The real addicts of society
by Felix Martin, Labor Editor

A retired worker at the union hall the other day was telling me about his son who had become an alcoholic and drug addict. His son had been in the hospital trying to stop the drinking. To overcome this horrible capitalist disease, I thought of my friend who once had to work each day—if you have a job? I’m working, but I can’t buy what my family needs. I make good money, compared to other workers, but it doesn’t give me in life what I feel I should be—but instead of it transforming me into an addict, his son was in the hospital trying to stop drinking.

Like an addict, our news media and government bureaucracy provide a living for his or her family. I remembered going to the union hall after a layoff and how a large number of workers would be affected by drinking and drugs.

THE DISEASE OF CAPITALISM

Capitalism is an addict itself. It eats up workers’ roots committees since August, is surrounded by the black market in everything. Right now there is no work, nothing to sell in the streets. Like an addict, they point to other countries, Mexico, (continued on page 3)

Black World

Jamaica after Gilbert
by Lou Turner

On the eastern side of Jamaica, Gilbert made landfall with winds gusting up to 130 miles per hour. The roofs of four out of five houses were blown away, many homes blew to pieces from their foundations. Over the whole island upwards of 500,000 people were left homeless. When Hurricane Gilbert left Jamaica, 45 people had died in their live. A market woman described the lot of the workers in the hardest hit agricultural area: "There’s no money here now. The breeze blew down everything, nothing has to be planted again. Then we have to wait for the rains. Right now there is no work, nothing to sell, and nothing for us to eat." A clothing store worker in Kingston sighed—"No money, no bed, no house, nothing." "The Breeze"—that's how local Jamaicans refer to the most devastating hurricane of the century to have blown through the Caribbean, uprooting everything in its path. And in its path lay Jamaica.

CAPITALIST RAVAGES

The island has also lain across the path of another disaster, that of capitalism. The ravages of the latter are inestimably bound up in the effects of the natural disasters that periodically hit Jamaica. During two days in June, 1966, some 660 inches of flood rains fell, causing $100 million dollars in damages, affecting 40,000 Jamaicans, and leaving 49 dead. That, however, didn’t prevent the government from cutting back significantly on its quota of sugar imports from Jamaica, as the bauxite industry, which had provided two-thirds of the island’s gross national product, continued to decline with a 50% loss of income.

With the unemployment rate over 32%, and inflation at 36%, an unconscionable 21% oil price increase was imposed in 1986 to offset a 50% devaluation of the Jamaican dollar. The following year saw tuition increases for university education soar as high as 49%. Through all this, the all price increase brought a spontaneous three-day general strike from labor, and stu-
(continued on page 9)

Burmese masses struggle to uproot ruling military regime

by Kevin A. Barry

In 1988 the Burmese masses began to take back their country, shaking the single-party regime of Ne Win that has ruled since 1962. A new, grassroots, spontaneous revolt—one which has taken by surprise not only the rulers, but also the organized opposition, as well as outside powers, great and small—has arisen. But the movement has been unable as of yet to actually overthrow the ruling clique and events have taken an ominous turn. Since Sept. 18, government by massacre has replaced earlier attempts to get the Burmese masses to agree to elections organized by their rulers. Since Sept. 18, when Gen. Saw Maung, a protege of Gen. Ne Win, took over, gunfire has rattled the streets of the capital, Rangoon. The New York Times (Sept. 23) calls this newest army crackdown “more intense” than the one in August, which killed at least 3,000 people.

MASSACRES AND NEW CIVIL WAR

In response to the Sept. 18 crackdown, 22-year-old All Burma Student Union leader Min Ko Nainga hurled an ominous three-day general strike from labor and students, women and men, have been at the forefront of the drive to overthrow Burmese one-party state. People. The day before, as 500,000 marched in Rangoon, 34 soldiers guarding the Ministry of Trade surrendered to crowds, giving up their weapons. Crowds also started to march on the Ministry of Defense, only to be dissuaded by the liberal opposition leader, retired Gen. Aung Gyi.

1987-88: THE CRISIS BUILDS

The Burmese revolt is deeply rooted in the history and culture of the land. As in the 1930s and 1940s, when the battle was for independence from Britain, student youth are in the lead. Pearing exactly such a development, one of Gen. Ne Win’s first acts after taking power in 1962 was to dynamite the All Burma Student Union (ABSU) headquarters at Rangoon University, and to ban that organization. Today, the former head­quarters as a dissolute, weed-infested field, but it was that place where students met on Aug. 28, 1988, 100,000 strong, to re-establish the ABSU.

The current crisis began in 1987 when Ne Win, under pressure from Japanese creditors, publicly acknowledged food shortages, and moved to revamp the currency. Students protested his rule in September 1987 for the first time since 1974, and he immediately cracked down, closing the universities for a time.

