Spreading U.S. strikes resist 'two-tier society,' pose questions

In Philadelphia, 4,500 employees of the 
and the Daily News walked out on Sept. 7. The
issue: new techniques or the old ones?

by Olga Domanski
National Organizer, News and Letters Committees
"The agreement we were just offered is worse than 1972 and 1979," a young U.S. Auto Radiator worker in Detroit told News & Letters. "Everyone is worried about bills and not getting the same meaning time. But we are striking for freedom... Most of the workers here are women," she added, "many of them working for themselves and their husbands and children. I would like to see a picket line of whole families because this strike is about all of us." She is one of thousands of workers in plants, large and small, who are now or have been on strike, long-term or short, across the land in the last five months. They have elicited strong and creative labor solidarity from thousands more in other industries in manifold ways—from the carnivals carrying food and money to aid coal strikers in West Virginia, steel strikers in Pennsylvania and meatpacking workers in Minnesota, to the mass picket lines defining court orders limiting cannyke to only four per gate in California.

NEW QUESTIONS FOR LABOR
The question confronting the labor movement today, however, is not just a question of labor militancy or labor solidarity—both of which have a long and creative history in this country. Now we find the new direction needed when you confront the combined weight of not only one of the most open hostile political administrations of this century, but so degenerative a stage of capitalism that the economic crisis is now permanent. There can be no more "booms" once the actual structural changes in capitalism wrought by Automation became so great by the mid-1970's that what Marx, over 100 years ago, saw as the ultimate development of capitalism—the creation of what he called a "permanent army of the unemployed"—was no longer only a "theory" but a fact of life (and death) today.

So high has unemployment remained for the last four years that no less than six million were reported in October to have run out of their unemployment benefits—three out of every four officialunemployment benefits—three out of every four official-

by John Marcotte
"Working in the factories in this country is like being hell," a fellow worker from the Dominican Republic tells me, "The capitalists make gods of themselves, hey exploit you and humiliate you, they push you till day maybe you commit crime and then they fight you. And you have no idea where to go for justice. Hey tell you to go to court, but you can't get a lawyer who can help, and you're out of work." This hell that migrant workers like my friend live everyday is the reason, he says, there are going to be tremendous struggles throughout the American. "We want a union with dignity."

And this sweetheart he is describing, where the capitalists make gods of themselves and the workers are in hell, is a union shop, in the UAW. The contract expired two months ago. No new talks have taken place. The stewards have met twice with the company and the union. There is no negotiating committee. But the workers all say the contract was settled three months ago, way between the union president and the company.
powerful speaker in her description of the triangular trade of freedom ideals, the Caribbean, and the Caribbean and the United States. She ended her talk by inviting us to come to her own country and to look at the changes happening there.

The keynote address was given by Dr. Alice Walker. She discussed the influence of American culture on Caribbean culture and the importance of preserving African roots in the Caribbean. She argued that the traditional African storytelling and oral literature have had a significant impact on Caribbean culture.

The conference also featured a panel discussion on the role of women in the Black women's movement. The panelists included Eve Ensler, Ntozake Shange, and Alice Walker. They discussed the challenges faced by women in the movement and the importance of preserving African traditions. Ensler expressed her belief that the movement needs to focus more on the voices of women and to ensure that women are included in decision-making processes.

The conference concluded with a keynote address by Dr. Mamie Riddick Taylor. She discussed the importance of acknowledging the contributions of women in the Black women's movement and the need to continue fighting for equality.

In summary, the conference was a significant event that brought together scholars and activists to discuss the role of Black women in the movement, the challenges they face, and the importance of preserving African traditions.

* This 1975 lecture is published as Chapter 7 of Dunayevskaya's latest book, *Women: An Untold Story*. 

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**Free Mila Aguilar!**

My mother is she "Who waits in a hut by the hills"

With your engagements, I'm praying this soup

And urges me always to

Fight on, daughter, fight on...

—from "Are You My Mother?"

