Abortion rights march challenges anti-woman retrogression in U.S.

by Terry Moon

The Women's Liberation Movement made history on April 9 when a half million people marched on Washington, D.C. to show this Bush administration that we are determined to keep abortion legal by causing as many mothers and daughters, along with their sons, husbands and friends, to come from all over the United States as well as from around the world to create the largest women's demonstration in U.S. history. Washington, D.C. hasn't seen an outpouring of this size since the American people helped force this country out of the Vietnam War.

Women rightly fear that the Supreme Court will use a new case, Webster vs. Reproductive Health Services, to either gut or overturn Roe vs. Wade, the Supreme Court decision legalizing abortion. The voices of the women we heard at the march revealed their determination to stop the rollback of one of our most basic rights.

- A young student said, "I recognize that the anti-abortionists are not just after the abortion decision— that's just the beginning of the whole thing. If they get their way on this it's just one more thing after another in terms of women's rights, women's bodies.

- An older Iranian woman, in the U.S. for two years: "When Khomeini came, every woman's rights were taken away. Abortion is illegal. The country has become poor and you can't care for many children. So abortion is going on in my country illegally and people are going underground. I have seen with my own eyes many women abort themselves. Many young women have lost their lives. If they can make abortion illegal in a country like America, with this much freedom, it will have great influence on other countries—especially Third World countries. I'm trying my best to do something."

- "I'm 14 years old and when I grow up and have a child, if my child gets pregnant, then I would want her to have a choice on whether to have a child or not. I will have children but I want to have them when it's my time."

Over and over women we spoke to said if they can take away our right to legal abortion then no freedom is safe. Women talked of being scared, of... (continued on page 10)

People of Empandweni

goal in mind to find out how our people survive in such a place dominated by the Boers and the Zulu Government. I was deadly shocked by the miseries caused by the farm owners to our people without protection of any form. Empandweni residents and workers are subjected to the inhuman arbitrary whims of an old white man (Afrikaner), known to them as Matakisi.

ENSLAVED TO CAPTAINS OF THE FIELDS

"The Matakisi owns a fleet of land and retains the sole right to dismiss, punish, or expel any person in Empandweni without seeking authority from the Empandweni local authorities. Matakisi is also referred to as the "King" by his old staff, and his son as Nkosana king's... (continued on page 9)
cover:

Women meet to discuss racism

Jeous City, Iowa—More than 1,500 women, and some men, came together at the University of Iowa (U of I) April 9-9, for a conference titled "Parallels and In- 
Perspectives: Women in Politics." The gathering was sponsored by the U of I Women's Studies Program, Center on Women and Racism Activism Committee. Conference events and exhibits covered a broad spec- trum, with unique and meaningful activities in the form of panels, discussions and talks. The Mall and literature table were in- cluded in the discussion of women and philosophy as a way to address different forms of oppress- 

Women in Iran facing imminent execution. You can ask for a 
paign to save the lives of eight women political prisoners. 

Women and the Two-Way Road between Black 

forms of organization," Diane Lee presented "Black 

Women's Mother as an early union organizer, and a back ground of race, gender, and class. 

Many people came to talk about N.I. litera- 

The lively, non-stop discussion that followed began with a film screening of "The War of the Roses," which included a moving account of the experiences of one women's mother as an early union organizer, and a back ground of race, gender, and class. 

Asian women rebel

More than 1,000 women marched in Istanbul on April 11 to oppose religious fundamentalists who are calling for Turkey to shed its secular nationalist roots in the 1920s constitution and return to Islamic traditions. 

The right-wing Motherland Party passed a law lifting a long-standing ban against women students at universities wearing chadors. Even though the law was overturned in court as inimical with the constitutional separation of church and state, the group that passed the law is now in power. Students continue to wear chadors and authorities have not enforced rules.