By March, 1988, new protests broke out, after students at Rangoon University were attacked near the campus by goons from the youth group of the ruling Burma Socialist Program Party (BSPP). Joined by unemployed youths, thousands of students marched against the BSPP. The army was sent in, and 2,000 were arrested. Many were killed outright, while 400 suffocated in a police van, with a total death toll of 283.

As soon as the universities reopened in June, students released from jail carried back tales of torture and rape (continued on page 9)

Raya Dunayevskaya’s 1953 Letters on Hegel’s Absolutes

"The 1953 Letters have truly been the rich soil from which all of Marx-Humanist original­nality has sprung." —1988-89 Marxist-Humanist Perspectives

Vol. 33 — No. 8
OCTOBER, 1988
25¢
Philosophic thread in Dunayevskaya's works

Philosophy of Revolution against which she measures the greatest revolutionaries as well as feminist theorists. She is defecting from a one dialectical conceptual framework, an indivisible tive in the movement to unify women's oppression from Subject: masses in motion—a living, feeling, thinking, acting whole."*1

* For a copy of Susan Easton's review, published in the August-Sep­


Patriotic women: free our homeland, ourselves

Young Palestinian women for victory sign in the Israeli-occupied Gaza Strip.

Photo by Jez Coulson from Outlier

Editor's note: Below are excerpts from a presentation given by Naja Jurdial of the Palestinian Federation of Women's Action Committees from the translation from Arabic made during her speech on Sept. 23 to the Pales­

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**1988 strikers raise new questions**

by John Marciotte

A striking New York University (NYU) mailroom worker told me, "The real meaning of this strike is we are trying to get what we think we are entitled to. We haven't been having their dictates will now, is the time the workers will have power over their lives. It's not money, it's how we'll show our strength." (See NYU strike story, p. 2) I remembered the strike at the Ideal Bedspread factory a couple of months ago, and there was the same feeling despite the hardship of minimum wage workers being cut out of the money. Both have been long time issues. The strike was over, a young worker said how she was sorry that she missed the picketline. Somehow, it was different for the oldtimers who had worked next for 20 years.

Another NYU striker told me why, in an open shop, he joined the union: "What everyone should understand is, don't wait for the union president to fight for you. If you believe what I believe in the union president—I joined because I believe all together we can make the difference." He sees the union as self-organization of the workers, with the exact opposite of that the union "leaders.

One other issue this worker singled out was what the strike was about was the lack of "job descriptions," which he said means having to "do any job any time they want" and "you can't do any more work." This is no minor point. To me what is involved is the most basic question of all, labor productivity.

**WORKERS' SELF-ORGANIZATION**

This desire to have a say in production, to express our humanity in a rejection of management's "right" to dictate in all new relations with fellow workers through our own self-organization, is an expression to me of the other side of oppression —capitalism. It is an expression of workers as Reason, as well as muscle, as form of revolt from below which is the new beginnings in thought and in action that will determine where we go from here, both as a labor movement and as a new society.

The fact that all these questions are present in a "simple" struggle points to a question about the maturity of the age. Ever since 1960, when working fighting against the new stage of production, the question was about what role labor should man/woman do? Why the separation between mental and manual labor?—that questioning has moved us from the new beginnings to a new strike vote because of too many grievances. But in white-collar jobs like those at NYU, the Autonomy of work is moving fast, both worsening conditions of labor and throwing many out of work, as it did in printing, auto, steel in the 1970s. Now with the emergence of process work, the drive to dehumanized form of work brings out the deepest questions which challenge the very basis of this society.

GM workers picket UAW

Oklahoma City, OK—On September 26 and 27, the UAW local 999 in the Oklahoma City GM plant employed 2,000 picketed by laid-off workers who are all classification.

The job's that was left on a workbench in the plant:

**DOUBLE SHIFTS, SAY NO!**

Your brother, your sister. If you will all refuse to work a double shift, the company will not be able to force you back on your laid-off brothers and sisters.

The union was formed because of abuses placed on workers and it has lasted more than 50 years later all over again. We have to be one for all and all for one.

**HELP US, JUST SAY NO!**

No one has to work a double shift.

Your laid-off brothers and sisters, Local 999.

I'm impressed with what the leaflet says. Workers do have knowledge and GM should be scared as hell, and that's what it means to me. These employees realize how bad work done in just another body. I also appreciate the use of the word "there" to the world to see what this handful of Reagan's rejects and GM's forgotten have to say.

In this society there is not a job bank composed of these laid-off workers. The job bank was a part of the 1984 and 1987 contracts that implied job assurance; it isn't a part of the plan. These GM workers are finally realizing why the union was formed and that the present-day union isn't what it claims to be.