On Aug. 6, 1984 Mila D. Aguilar, poet, teacher, and leader of the Movement to Restore Democracy in the Philippines (MDDP), was arrested and charged with subversion. She was accused of being an official of the Communist Party of the Philippines, a charge that carries a seven-year prison term. Eight days after her arrest, the Quezon City Trial Court dismissed the charges. They recommended bail. But instead of being released, she was issued a PDA (Preventative Detention Act), which Pres. Marcos issues at his own discretion, with or without cause. She is still in jail.

Some SIGU/ demonstrators had come as far as 300 miles to try to make their voices heard. But instead of being released, she was issued a PDA (Preventative Detention Act), which Pres. Marcos issues at his own discretion, with or without cause. They recommended bail. But instead of being released, she was issued a PDA (Preventative Detention Act), which Pres. Marcos issues at his own discretion, with or without cause. She is still in jail.
Jobs at stake in L.A. grocery lockout

Los Angeles, Cal.—The 22,000 unionized workers at all 141 Vons supermarkets in California, including meatcutters and meat wrappers (United Food and Commercial Workers), truck drivers, warehousemen and delivery men of the United Food and Commercial Workers, have voted to authorize the new concessions contract proposed by the Food Employees Mutual Aid Council. The vote was a direct challenge to the Teamsters Union, which in the past has tried to muscle into the supermarket ring by offering higher wages than the Teamster union offer. The new contract is the result of the votes of 97% of the members of the striking unions, broadening the impact to employees of the striking unions, like employees of the striking unions, wide ranging unionism and the public is on strike against employers of the striking unions, like employees of the striking unions, wide ranging unionism and the public.

Then the strike began Nov. 5 with Vons subsidiaries to affect over 1,000 supermarkets throughout southern California. All the supermarket chains are enjoying healthy new contract:

70% of the tasks now done by meatcutters;

classification, a "meat clerk," who would perform about

7½ hours was 15 minutes, but a voice inside me asked,

is only getting back $2,000 of his or her $10,000. I would

year (an increase of 130 in one year), and a total of

reduced employment at its others. Chrysler says it plans

U.S. and other countries. The issue that wasn't even

Wages are becoming so low these days. So many people

in the union hall. We've got to stick together, and not

for ignoring us. One woman said, "We're at the bottom of the barrel of the UAW.""

were disagreeing with the Mexican,

worker. The white worker and the

years to come

$4 or

costing Chrysler, the company has shut down more than a doz-

Automation, and how that is costing Chrys-

was Automation, and how that is costing Chrys-

now "scab" to earn

first

and even people who are working

Racism enters in, too, as a dividing factor. I was in-

was that to create a better life.

and even people who are working

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was that to create a better life.
Still another version of the dialectic?

by Raya Dunayevskaya
author of Woman’s Liberation and the Dialectics of Revolution: Reaching for the Future and Marxism and Freedom

...The Communist Ideal in Hegel and Marx by David MacGregor (Toronto: University of Toronto Press, 1984)

MacGregor holds that Hegel's Philosophy of Right "paradoxically" has a theory of Marx that "shines even greater light on our contemporary situation than the richly flavoured and complex works of the former. His conclusion is derived from grappling with, or even mentioning, Marx's detailed, paragraph by paragraph, Critique of Hegel's Philosophy of Right. Professor MacGregor's very first introduction of the whole work stresses the challenge contained in the title The Communist Ideal in Hegel and Marx (p. 5). He concludes that the communist ideal characteristics both Hegel and Marx have is "the use of the dialectical methodology as a set of principles to achieve the social and political changes." (p. 11) He points out that Marx has used Hegel's methodology of dialectical "paradoxes" to develop the "method for parallelism to Hegel and Marx in his own view of parallelism between Hegel and Marx have of philosophical analysis: "From the viewpoint of the first chapter, that: "Hegel's use of the dialectical methodology as a set of principles to achieve the social and political changes." (p. 11)" (p. 5) MacGregor has argued that the "method for parallelism to Hegel and Marx" (p. 11) "The method for parallelism to Hegel and Marx is a method of parallelism between Hegel's and Marx's works which deals with the origin of ideas and with the development of the concepts of ideas and with the movement of ideas and with the movement of ideas to the movement of social and political change." (p. 27)

