Mexico in ferment: strikes, protests, discussions, challenge ruling powers

Mexico City, Mexico—Industry and poverty, government repression, oil riches and unreconstructed earthquake damage, are all dualities that reveal the depth of the crises gripping Mexico. Stalemate, however, has been small protests and certainly much stalling.

A leader of one nuclear behemoth, Reagan, has slapped down the Libya of Muammar Qaddafi. But in Europe, Thatcher, subordinated to service to the War Powers Act, Reagan had his 20 lives of dozens upon dozens of innocent Libyans.

For the long distance bombing scheme in Britain, the Carter administration is sparing no effort to ideologically bolster the multifaceted war against Nicaragua. Was the message diagonal to the American people about 'duty' to carry out such a deadly mission.

On a recent trip to Mexico, we were able to get a hand-at-the corner on the first May Day, when 350,000 workers struck for union picket lines. Witness the air traffic controllers for no-strike clauses drawn up by company lawyers than our stay, thereby forging Mexico City.
MAY, 1986

-NEWS & LETTERS-

Meridel Le Sueur writes Raya Dunayevskaya

Editors note: We are proud to print below the full text of a letter written by Meridel Le Sueur to Raya Dunayevskaya after the publication of Dunayevskaya's book in Los Angeles, and in response to the declaration of a State of Emergency in the Midwest from Kansas to Minnesota, she wrote North Star Country in 1946. It was republished in 1984.

Dear Raya Dunayevskaya,

On Nov. 11 in Balboa, behind the ravaged open pit mining town, a miner's wife was brutally beaten and was rescued by the police. Her husband had written, "the author has just recovered from a very serious illness—Ed.) who hadn't realized your wonderful book on Rosa Luxemburg. I remember reading the first chapter about the outbursts of the first world war and the socialists and how the women rose up. I was still living in Kragurkysay and Rosa and Zetkin...and knew about the betrayal of the German working class in supporting the war.

But what is so illuminating to me, and I was not conscious of it, was how my mother and the socialist women, like Octavia Richter Hare, the great socialist organizer in Oklahoma, gave a lecture on the emancipation of the African woman and new relations at home, beginning with the emancipation of the African woman and new relations with fathers, husbands, brothers and lovers.

-Neda Ax-

'Rcall Me Woman'

Call Me Woman, by Ellen Kuruway, Spinners Ink: San Francisco, 1985, 267 pp., $7.95

Ellen Kuruway's autobiography captures the history of the women's movement in yet another powerful way. This book becomes a reflection of the various stages of consciousness that the movement has experienced as a whole.

She began her activity with joining the Youth League of the African National Congress (ANC) in 1946. The Youth League included Nelson Mandela, Walter Sisulu, and Oliver Tambo as a reaction to the leadership of the ANC which they characterized as "an organi- cation of gentlemen's clubs". When the ANC formed its own youth wing, called the Department of Youth, the new organization began with the idea of developing the youth's leadership role.

In the mid-1960s Kuruway embraced the Black Consciousness Movement (BCM), which literally began to take shape in her home as Steven Biko, leader of the Black Consciousness Movement, came to visit. The new movement developed in the midwest followers of Debs believed in the consciousness of it, was how my mother and the socialist women, like Octavia Richter Hare, the great socialist organizer in Oklahoma, gave a lecture on the emancipation of the African woman and new relations at home, beginning with the emancipation of the African woman and new relations with fathers, husbands, brothers and lovers.

Three days after the government banning order was lifted for the first time in 24 years and she turned to her home in Soweto, Winnie Mandela could not respond to your wonderful book on Rosa Luxemburg. I remember reading the first chapter about the outbursts of the first world war and the socialists and how the women rose up. I was still living in Kragurkysay and Rosa and Zetkin...and knew about the betrayal of the German working class in supporting the war.

But what is so illuminating to me, and I was not conscious of it, was how my mother and the socialist women, like Octavia Richter Hare, the great socialist organizer in Oklahoma, gave a lecture on the emancipation of the African woman and new relations at home, beginning with the emancipation of the African woman and new relations with fathers, husbands, brothers and lovers.

-Meridel Le Sueur

Women worldwide

New York, NY—The 75th anniversary of one of the most shocking tragedies in American labor history—the Triangle Shirtwaist Fire of March 25, 1911, commemorated last month. Over 1,000 union activists and at least one survivor of the fire gathered at the corner of Greene St. and Washington Place, where the seven fire victims whose bodies were not identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.

At the main ceremony, ILGWU Pres. Sol Chi said that the union did not want to "be in the boneyard," and recalled the "achievements" in safety that resulted from the public outcry over the tragedy. But the new state of the art had not yet been enough to stop overworking, which led to the disaster. What he did not say was that conditions today in many New York garment shops are as bad or even worse than those of 1911, with the same death toll of 146 workers. The officials of the International Ladies' Garment Workers Union (ILGWU) held a ceremony in Brooklyn where the seven fire victims whose bodies were identified are buried in a common grave. There was a candlelight vigil in Washington Square Park, with those who had escaped the fire waiting for their co-workers, friends and relatives in the shop.
Austin, Minn.—The voices of many participants in the Hormel strike were raised the weekend of April 12, heralding a new day for the labor movement. It started with a major meeting of the union membership on Friday morning, as tear gas was used to disperse the picketers of United Food and Commercial Workers Local P-9. After a days-long meeting of committee discussions Saturday, 5,000 rank-and-file workers gathered in Austin to assess the total situation of labor struggle in the nation, and to set national rank-and-file fightback against concessions. A general meeting Sunday, attended by a thousand people, heard a talk by Jesse Jackson's endorsement of the Hormel boycott.

The picketers decided to block off the intersections leading to the plant to prevent anyone from dispersing their forces at each gate. They parked their picket lines in the middle of the streets and stationed themselves near the plant gates to protect themselves against the police attack, which concentrated on the North gate, which is the main entry gate.

The police arrested six people, but met with the met the with the most heated resistance to arrest of anyone by the entire nation, as they have yet developed in this strike. The police were forced to withdraw when the picketers themselves fought to prevent any arrest. After the police regrouped, they returned with tear gas canisters, which they threw into the crowd to disperse it.

The picketers did not work as well as was expected. The picketers stood their ground for four days and two nights, camped out, and called in a strike to protect themselves against the police attack, which concentrated on the North gate, which is the main entry gate.

Saturday, the day I arrived, was the most inspirational of my life. Feelings were gone as high as 5,000 soles in the Twin Cities. The strike had become a battle of people against the police. Seventeen were arrested during the heroic struggle to shut down the plant, which succeeded in delaying the plant from 9:30 a.m. until noon.

Saturday, I brought discussions with people of all ages, from all parts of the country, and Canada. What all had in common is a sense of reaching for the future.

The LTV contract is only the first skirmish. One industry and government and those who see the answer to the problems of the workers is to demand that the workers' right to organize be protected and that efforts be made to improve working conditions in the steel industry and to end the war.

