Working women fight Reaganism with organization, strikes, ideas

by Olga Domanski

On the Inside

China and the Marxist-Humanist Archives p.3
Youth protests worldwide p.8
South Africa: Deafening wall of silence p.4

Black/Red View

Native Son, the film: tragedy but no indictment

by John Alan

As I watched the film The Black Cat, Richard Wright's classic novel Native Son, starring Victor Love as Bigger Thomas and Oprah Winfrey as his mother, I couldn't rid myself of the thought that it has taken Hollywood more than forty years to get enough courage to bring Wright's novel to the screen. This is an incredibly long time for a novel that had an instant success in 1940, selling a quarter-million copies in the first three weeks of publication and which was made into a commercially successful play directed by Orson Welles, in 1941.

NATIVE SON 'ADAPTED'

Wright's novel, which was adapted Wright's novel for this film, has presented a tragic drama about the dreadful consequences of American racism that caused Bigger Thomas to resort to the only way he could think of to protect his family and friends. The film, while true to the book, has made some changes to the story for the screen adaptation, which is considered a political time of the 1930s, to panic and accidentally kill his wealthy, liberal white employee's drunken daughter out of fear of being caught.

Whether it be the diry Kate of the rat-infested shanty that he and his family lived in or his estrangement from his family and friends, Bigger's hostility and fear of the white world, that had shut him out from its material richness, and finally his own self-regretful condition — as a human being on the eve of his execution, are pre-

All of this is in Wright's Native Son but Wesley's film fails to make clear that Wright wrote his novel as a humanistic work of American civilization. A "civilization," Wright wrote while creating Bigger, which "contains all the spiritual and moral force that no individual writer or critic could hold and claim his allegiance." Wright, through Max, Bigger's left-wing, explicitly accuses Amer-

Vol. 32 No. 4 MARCH 12, 1987 25¢

The Philippines: voices of revolt

On campus, the existing parties are: the National Democratic Front organization SAMASA, or "For the People"; the social democratic organization TUGON, or "The Solution"; and, the Independent Student Block, not aligned with either above, which we are trying to make the third force. We want to try to introduce a new kind of politics.

Human Rights activists

Most of the areas we "Took force detainers of the Philippines" voter are highly militarized. We receive re-

ports of violence, which we then verify by means in-

cluding interviewing the victims or their families, and performing autopsies.

In one case, people in our group were harassed by the military in South Tagbilaran. We saw military men with tanks, armoured personnel carriers, so we took pictures to have evidence. They caught the guns and tried to get our cameras. Many were drunk.

This is not the worst case, because some investigators have been fired upon and detained.

These most highly militarized areas are also where the New Peoples Army (NPA) voter are highly militarized. We receive re-

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Working women fight Reaganism (continued from page 1)

-faced with such economic decay—and as against the economic crisis—hundreds of thousands of hard-cores have, in both wages and working conditions which workers in one industry after another have been forced to give up since that flood—demanded by the nursing homes, but won increases of constant concessions and give-backs in both wages and many of those formerly locally-owned homes had re-

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electronically and measured by AT&T's infamous AWT

be married to the Mayor of Austin, Minn, when the

stress of a job that is constantly being monitored elec-

food shelf for the strikers, and I even had people calling

I always thought that human beings were more im-

And this is going to be happening to more families. I

Then we see today the overwhelming majority of women still in the lowest paid, most sex-segregated jobs, still with no child care and no guaranteed maternity leave. It's still me, not his or her man's wife, when a Black infant born within five miles of the White House is allowed to live while Black infants born in more southern parts of the country are Exiled to Third World countries—the challenge is to up-

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March 8 marks the celebration of International Women's Day, which originated in the strikes and organizing battles of American women garment workers. In 1910, at the Second International Conference of Working Women, Clara Zetkin, a leader of the German Socialist Movement, suggested that a day be estab-

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March 8 marks the celebration of International Wom-

Working women's day

Barbara as a young woman, so much so that she was

The whole system is very hard to work and be a mother. When I was a single mom, I had a job mak-

Carol Rough

...from our backs & Canadian dimension

Working妈妈’s life

Ohio State, Oklahoma—Reagan has really hurt all people, even children. I spoke with a Black, sin-

Men’s Worldwide

Working mom

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Working women fight Reaganism (continued from page 1)

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**Outrageous court decision against UFW**

Los Angeles, Calif.—I have just learned the full details of a court judgment. Jan. 8, against the United Farm Workers Organizing Committee, Inc., by my lifelong friend, the judge, denied that biasing his ruling in any way.