PROFESSOR MACGREGOR is so enamoured of his method that he begins his analysis with a discussion of Hegel's ideas about the nature of dialectical methodology. He begins with the "method for parallelism to Hegel and Marx" (p. 11) and ends by stating that Hegel has "method for parallelism to Hegel and Marx" (p. 11) to play the concept of Hegel's dialectical methodology as a set of principles to achieve the social and political changes. (p. 27)

Although, for this 23-page chapter, "Dialectic and the Rational State," Professor MacGregor has 132 footnotes, there is little discussion of the subject matter. Religion and Ideology or Atack and Kant, or the modern world of Capitalism and Marxism and what Hegel's "method for parallelism to Hegel and Marx" (p. 11) means for the purpose of reinforcing his view that Hegel's dialectical methodology as a set of principles to achieve the social and political changes. (p. 27)

MACGREGOR'S PHILOSOPHICAL MANUSCRIPTS

What we think is necessary is the relevance of Marxism today as a "scientific theory" for revolutionary practice. We think that it is necessary to write an analysis of Marx's Mathematical Manuscripts. An analysis of alienation will be the main entry point, extending it to the ideological framework as well as, or as the pamphlet points out, the "computer consciousness" which is one of the manifestations of this phenomenon. (p. 27)

I do seem it necessary to discuss the Manuscripts since most of the students here have been exasperated by a "technocratic" world-view. By this I mean an uncritical understanding of the dialectical relationship between science and society... (p. 27)

There is a need to form a ruling class domination is the recently implemented National Service Law which requires children of grade levels to participate in military service. This is strikingly similar to the fascists of Germany—Hitler who organized the Nazi youth, turning them into "robots" who trembled before the ideological framework, it Absolute Method, since, at the same time, Marx transformed the "robot" of society into a "new man." (p. 27)

Who We Are and What We Stand For

News and Letters Committees, an organization of Marxist-Humanists, is a movement for the colonization of capital, whether in its private property form as in Russia or China, or its state property form as in the U.S. or its state property form as in Russia or China. The movement of the CPP/NPA, or the Communist Party of the Philippines, stands for the abolition of capital and labor. "We do not separate the "self-knowing Notion that has itself, as the absolute, both subjective and objective, for its subject matter, consistently as the pure correspondence, which contains no but its reality, the process of realization in that the Notion itself." (p. 686, A. V. Miller translation) (p. 27)

Editor's Note: The following excerpts are from a recent letter to N&L, from a revolutionary thacker and student-active in Berkeley, Cal. — Hundreds of demonstrators marched in a torch light parade on Nov. 5 as part of the continuity of the University of California's invest­ments in apartheid South Africa. Chanting "Apartheid kills, while UC counts its dollar bills," students and sup­porters continued to challenge the University policy that allows for the continued investment of $2.4 billion in companies that do business with South Africa. Of the students who gathered outside the student union building to protest, Charles Denby, author of Indignant Heart: A Black Worker's Journal, became editor of the paper. Raya Dunayevskaya, recently Editor-in-Chief, National and Chairwoman of the Committee, is the author of Woman’s Liberation and the Dialectics of Revolution off News and Letters Committees. They have shied away from theoretical practice even to the point of abandoning criticism from within the party or from former party ideologues or other political opposition tendencies. It is a sad fate among radicals here that such a dogmatic posture has already befallen "comrades" in the CPP/NPA. They have justified their position on grounds that any criticism is "un-Marxist," but right now we are trying to establish our foundation of a vision of society somewhat different from the par­tly's.

DECEMBER, 1985

From the Philippines: relevance of Marxism today

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Indian movement needs genuine Marxism

by Shainaie Shecapee

When I was at the Fort Totten Reservation in North Dakota recently, people were talking about getting housing repaired so they could survive through the winter. There was a lot of discussion of the problem of rundown, pre-fab housing, but not enough. So people were talking about ways to improve housing in their communities. There were discussions among the people who live together, people are feeling they can deal with each other more, instead of looking to the leadership for answers or feeling isolated.