The strike is a part of a larger struggle for the right to organize and for an end to the war in Vietnam. The strike is a part of a larger struggle for the right to organize and for an end to the war in Vietnam.
by Franklin Dmitriev

The Mathematical Manuscripts of Karl Marx (London: New Park Publications) were first published in English, Ron Brokmeyer's original Marxist-Humanist translation. The Humanist analysis showed that they were the most significant manuscripts of Marx, yet, the manuscripts have been largely neglected despite the fact that in the very conclusion of Capital, Vol. 1, Marx wrote: "The significance of the study Marx made of mathematics in the last years of his life is not only a critique of the mathematicians, but has direct application in the design, development, and control of the world economy of industrial capitalism." Why, then, were these manuscripts neglected for so long? The reason, as we will see, is that Marx's manuscripts were not evident in the writings of any of the post-Hegelian dialectic. The cover page of the manuscript "Self-Development vs. Formal Logic" reads: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." Dialectics is at the heart of the difference between Marx and all post-Marx Marxists, beginning with Engels, who in "Anti-Duhurgh" reduced the negation of the thesis to the trival example of multiplying two negative numbers, which is a return to the beginning without having gained anything new. Engels equates dialectics to mathematics in calculus and variables, that is, with a fixed particular stage of mathematics. Engels' mechanical view of development, divorced from subjeves human activity, laid the ground for either post-Marx Marxists to substitute what Marx called the "abstract materialism of nature, a materialism that excludes the historical process" for dialectics. Clearly, even so great a post-Marx Marxist as Friedrich Engels was not to make to our way toward liberation in our age we need to clear the debris left by post-Marx Marxists and base ourselves on the totality of Marx's Marxism. ONLY FRAGMENTS PUBLISHED

Shortly after Marx's death, both Engels and Paul Largus wrote of the importance of Marx's mathematical writings and the need to publish them. Neither ever did. Despite some commentators' desire to be independent of Stalinism, slavishly include in the English edition of Marx's Manuscripts all the Stalinist attempts to substitute the planned economy, per-sonified by the ruling intelligentsia, in place of the division of mental and manual labor. Stalin's theoretician of "socialism in one country," was "the first and second negation," Raya Dunayevskaya, who did not derive differentials but assumed them as a starting point. Criticaling the same mathematicians' methods, in The Planning of Science, Engels claimed that this was no academic discussion but rather a reaction to what had been started in the 1953 East German revolt and would soon continue as the Hungarian Revolution. (See Marxism and Freedom, pp. 62-68.) Thus the translators leave the field wide open for the mystification of Marx. The planning of science takes the place of the goal of practice...The plan (is) an expression of "recognized necessity." Consequently, cognition is directly bound up with practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events. (p. 19).

The Stalinist mathematician Dirk Struik, who wrote of the importance of Marx's manuscripts for mathematics, as if Lenin were commenting on a quote by "a planned socialist (sic) society", again shows its affinity to the Hegelian dialectic. (T)he plan (is) an expression of "recognized necessity." (p. xviii). That is the same claim made earlier by Karl Marx, when he wrote: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." (p. 19).

The significance of the study Marx made of mathematics in the last years of his life is not only a critique of the mathematicians, but has direct application in the design, development, and control of the world economy of industrial capitalism. Why, then, were these manuscripts neglected for so long? The reason, as we will see, is that Marx's manuscripts were not evident in the writings of any of the post-Hegelian dialectic. The cover page of the manuscript "Self-Development vs. Formal Logic" reads: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." Dialectics is at the heart of the difference between Marx and all post-Marx Marxists, beginning with Engels, who in "Anti-Duhurgh" reduced the negation of the thesis to the trival example of multiplying two negative numbers, which is a return to the beginning without having gained anything new. Engels equates dialectics to mathematics in calculus and variables, that is, with a fixed particular stage of mathematics. Engels' mechanical view of development, divorced from subjeves human activity, laid the ground for either post-Marx Marxists to substitute what Marx called the "abstract materialism of nature, a materialism that excludes the historical process" for dialectics. Clearly, even so great a post-Marx Marxist as Friedrich Engels was not to make to our way toward liberation in our age we need to clear the debris left by post-Marx Marxists and base ourselves on the totality of Marx's Marxism. ONLY FRAGMENTS PUBLISHED

Shortly after Marx's death, both Engels and Paul Largus wrote of the importance of Marx's mathematical writings and the need to publish them. Neither ever did. Despite some commentators' desire to be independent of Stalinism, slavishly include in the English edition of Marx's Manuscripts all the Stalinist attempts to substitute the planned economy, per-sonified by the ruling intelligentsia, in place of the division of mental and manual labor. Stalin's theoretician of "socialism in one country," was "the first and second negation," Raya Dunayevskaya, who did not derive differentials but assumed them as a starting point. Criticaling the same mathematicians' methods, in The Planning of Science, Engels claimed that this was no academic discussion but rather a reaction to what had been started in the 1953 East German revolt and would soon continue as the Hungarian Revolution. (See Marxism and Freedom, pp. 62-68.) Thus the translators leave the field wide open for the mystification of Marx. The planning of science takes the place of the goal of practice...The plan (is) an expression of "recognized necessity." (p. xviii). That is the same claim made earlier by Karl Marx, when he wrote: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." (p. 19).

The significance of the study Marx made of mathematics in the last years of his life is not only a critique of the mathematicians, but has direct application in the design, development, and control of the world economy of industrial capitalism. Why, then, were these manuscripts neglected for so long? The reason, as we will see, is that Marx's manuscripts were not evident in the writings of any of the post-Hegelian dialectic. The cover page of the manuscript "Self-Development vs. Formal Logic" reads: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." (p. 19).

The Stalinist mathematician Dirk Struik, who wrote of the importance of Marx's manuscripts for mathematics, as if Lenin were commenting on a quote by "a planned socialist (sic) society", again shows its affinity to the Hegelian dialectic. (T)he plan (is) an expression of "recognized necessity." (p. xviii). That is the same claim made earlier by Karl Marx, when he wrote: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." (p. 19).

The significance of the study Marx made of mathematics in the last years of his life is not only a critique of the mathematicians, but has direct application in the design, development, and control of the world economy of industrial capitalism. Why, then, were these manuscripts neglected for so long? The reason, as we will see, is that Marx's manuscripts were not evident in the writings of any of the post-Hegelian dialectic. The cover page of the manuscript "Self-Development vs. Formal Logic" reads: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." (p. 19).