Isauro Lopez, was permanently crippled when hit by a forklift. Floyd Lenoch died of a massive stroke. He was 61 years old. He had worked for the Hormel Co. stating that the entire Executive Board was fired. Floyd had never given up the fight, he would get up and boost your spirits. He was a real leader who fought for a fair contract, good working conditions and plant safety.

There would immediately be a revolution! On Saturday, Feb. 21, Floyd Lenoch died of a massive stroke. He was 61 years old. He had worked for the Hormel Co. in Austin, Minn., for 44 years, and served terms as president of Local P-9, always elected by a great majority. I knew Floyd throughout my 31 years at Hormel. He was a man who cared about people and cared about problems. He was a real leader who fought for a fair contract, good working conditions and plant safety.

He was highly respected by his fellow workers. You know that if Floyd gave you his word, he would carry out what he had said.

On Friday, Feb. 20, Floyd, together with the other Executive Board members of Local P-9, received a letter from the Hormel Co. stating that the entire Executive Board was fired. Floyd had never given up the fight and the hope that the striking workers would get back into the plant. He always said, "I want to walk back into the plant with my head held high." At a supporter meeting, he would get up and boost your spirits. But this stress was now too much, and it killed him. I would beseech an article about him, "Peter loss his life fighting for what is right."

Twelve hundred came out to his funeral in Austin, Tuesday Feb. 24. His work and his struggle and his hopes for a better future live on in all of us.

—Tom H. Rough, Former Mayor of Austin, P-9 Member

**Workshop Talks**

(continued from page 1) profits they're making on that line while they eliminate our jobs.

To me, we are living the capitalist crisis in the shop. Eliminating jobs is one form the desperation for profits. They want to eliminate the jobs on the daily lies, provocations and harassment by the supervisors.

**DESPERATION FOR PROFITS**

Last week, when a supervisor yelled at a worker, she told him off and called the union. The supervisor couldn't yell at the worker, and he supposedly agreed. But then they change the way they attack the worker. This week, when a worker punched in at 3:14 for the 3:15 second shift, the other supervisor took her card while she was working, crossed out the 3:14 and wrote in 3:17 —11/16 hours. And on one line, work ends at 115, everything after that is supposed to be overtime. The supervisors work the line till 1:20 all the time. The workers were yelling, "If those b— supervisors can mark our cards and get away with it, why can't we?" I wish that they five free minutes of our labor?" There are 30 workers on that line—that's one hour stolen by the company! I see how savagely the workers react to these injustices; their anger is fed by capitalism. The employers couldn't find the jobs unless they were yells at them! In a production line you can't have a gut reaction when they give you a gut reaction when you are told to do a job you can't do. We have the power to change this whole situation—but there would immediately be a revolution! Let me tell you, 'You can sell us out to the supervisor—all spoke as one in their anger.'

I have made this clear. We are, 40 or 50 workers. In the whole country, how many would be thinking the same thoughts? The workers' reaction to the supervisiors is the same thing as the working people. In nature revolutionary; in the shop they are revolutionary. I believe, if the working people can learn to understand that they have the power to change this whole situation—there would immediately be a revolution! Let me tell you, "You can sell us out to the supervisor—all spoke as one in their anger.'

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South Africa: The ever-deafening wall of silence

Over the past two years we have all been made conscious of the explosive development of the freedom movement in South Africa, but in recent months what we have been hearing from that land as much as the news we are seeing. For the South African government has continued to try to block the news we are hearing from that land as much as the news we are seeing. The news accounts give no sense of the humanism, the idealism, the revolutionary energy of the Black South African youth in the movement.