The union also received permission from the Interna-
tional for a strike vote under the threat of too many grievances. But because the union bureaucrats want to give the workers fighting against the new stage of production, the question is now a question of survival. Where even the bourgeoisie had to recognize the "blue-collar blues" in young workers fighting against the "blue-collar squeezes," referring to the fact that minimum wage is now a question of survival. But in 1973 with no prospect for improvement. Even in white-collar jobs like those at NYU, the Autonomy of work is moving fast, both worsening conditions of labor and throwing many out of work, as it did in printing, auto, steel in the 1970s. Now with the emergence of process work, the drive to dehumanized form of work brings out the deepest questions which challenge the very basis of this society.

"Working woman" Olga Domanski, Peter Wermuth, Co-National Editors (1955-1987)

**Mazda-UAW schemes**

Flat Rock, Mich.—The Mazda Company has come up with something at their plant in the Detroit area that they can call "the Mazda Way." If you will become a member of this pool, and they have an elaborate system of testing to see if you're worthy of this privilege, if you lose your job, you can't go back to it, if you have no benefits. You are a union member. That means you pay dues and initiation fees. You receive both the union and the company call the "same protection for employees receive," and as we know, that means none. None of the time you spend working in the "support member pool" will count toward company seniority if you ever receive full-time employment.

I have heard that once you've started no one will ever again be hired by this company who didn't hire out of this pool. This plant employs 2,000 people, and I've heard estimates as high as 40,000 people who will work that pool.

This is part of a contract that was signed by Mazda and the UAW before a single worker was hired. Nobody to my knowledge has ever ratified this contract. While this isn't a surprise, it is still a shock to see this most ominous turn in the development of capitalism.

Steve Fletcher

**Eckrich: safety is a game**

Chicago, III.—Everybody should know that, according to Bureau of Labor Statistics data, meatpacking is the most dangerous industry in America. Meat comes into our houses and is ground, so we don't give a damn about the workers. Or they'll call a strike vote because of too many grievances. But in white-collar jobs like those at NYU, the Autonomy of work is moving fast, both worsening conditions of labor and throwing many out of work, as it did in printing, auto, steel in the 1970s. Now with the emergence of process work, the drive to dehumanized form of work brings out the deepest questions which challenge the very basis of this society.

**Talks (continued from page 1)**

Colombia, Bolivia, Reagan's CIA friend General Noriega in Panama, and blame them. Then the government pamphlet of the evit- the stop the diseases at the border, head them off at the panic, this disease that keeps on destroying and mutilating all life in sight.

I said to my friend: "I hope with my heart and soul to see the day when the poor are able to overcome what this system drove him to become. But I see we must go on the footpath that passes through the hospital? The same monster, the same disease that put them in the first place.

We need to uproot this capitalist system, and create a world where we produce to meet our needs, the whole human being, separates thinking and doers, tears us up into small separate selves, and our minds separated from our feelings—nothing is the whole human being.

**TOTAL UPROOTING IS NEEDED**

And then a society in which we need to uproot this capitalist system, and create a world where we produce to meet our needs, the whole human being, separates thinking and doers, tears us up into small separate selves, and our minds separated from our feelings—nothing is the whole human being.

"The argument now is that minimum-wage service sector jobs are a stepping stone to better jobs, and that this minimum-wage work is a stepping stone, it's ridiculous! I've been there four years, and I'm making barely over minimum wage.

GM workers picket UAW

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Not by practice alone: the movement from theory

by Raya Dunayevskaya
Founder of Marxist-Humanism


The Absolute Method—The Unchained Dialectic

The body of ideas comprising Marxist-Humanism is rooted in the new post-war movements both from prac­

tice and from thought, from philosophy and politics, and the field of human activity that had been in the past, i.e. history. In a word, the period was the whole expanse of the modern world that began with the industrial revolution: from Hegel to Sartre, and From Marx to Mao, its structure.

WHAT MAKES 1875 so crucial a year in Marx's life is that, at one and the same time, he completed the defini­tion of a theory and the concrete elaboration of its ide­

o­gy of revolution." With the availability of Marx's Eth­

3c238fae5f7e111770186c441a7b40c0
Dolores Huerta in the grape fields. Only when his very life was in ingesting of pesticide workers in the grape fields, Bush's opposition to the United removal of her spleen.

Bush's opposition to the United Farmworkers' grape boycott. The boycott is to stop the use of danger­ ous pesticides which are causing illness among farm­ workers in the grape fields, and ingestion of pesticides by children who buy and eat the grapes. PESTICIDE POISONING

Cesar Chavez, president of the UFW, recently held a hunger strike of 36 days to protest the use of pesticides in the grape fields. Only when his very life was in danger, did the national news media choose to provide cover­ age of the fast.