In Pakistan, several women's groups have openly criticized Prime Minister Benazir Bhutto. They charge that Bhutto's release of women political pris- 

Asian women rebel

Women in Ireland and emigrated to 

The Iowa City, Iowa Reproductive Rights Coalition is protesting the firing of Rebecca Bailey, a Regina Catho- 

An amnesty international is conducting an urgent cam- 

close to 60,000 people marched through the streets of downtown Roma, Italy, April 15, protesting restrictions in place for 10 years as protection for Irish women who asked authorities to go back to their com- 

The conference, and called a spontaneous workshop 

In San Francisco on April 2, 25,000 protesters 

In Jerusalem, 19 movements 

College boys cheer rape

DeKalb, Il. At a recent showing at Northern Illi- 

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Labor joins protest in Anchorage

Exxon turns Alaska into dying ground

Anchorage, Alaska—In a beautifully emotional Candlelight Vigil for Prince William Sound on April 9 people in Anchorage expressed their sorrow and rage about the March 24 oil spill. Those in attendance were a cross-section of the community—teachers, park rangers, state and government workers, nurses, lawyers, environmentalists, preachers and long time community types were all there—John Eash, Black. White. A reading from Chief Seattle on the significance of Indian land reiterated what we needed to hear and understand. Even the non-human animals and land is something that can be bought, exploited and plundered in this country. Prince William Sound is one of the many lovely areas of Alaska, a medley of forested mountains rising above islands filled with salmon, moose, bears, bald ducks, stormy clouds and rain; a wilderness coast populated with humpback whales, sea lions, seals, fish, sea birds, mammals and a diverse array of marine life.

Now it is a dying ground, filled with thousands of oil-soaked bird carcasses. Workers in the U.S. are battling for this clearly. Workers in countries like South Korea who have virtually adopted a non-class approach to the liberation movement have been in the hands of "non-syndicalists that ran away from the "high cost" of U.S. labor—i.e., outside the two federations. Again, the total number is not something that can be bought, exploited and plundered in this country. OSXON turns Alaska into dying ground

RAGS VS. OIL SPIIL

Citizens groups of environmentalists, students, fishermen and community activists have expressed their determination to help the natural resources and the people of Alaska. The Rumours circulating among Eckrich workers that ran away from the "high cost" of U.S. labor—i.e., outside the two federations. Again, the total number is not something that can be bought, exploited and plundered in this country. OSXON turns Alaska into dying ground

Workshop Talks

(continued from page 1)

against, very eloquently, the American capitalists that ran away from the "high cost" of U.S. labor to "cheap labor" in South Korea are getting worried. They are worried about the purpose for which they ran away to South Korea and the purpose for which they are coming back.

American owners of Pico Korea Ltd., makers of cable television components, decided in February to close all of the company's factories in the U.S. They left out two million barrels of crude a day. The ill-fated Exxon Valdez carried 53 million gallons of North Slope Crude, a crude that is much more valuable than the crude lost in the area. Exxon and Alyeska said, "Me first." Have you been handling by Veo, an oil field service company created by, and subservient to, Standard Oil and Arco. Veo is non-union, notorious for hiring people who do not live in Alaska, paying low hourly wages and no benefits. Workers doing cleanup will use dispersants, burn the oily waste. Dispersants are dangerous, they will not work in Alaska waters, but Exxon owns the company that makes them so they're always a factor in oil spill cleanup.

Alyeska was allowed to make its own oil spill contin­gency plans. That's because in 1983 it had the firepower and know-how to clean up a spill, but because profits came first, the barges needed to haul fuel from the sites were hopelessly, and the skimmers, booms and other equipment listed in the contingency plan were nowhere to be found.

Seven big oil companies here have united to over­come American workers' demands in terms of problems facing them today. They are saying that rising labor costs are ruining the purpose for which they ran away to South Korea and run back to the area. Exxon concentrated on saving the oil still aboard the ship and allowed the spilled oil to spread to an area of 20 million square miles. Workers' perspectives are not the same on these vital issues.

Let me begin my speech by three remarks. Firstly the National Labor Commission of the federation exists to unite and not as "rebels." Today we adopt an independent direction and programme. We support a Workers' Manifesto for this purpose. The May Day demonstration of workers' power called a "blue-chip" affair was clear that nothing short of social revolution had been raised. By May 1, 1990, May Day became an international protest holiday in the battle for the eight-hour day.

South Africa: Call for Workers' Manifesto

Editor's note: the following are excerpts from a speech given by Mandla Kuelamala, a representative of the Na­tional Union of Textile, Clothing, and Allied Workers (NACTU), at the historical workers summit, March 5, 1988. In the following issues we will print excerpts of speeches given by Elijah Buraj, presi­dent of the Federation of South African Trade Unions, and by Pi Phate, representing the independent un­ions.

INTRODUCTION

The struggle for freedom... 