There is an immense reading public and of information about the liberation movement. The complicity of every freedom fighter is known to be followed by others but itself; it is expressing the idea of freedom as a revolutionary power. In lacking any consciousness of that freedom the press is falling into the trap set by the apartheid government. It is as if a virtual conspiracy of silence is trying to choke off the two-way road of freedom struggles and ideas between the movement in the U.S. and Africa. This is presenting the anti-apartheid movement in the U.S. with one of its most serious challenges. We must ask: Is the recent downturn in the number of anti-apartheid organizations and groups a sign of the flight of the Black movement in South Africa? Can it be that the anti-apartheid movement is already beginning to lose touch with the actual force and reason of the Black movement in South Africa? The fact of near-total press censorship has done a great deal to take for granted the concrete voices of human freedom that is the essence of solidarity.

SOUTH AFRICAN FREEDOM JOURNAL

It is for this reason that we in N&L have sought to present to our readers the voices of the uncensored South African freedom fighters. Here is a selection of one of our reporting sections, "South African Freedom Journal," which contains reports direct from the revolutionary movement in South Africa. We have done so by printing letters and reports sent to us by trade unionists, women, youth in the movement; and we have done so by turning over the Lead article in our December, 1986 issue to a Black activist-intellectual who wrote from the heart of the movement to deepen this effort to let the uncensored South Africa speak for itself in its own voice.

Far from that being a mere question of reporting facts, it is a vital part of the effort to develop the two-way road of freedom struggles and ideas between the Black movement in South Africa and the Black movement in the U.S. and Africa. That for four centuries has been the source of revolutionary beginnings on both sides of the Atlantic. But as crucial as this movement does not arise or persist automatically; it takes hard labor to maintain and develop in face of the latest efforts of the rulers to thwart it. In face of that, breaking through the wall of silence trying to divide the struggles for freedom in South Africa and the U.S. is more than ever. You can begin by sending us your views on the material you have been reading right here in N&L.

News & Letters

Vol. 32, No. 4
March 13, 1987

Editor: Eugene Walker
Managing Editor: Raya Dunayevskaya
Associate Editors: Charles Denby, Felix Martin, Eugene Walker
Letters Editor: Thomas Breen

News & Letters (ISSN 0028-8969) is published 21 times a year, biweekly, except in August, September, December, January, and May for a total of 15 or more issues per year by News & Letters, 50 East Van Buren, Rm. 707, Chicago, IL 60605. Telephone (312) 663-6801. Second class postage paid at Chicago, Illinois. POSTMASTER: Send address changes to News & Letters, 50 East Van Buren, Rm. 707, Chicago, IL 60605.

Ann Arbor, Michigan

I just read Frantz Fanon, Soveto and American Black Thought. I think he was one of the greatest minds, including that of Mao, that has appeared in the last few years. It is the concreteness of his thought and rigorousness of his analysis that makes him so important. His book, The Wretched of the Earth, is one of the most important books in the history of the world. It is a book that I always go back to when I need inspiration and motivation. His ideas have been a source of strength and guidance for me in my work with the Black Student Union.

Black Student Union

CONFERENCE AT HOWARD UNIVERSITY

The National Organization for Women (NOW) is sponsoring a national conference ever held on women of color and reproductive rights." The conference will take place at National University, 1401 New York Ave., N.W., Washington, D.C. 20005. Women of color, whatever their national origin, are invited to attend. For more information please call: Jerri Rose, 1401 New York Ave., N.W., Suite 500, Washington, D.C. 20005.
China: Archives in future tense

by Raya Dunayevskaya

I am turning over “Theory/Practice” to my colleagues for a discussion of China and the Marxist Humanist Archives—R.D.

To see where China is going in 1987, Raya Dunayevskaya asks us to look at the “100 Flowers” campaign and demand “genuine social reality.”

Two such transition points: 1957-59, from Mao’s “Hundred Flowers Campaign” to burst out in opposition to government and demand “genuine social reality.”