Several groups of farmworkers have become ill when ordered to work in fields recently sprayed with pesti­ cides. A recent study reported that women workers in California contracting cancer from the use and production pesticide, have a higher than average incidence of giving birth to babies with defects. The report points to a possible relation between mothers working in agriculture and their babies being born with missing arms and legs.

Some California grape growers have been caught us­ ing an illegal pesticide containing 4-CPA, a compound related to the herbicides in Agent Orange used during the Vietnam War and shown to be ex­ tremely toxic to humans.

So explosive has been the increase in agricultural use of pesticides with toxic effects—estimates of the 600 chemicals used as agricultural pesticides!

It is not new government regulations, nor new studies of the effect of pesticides, which are the key to change, as necessary as they are. No, it is the activity, the movement of the farmworkers as a labor struggle, as a part of the Latino dimension within the United States that is the focus of the protest.

THE LATINO DIMENSION

In the last decade the farmworkers have had to fight the growers, the processors, the companies, the farmers, who have been in collision with the growers to deny farmworkers the right to organize which farmworkers and their support­ ers had won earlier through strikes and boycotts.

On the national level both Bush and Dukakis are "appealing" to the Hispanic vote. In Dukakis' case, to be a reference to his Mexican-American grandchil­ dren. In Bush's case, one of his recent statements, he said, "I was told this morning by my brother-in-law, Charlie kasikis he supported the boycott, but as with the Black vote, the Latino question is to him just that— "vote," not a dimension of freedom.

The farmworkers can only rely on their own self­ organization, the fluorinatos, the boycotts. The power of their struggle in the late 1960s and early 1970s was that their union was not a union of legal workers only, it was a movement, both a Latino movement and part of the movement for freedom in America.

Bush, as Dukakis, offers real jobs and a concrete sup­ port. We cannot act as if the grape boycott was only something to go to the stores and pick grapes and all the fruits and vegetables we eat. They do so everyday. Their conditions of life and labor cannot be separated from our everyday life and future. The outrage we all feel at the beating of Dolores Huerta needs to be acted upon by giving real jobs, real freedom and free trade for the fight of the farmworkers which is part of a movement to transform America root and branch.

Genocidal attack on Kurds

While the world welcomed news of the Aug. 20 cease fire between Iran and Iraq, the peace process has become a pretext for both governments to turn to the op­ pression of the Kurds, the second largest ethnic group in the Iraqi Kurdish population, while Iran turned to mass execution of political prisoners.

On Aug. 30, 60,000 Iraqi forces bombed thousands of Iraqi villages with napalm and levelled them with build­ ings and the people, because the garrison of the Kurds was 300,000—that the Environmental Protection Agency is expected to list pesticides, the use of which causes cancer. The farmworkers are fighting the pesticides which are being used as a base by rebel Kurds from Turkey. Indeed a 1985 "hot pursuit" agreement between Iraq and Tur­ key allowed for every Iraqi Kurdish insurgent to be turned over to the Turks. Turkey welcomed the Iraqi government's attack on its Kurds, which it refused to condemn, and used as a reminder of the Kurds to Iran. Indeed what motivated this seeming­ ly humanitarian gesture of accepting Kurdish refugees was Turkey's own Kurdish insurgency, denying this Kurdish popu­ lation of ten million any cultural or linguistic auton­omy.

Turkey has no intention of harboring the refugees. Not only did it refuse to accept them, it awakened the use of chemical weapons by Bagdad, it also refused the help of international medical associations, turned down petitions to Germany, and when the Kurds of Turkey refused attempts inside Turkey to raise funds and cloth­ing for the refugees, they were punished, and the Kurds to Iran. Indeed what motivated this seemingly humanitarian gesture of accepting Kurdish refugees is Turkey's wish to eliminate the Kurdish issue, which has been brought up precisely over Turkey's treatment of Kurdish Kurds.

Not until the massive nature of the genocide became clear and the world was outraged, did Turkey finally allow the Kurds to cross the border and seek temporary residence in Turkish refugee camps. However, Kurdish refugees were liberated zones in northern Iraq and sealed off the bor­ ders, leaving the fate of the bulk of the Kurdish popula­ tion often million any cultural or linguistic auton­omy.

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Iraqi President Saddam Hussein's attack on the Kurds, including the recent trade sanctions passed by the UN, have sealed off the borders to the Kurdish refugees. This was the reason why the Kurds could not escape to Iran. Indeed what motivated this seemingly humanitarian gesture of accepting Kurdish refugees was Turkey's wish to eliminate the Kurdish issue, which has been brought up precisely over Turkey's treatment of Kurdish Kurds.