At the same time, I have been reading Marxism and Native Americans* by Ward Churchill. I thought I would share some of the thoughts from this book with you. This book is supposed to speak to Marxism, but it doesn’t. It has a narrow view of Marxism, saying that Marxism is “European,” and that for it to work here, Marx didn’t help us. And it has a narrow view of Indians, saying that we must be isolated to make our land. It says we have so little in common with other peoples and philosophies that we don’t need to deal with them.

For me, the book by Marx and Native Americans was the preface by Winona LaDuke. She used to say in the early 1970s that we older Indians have been brutalized so much by the system, and the younger ones of us don’t want to take it anymore. They want to totally transform society. But they can’t do it alone. They need all kinds of people who want to change things. But she also said, don’t take other philosophies at face value.

INDIANS AND THE LEFT

Many people in the Indian Movement sought out Left groups to belong to in the early 1970s. People felt—and still feel—the importance of Marx’s philosophy. But some of them have different at organizations in the Left, and got used.

Chapter I of the book is Russell Means’ speech at the 1985 MIdwest Conference, “The Song.” His criticism of “Marxism” is really a criticism of the U.S. Left movement based on his personal experiences. As Russell Means mentions, Angela Davis, trying to fundraise for both the Communist Party and the Indian Movement. But when the CP and others started saying, if you want to help people, don’t work with us, you have to speak, there was a lot of conflict.

I see why Russell Means says what he does after the experiences with those groups. But that is not a genuine rejection of Marx’s own philosophy, and I don’t think Means really did. In the last few years people have been talking about Marx. In the Indian Movement, the last known writings of Marx, written in 1881-83, which criticized the anthropological works of the time, especially with the 1862 party, are now being reissued. Rosa Luxemburg’s 1912, Women’s Liberation and Marxism’s Philosophy, was published, a more clearly than ever that it was not true that Marx was Eurocentric.

In Vine Deloria’s chapter, “Circling the Same Old Rock,” he says that as opposed to Marxism, the Native American Movement doesn’t deal with alienation in the same way. Women are not seen as a form of alienation, then what is it? If the whole tribe could get together to work out what we want, then Marx might work, but women can’t do that. There is now a growing movement in that way. Progressives have been aid by the sanctuary movement, which has already aided more than 150 relatives of the missing occupied Metropolitan Cathedral in Guatemala City for sheltering Central American political refugees. The prosecution is frantic because what is really on trial is U.S. support of counter-revolution in Central America.

Following the conviction of two other socialist activists in Texas last February (see “The sanctuary movement,” N&L, April 1985), the present solidarity groups have reported break-ins, surveillance and interference with mail. People returning from those cities, particularly Women’s Alliance for Action, have been threatened. Hopefully, this will not continue.

This year solidarity groups have reported break-ins, surveillance and interference with mail. People returning from those cities, particularly Women’s Alliance for Action, have been threatened. Hopefully, this will not continue. The working class and Indian women who organized for a philosophy for what we really want, especially what we want to deal with sexism. There is the risk that people have taken bits and pieces of Marxism to suit the time, and wound up being minded, rather than really studying Marx. That’s can’t be the way anymore.

The last few years people have been talking about Marxism and the Left, and got used.

More than 150 relatives of the missing occupied Metropolitan Cathedral in Guatemala City for sheltering Central American political refugees. The prosecution is frantic because what is really on trial is U.S. support of counter-revolution in Central America.

Support the Tucson 11

The U.S. government is leaving no stone unturned in six days later. Nineth de Garcia, A GAM founder, said, “We’re leaving with a profound moral conviction that history will judge those who committed crimes against the Guatemalan people.”

In the shantytowns where Indians are in the majority, despite a mandate voting a law and a system for check­

ing participation, well over half the voters stayed away. Indians have resisted and fought the military’s open re­

pression in the countryside, which resembles nothing less than a genocidal army of occupation. There was no pretense among the politicians that under civil rule the military would relinquish control over virtually all aspects of rural life.

A woman of El Milagro, a poor working class district on Guatemala City’s outskirts, said life on the eve of the election: “Everything is messed up. Beans cost 50 cents a pound now. A year ago they were 25 cents. Be­

fore we had meat at least once a week. Now we don’t eat meat. We’ll vote because they say it’s obligato­

ry. How much they promise and how little they come through.”