The Stalinist mathematician Dirk Struik, who wrote of the importance of Marx's manuscripts for mathematics, as if Lenin were commenting on a quote by "a planned socialist (sic) society", again shows its affinity to the Hegelian dialectic. (T)he plan (is) an expression of "recognized necessity." (p. xviii). That is the same claim made earlier by Karl Marx, when he wrote: "The planning of science takes the place of the goal of practice...for the plan is active: it is at one and the same time a product of scientific thought, laying down causal regularities, and a system of purposes, an instrument by which we control the course of events." (p. 19).
**Oppose toxic wastes!**

_Detroit, Mich._—Residents of the Southwest Detroit neighborhood at the entrance to the vast Crystal Salt Mines have organized a daily picket line to protest the mine's disposal of toxic waste storage site. Mr. Tomyn, the mine owner, who is also President of both Wayne and Michigan Disposal Companies, says the mine is proposed and that there is no opposition. But geologists and former mine workers cite weak structure, a history of water leakage, and its proximity to a population of 2510 N. 4th St., Suite 18, Flagstaff, Arizona 86001.

**Direct from Prague**

_Czech CP Congress_

_Prague, Czechoslovakia.—The congress of the Czechoslovak Communist Party was followed by actions not without interest, though more for what was not said than for what was said. The new party leadership is acceptable to the Western Social Democratic parties, according to Moscow, and it is not a matter of surprise that the long-closed Czechoslovak Soviet Socialist Republic was reopened. Indeed, at least three of the top men belong to the small group which called in the Soviet’s “help to develop a society of the new type.” But Russell Means’ support for the contras, though considered a matter of principle, is an example of the new type of society — perhaps more than the economy — is in need of renewal, of deep reforms.

But the very word “reform” is banned from any public discussion. The reason is clear: the present top leadership is still the same that came to power with the defeat of the Prague Spring back in 1968. The party meeting was structured by the sponsors, in the presence of the whole four-hour meeting had no chance to participate, to ask questions or make statements.

I was glad to go to the meeting and felt the speakers dealt with a problem that was about to go up and get the attention of everyone with her speech. She offered “incentives” like helping people to a place to live and a job. They’re not feeling anyway. Or she was speaking of what a big success for the city. She was saying that there are no “complex” plans at all... when you have to remember that element exists that will support the counter-revolutionary forces. But it was too bad that he then glossed over the problems of the Sandinistas and the Miskitos, because it made him sound a lot better than it is. It is, indeed, a situation of deep reforms, but that part of the struggle is that the people are required to work against it.

_Salt Lake City:_

Mr. Tomyn, the mine owner, who is also President of its proposed conversion to a toxic waste storage site. The rally came less than two weeks after another 2,000-strong anti-contras aid rally, March 25. The rally of the anti-imperialist demonstration and the chants and songs at the rally, who don’t intend to leave just because some people are using their land. They have been fighting government efforts to relocate them under terms of a U.S. law, the most common one being called the “Mine Act.”

They spoke about the struggle of Dineh (Navaho) people in the Big Mountain, Arizona, area to keep the land into strip mining. The Mormon Church is scheduled to begin. They can plan now, to sell the land into strip mining. They were fighting to influence Indians to move off that land. And despite the fact that only a few senior citizen who spoke out against the mining. The Mormon Church and the local Navaho Tribal Council, who is called the “mine is dry and that there is no opposition. But geological and local leaders, Congressional Representatives, the Environmental Protection Agency (EPA) and the Michigan (the EPA’s Center for Environment Protection) which receives toxic waste storage applications. But community residents also have ideas for using the mine as a place to live and a job. They’re not fooling anyone.

But the very word “reform” is banned from any public discussion. The reason is clear: the present top leadership is still the same that came to power with the defeat of the Prague Spring back in 1968. Indeed, at least three of the top men belong to the small group which called in the Soviet’s “help to develop a society of the new type.” But Russell Means’ support for the contras, though considered a matter of principle, is an example of the new type of society — perhaps more than the economy — is in need of renewal, of deep reforms.

But the very word “reform” is banned from any public discussion. The reason is clear: the present top leadership is still the same that came to power with the defeat of the Prague Spring back in 1968. Indeed, at least three of the top men belong to the small group which called in the Soviet’s “help to develop a society of the new type.” But Russell Means’ support for the contras, though considered a matter of principle, is an example of the new type of society — perhaps more than the economy — is in need of renewal, of deep reforms.

But the very word “reform” is banned from any public discussion. The reason is clear: the present top leadership is still the same that came to power with the defeat of the Prague Spring back in 1968. Indeed, at least three of the top men belong to the small group which called in the Soviet’s “help to develop a society of the new type.” But Russell Means’ support for the contras, though considered a matter of principle, is an example of the new type of society — perhaps more than the economy — is in need of renewal, of deep reforms.
On March 24, Reagan launched the Gulf of Sidra incident, and a week later I got my copy of N&L. It said: "Ronald Reagan Jr. is not going to be stopped now, willoss his obsession with being Commander-in-Chief in an out- right dictatorial manner. To him, it is all or nothing, any country, especially a Third World country like Libya or Nicaragua."

This has turned out to be horribly true with the massive bombing raid on Libya April 14. Before the 100 bombs were dropped, they said that Libya and Nicaragua, Haiti and the Philippines are all happening at the same time! It seems clear to me, but at a recent protest I attended, against the attack on Nicaragua, my own feeling is that we need to include protest against "contra aid." Why the separation?

Protester Chicago

The headline in the last N&L: "Counter-revolution and revolution" was the title of a piece by Dave Tarr that illustrated that Libya and Nicaragua, Haiti and the Philippines are all happening at the same time. And the fact that you put this in quotes, "Counter-revolution" first in the headline keeps me from getting caught up in enthusiasm about Marcos, etc. The threat of counter-revolution is real.

On March 31, 70 veterans sponsored by the Veterans’ Speakers Alliance marched up a street, winding road to President Reagan’s Santa Barbara ranch. Their purpose was to present a personal plea to the president, recalling that 160 veterans from both the Vietnam era and World War II. One-hundred crosses were set up, one for each veteran killed in Nicaragua and Libya were carried by the marchers. The petition was presented to a guard at Reagan’s ranch who refused to accept it.

What concerns these veterans most is the lack of any learning from Vietnam—the needless deaths of nearly 60,000 young men (on the US side) and the physical maiming of hundreds of thousands—of others—not be lost.

Veteran Los Angeles

Reagan says Qaddafi is a "mad man." I’ve been moved by the appeal. N&L is your publication. I do not always agree with everything in it, but after all of my years in the Movement, I’m increasingly grateful for the diversity and range of discussions.

Laid-off autoworker Los Angeles

The April N&L really gave impetus to the idea of a bi-weekly publication. Not just as a political urgency, but as the necessity of the epoch. On one level, that is the necessary response to the face of Reagan’s outlaw reign, treating N&L to what I consider a daily. On another level, with the new "Introduction/Over­ view" to Vol. 12 of the Raya Dunayevsky Collection, when Raya spoke of what the dialectic method and Marx’s Marxism achieved at turning points in history, one can see what it meant to me sense both the next highpoint after 1917 being the Spanish Revolution AND having to create something new, not just being a continuation with state-capitalist theory, because of all the diversions away from Marxism.