...is that they differ on whether the society workers want should be free of capitalist exploitation and oppression. They are saying that rising labor costs are ruining the purpose for which they ran away to South Korea and run back to the area. Exxon and Alyeska said, "Me first." Have you been handling by Veo, an oil field service company created by, and subservient to, Standard Oil and Arco. Veo is non-union, notorious for hiring people who do not live in Alaska, paying low hourly wages and no benefits. Workers doing cleanup will use dispersants, burn the oily waste. Dispersants are dangerous, they will not work in Alaska waters, but Exxon owns the company that makes them so they're always a factor in oil spill cleanup.

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by Raya Dunayevskaya

"The Hegelian tradition—"plained that he "accidentally" came upon his library of Hegel's works and there got some "new developments" turned to "the dialectic." You recall how happy he was to break first came from Hegel, he used classical political economy to cope with the "scientific" he felt it absolutely necessary that the Method begin after that shock of recognition in 1914 and, unfortunately, not only feel the "cerebral "exhausts itself" in the one topic it is concerned: with capitalism. But Logie "is without conception of sense, "applies" to all sciences, factual studies, so that when a sudden new stage is reached, and the old categories won't do, there monadology or idealism yet as you move from Being to Essence to Notion. That is why Lenin, who long held the Hegelian dialectic as the framework of Capital, and wrote most profoundly of all the three volumes, nevertheless, sudden when he was presenting his Hegelian philosophy, "The Philosophy of Motion, and the breakdown of opposition between objective and subjective that he got from the Syllogistic Mind."

"What I am trying to say is that the minute the actual "attitude" not Hegel's terms are Marxian ones, it is because a new stage of cognition has not kept up with the new challenge from practice which only philosophy seems capable of illuminating—old, abstract, abstruse, abstract Hegelianism made Le­nin's Humanism by quoting both Lenins alongside of each other of Capital, and its latest stage, imperialism, that he was willing to say nothing, including himself, had understood Capital at all before that specific moment of grasping the Doctrine of the Notion in general, and the breakthrough of opposition between objective and subjective that he got from the Syllogistic Mind."
Since Raya Dunayevskaya is a materialist I assume that for her the Idea is being such that the individual has it within himself, as Hegel says, he is a tool, an instrument for the realization of whatever and the Idea may have in mind. Hegel on the contrary has a diametrically opposite point of view. In his Introduction to the Encyclopaedia Logic he declare: “we are already at a distance from the point of view we have to examine, its aim is to know God.” It is evident then that the top of central importance in his philosophy is the God—mindedness of the individual. Now in a genuine relationship each side must receive its due God is to be not merely an idea in one’s own mind, and the individual to be "absorbed" or "swallowed up" in the other. No, it is a two way relationship. The question of personal immediacy in Hegel is affirmonately affirmed in his exposition of the Concept of the Idea: in his words, “one man, the other, and an "I." Consequently when I say: “I.” I give expression to my essential, if unrealized, universality. Now the study of the Hegelian notion of the concept of the Idea, of the education and discipline of consciousness and will help the student to become conscious of his own pure essence, that is, his essential universality. His Concept of individuality reads thus as follows: “The true, infinite universality which is the Idea of the Concept, and therefore the reality, we have next to consider as particularity. It deter- mines itself freely; the process by which it makes itself freely determines is called the Idea. The Idea can only in the sphere of Being; it is creative power as the freedom of becoming. It is the force by which we create, as the I, the subject, determines itself internally and this is a determining (of itself), because the determination is one of the two which make the Idea as a whole. In the process in which it posits the differences (particulari- zed) themselves as opposed to their identities, as opposed to the non-identities, is isolated differences. The isolated subsistence of the finite...[in], its, in truth, uni- versal property, imparting to it an infinite countenance, clothes it's differences...Herein consists the creative power of the Notion, a power which is to be comprehended in the essence of the Idea. The common notion of the essence of Logic p. 653. Emphasis is Hegel’s.)

From a French professor

The Letters of May 12 and May 20, 1963, are interest- ing in that they present the essential of what Raya Dunayevskaya has developed later in a more pedagogical and less passionate form—or rather in a less lyrical style. But it seems to me that there are also fundamen- tals of a revolutionary interpretation of the paragra- ph on the party, especially by the formulation: “What is one to say to Lenin, to Hegel in the Lu- deo-Christian tradition—despite the "materialism" and the atheism; just as much, I think that for us today—that is today in countries like France where the Christi- an tradition is weakened—Marxist eschatology is prec- isely what no longer makes sense. The whole question involves refining it (eschatology) without falling back into a vulgar or scientific materialism which for, all its greater prevalence, brings nothing to "socialist" human- ism (to speak succinctly by use of the term "socialist")...”

