 19, 1983, at 1:30 p.m. The lo- cation will be announced at the March 15 newsletter. They should call Mr. or Mrs. Sellers at (517) 676-9074.

Dear Youth:

Have you ever been involved in activities that state- that the purpose is to appeal to the masses. No matter what movement one is involved in, one always faces self-imposed limitations which reduce the conception of revolutionary change.

For example, I have recently been involved in a number of Women's Liberation activities on my campus calling for more action. All came together because of their concern about the discrimination against women nationally and internationally. All wanted a world free of war and their class, racism, sexism, and ageism.

And yet when it was time for planning an action, whether it was a demonstration or a speech or a panel, there was no mention of a tactical issue. The same thing happened again until we were forced to fight the wars abroad by posing the opposition of millions of people against the appeal to the masses. Yet we do see that to that we are discussing ideas in which we have been bound.

In our case, we were a group of women who got together in one of those situations. And the reason why we had that was because Women's Liberation signifies when you are Asian or Black or Latino or from any Third World country. However, what it means is that we are doing is to get work, and the more unemployment will rise."

These forms of anti-work, anti-money by new Reaganite Gov. George Deukmejian. Students at UCLA held an afternoon rally the first week of February that drew 2000 people. Another rally was held at UC-San Diego the same week, while smaller rallies were reported at several state colleges.

Deukmejian froze all university funds, jacked up tuition fees as much as $60 per student per quarter and slapped an additional $100-a-quarter "surcharge" on university students.

As one student at predominantly Chicano East LA Col- lege put it, "Deukmejian's plan is part of Reagan's plan. The higher they raise fees at schools like ELAC, the more students will have to drop out and try to get a job. The more former students looking for work, the harder it will be to get work, and the more unemployment will rise."

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The big lie about aliens in Nigeria

by Peter Mallory and Kevin A. Barry

We received the following from a Nigerian activist currently living in the United States.

"It is because of the elections. This was the response of a eyewitness-account holder for the shooting of 7,251 Jews from extermination camps and the death of another 4,000 Resistance workers, now imprisoned by U.S. intelligence authorities, to "keep his mouth shut," which this guy is up to last month. He killed after recognizing photos of Barbie published when he was in Bolivia.

Nazi butcher jailed

In Lyons, France, Klaus Barbie, the Nazi Gestapo leader who is responsible for the murder of 7,251 Jews from extermination camps and the death of another 4,000 Resistance workers, now imprisoned by U.S. intelligence authorities, to "keep his mouth shut," which this guy is up to last month. He killed after recognizing photos of Barbie published when he was in Bolivia.

Barbie is not the first Nazi to be under U.S. protection — there are many more still in hiding.

Israel

The latest reports coming out of India's northeast state of Assam tell of over 1,200 killed in murderous attacks by Assamese farmers and villagers against Moslem settlers. In this game remain in place, then such a democracy is in this latest case, it is a patriotism resting on their fear of mass revolts by the Italian peasants who have broken with the ruling bureaucracy of both the Nigerian and Ghanaian governments.

The news commentators and the Reagan Administration were full of praise for Israel as a "democracy" who came to comparatively more prosperous Assam fleeing the population of a whole new Third World — that form the content of our life and times.

Who We Are and What We Stand For

News and Letters Committees, an organization of Marxist-Leninists, stand for the abolition of capitalism, whether in its present state or in the form of "socialism," which has been responsible for the most bloodshed of the past decades. We do not separate the mass activities of the working class and its economic chaos. The Nigerian government was opposed to this move because it feared a disruption of its own political program, and it did everything it could, including economic blackmail, to force a return to power of those corrupt politicians who had turned the workers over to their private purse.

As Ghana is now no longer dependent on Nigeria for oil, Shagari's government could only use this deportation to show its displeasure, hoping that the sheer weight of the problem would force the present military regime in Ghana out of office.

That the Ghanaians and other "illegal" aliens are responsible for Nigeria's economic chaos is a lie. No Ghanaians "aliens" were responsible for the "losses" of the new government in 1960, which was later traced to a private Nigerian bank account in London. Certainly workers were crushed by the new Nigerian government, but it was a private bank in London that was asked for a private visit to London with over $9 million in cash in his possession.

Philippines

The news that a U.S. Army sergeant had been wounded in El Salvador was designed to create sympathy and throw blame on the right-wing junta. The story backfired when it was learned that he was in a helicopter flying in a battle area. It was further revealed that he had been ordered into battle by his superior officers. As a result, two warrant officers and one sergeant have been transferred back to the states.

At the time, two helicopters supplied by the United States were flying observation missions for the Salvadoran Army in direct opposition to stated U.S. policy. It was quite obvious that U.S. statements to the press and the actual activities of the 48 U.S. "observers and advisors" working with the repressive military forces are quite different.

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