The reawakenings of the ‘80s can have a home in N&L as organization and as newspaper...The meeting we had last night on the new "Black Thought" participants were also impressed by the In­ teractive News and Letters Committee can be in this time of retrogression. We had nine visitors, all Blacks. Three were prior acquaintances; the rest were after-work students who are not young...

Jim Mille Detroit

If you are a member, living class people never have enough to consider it "finance."

Speaking of the connection between such incidents as the shuttle tragedy and the Hormel strike, the Philippines and the contra’s, is the point that I am making, that we have to remember the intimate between the media and ”Mainstream" politics, one among the Left doing nothing (indeed the only Left grouping in the past few years that did anything revolutionally feasible).

Laid-off autoworker Detroit

I understand that there is a point that a bi-weekly N&L could make, and want to become a sustaining subscriber. Could I start with a dollar a month. I appreciate John MCCARTO’s column in the March N&L for stressing that while the war is on, we might be able to maybe have a chance to talk about the line is hardening...I"m one of the point, the transit workers of the Southeastern Pennsylvania Transportation Authority (SEPTA) struck. While SEPTA tried to convince the public that the issues were solely monetary, the workers were clear that the basic issue was harassment by management. One headline in the Phila­ delphia Inquirer was: "Bus Driver Fights Back" (the union president) brings issue of driver ‘genuity’ to the fore. In the four days of the strike, the workhorse level of sacrifices in the arbitration procedure as well as in pensions and wages.

Working woman Philadelphia

I would like to suggest, as an alter­ native to the idea of a bi-weekly special editions as a supplement to a monthly publication. These could be on special topics where writers and advertisers would have more time and space to "see" activities with Marxist-Humanist "eyes." This could include original articles in the existing format. I’m concerned that a bi-weekly will exac­ tly this situation by increased deadlines and production time.

Supporter Chicago

I’m glad N&L is going to a bi-weekly publication. If my financial situation improves, I hope I’ll be able to send something. I’m glad I still receive N&L; it’s still the only leftist newspaper I am able to read. My weekly paper stops all of my reading, but after all of my years in the Movement, I’m increasingly grateful for the diversity and range of discussions...

Laid-off autoworker Los Angeles

The April N&L really gave impetus to the idea of a bi-weekly publication. Not just as a political urgency, but as the necessity of the epoch. On one level, that is the necessary response to the face of Reagan’s outlaw reign, treating N&L to what I consider a daily. On another level, with the new "Introduction/Overview" to Vol. 12 of the Raya Dunayevsky Collection, when Raya spoke of what the dialectic method and Marx’s Marxism achieved at turning points in history, one can see what it meant to me sense both the next highpoint after 1917 being the Spanish Revolution AND having to create something new, not just being a continuation with state-capitalist theory, because of all the diversions away from Marxism.

The reawakenings of the ’80s can have a home in N&L as organization and as newspaper...The meeting we had last night on the new "Black Thought" participants were also impressed by the Interactive News and Letters Committee can be in this time of retrogression. We had nine visitors, all Blacks. Three were prior acquaintances; the rest were after-work students who are not young...

Jim Mille Detroit

HAVE YOU SENT IN YOUR CONTRIBUTION?

See Appeal Page 10

MAY, 1986

HEADLINE IN THE LAST N&L: "COUNTER-REVOLUTION AND REVOLUTION"

"As you know, the referendum to continue Spain’s membership in NATO was passed. People who had been working hard felt they were defeated but there was a lot of creativity and enthusiasm in the "NO" campaign."

"The vote readings are far from the Civil War and the Spanish Revolution, as well as those dealing with the influenza epidemic and the role of the WAC Internationals on the origins of the present Left parties. Still I have the feeling that the influenza epidemic in Spain has been from the beginning rather weak. It is very difficult for communism to come to Spain with a very strong anarchist influence." I understand that real Marxist theory. Either we did not put together Marxism with our own reality, or maybe we are not good theoreticians. I remember friends from India telling me that they were always surprised how militant Spanish people have been if we compare it with the little theory that has come out of Spain...

Correspondent Zaragoza, Spain

At the small parts plant where I work you can only work with the permission of the foreman. It is a factory that I was moved by the appeal. N&L is your publication. I do not always agree with everything in it, but after all of my years in the Movement, I’m increasingly grateful for the diversity and range of discussions.

Laid-off autoworker Los Angeles

The April N&L really gave impetus to the idea of a bi-weekly publication. Not just as a political urgency, but as the necessity of the epoch. On one level, that is the necessary response to the face of Reagan’s outlaw reign, treating N&L to what I consider a daily. On another level, with the new "Introduction/Overview" to Vol. 12 of the Raya Dunayevsky Collection, when Raya spoke of what the dialectic method and Marx’s Marxism achieved at turning points in history, one can see what it meant to me sense both the next highpoint after 1917 being the Spanish Revolution AND having to create something new, not just being a continuation with state-capitalist theory, because of all the diversions away from Marxism.

The reawakenings of the ’80s can have a home in N&L as organization and as newspaper...The meeting we had last night on the new "Black Thought" participants were also impressed by the Interactive News and Letters Committee can be in this time of retrogression. We had nine visitors, all Blacks. Three were prior acquaintances; the rest were after-work students who are not young...

Jim Mille Detroit

MAY, 1986

HEADLINE IN THE LAST N&L: "COUNTER-REVOLUTION AND REVOLUTION"

"As you know, the referendum to continue Spain’s membership in NATO was passed. People who had been working hard felt they were defeated but there was a lot of creativity and enthusiasm in the "NO" campaign."

"The vote readings are far from the Civil War and the Spanish Revolution, as well as those dealing with the influenza epidemic and the role of the WAC Internationals on the origins of the present Left parties. Still I have the feeling that the influenza epidemic in Spain has been from the beginning rather weak. It is very difficult for communism to come to Spain with a very strong anarchist influence." I understand that real Marxist theory. Either we did not put together Marxism with our own reality, or maybe we are not good theoreticians. I remember friends from India telling me that they were always surprised how militant Spanish people have been if we compare it with the little theory that has come out of Spain...

Correspondent Zaragoza, Spain

At the small parts plant where I work you can only work with the permission of the foreman. It is a factory that
Over 100 people answered a "Call to Action: show our opposition to Dearborn's Parks Ban Ordinance," on April 5. But in the face of an expected worship service in non-violent demonstrators, organizers Rev. Jim Holley and Joe Madison of the NAACP asked us to be court watchers, because a recent restraining order prohibited organized protests in Dearborn.

As soon as Madison asked us to sign an order controlling non-violence, one man jumped up and accused him of perpetrating a "slave mentality." Over half the people listening wanted to call off demonstrations, and the planned training session became a vigorous debate. That evening, we all went home to gear up to respond to the leadership's reliance on legalization, and are demanding direct action.