The richness of Dunayevskaya’s analysis of the rapidly unfolding Chinese events in 1986-87 demands that we look at her statements. We may be able to see the branches of archives from this analysis of how Marxist-Humanism tackled the “new” in China as it unfolded, in such a profound way, historically/philosophically. It meant that the revolution we were able to anticipate developments to the point that we could begin to see archives not alone as “past history,” or even as “living,” as current events, but as pathways to glimpse the future. Here we wish to take two such transition points 1957-59, from Mao’s proclamation to “Let 100 flowers bloom, let 100 schools of thought contend” to his “Great Leap Forward,” and 1976, from Mao’s final campaign to Post-Mao China.

1957-59: FROM “100 FLOWERS” TO THE GREAT LEAP FORWARD

The sudden re-appearance of the “100 flowers” from 1957 to 1966 is really speaking of the problems in China were saying that the students got on the student demonstrations in the streets and at football grounds, violence on the student demonstrations in the West. But the truth is that the student demonstrations in China comes from their own contradictions within the framework of Mao’s Thought. Perhaps the students’ voices will yet be a catalyst for a much deeper understanding in the Chinese society.

Dunayevskaya’s posing of not who will follow Deng, but what will follow Deng, is a part of the historical analysis (Feb. 27 N&L) brings us to a very different perspective on the future of China in the Marxist-Humanist analyses written at the time. They showed that what China’s youth interpreted to be a genuine social reality was just an anachronistic and in the Chinese Communist Party, horrified by what the young people were saying, the Chinese authorities, at the same time, of the philosophy of a hundred flowers blooming and one, and only one Party, the Chinese Communist Party ruling. To make visible this exploitative class relations themselves, nothing so clearly to expose the new Chinese ruling class as their threadbare philosophy.

Clearly, Mao in 1957 was posing something new. The very fact that he was willing to disclose the contradiction behind this new challenge to all revolutions “Why Russia ‘chose’ to revise Marx’s economic theory, and why China ‘chose’ to revise Marx’s philosophy, is due both to the totality of the world crisis and to important industrial differences between China and the Soviet Union.” Russia has become an important industrial land, a country that possesses values. China is a vast underdeveloped land, which is the machine, but the human being.

In the spring of 1987, Dunayevskaya wrote her first book, Marxism and Freedom. Mao’s China had not been included. Yet even what is left of Mao’s “Hundred Flowers” campaign “On the Correct Handling of Contradictions Among the People” was released on June 16, 1987, after its release, two footnotes (#17 and #165) on Mao. Mao had insisted that contradictions in China were not “antagonistic,” and put forth the category “contradiction without any reference to the philosophy from which it comes, dialectics Dunayevskaya argued that Mao had “reduced the struggle of class against class to a contradiction among the people while he became the champion, at one and the same time, of the philosophy of a hundred flowers blooming and one, and only one Party, the Chinese Communist Party ruling.”

The “totality of the world crisis” at that moment stretched from the beginnings of the Afro-Asian Revolutions through the Montgomery Bus Boycott in the U.S. to the Hungarian Uprising to all the great changes that had shaken the world in Nov. 1956. By Feb. 1957 Mao set out to prove that Chinese socialism, unlike “socialist democracy” in other countries, could work out all contradictions “non-antagonistically,” with his secret speech “On the Correct Handling of Contradictions.”

If anyone was specifically facing, was the fact that in the Hungarian Revolution, workers and intellectuals had proclaimed “The Hungarian Revolution is a ‘new humanism.’” Philosophy suddenly became central, whether contradictions could be “resolved” in an international connection with Marx’s Marxism, or in Mao’s capacity as original deviations from Marx, attempting to usurp these movements. In June, 1957, when Mao’s speech was released, it became crucial to pose the absolute opposite to his version of philosophy as the expression of freedom.

Thus the first public presentation of the category “Marxian dialectical philosophy, or Humanism, as the theory of liberation” had the Marxian dialectical philosophy, or Humanism, as the theory of liberation.

Mao had insisted that Mao’s attempt to solve the (continued on page 7)
Soweto, South Africa—One morning at about 3:30 a.m. in a house in Soweto, the police forced three men into the room and ordered all three to get on their knees. When they refused, they heard voices and knocks on the doors and windows. When the police broke in, they found one girl, Suzie, of about 16 years old in Soweto who gave some of her experiences in the emergency cells. She said she was woken by the police, who then kicked and kicked and kicked in the door, and demanded entry into the house, they opened the door and let the police inside. The police, about twelve in number, then woke up the three girls outside the house without even asking their parents, who were present at the time. After scouring the place, the girls were then taken away by the police claiming that they wanted her to give information about "the comrades." Suzie said for the whole morning she was forced to give the names and addresses of the "comrades" out of fear, even though the names were not exactly of members of the group. After arresting about 27 of them, all youth between 14 and 17, they were taken to Protea Police Station.