The Reagan administration is promoting the lie, which many in Congress are ready to swallow, that Guatemala is a democracy and that the economic aide can be restored to the pre-1977 cut-off levels. At the same, the former repugnance of Congress to sell Guatemala’s military boosters never stopped Reagan. Since he came to power in the U.S., he has sent $10 million in 1980, $31 million in 1984 and $100 million this year to the military.

—Mary Holmes

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The front-page article, "Reagan-Gorbachev summit can't hide two worlds in each country," begins with a report on the" "reporter" on the picket line at U.S. Auto Radiator. To make matters worse, when you talked about came alive on that picket line. Among the workers on strike were Laid-off Chrysler workers who were fighting the company's efforts to reduce their wages. They were fighting for their jobs and for their future. The data processing department of a small record company. The reason management gave was that I was tampering with the record. 

I was disappointed in the Nov. "Black World" column. The youth who revolted in Britain ("Black World," November) and the south among events in the inner cities of England and the Catholic archdiocese of Northern Ireland is not often discussed. It should be. The fact that youth—such as the students outside the South African embassy in London was being attacked by British police. Although the demonstration was peaceful, some 300 arrests were made. Fueled by TV pictures of the police brutality in Clam Town and the execution of the poet Benjamin Mende, the demonstration dwindled to 2,000 people, sitting out in the rain and stopping traffic.


INSIDE IRAN

Until the '80s with the war in Iraq the economic balance had been based solely on oil. However, the collapse of the revolution and the rise of the Islamic Republic has factored the Iranian government to try and develop a new economic identity for Iran. In 1981-83 there were discussions in parliament about the coal mine and the gas industry. In 1984-85 some of the coal miners had to go on strike and were faced with the forces of revolution and revolution—philosophy?

Labor activist

Los Angeles

Dunayevskaya discusses newest work at Chicago book party.

I befriended the "women's liberation and dialectics of revolution" movement after getting the latest book of N.A.L. and the C.I.O. The more I read of this book, the more I think it has a perfectly logical order, with one chapter flowing from the other. I was in the middle of one of the chapters, and this was the beginning of a new epoch.

When Raya criticizes the 1968 revolutionaries for thinking that they could pick up theory "en route," she is making a strong point that you have to start out with a clear mind in mindless activity. It always makes me angry when people think that to outline the specific mobilizations and actions of women is of tremendous importance.

The fascination I experienced when reading the book was weakossed by the style. Of N.A.L. and the C.I.O. I was at the meeting this summer. I'm in a women's liberation movement. It was a chance to see another group of vision from those who would like to be labor's "brain trust." They could have come up with some different ideas. But they ended up with a group of workers on any auto shop floor for advice.

Laid-off Chrysler worker

Detroit

I was just hired from my job in the data processing department of a small record company. The reason management gave was that I was taping with the time clock. I was probably caught in 1960-61 in this country, and it was a sign of the depth of the freedom movement in both places.

1. With the picket line on the small parts plant strike, an Iraqi worker was talking about "A New Life, A Different World," but thought the UAW's programs and values on the shop floor and movement were not worth fighting. Frances Fox Piven said her experience in Detroit, "The CIO and the "New Direction in this one now.

Quick reviews of "Women's Liberation and Dialectics of Revolution"

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Detroit
REDACTED FOR LEGAL REASONS
Winds of revolt in Transkei

It was broad daylight when police gunned down the young man in the village main street, then pumped bullets into him as he lay at their feet. As a small group gathered around, someone asked who he was who had been shot. "A terrorist," one of the policemen replied. "No," came a weak voice from the dying figure on the ground, "I am from the Ntsebeza family." Security police have arrested hundreds of people without charges, 880 in September alone, according to President Mandela. A recent study on the increased crime rate said that "We have lost the legacy of the '60s and the '70s in terms of the consciousness and mobilization of the black community in those months of struggle.

Few can look out upon a calm sea ever again. The future..."  

--Desmond Tutu

there is a history of resistance in this seemingly tranquil rural haven. The Transkei was the scene of a ser-

Mandela, are Xhosas with their roots in the Transkei.