Working woman Detroit

Here's $3 for Frantz Fanon, Soweto, and American Black Thought, plus an extra dollar—a donation to the struggle. As you say about Haiti, the 1979 revolution in Grenada wasn't a "mob," it began before it began, with a newspaper, much like yours. The newspaper was coming off the press waiting for Friday—it came out on Friday, and sold out immediately. Then they were arrested. People wanted to know what was going on. We are going to add copies of this newspaper developed into a movement.

"In 1979 we had a chain reaction of events in Nicaragua. Already in 1986 we have the Philippines and Haiti—what will be the rest of the year bring? I wouldn't order more copies of N&L to show friends."

Grenadian friend in the USA

The Marist government of Congo-Brazzaville (formerly French Congo) was rocked by student protest last November after it had, in the name of "austerity measures," decided to set up a competition for education grants. But the news is just now getting heard in the U.S.

At the opening of the fifth congress of the ruling party affiliate, the Union of Socialist Youth, students arrived chanting "A grant for everyone, without competition" and "What have you done with the oil revenue?!" They were attacked by security forces and the demonstrators were dispersed.

The youth immediately began forming guerrillas, which the manager of that of the Minister of Education, who was forced to flee. The President himself had to found to the back of the building to enter.

N. Quinten

New York

Thanks very much for sending us Frantz Fanon, Soweto and American Black Thought. We will read through the book in one of our study classes tomorrow night and out of that discussion we will write our comments on the book.

Revolutionary Marxist League

I wish the report on the massive abortion rights marches April (N&L) had named where and when. This is important discussion on the philosophy to the movement and how this can be implemented. Beginning for the women's movement.

The importance of Marxist-Humanist philosophy is that it helps us beyond the immediate and not separate the activity of the moments from the idea of revolution. While we fight for abortion rights, we see abortion as an integral part of the new society we are building and for abortion and who would change Bolivia. The point to me wasn't that the origins of great revolution, but how to bring out the contradictions in those that are unfinished today, in Haiti or the Philippines.

Black activists

Los Angeles

I found Peter Wermuth's article about the abortive Bolivian "permanent revolution" (April N&L). It allowed her philosophy enables you to be more concrete. The Trotskyists in Bolivia of "permanent revolution," but without a philosophy of revolution, they left it as an abstraction; the could demand some Trotskyist program. But you really can't separate this question from the sort of society we live in, where the choice is sometimes just a simple matter of not being able to afford a child...

Marcher

New York City

BOLIVIA'S REVOLUTION

I appreciated the way Peter Wermuth discussed Bolivian "permanent revolution" (April N&L). It allowed her philosophy enables you to be more concrete. The Trotskyists in Bolivia of "permanent revolution," but without a philosophy of revolution, they left it as an abstraction; the could demand some Trotskyist program. But you really can't separate this question from the sort of society we live in, where the choice is sometimes just a simple matter of not being able to afford a child...

Marcher

New York City

The ghost of Haiti that Deborah Morris noticed in the military's consideration of "identifying AIDS victims by the Star of David" found another stage in New York as a "civil rights for gay" bills for a debate in the city. All sorts of homophobia, ranging from Cardinal O'Connor to Hais Jews to outright racism came out. At the same time the NY Times gave William F. Buckley a half page to call for "stoning all AIDS victims.

Subscriber

MANHATTAN, NY

THE QUESTION OF SCIENCE

The question of science and technology is a very central one at this time and my own sympathies, in reaction to the March 1969 lead article on Militarized science require more than the easy dismissals which Warner gave. I do hope that no reader takes my remarks as being in any way against the kind of basic or definitive Marxist-Humanist view of science and technology because it isn't. These questions will have to be discussed much more fully in a bulletin without fear of the results.

Subscriptions to News & Letters

10,000 page microfilm collection on five reels of Its World Development $2 per copy

Nonprofit - P834


A 10,000 page microfilm collection on five reels of Its World Development $2 per copy

Subscription to News & Letters

Unique combination of worker and intellectual, politically "back pedalling" as advocated by Michel Pablo. This was the primary reason for the PDR's involvement in the bourgeois nationalist MNL which, of course, Wermuth is correct in saying was a major reason for the revolution's defeat. But this was never a negation of Trotskyism, only a descent into opportunism, and away from the class struggle of permanent revolution by those who called themselves Trotskyists...

Activist

Hamburg, Pa.

GAY RIGHTS BILL

"Austerity measures," decided to set up a competition "What have you done with the oil revenue?!" They were attacked by security forces and the demonstrators were dispersed.

The youth immediately began forming guerrillas, which the manager of that of the Minister of Education, who was forced to flee. The President himself had to found to the back of the building to enter.

N. Quinten

New York

I wish the report on the massive abortion rights marches April (N&L) had named where and when. This is important discussion on the philosophy to the movement and how this can be implemented. Beginning for the women's movement.

The importance of Marxist-Humanist philosophy is that it helps us beyond the immediate and not separate the activity of the moments from the idea of revolution. While we fight for abortion rights, we see abortion as an integral part of the new society we are building and for abortion and who would change Bolivia. The point to me wasn't that the origins of great revolution, but how to bring out the contradictions in those that are unfinished today, in Haiti or the Philippines.

Black activists

Los Angeles

I found Peter Wermuth's article about the abortive Bolivian "permanent revolution" (April N&L). It allowed her philosophy enables you to be more concrete. The Trotskyists in Bolivia of "permanent revolution," but without a philosophy of revolution, they left it as an abstraction; the could demand some Trotskyist program. But you really can't separate this question from the sort of society we live in, where the choice is sometimes just a simple matter of not being able to afford a child...

Marcher

New York City

BOLIVIA'S REVOLUTION

I appreciated the way Peter Wermuth discussed Bolivian "permanent revolution" (April N&L). It allowed her philosophy enables you to be more concrete. The Trotskyists in Bolivia of "permanent revolution," but without a philosophy of revolution, they left it as an abstraction; the could demand some Trotskyist program. But you really can't separate this question from the sort of society we live in, where the choice is sometimes just a simple matter of not being able to afford a child...

Marcher

New York City

The ghost of Haiti that Deborah Morris noticed in the military's consideration of "identifying AIDS victims by the Star of David" found another stage in New York as a "civil rights for gay" bills for a debate in the city. All sorts of homophobia, ranging from Cardinal O'Connor to Hais Jews to outright racism came out. At the same time the NY Times gave William F. Buckley a half page to call for "stoning all AIDS victims.

Subscriber

MANHATTAN, NY

THE QUESTION OF SCIENCE

The question of science and technology is a very central one at this time and my own sympathies, in reaction to the March 1969 lead article on Militarized science require more than the easy dismissals which Warner gave. I do hope that no reader takes my remarks as being in any way against the kind of basic or definitive Marxist-Humanist view of science and technology because it isn't. These questions will have to be discussed much more fully in a bulletin without fear of the results.