On arrival at Protea Police Station they were kept in a cell separated from boys, about 18 of them. They were hurriedly forced to sign statements, most of the questions asked were: "Do you know who is in this cell? Do you know your UD (United Democratic Front)?", "Who belongs to COSAS (Congress of South African Students) and AZASM (Azanian Student Movement)?" and many more relating to those mentioned. She said if you responded or said that you did not know of such, you were beaten with fists and choked by the throat to try to force information out of you. You can imagine the condition of the girls at that time, she might not even have heard about.

Suzie said, if the police cannot get any information from you, they will take you to the short cells for 14 days before they release you. She said most of the questions asked were: "Do you know who is in this cell? Do you know your UD (United Democratic Front)?", "Who belongs to COSAS (Congress of South African Students) and AZASM (Azanian Student Movement)?" and many more relating to those mentioned. She said if you responded or said that you did not know of such, you were beaten with fists and choked by the throat to try to force information out of you. You can imagine the condition of the girls at that time, she might not even have heard about.

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She said that it was early in the morning when they said, "We are going to take you to the police station." She was then taken to the police station and arrested. On arrival, the police officer, who conducted the interrogation, asked her the question: "Do you refuse to give information about those people you have seen?" She replied, no. And she added, "I want you to understand that I am a 16 year old girl, I was not there. Even if I had been there, I would not have been able to help you. I do not know who they are."

At the same time, Latinos as well as Asians have a rich revolutionary history which proves that they, too, are solid Black workers and strategists. But I must ask, are the Black bourgeoisie in this country willing to work harder. And it's also true that the legacies of slave labor and the response to disrespect and exploitation—a response the racist bosses don't like.

Two-way road at SACC

Two-way road at SACC

Chicago, Ill.—On Feb. 26, members of the South Austin Coalition Community Council (SACC), a community organization that is affiliated with the Black Youth Movement, commemorated Black History Month with a discussion about Black youth and the role of Black youth in the struggle. The event was held at the SACC office, located at 1721 N. Kedzie Ave., and was attended by about 30 people.

The meeting began with a short introduction by SACC President John Thompson, who spoke about the organization's history and its role in the community. He also highlighted the importance of Black History Month and its significance in educating people about the contributions of Black people to American society.

One of the discussion topics was the role of Black youth in the struggle. Members of the audience shared their experiences and perspectives on how Black youth can be more involved in the struggle.

The meeting ended with a closing prayer. The meeting was well attended and everyone left with a better understanding of the importance of Black History Month and the role of Black youth in the struggle.
Confronting campus racism means being rooted in Black dimension

In the past few weeks I have received reports about the year of racism that has been besetting even the U.S. campuses, a racism brought to a new height after the University of Michigan's crackdown. At the University of Michigan, after a leslie declared "Open hunting season" on Black students were protected by the local police. On the campus radio station aired a program of racist jokes. At Pennsylvania State University, KKK leaflets were distributed on the campus, encouraging apartheid movement, while at the University of Pennsylvania, Black woman student was attacked by white students on her way home from work. At Smith College in Massachusetts, a women's cultural center was attacked by a Black woman student who had written a letter to the campus newspaper expressing her opposition to the war on Iran.

At the State University of New York, Buffalo, Black students living in a dormitory were threatened with action.

DROP IN BLACK ENROLLMENT

Even on campuses where there have not been reports of racist attacks, the tremendous drop in the number of Black students attending U.S. colleges tells the story. As one Black student at Wayne State University in Detroit made the point. "There is an institutional unwillingness to class and find out that you are the only Black student. No one talks to you. Most people ignore you.