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by Rayna printed under the title "the title "the Absolutes and Organization of Thought" took me back to the pre-Con- Convention discussion. its only answer in one of the Absolute, but Rayna showed that on the last paragraph of the Phenomenology. Marx's thought you need not be the same as on the page above. Healthcare worker New York City.

I was especially interested in Dunay- evskaya's discussion of Herbert Marcuse in the Archives column of the Aug.- Sept. N&L, because I had just been reading a more thorough book on Marx and Freedom. His statements are contradictory, and it is clear that he un- stands Marx differently than Dunay- evskaya. He says that the essence of Marx's capacity to respond to the issues of the age, for but he that means Marxianism must be "modified" for each new age. If I under- stand Dunayevskaya, her concept is that Marxism has to be renewed by the new voices and challenges of the day- but that is different from some interpretive "revisionist" calls in the column "organizational re- sponsibility for Marxism-Humanism" means the continuing development of the Idea of Freedom. Marcuse's ideas don't appear to be revolutionary. But the concept, in the "revolutionary" natures of workers in the post- World War II "technological" age. News & Letters each month discusses his view. The impulse to freedom speaks in every age. Dunayevskaya's book has an enormous influence. Whatever its results, the good will live on, the bad die. My impression is that he did not wish to take organiza- tional responsibility.

I'm not much of a bookworm, but "Readings in the American Worker" was a good book. "The Absolutes and Organization of Thought" was especially good for me. I liked the way this book was written and the way it made me think. It's a good book for anyone who wants to learn more about the world we live in.

I'm not a big fan of high-wage jobs, but I do believe that workers should be fairly compensated for their labor. The fact that the wages in the United States have been rising is a good thing. It's important to remember that we should be fair to workers and give them a living wage.

I'm not sure if I agree with everything in the book, but I think it's a good read for anyone who wants to learn more about the world we live in. It's a book that can help us to think more critically about the issues we face.

The nurses in my station all followed through on my request to strike. Some of us talked to the doc- tors about whether they should participate in the strike, but that didn't happen. So, I think we did a good job. We were able to show the hospital that we are serious about our demands.

The reason I write for N&L is not to louden my own voice, but to let you all in particular to workers like my- self, who can see nothing but a dead end. My voice is very small, but it is still mine. I write for N&L.

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en had requested. This year, though, a number of murders had been committed in downtown parking structures, the march did not go off as planned because women were going on in the community it is important to respond to.

Reader

Minneapolis

Thank you for the books by Raya Dunayevskaya we read for, which you were able to send us. Reading is not done by one or two months, and when one has read it over, she is going to make a summary so other members will be convinced to read it as well.

In some of the activities we have performed in the past year: opposition to the apartheid movement is a campaign to legalize abortion, for which we are trying to repeal the "Muslim Personal Law" (which gives a husband the right to physically torture his wife, marry secondarily if he desires), and divorce with his wife if reason, make a woman the slave of his husband).

We can be reached for more information at:

Muvman Liberasay Kom Colloquium Antoinette St. Forest-Side, Mauritius

NEWS AND LETTERS COMMITTEES CONVENTION

It was important for us to see the Convention as a mediation between the kind of Marxist-Humanists we have been vs. the kind we can become. If we are attempting to disagree with Raya's statements, isn't it better to acknowledge her "valid" on philosophy and organisation since Marx that includes us, but takes a different path? Isn't it possible that we have a diversity of this organisation that we can build on the Conventions for organization, richness, and all of us have to go into the ideas and articulate them in our own way. But the determinants to these journeys is not our diversity; it is what brings us together. And the body of ideas is part of the process of getting back to the path.

Peter Wermuth

Chicago

When one reads the Notes that Da­naysveksaya had written for the first year, which she had called "Talking to Myself," one comes up with more questions than answers. I wish more of those had been raised at the Conven­tion. I was especially taken with what Raya Dunayevskaya had written in her final essay. Isn't this the point of internalization, di­recting our work to inwardize that whole process of revolution—Labor, Blacks, women and youth—both within the world and within the News and Letters Committees Convention. Because indi­vidual and organizational growth are not opposed to the concept of "inwardi­ nation and projection" discussed there is as much need for our growth as with a human being. I see Raya's "dialectic method" as what is needed to and the denial of capitalism that has been transformed into moussed-up yuppies with reassur­ ing words of security and greatness. I know what to do—there's not a revolu­tion in the streets I can go and join! I'm reading N&L and trying to understand what Marxists-Humanists see as a di­rection. Sometimes it's hard to have hope. I'm sure as hell gonna try and find out.