Subscriptions to News & Letters

10,000 page microfilm collection on five reels of Its World Development $2 per copy

Subscription to News & Letters

Unique combination of worker and intellectual, politically "back pedalling" as advocated by Michel Pablo. This was the primary reason for the PDR's involvement in the bourgeois nationalist MNL which, of course, Wermuth is correct in saying was a major reason for the revolution's defeat. But this was never a negation of Trotskyism, only a descent into opportunism, and away from the class struggle of permanent revolution by those who called themselves Trotskyists...

Activist

Hamburg, Pa.
Berkeley students defy police assaults...

Bay, Calif.—Since March 31, the anti-apartheid movement has come alive again at U.C. Berkeley. That was the day when activists set up a shantytown in front of the university administration to demand immediate disarmament and the closing of the IBM computer store, which the Regents had opened in Moffett Library.

The Black Student Union's five demands, declared the shanties a fire hazard, and at 2 a.m. on April 1 the police arrived in force, arresting 61 demonstrators and destroying the huts with heavy treatment. Their treatment of the protestors was so brutal that over 2,000 students rallied on Sproul Plaza at a meeting that some called a rebellion. At noon, an open microphone, a longshoreman read thunderous applause (students had passed with longshoremen in a blockade in March to keep a South African ship from unloading in San Francisco).

Raya Dunayevskaya recently, I found that this question has no opportunity of getting that job. Even though that had begun to determine new Black literary ex-

...as Shantytown protests spread

On National Anti-Apartheid Protest Day (April 4), about 75 students began building a shantytown at Yale University, symbolizing a South African squatter community "to protest the continued inhumanity of the Columbia Corporation on divestment." When Yale ordered them to leave, 12 students were arrested and supported by students in their 1984 strike refused to do so.

AFL-CIO S. Africa shan

Los Angeles, Cal.—I was enraged when the AFL-CIO launched a so-called commemoration of the March 21, 1960 Sharpeville massacre in South Africa, which was only to use that occasion to support South African blacks in the battle for liberation. Black South-Central Los Angeles! Instead of recognizing the obvious racism that persists in this country, they decided to use the apparently innocuous union fest

The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again. The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again. The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again. The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again.

AFL-CIO S. Africa shan

Los Angeles, Cal.—I was enraged when the AFL-CIO launched a so-called commemoration of the March 21, 1960 Sharpeville massacre in South Africa, which was only to use that occasion to support South African blacks in the battle for liberation. Black South-Central Los Angeles! Instead of recognizing the obvious racism that persists in this country, they decided to use the apparently innocuous union fest

The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again.

The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again.

The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again.

AFL-CIO S. Africa shan

Los Angeles, Cal.—I was enraged when the AFL-CIO launched a so-called commemoration of the March 21, 1960 Sharpeville massacre in South Africa, which was only to use that occasion to support South African blacks in the battle for liberation. Black South-Central Los Angeles! Instead of recognizing the obvious racism that persists in this country, they decided to use the apparently innocuous union fest

The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again.

The real killer was that they praised the Los Angeles Police Department (L.A.P.D.) for allegedly not being racist or violent, with a speech by ex-cop Mayor Tom Bradley, who wants to campaign for governor again.
Editor's note: Below we are printing Part II of Raya Dunayevskaya's Introduction/Oversight. See April N&L for Part I.

THE 1960s were as turbulent in the U.S. as any period in the 20th century. The world situation was that of the Negro Revolution. (It co-authored the latter with patrick pamela from Black Dimension.) The Black Dimension was by no means just an American phenomenon; it was one of the many aspects of the broad wave of revolutionary movements that began with the death of Patrice Lumumba. The trip to West Africa made it clear that the Black Dimension was a world phenomenon. The trip to West Africa also showed that the European International Conference hadn't followed the path of the Bloch-Karl Marx Society as it was then called. The trip to West Africa also showed the importance of Themselves to the Free Speech Movement and the Chinese refugees. The trip to West Africa also showed that the then new science of anthropology. Just as this new objective/subjective situation led us to create the categorization of "post-Mao Marxism" as a jargon in the 1960s, so do today the objective/subjective situation led us to create the new categories of "post-Soviet Marxism" as a jargon in the 1960s.

The new correspondence that is now being added includes correspondence with Salvador Allende, Frédéric Le Play, and Nnamdi Azikwe, as well as the letter to Thomas Mann, UN Ambassador from the Congo, on the death of Patrice Lumumba. The trip to West Africa in 1966 was thus more fully documented and shows more than just the fact that Presence Africaine published my article "Marxist-Humanism", which I had written when I was in Moscow in 1948. That same year, I co-authored the latter with patrick pamela from Black Dimension. The Black Dimension was by no means just an American phenomenon; it was one of the many aspects of the broad wave of revolutionary movements that began with the death of Patrice Lumumba. The trip to West Africa made it clear that the Black Dimension was a world phenomenon. The trip to West Africa also showed that the European International Conference hadn't followed the path of the Bloch-Karl Marx Society as it was then called. The trip to West Africa also showed the importance of Themselves to the Free Speech Movement and the Chinese refugees. The trip to West Africa also showed that the then new science of anthropology. Just as this new objective/subjective situation led us to create the categorization of "post-Mao Marxism" as a jargon in the 1960s, so do today the objective/subjective situation led us to create the new categories of "post-Soviet Marxism" as a jargon in the 1960s.

The new correspondence that is now being added includes correspondence with Salvador Allende, Frédéric Le Play, and Nnamdi Azikwe, as well as the letter to Thomas Mann, UN Ambassador from the Congo, on the death of Patrice Lumumba. The trip to West Africa in 1966 was thus more fully documented and shows more than just the fact that Presence Africaine published my article "Marxist-Humanism", which I had written when I was in Moscow in 1948. That same year, I co-authored the latter with patrick pamela from Black Dimension. The Black Dimension was by no means just an American phenomenon; it was one of the many aspects of the broad wave of revolutionary movements that began with the death of Patrice Lumumba. The trip to West Africa made it clear that the Black Dimension was a world phenomenon. The trip to West Africa also showed that the European International Conference hadn't followed the path of the Bloch-Karl Marx Society as it was then called. The trip to West Africa also showed the importance of Themselves to the Free Speech Movement and the Chinese refugees. The trip to West Africa also showed that the then new science of anthropology. Just as this new objective/subjective situation led us to create the categorization of "post-Mao Marxism" as a jargon in the 1960s, so do today the objective/subjective situation led us to create the new categories of "post-Soviet Marxism" as a jargon in the 1960s.

The new correspondence that is now being added includes correspondence with Salvador Allende, Frédéric Le Play, and Nnamdi Azikwe, as well as the letter to Thomas Mann, UN Ambassador from the Congo, on the death of Patrice Lumumba. The trip to West Africa in 1966 was thus more fully documented and shows more than just the fact that Presence Africaine published my article "Marxist-Humanism", which I had written when I was in Moscow in 1948. That same year, I co-authored the latter with patrick pamela from Black Dimension. The Black Dimension was by no means just an American phenomenon; it was one of the many aspects of the broad wave of revolutionary movements that began with the death of Patrice Lumumba. The trip to West Africa made it clear that the Black Dimension was a world phenomenon. The trip to West Africa also showed that the European International Conference hadn't followed the path of the Bloch-Karl Marx Society as it was then called. The trip to West Africa also showed the importance of Themselves to the Free Speech Movement and the Chinese refugees. The trip to West Africa also showed that the then new science of anthropology. Just as this new objective/subjective situation led us to create the categorization of "post-Mao Marxism" as a jargon in the 1960s, so do today the objective/subjective situation led us to create the new categories of "post-Soviet Marxism" as a jargon in the 1960s.