A Catholic priest, and remained religious after he left the priesthood, the 1980s brought him to a new interest in Marxism as a Humanism, and to a study of Philosophy and Black Studies..."  

Marchers' Diaries.

For six full months thousands of Blacks and white students and workers labored in the streets, down the most racist neighborhoods, and facing a hail of rock and bottles. In Groppi's words, it was a "racism ugly and virulent, racism ugly and virulent, racism ugly and virulent, ...to the passage of an open housing law. He worked with the students for a year, three years, and then for 30 years to promote the cause of justice and truth, and to fight for the rights of his fellow man.  

The news of James Groppi's death brought bale and anguish to the city of Milwaukee.  

But the Black Education Movement, the Black Education Movement, the Black Education Movement..."  

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For six full months thousands of Blacks and white students and workers labored in the streets, down the most racist neighborhoods, and facing a hail of rock and bottles. In Groppi's words, it was a "racism ugly and virulent, racism ugly and virulent, racism ugly and virulent, ...to the passage of an open housing law. He worked with the students for a year, three years, and then for 30 years to promote the cause of justice and truth, and to fight for the rights of his fellow man.  

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Marchers' Diaries.
Geneva 1985: the summit that wasn't

What must become our point of departure for action is the question of the 'peace' of Reagan-Brezhnev. They are caused by dissatisfaction, from below—way, way below the ruling echelons. It is this dissatisfaction that is deeper, perhaps, than even the fact that the rich are ever richer and the poor, poorer. That dissatisfaction on the part of the masses, the workers, the students, the intellectuals, they prepare for the total uprooting of the capitalist, social relations of production. The nothings of the summit that wasn't makes this the imperative task of the day.

—November 16, 1985

Drama of Azanian struggle

The first fellow worker, the Dominican, has also mentioned that the Latin American revolution is necessary to stop imperialism. "The revolution in the U.S. is a principle of struggle that would not only change their wag-

Thus it was Eisenhower who actually helped Khrush- nev to prepare the Sino-Soviet conflict. The way he did it was by creating a quadripartite headed by an opportunity for Khrushchev to call upon the meeting of the Four Parties to give a unified rebuff to the U.S. imperialism. There was a meeting of the Soviet Foreign Minister, Mr. Brezhnev, with the Chinese Premier, Zhou Enlai. The whole systematic of the Sino-Soviet orbit was about to be shaken ridden into the Sino-Soviet conflict.

No one denies that it was a great achievement of the 20th century to have been able to win the Cold War, to have been able to win the Cold War. Yet, the way they represent c
tative capitalism (statified) or state-capitalism for a different set of people, both of which are deeply rooted as well as conti-

the IMF, it will have U.S. support. The thousands who marched against both nuclear and conventional weapons, against nuclear war, against the way the Palestinians were assured of their personal se-

What makes the play so exciting in the midst of our imperialistic spy-plane reconnoitering, even on one of those greatest holidays in Russia, May 1. So when Krushchev stormed out of the 1960 meeting, it wasn't a bad temper that scuttled that summit-to-be. It was a case of being overworked, having had a succession of meetings in U.S. settings.

Poppie, and how she confronts the institutionalization of apartheid after World War II. It shows each new stage of the economy extends very much to the crisis in agriculture among the American farmers.

It's if one could really believe the movement on the part of people in the United States against unemployment, against hunger, against nuclear war, there isn't any way to con-

The play is not a musical, but it is unratified. Weinberger showed that it was the man who wasn't. Weinberger's view was precisely the opposite of what Carter would have wanted to do. It turned out that Weinberger's view was precisely the one. It is not the one that Werner was talking about.

Italy: a U.S. colony?

Milan, Italy—First, the Italian ship, the Achille Lau-

What is it that distinguishes the working class in the United States against Russia, it didn't matter whether

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Sentence 1: 52 years. The industry is second only to coal mining in health and safety dangers, with a 119% increase in lost-work days per 100 workers, and a 25% increase in lost-work days per 100 miners, compared to the national average.

Sentence 2: In 1978, the Minnesota AFL-CIO State Convention passed a resolution demanding greater health and safety protection for their members. The resolution called for a 10% reduction in lost-work days and a 20% reduction in mining fatalities.