At the University of Minnesota, a Black student reported. "Following the recent racist attacks, minority student groups have been caught up in a conflict which meets worldwide information on racist attacks and reports them to the university administration. But as one U. M. student put it, "Racists will always find a way to off everything as an isolated incident."

Yet the most pernicious racism is to expose this racism but to confront it? I don't think it can be done without young people becoming rooted in the history of how American civilization has been put on trial by the Black struggles.

Recently I have discussed a Marxist-Humanist, which posits that Black Americans have been made as a vanguard (ACOT) with a Black student at the University of Minnesota, who shared some of his reactions with you. He had appreciated ACOT's criticism of Liberalism in its 1963 introduction statement, "Secondclass and Black Matter." He finds liberals' claim that they are the alternative to racism, Christian fundamentalism shows John F. Kennedy's racism. He is still highly regarded by many as a 'champion of Civil Rights' but the actuality is that he was afraid of Black people to do the little that he did for Black people.

READING BLACK HISTORY

I have always made think of how much high school and college history books "avoided any discussion of issues related to Blacks. Take the Abolitionist Movement or David Walker's Appeal. David Walker is a name you would not find in public school books. You never get a sense of Blacks being systematically opposed to the slave owners.

And textbooks always present the Abolitionists as the exterminators of the South, whereas in fact it was the movement of the fugitive slaves that created the Abolitionist Movement. Or take the opposition to U. S. imperialism, which is rarely discussed. If you were the first to identify the Spanish American War as an imperialist war, and organized Anti-Imperialist League.

What he had found so surprising was that "Karl Marx had studied the Civil War and the Abolitionist was the movement of the fugitive slaves that created never known about Marx's relationship to the Black movement. He has encouraged Marx to re-write parts of Capital. I had read school books. You never get a sense of Blacks being systematically opposed to the slave owners."

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WHAT YOU CAN DO

The problem of how to industrialize non-capitalistically, while not being dependent on either the U. S. or Russia, would center on the fact that "China's main postion is not the machine, but the human being. Mao would spell that out in his essay: "People's war," the INS practising and detaining a few in his essay: "People's war," the INS practising and detaining a few.

The INS closed their detention center in the 1970s because of the protests we staged there, but now they're planning on opening a whole new prison on a farm in California. For all the talk of the Abolitionists about family and "children," they don't care a bit about these young people's families and lives.

Los Angeles Cal."-Let the children go," read the posters on the campus during the month that demonstrated Feb. 16 outside the Immigration and Naturalization Service (INS) center in El Monte. They held up signs, against the INS practising and detaining teenagers and children.

The children are locked up on the streets, for breaking curfew laws or other violations, and are to stay there for months. "They're kept there, often together with the adult population, held for release to their parents. Then, if the parent is a "illegal," he or she is arrested and deported: that, in fact, is the main purpose of the whole project.

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Theory/Practice

(continued from page 5)

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**Guatemala's peasants**

A bit over a year since military rule ended, organizers wanted to project feminist symbols that the peasantry were now free to express. At a meeting in January, a youth member of the MIMIC organizing committee began with the words of the former dictator, Gen. Efrain Rios Montt, who was the first to enter the courtroom that the war criminals were not likely to be held responsible for the thousands of people killed and disappeared during his regime. The youth member then spoke of her own experience as a teenager in the countryside, where she had been forced to work long hours in the fields, and how she had come to understand the importance of fighting for women's rights.

**Youth protests worldwide**

In Karachi, Pakistan, students were arrested, while a large March 8 rally marking Student Rights Day, held on the eve of the 20th anniversary of a ban on student unions in Pakistan.

In Burma, student demonstrations continued with the same intensity but it's not enough. An estimated 5,000 students were arrested, beat and gassed. With the Bay of Pigs invasion in 1961, and since the death of 23-year-old Melvin Boyd, their slogan was "giving life to a new order."" Students in both places are confronted with an ideological battle, and the student movement is now trying to develop relations with other organizations, including workers.

In Lima, Peru, 8,000 demonstrators, many of whom are women, demanded that the governments of the hundreds still under arrest. In the raids, 4,000 police were found to be seeking "terrorists," arrest warrants issued for these women and men, and bank savings accounts without ID cards, seized dozens of people, ransacked dormitories and stole belongings.