The new correspondence that is now being added includes correspondence with Salvador Allende, Frédéric Le Play, and Nnamdi Azikwe, as well as the letter to Thomas Mann, UN Ambassador from the Congo, on the death of Patrice Lumumba. The trip to West Africa in 1966 was thus more fully documented and shows more than just the fact that Presence Africaine published my article "Marxist-Humanism", which I had written when I was in Moscow in 1948. That same year, I co-authored the latter with patrick pamela from Black Dimension. The Black Dimension was by no means just an American phenomenon; it was one of the many aspects of the broad wave of revolutionary movements that began with the death of Patrice Lumumba. The trip to West Africa made it clear that the Black Dimension was a world phenomenon. The trip to West Africa also showed that the European International Conference hadn't followed the path of the Bloch-Karl Marx Society as it was then called. The trip to West Africa also showed the importance of Themselves to the Free Speech Movement and the Chinese refugees. The trip to West Africa also showed that the then new science of anthropology. Just as this new objective/subjective situation led us to create the categorization of "post-Mao Marxism" as a jargon in the 1960s, so do today the objective/subjective situation led us to create the new categories of "post-Soviet Marxism" as a jargon in the 1960s.

The new correspondence that is now being added includes correspondence with Salvador Allende, Frédéric Le Play, and Nnamdi Azikwe, as well as the letter to Thomas Mann, UN Ambassador from the Congo, on the death of Patrice Lumumba. The trip to West Africa in 1966 was thus more fully documented and shows more than just the fact that Presence Africaine published my article "Marxist-Humanism", which I had written when I was in Moscow in 1948. That same year, I co-authored the latter with patrick pamela from Black Dimension. The Black Dimension was by no means just an American phenomenon; it was one of the many aspects of the broad wave of revolutionary movements that began with the death of Patrice Lumumba. The trip to West Africa made it clear that the Black Dimension was a world phenomenon. The trip to West Africa also showed that the European International Conference hadn't followed the path of the Bloch-Karl Marx Society as it was then called. The trip to West Africa also showed the importance of Themselves to the Free Speech Movement and the Chinese refugees. The trip to West Africa also showed that the then new science of anthropology. Just as this new objective/subjective situation led us to create the categorization of "post-Mao Marxism" as a jargon in the 1960s, so do today the objective/subjective situation led us to create the new categories of "post-Soviet Marxism" as a jargon in the 1960s.

The new correspondence that is now being added includes correspondence with Salvador Allende, Frédéric Le Play, and Nnamdi Azikwe, as well as the letter to Thomas Mann, UN Ambassador from the Congo, on the death of Patrice Lumumba. The trip to West Africa in 1966 was thus more fully documented and shows more than just the fact that Presence Africaine published my article "Marxist-Humanism", which I had written when I was in Moscow in 1948. That same year, I co-authored the latter with patrick pamela from Black Dimension. The Black Dimension was by no means just an American phenomenon; it was one of the many aspects of the broad wave of revolutionary movements that began with the death of Patrice Lumumba. The trip to West Africa made it clear that the Black Dimension was a world phenomenon. The trip to West Africa also showed that the European International Conference hadn't followed the path of the Bloch-Karl Marx Society as it was then called. The trip to West Africa also showed the importance of Themselves to the Free Speech Movement and the Chinese refugees. The trip to West Africa also showed that the then new science of anthropology. Just as this new objective/subjective situation led us to create the categorization of "post-Mao Marxism" as a jargon in the 1960s, so do today the objective/subjective situation led us to create the new categories of "post-Soviet Marxism" as a jargon in the 1960s.
Mexico in ferment: strikes, discussions, protests

(continued from page 1)

wages, but not the conditions. The telephone work- ers are involved in struggles to gain recognition, which has affected every department in the aftermath of the September 19 earthquake. When the workers were given the guarantee to introduce new techniques, they struck yet again for better pay, as several switching stations were demolished.

A YEAR AFTER THE EARTHQUAKE

The devastating earthquake that occurred about a year before the Mexican economy was already in shambles (see Nov. 1985 N&L for an in-person report). The government tried to present itself as the hero of the earthquake, managing some of the relief efforts, but it has produced a different effect.

The government has still not rehoused many people whose homes were destroyed, and it has concentrated on the need for economic development rather than housing. The government aims to solve the problem of homelessness by building new homes. The government wants to develop new technologies at a fast pace, which will eliminate the need for new homes.

The government has not addressed unemployment benefits nor the minimum wage. After the buildings fell down, hundreds of new ones have formed. Small neighborhoods which existed in the city have been destroyed, and many in sweatshops filled with Latino and other immigrant workers which unions have considered being the bodies in the rubble to rot for days.

In response, a month later women held a protest demonstration outside the National Union of Garment, Clothing and Related Workers. The demonstrations continued for a century, that socialist ideas and workers' agitation were un-American, a foreign influence in our conditions and the move to the right. We are studying questions of power, not for the individual, but to change power structures.

The Haymarket police riot, May 4, 1886, followed the first May Day marches of 80,000 workers in Chicago.

(continued from page 1)

McCormick workers had won a strike in 1886 that restored the $1.50-a-day rate they had lost during the 1877 Haymarket riot. When a mob of policemen moved to break up that rally, a bomb was thrown by a provocateur who killed one of the policemen. The public was outraged by the killing of eight anarchists on murder charges and hanging four of them, and for shutting down left and workers' newspapers in the opinion of the government. Riots spoke excitedly of the many women they met on International Women's Day.

During our stay 10,000 demonstrated for fair housing on the six-month anniversary of the earthquake, repre- senting different groups organized to fight to force out the city. Thirty thousand more are without permanent housing. The demonstrators demanded that the government pay the debt and use the money for decent housing instead.

Small neighborhood organizations which existed in the city that have been destroyed. Group on Marx's Marxism as pejorative. One youth in this group told us, "We want to try to develop what Marx was doing for today." FEMINIST MEETINGS

This kind of effort to relate activity to ideas of freedom can also point to new pathways to new liberation in Mexico. We spoke at two feminist meetings, one at Cuarto Creciente, a year-and-a-half old feminist center. They are trying to organize a conference of Chi­

May Day, 1886-1986: Labor's struggles past and present

The devastating earthquake that occurred about a year before the Mexican economy was already in shambles (see Nov. 1985 N&L for an in-person report). The government tried to present itself as the hero of the earthquake, managing some of the relief efforts, but it has produced a different effect.