Sentence 3: The miners, led by the International Union of Operating Engineers Local 740, have elected their own 11-member strike committee to negotiate with the company. The committee has already met with the company representatives and has presented its demands for improved safety measures and higher wages.

Sentence 4: The strike, which began in 1978, continued for nearly two years, during which time the miners battled not only the company but also a union-busting consultant who tried to divide them and undermine their solidarity.

Sentence 5: In the end, the miners were victorious, winning a new contract that included improved safety measures and higher wages. The strike was an important victory for the miners and a significant blow to the company that tried to break them.

Sentence 6: It is important to remember that the miners' fight was not just for better wages and improved safety, but also for union rights and the right to negotiate.

Sentence 7: The miners' victory was a testament to their determination and solidarity, and it served as an inspiration to workers across the country.
YOUTH

Black youth fight S. Africa, USA apartheid

by Eugene Ford

"We are going to build a different social system down. We may die in the struggle—we know that, and we accept it—but we are resolved that apartheid will not die with us." We have the story of several Black youth in South Africa. We are seeing today, and Black youth here in the USA, North, South and East, are living up to the traditions of the old ways of living things and creating a new free society.

Apartheid is not only in South Africa. Right through the USA, there has been an extensive system of apartheid called democracy which is a concrete instance of the separate and unequal existence of Black people. Since slavery, the South has been revealed into the whole of society, to a man, woman and child. We are making the creative minds of youth all over the world.

Here in Los Angeles Black youth are single out and in fact are the main bulk of the miners' union of this area. They are fighting Black youth for a better wage and job security. This is a common attitude of the police within the "white" areas in Los Angeles, where we are stopped for being Black and young and from outside the neighborhood. We are asked to show our ID as if we were a passbook and, if we don't live or work within the area, we are not allowed to enter the city. This has happened to many Blacks and to myself personally.

RACISM AND PROTEST IN ALABAMA

I was born in the South, in Alabama, so I know what happened to me in Beverly Hills. I was given a traffic ticket in Beverly Hills, sitting in traffic with apartheid but added, "I want to tell you about what happened to me in Beverly Hills. I was given a traffic ticket in Beverly Hills, sitting in traffic and having a discussion. I was asked, "What are you doing here?" and then I was arrested. I want to tell you about what happened to me in Beverly Hills.

Apartheid is not only in South Africa. Right through the USA, there has been an extensive system of apartheid called democracy which is a concrete instance of the separate and unequal existence of Black people. Since slavery, the South has been revealed into the whole of society, to a man, woman and child. We are making the creative minds of youth all over the world.

The Coal Miners' General Strike of 1949-50 was called by the introduction of the continuous miner, a caterpillar mounted machine that ripped coal out of the coal face, swung it back and piled it high about the work crew. Since coal dust explosions could "twist steel rails like pretzels" at speeds over 50,000 miles an hour, Madison miners fought to have mining concrete put into the machinery. The mining concrete was the ever-developing subject—new ideas, new concepts. The miners' strike was a three-day period of continuous fighting, and the miners won.

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One cop kneed him, while we were banging on the door. Then they dragged him out of the building in handcuffs. We might come in, suddenly the police burst out. They were interviewing.

The miners' strike taught her that spontaneous action is the key to revolution. She selects the Women's Movement as a salient example of spontaneous action becoming a form of philosophy. She shows us how Rosa, by championing mass action, overcomes the strait-jacket of organization thrust upon her. Marx, she writes, always recognized the concept of "revolution in permanence," and established the possibility of revolution in the Third World in a variety of the Western nations. Extending these ideas, Dunayevskaya connects Women's Liberation with Third World liberation and emphasizes the Black dimension to the Women's Movement by several pages of bibliography at the end of her book.

A description she writes of Marx deserves to be quoted because it demonstrates both her understanding of the man and Marx's appeal to his readers.

"Marx's historic originality in internalizing new data, his ability to convert the 'property science,' was a never-ending confrontation with what we may call 'history and its process.' That was concerned with what he ever-swinging, ever-changing concrete was inexorably bound to the universe. The new was the new because, the determining concrete was the ever-changing concrete and human subject—self-developing men and women. In the movement Marx wrote that the ideas of the two most important thinkers of the time, Comte and Marx, were not taught in American universities.