Editor's note: The Labor Day Convention sub-reports presented and discussed at the Perspectives presents this very important she was because I had never heard of Raya Du­nayevskaya before. I didn't know how important she was because I had been reading Left literature for a decade and thought I'd heard everything. The names of Jay Lovestone, James P. Cohn and Gus Hall are bandied about in an almost folkloric way. Raya Dunayevskaya's contributions were much more impor­tant than any of them could have ever dreamed of being. Why, then, does none of the Left or academia talk about her?

Women's Liberalist Convention

San Diego

I find News & Letters invaluable for local news not covered in mainstream media as well as for the intellectual perspectives. I'm enclosing an extra $5 for past subscriptions I may have been remiss about paying. I find News & Letters invaluable for local news not covered in mainstream media as well as for the intellectual perspectives. I'm enclosing an extra $5 for past subscriptions I may have been remiss about paying.

Women's Liberalist Convention

Lately, I've been feeling real rebel­ lious and angry against the whole sys­ tem—Reagan in Central America, and his terrorist policies here, especially against women, and how deep the sex­ ism goes. I know that I don't know what to do—there's not a revolu­tion in the streets I can go and join! I'm reading N&L and trying to understand what Marxists-Humanists see as a di­rection. Sometimes it's hard to have hope.

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The racism that Yonkers built

by John Alan

Eight years ago the NAACP and the Justice Department filed a lawsuit charging the city of Yonkers, New York, with "race discrimination in its housing policy that segregated Blacks and other minorities in public housing, and won the case. Press then on this case slowly found its way to the Supreme Court and once again the plaintiffs won. But still the right-wing majority on the Yonkers City Council refused to consider a plan to desegregate the low and middle income housing in predominantly white neighborhoods.

Last month, the City Council reversed its position and voted for the plan. This change of heart came only after a resident from the council realized that the city was on the road to bankruptcy as fines imposed for contempt began to approach a million dollars plus. Thus, in all the eight years of legal hassling, Yonkers still is not committed to solving the problem of housing for all those who live there.

LIMITS OF CIVIL RIGHTS LAWS

Yonkers is really not unusual in its racial housing policies. That is not the way we want to build low-cost public housing in middle class neighborhoods or in re-developed downtown areas. While Yonkers has received a hearing, the persistent use of racism and the concept of desegregated housing is how deeply embedded in American civilization are class and racial antagonisms.

In the South Bronx:
The Coalition for the Homeless has pushed for open housing, and the tenants have taken over the building and made it habitable. The tenants themselves and not from local government or community leaders make the decisions to allocate the housing to those who need it.

In the New York City:
This is the only way we can make the process of desegregation work. The Black community and the White community of New York City are working together to make it happen. The residents of the South Bronx are taking over the building and making it habitable. The tenants are making the decisions to allocate the housing to those who need it.

In the South African:
The South African government has pushed for open housing, and the tenants have taken over the building and made it habitable. The tenants themselves and not from local government or community leaders make the decisions to allocate the housing to those who need it.

The direct cause for the growing numbers of homeless children in the urban areas of the country.

REAGAN'S HOUSING ABOMINATION

There is no doubt that the root cause for the present housing situation here in the United States is the Reagan administration. Reagan is a man who believes that the private sector is the solution to all our problems. He believes that the private sector can solve our housing problems. He believes that the private sector can solve our homelessness problem.

The Reagan administration has been very unsuccessful in solving the housing problem. The Reagan administration has been very unsuccessful in solving the homelessness problem.

One of the main reasons for this failure is the Reagan administration's failure to recognize the importance of the role of government in housing. The Reagan administration has been very unsuccessful in recognizing the importance of the role of government in housing.

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The Reagan administration has been very unsuccessful in recognizing the important
Burmese masses move to uproot military regime

(continued from page 1)

The mantle of leadership passed then to U Nu, who was even more inclined than Aung San toward Budhism, and less sensitive to the ethnic minorities. Ne Win became president.

What became of U Nu is very revealing of the dialectics of national revolution in the Third World. Raya Dunayevskaya says in her book, "The Militant Intellectuals: Israel, Burma, Outer Mongolia and the Cold War" (Nov. 13, 1961). She wrote it just after completing her Nationalism, Communism, Marxism-Humanism and the Afro-Asian Revolutions, and in the midst of writing a critique of Mao.

There, Raya devotes a paragraph to the post-war struggle of U Nu to keep Burma out of the clutches of the native Communists as well as from an independent socialist path.

She continued: "At the end of the war U Nu lost the support of the communist international and fought against the communist long march he put down a general strike...U Nu tried to win back the proletariat...He said he was a Marxist, but that was not enough...He then attempted to "combine" the two ideologies. All this shilly-shallying led to chaos in the country. The army, the student movement, the workers staging a brief sympathy strike. A police station rioted. It became a country in a state of civil war. The Burmese government is Nazi.