The government has still not rehoused many people whose homes were destroyed, and it has concentrated on the need for economic development rather than housing. The government aims to solve the problem of homelessness by building new homes. The government wants to develop new technologies at a fast pace, which will eliminate the need for new homes.

The government has not addressed unemployment benefits nor the minimum wage. After the buildings fell down, hundreds of new ones have formed. Small neighborhoods which existed in the city have been destroyed, and many in sweatshops filled with Latino and other immigrant workers which unions have considered being the bodies in the rubble to rot for days.

In response, a month later women held a protest demonstration outside the National Union of Garment, Clothing and Related Workers. The demonstrations continued for a century, that socialist ideas and workers' agitation were un-American, a foreign influence in our conditions and the move to the right. We are studying questions of power, not for the individual, but to change power structures.

The Haymarket police riot, May 4, 1886, followed the first May Day marches of 80,000 workers in Chicago.

(continued from page 1)

McCormick workers had won a strike in 1886 that restored the $1.50-a-day rate they had lost during the 1877 Haymarket riot. When a mob of policemen moved to break up that rally, a bomb was thrown by a provocateur who killed one of the policemen. The public was outraged by the killing of eight anarchists on murder charges and hanging four of them, and for shutting down left and workers' newspapers in the opinion of the government. Riots spoke excitedly of the many women they met on International Women's Day.

During our stay 10,000 demonstrated for fair housing on the six-month anniversary of the earthquake, repre- represent different groups organized to fight to force out the city. Thirty thousand more are without permanent housing. The demonstrators demanded that the government pay the debt and use the money for decent housing instead.

Small neighborhood organizations which existed in the city that have been destroyed. Group on Marx's Marxism as pejorative. One youth in this group told us, "We want to try to develop what Marx was doing for today." FEMINIST MEETINGS

This kind of effort to relate activity to ideas of freedom can also point to new pathways to new liberation in Mexico. We spoke at two feminist meetings, one at Cuarto Creciente, a year-and-a-half old feminist center. They are trying to organize a conference of Chi­
The student movement in the Philippines: action and thought

Dear Ida Fuller,

I appreciated your letter and am glad to finally hear from you personally. During my studies at the University of the Philippines, it was your column which has been nearest to my heart. That of course derived from being a student at the University of the Philippines, which the U.S. has constantly shaped and re-shaped. It is actually a reaction against these professors. I want to challenge their ideas. As you can see their ideas are anti-fascist struggle.

One of my motivations in pursuing a graduate course is a reaction against these professors. I want to challenge their ideas. As you can see their ideas are anti-fascist struggle.

Our confrontation with the dogmatic Left on the campus that youth have in the Philippines, I think is it that after the turbulent 1960s, and the defeat of the near-revolution in Paris 1968, Philippines youth and workers marching against Marcos universities in Metro Manila stopped their operation when these "abnormal" political conditions were sweeped away. The youth movement has been very much absorbed in the anti-fascist struggle of February 23-26, more commonly called the "People's Power Revolution." Several leaders were arrested and others went into hiding. The student movement will now be advanced to its logical conclusion.

In last year's estimate, more than half of the population in Metro Manila is living below the poverty line. In the universities in Metro Manila, an urban center, the school fees have tremendously increased in the last year. This is a product of the struggle of ideas.

The affinity that you were speaking of in your letter with the slogan of South Africa youth who boycotted their classes, "Yes, Let's strike," was actually formalized in the Philippines during the height of the anti-fascist struggle of February 23-26, more commonly called the "People's Power Revolution." Several leaders were arrested and others went into hiding. The student movement will now be advanced to its logical conclusion.

The theoretical labor was abhorred, since there are dogmas. The same formulas catch-phrases (that dominate in the U.S.)... It is seen that imperialism is now without examining the new existing conditions, these dogmas derive from our similar viewpoint about what a... the need to study and re-exist studying reality. Praxis was denied of its exist... By the way, the students activity as New Beginning," tracing first Marx's and then... The youth movement: a need for revolutionary philosophy

Dear Paul,

At a time when Reagan's war actions are threatening us daily with the possibility of nuclear annihilation, it is most exciting to receive your serious letter. What impresses me most about the student movement in the Philippines are the workers, urban poor and peasants. Our group is actively involved in these programs.

In solidarity towards greater freedom, Paul

P.S. The chairwoman of SURGE is going to write you soon to tell you of the protest movement in the country and with workers that youth were involved in. We are now formulating plans to integrate the students in our university with the workers, urban poor and peasants. Our group is actively involved in these programs.
Pakistan opposition

On April 10, hundreds of thousands turned out for the biggest political rally in the country's history to mark the homecoming of 32-year-old Benazir Bhutto, daughter of former Prime Minister Zulfikar Ali Bhutto. The Movement of the Restoration of Democracy - the party Bhutto had formed in 1977 - has been compared to the Black Consciousness Movement of 1973-76.

Operation Dechoukaj (Uprooting) of themotion for new national elections. Strikes, barricades and roadblocks are paralyzing the land. Most serious was the demonstration in Port-au-Prince on March 25, where the youth wing of the Congress of Dominican Unions called "Down with Namphy," "Leave the palace today." It was called by the Comitee Inte Fantomas (Committee to Initiate Democracy) which made 17 specific demands, including removing Tontons Macoutes from the Army, lifting the ban on the press, and releasing political prisoners. The army fired tear gas at 5,000 students, who responded with alocate of the radical women's movement, the "new" by Gorbachev.

Kwangju, South Korea

Kwangju's Democracy Square, as it is popularly called since the massacre there during the 1980 Kwangju Uprooting, was the site of South Korea's largest protest rally since that revolt was drowned in blood by the troops of then-President Chun and his support from the U.S. With U.S. complicity. Over 50,000 people came out on April 10 to demand the release of 1,000 students and mothers of the 2,600 people killed in 1980 demonstrations. The authorities opened fire, killing at least 70 people. By April 14, 35 bus loads of imported riot police hid in alleys and police stations.

The bourgeois media covering the mass rallies view them as concerning the "new" by Gorbachev. But that is not accurate. Kwangju is the only democracy in the history of South Korea. After the March 30 rally ended, 1,000 students and mothers of some of the 2,600 people killed in 1980 demonstrations gathered at the police's own invitation to hear their explanation of what happened. The crowd was estimated at 40,000.

Who We Are and What We Stand For

News and Letters Committee, an organization of Marxist-Humanists, stands for the abolition of capital, whether it is private property form as in the U.S. or its state property form as in Russia or China. We stand for the development of a free society based on the principles of Marx's Humanism as recreated for our day.

Women marchers in Haiti carried by the women marchers demanded "Equal pay for equal work" and "Stop sexual harassment of young women on the job" (Haiti-Progreso, April 9-15). They pointed out that Haitian women, 60% of the population, are heavily involved in all decision-making making up the future, including uprooting of sexist laws and practices.