In South Korea, over 20,000 people in four cities defied tremendous repression. On Feb. 7 to protest the police murder of a student in Seoul Jan. 14. Police arrested 2,600 the day before and 500 others during raids. This time, attacked, beat and gassed many protesters, especially students, who, after much provocation, fought back with rocks and gasoline bombs.

In Spain, high school students struck while they are asked to pay for a government program that will include increases in school budgets and financial aid. Yet the main student demand of free voice is not being heard, at least a system that doesn't depend solely on a score or one single exam, has not been met.

In Tampa, Florida, the revolt of the little slumingers has erupted anew. Large Black youth who live in the streets. The police often use tear gas to protect the local dark-haired youths. They are called Villa Espina. It is a very economically depressed place. The people are now seen as a problem. It's been going on for quite some time but it's starting to attract attention.

When the military enters these small communities, they destroy generations of precious belongings, like chattels and blankets, as well as the little food and houses, firing their rifles.

**Feminist in women's coalition**

Feminism here is more responsive to Third World women than just issues of gender. Not all social liberation sufficient for women's liberation, as women can't be fully liberated under capitalism. But there is a "women's point of view" of some. For example, in the important march of women to the Ministry of Education, Oct. 28, 1985, some organizers wanted to project feminist symbols, as to include opposition to male chauvinism. Others insisted that the revolution was "totalitarian," imperial, bureaucratic capitalism, and feudalism. While some women point to prostitution and pornography as an affront to women, they must always relate them to the national issues, like rape to militancy, prostitution as transnational, linked to imperialism.

We try to discuss with women about sexism. The feminine, as the one who said "social liberation is not sufficient for Women's Liberation." She pointed out errors made on the woman question, among her counterparts. We are talking about actual Women's Liberation, trying to expand women's leadership, giving voice to women. Women will be the longest revolution. It is still coming.

**Who We Are and What We Stand For**

News & Letters was founded in 1965, the year of the Detroit riots against Automation and the Montgomery Bus Boycott, with the hope that this publication of the activities which signaled a new movement from praxis which was itself a form of action.

News & Letters was created so that the voices of revolt from below could be heard unapologetically from the articulation of a philosophy of liberation. A Black production worker, Charles Deby, author of Indignant Heart: A Black Worker's Journal, became editor of the paper. Raya Dunayevskaya, author of Marxism and Freedom, and Revolution and Rosa Luxemburg, Women's Liberation, and the U.S. Constitution, was editor of the paper. She was editor in chief of the News & Letters Committee, which spread the philosophy of Marx's Humanism internationally, as in America. Civiliza-

**Coming next issue**

- Youth in South Africa
- Europe in crisis

**Japanese economy crisis**

Nippon Steel, the world's top steelmaker, said in March that it would shut five blast furnaces and eliminate 2,000 jobs over the next four years. This is the most recent chapter in the story of Japan's capitalism's waning strength. "The economy is still far from stable," said a government official. But the government, trying to stave off the worst of the recession, cut taxes, increased government spending, and took other measures to stimulate the economy. Yet the government's efforts have not been enough to stop the decline of the economy. The price of basic food—corn, beans, sugar—has nearly doubled in the past year. Some peasant organizations have promised to start a new campaign for land distribution that would include marches and hunger strikes in Guatemala City and occupations of idle land in the countryside. Others say you must always remember the past, and growing union movement has also protested the price increase.

The government's response to these struggles has been to increase the price of basic food, and to try to maintain the status quo. But the people are not fooled. They know that the government is not interested in their well-being, but only in the interests of the ruling class. The government has also tried to divide the people, by attacking and trying to disrupt those who are fighting for their rights. But the people are not afraid. They are united in their struggle for freedom and justice.

The government has pushed back the age of retirement and unemployment, and continues to make drastic cuts in subsidies for medical care for the elderly. Now the people are looking for a way out. Trade and Industry (MITI) has come up with a plan for dealing with retired workers. It will export them to "villages," to be set up in Europe and the U.S. to work on a farm. Supposedly pensions will buy a better standard of living for Japan, but at the expense of the workers. They "just want to get rid of us."