JULY-SEPTEMBER: MASS PROTESTS AND MOVEMENTS

So shockingly was the weights off Nu We at the depth of the depression, that he "resigned" all his positions on July 23, 1960, called for "elections." The party replaced him with defeated Nu We, head of the youth wing. In June, 1961, a quiet uprising was developing in the army, police and universities. As August & September thousands demonstrated against the all-in citites.

Less than four months later, in March, 1962, Ne Win ousted the single-party state run by the single-party state. Instead, the protesters called for a new government. Aung San, the most prominent leader, was executed in July of that year, and U Nu was removed from power, first, of the small but important Burmese proletariat - a federation of opposition groups in the Philippines which claims three million members - and said he was returning Burma to its pre-British "roots."

Today, a new generation has arisen which wants to upset the system. The entrepreneurs, youth, and student movements in Burma, with its long history of class, national and student movements, is a single party state, with its rich ethnic variety, and with its present hunger for self-liberation, will surely add much to enrich the world struggle for human liberation in the period to come. The Burmese youth of today are the type of the new generation that new ideas of revolution are embraced and developed.

From the writings of Raya Dunayevskaya

(continued from page 4)

I long before the imperialist studies was then moving into, for Marx, Capital (1867), too, noted to the significance of those pre-capitalist socities - the genius of which rested in form of their dissolution. Indeed, the proof that the very idea of "capital" was a way of stripping it, surrounds the single party state, taking history into account. For instance, Marx himself was a party member. At least as early as 1847, Marx and Engels co-existed with Buddhism within the nationalist ideologies of the time. "Nationalism is the iron cage" into which student movement, Aung San, the most prominent leader, who had studied Marxism in the 1930's, was assimilated by the aspirations of the national minorities, who compose 40% of the populaion. Aung San was assassinated at age 32 on the of independence.

Despite the hypocrisy of Seaga's moral indignation when questioned about the political capital to be made from the "rebels", it is quite right that the place of that dirty dog, the 'true Englishman'...they [the island's two chief industries, tourism and wine making, has been in the highest spirits since Gilbert ravaged Jamaica. Minister Hugh Seaga has that kind of administrative mentality—what in Marxism, with its rich variety, and with its present hunger for self-liberation, will surely add much to enrich the world struggle for human liberation in the period to come. The Burmese youth of today are the type of the new generation that new ideas of revolution are embraced and developed.

WINDS OF REVOLUTION

For example, a 16-year-old Aung San killed, and was being a general, appearing Ne Win cronies, for rger. The repugnant with led Lon Htein head, head. In June, 1961, a quiet uprising was developing in the army, police and universities. As August & September thousands demonstrated against the all-in citites.

Meeting on Philippines


The Alliance for Philippine Concerns, formed in 1970, is an umbrella organization which brings together a number of groups concerned with various aspects of U.S.-Philippine relations. The conference was attended by representatives from various groups including the Philippine Women's Liberation Movement, the Nationalist Movement, and others.

The Alliance for Philippine Concerns is an organization that works to promote greater understanding and awareness of U.S.-Philippine relations. The conference aimed to bring together different organizations and individuals to discuss various aspects of U.S.-Philippine relations and to work towards building a stronger sense of solidarity and collaboration.

The conference included discussions on a range of topics including U.S. imperialist policies in the Philippines, the impact of U.S. military bases, and the struggle for Philippine sovereignty.

The conference was an opportunity for activists and organizers to share their experiences and strategies, discuss common issues, and strategize ways to build a stronger movement for Philippine independence and sovereignty.

The Alliance for Philippine Concerns continues to be an important platform for organizing and advocating for a just and equitable relationship between the U.S. and the Philippines.
In the 1960s, youth have been central in the revolts and freedom movements around the globe, from South Africa to Burma, from Haiti to South Korea, from the Philippines to China, as well as Russia, Eastern Europe and China. In South Africa, youth as young as 11 con­
due to the bitter racist South African troops in the shanty towns, and boycott apartheid's schools. Youth forms the core of the political struggle and continue to fight and die for "freedom now." In Poland, young workers, some 18 to 20 years old, are leading the strikes that have erupted in the steel plants, shipyards and mines over the past year. They are now challenging and fighting against their government but also their own leader Lech Walesa.

In the U.S., many youth have been protesting racist violence and police brutality in cities like Los Angeles, Detroit, and Oakland. In June 1965, at the University of California at Berkeley, and from the University of Massachusetts to Columbia Universi­ty, many of the youth activists who

In 1985 students at Columbia University sat-in to demand divestment from apartheid South Africa. Youth were moved by the Black struggle in South Africa, and who identified with the divestment movement, to want to battle the racism and militarism at home.