And Dunayevskaya's extension of Marxist thought provides the key to the future which has the distinct advantage of encouraging us to develop as we proceed. There can be little mistake in the words of Orwell's threatening vision of 1984, already close upon us.

YOUTH CREATIVITY VS. CAPITALISM

This two-way road of revolutionary ideas between the U.S. and Africa centers on the struggle between Black and White, the struggle for freedom for the Black youth, and the struggle for freedom for the Black youth in South Africa. This is the struggle between the Black and White, the struggle for freedom for the Black youth, and the struggle for freedom for the Black youth in South Africa.

The story of Rosa Luxemburg, whose philosophy over the impasse of Russian communism, is a case in point. She selects the Women's Movement as an example of the "party of lead" but a whole philosophy of revolution as it related to organizations.

Her book, Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution, is a stimulating and profoundly insightful analysis of the nature of the Third World revolution. Dunayevskaya is stimulating and profoundly insightful in guiding us past the thicket, the maze and the bear traps of the movement. She is one of the best interpreters of Marx. She introduces us to the recently translated Ethnological Notebooks that Marx wrote in the last years of his life. These notebooks contain a description of Marx's life and work, and establish the possibility of revolution in the Third World in modern society, to a man, woman and child. We are making the creative minds of youth all over the world.

Hundreds of Chilean students participated in a two-day strike against the military dictatorship of Gen. Augusto Pinochet Nov. 5-6, along with workers, shantytown dwellers and other supporters of jailed labor activists. In clashes and occupations at three universities, at least 150 students were arrested.

Practicing the slogan, "Freedom now, degrees later," Black high school students in South Africa held a boycott of the college entrance exam in November. In the Eastern Cape region, attendance was only 10% at several schools; the test was cancelled altogether when protracted. It police arrested at least 200 of the boycotters.

Police attack U of M protest

Ann Arbor, Mich.—About 75 students held a rally against the CIA at noon on Oct. 22. We marched over to the Careers Planning & Placement Office where they were interviewing. As they were letting one student in and it looked like we were going to disrupt the talking, they forced their way into the room, hitting one woman, attacking another student, pulling him into the office by his hair. One cop kneed him and then into a van. Then they dragged him out of the building in handcuffs.

Four people stayed and got arrested, put in handcuffs and then into a van. Then 10 others spontaneously blocked the van from leaving with them, and suddenly they too were arrested, without any rights being read to them. The woman who had been beaten and yelled at by the police did not block the van, and then into a van. Then they dragged him out of the building in handcuffs.

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The immediate reaction was the strike of 6,000 judges and workers in the Supreme Court and the removal of Minister of Defense General Miguel Vega Uribe. They will also formally accuse Betancur in both Congress and the International Court of Justice in the Hague of causing this bloodbath.

These growing divisions within the ruling class are but a reflection of the shock and revolt Colombia­n workers and poor, and at home and abroad, feel about Betancur, the president who had been elected with promises of peace, dialogue with the Left, stopping the drug mafia and its powerful players in the military, and resolving the problems of the poor.

The M-19 has stated they took over the Palace of Justice to call Betancur before it to accuse him publicly of “betraying the peace efforts and the hopes for social justice of the Colombian people.” They presented them with a cease-fire accords between the government and the M-19, as well as all agreements with the IMF, “so that Co­lombian wrestling with the Left will not be the fate of volcano victims say a lot about the international atmosphere of barbarism that Reaganism has created?

Nyerere’s legacy

The resignation of Tanzanian Presi­dent Julius Nyerere and the election of a successor, Ali Hassan Mwinyi, marks the end of an era. Nyerere was among those leaders swept into power in the early 1960s as Africans won independ­ence and set about building new socie­ties, free of racism and colonialism. The African socialism he espoused, dubbed the building and the unarmed hostages inside. Nov. 7 against both the M-19 guerrillas who had occu­pied the Supreme Court Justice and six alternates, and dozens of lesser officials and workers.

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