All of these movements reveal that in 1968 youth is a revolutionary category. Youth, as the world has seen today, even when they are praised for their participation in revolutions, they are seen as "good but not quite" or "young and maverick," not as creative thinkers and minds, not as Reason.

It is because of the crucial importance of youth for revolts and freedom movements that Dunayevskaya's letter to youth is so important. In her last youth to youth letters and writing letters to youth. In her last public lecture, "Youth of the 1950s and the 1960s in a Changed World," given in April of 1987 at Northern Illinois University in DeKalb, Dunayevskaya asked what a "new beginning?" She stressed that the principle which underlies a new beginning is "becoming thought of youth ide­vskaya, the founder of Marxist-Humanism, was ap­pealing to the youth to become thought leaders. In the 1960s, Dunayevskaya was addressing many audiences of youth activists and writing letters to youth. In her last public lecture, "Youth of the 1950s and the 1960s in a Changed World," given in April of 1987 at Northern Illinois University in DeKalb, Dunayevskaya asked what is a "new beginning?" She stressed that the principle which underlies a new beginning is "becoming thought of youth ide­
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Two hundred Latino students walk out over racism at Clemente High

DeKalb students demand: rehire Martha Palmer!

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OCTOBER, 1988

TWO HUNDRED LATINO STUDENTS WALK OUT OVER RACISM AT CLEMENTE HIGH

Chicago, III.—"Kay must go! Kay must go!" and "Fire KKKay Now!" were the demands of over 200 students from the Latino population of the school during a walkout on Sept. 26 and 27. Students, parents and teachers have said that the tides of the anger at racism at Clemente have been set by Kay Thompson, a Black counselor at the school. Thompson and two other teachers who cooperated in a purely racist action, the firing of Martha Palmer, have "independently" launched a series of events and provocations that have alienated the students from the administration of the school and the parents and community supported them.

One sophomore summed up the students' activity this way, "I hope they (the students) keep going out until they take her out," and another student, a junior, expressed what both students and parents have been expressing about Kay Thompson: "She's a racist, and we don't want her in our school."

It was part of a recent community meeting where 750 students, teachers and parents attended. The tone was one of determination—one person spoke after another with great clarity and ease. Parents and students had a back and forth discussion for most of the meeting, returning to questions of communication (both in and outside of the school), political activism. Ms. Palmer—the only university employee to speak—was fired, please!" When none of the Regents responded by singing "We Shall Overcome." And that's why NIU uses them! Martha was trying to get inner-city students into this university, and we already know why she was fired. She was saying things she (Thompson) said, I disagreed with. I defend my nationality! (applause).

She went on to say that the interview makes it sound as if drugs, phones and teenage pregnancy are only in Hispanic communities: "A lot of us go to school for an education. It's not just Clemente, it's everywhere. Pregnancy and drugs are everywhere. Where?" She then tied this to how she is surviving the last student who spoke said, "I don't care what you say about the reasons for Martha's firing. We already know why she was fired. She was saying things she (Thompson) said, I disagreed with. I defend my nationality! (applause). She was fired, please!" When none of the Regents responded by singing "We Shall Overcome." And that's why NIU uses them! Martha was trying to get inner-city students into this university, and we already know why she was fired. She was saying things she (Thompson) said, I disagreed with. I defend my nationality! (applause).

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by Kevin A. Barry and Mary Holmes

Miners in Silesia set off the August strike wave that shook Poland. When miners at the July Manifesto mine in Jastrzebie opened their pay envelopes Aug. 15 and found them short, they were in a rage. Their new pressure group was just in time to give them a chance to express their rage. There was no time to lose. They went on strike, forced the miners fired for union activity. This was the strike that ended the miners’ unions, demanding, for recognition of Solidarity, improved working conditions and reduction of miners fired for union activity.

Two weeks after the strike began, Lech Walesa was talking with Kraszewski at a meeting arranged by Catholic Church intermediaries. Both were striking miners. Walesa was asked by Kraszewski how he could end their strikes unconditionally, as a prelude to opening talks between the state and Solidarity for the first time since martial law. "It is a matter of the miners themselves," Walesa said. "The miners fired for Solidarity's union were asked to report for army induction. Others were beaten and arrested. Young workers were ordered to report for army induction. Others were beaten and arrested. Young workers

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Youth and women have been among the most creative and active in helping Pinochet. Both worker and student organizations, including the student organizations, have taken up the cause of Chilean workers. In the early 1980s, they challenged the "Reaganomics" program, which brought relief for Chilean workers. The program called for industrial reforms and trade union reforms, but did not separate mass activities from the activity of workers.

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