Professor Pierre Lantz, Universite Paris VIII (translated from the French by Paul B dưỡng


The Philosophical Moment of Marxist-Humanism

Two historic-philosophic writings by Raya Dunayevskaya

Letter to a labor militant

A former longshoreman I know asked my views on the publication of a bulletin to report on "the thinking and acting of the militant strata in Longshore." I know that they have been responsible for the beginning of the "systematic" of intra-union politics in the late 1940s and early '50s. Let me try to give some expression to the real- ly new rank-and-file bulletin in Longshore, because nothing new in theory or practice springs from those formalities. Let me, however, introduce a form of the "systematic," minor, raising questions about the very nature of labor itself. As the founder of the labor militant of Marxist-Human- ism, saw those strikes as a new stage of cognition among workers as a form of the "systematic," minor, raising questions about the very nature of labor itself. 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ON MARXIST-HUMANIST REVOLUTIONARY JOURNALISM: CAPTURING THE MEANING OF EVENTS

There seems to me to be a difference, in the writing in N&L, since the publication of The Philosophic Moment of Marxist-Humanism. You can see an analysis of an event or situation within an article, rather than the bracketing of facts that I used to feel. And articles seem to "speak to each other" now. The lead article on Mexico, in the April N&L, may not have been specifically mentioned in other articles, but, to me, I could see the connection between the summa of Raya's writings to some of the articles. Or is that a concrete events--an expression of the concepts that Marxist-Humanists took with them to Mexico. Or is it that I am now reading events with a new eye?

Working woman ~ Detroit

John Marcotte ends his column on the Eastern strikers by saying I hope they will have the self-confidence to recognize how difficult these questions are. To me, he is talking about workers taking responsibility for ideas, vs. schemes such as Employee Stock Ownership Plans that divert and truncate the struggles of revolutionary forces. Felix Martín's column also brings out that idea of working to unite with those other people who have nothing else. We've been thinking it is the philosophy of revolutionary forces. Felix Martín's thought is very difficult to grasp, but what I like is that News & Letters tries to relate philosophy to historic problems and revolutions.

Erica Ries Illinois

SOLIDARITY'S COMPROMISE

When you look at the new agreement where Solidarność will become part of the State, what seems like an important thing is that the big step forward is the recognition of its own rights. One of the most magnificent aspects of the strike is the possibility of a "horizontal solidarity." That challenged every aspect of society. But now Walesa is giving all of his supporters an illusion of Gorsachew.

Miriam Detroit

The Polish government recognized Solidarity to get into the good graces of the U.S. so it will lead Poland money. Polish workers, who were in the position of indebtedness to the West that the Third World is trying to get out of! My age thus sees the merger not only of government policy and "private" capitalism, but also merged into this half-way houses that arise in the face of revolts.

Anne Jecaldor New York

Thanks for the sharp statement you put together on "Mississippi Burning." The most bloody aspect is not just the raping but the following it of showing those movies. The thing is to recognize the very deep reality of these films which came from the French Revolution to the 1960's. The more brutal this society gets, the more there is the possibility of revolution as an alternative. In Poland, too, the movement against the movement from below is titled "In stead of Revolution." Ron Brokmyer Omaha

YOUTH IN SEARCH OF FREEDOM IDEAS

At Cal. State University-L.A. several weeks ago there was an annual "career day" during which 50 representatives from various labor unions and communities came to discuss work opportunities with people as they passed through the main walkway. I walked up and down the hall in each of the booths, trying to make myself swept up into a frenzy of "proposing" job pitchers; the experience left me thinking why we women a man's suit telling someone they ought to work for the various facilities of a company like Hughes Aircraft; some old cheery gen­

Black woman ~ Ingwood, Cal.

What does the "Humanism" in Marxist-Humanism mean? I think maybe it means the way that in workers' struggles, the responsibility is not just the responsibility of the new society trying to be born. But it is the responsibility of the whole. And Raya Dunayevskaya means something like News & Letters publishing Dunayevskaya's "Letters on Hegel". In my signature; then my life would have been a lot easier. Now I can think about anything I want. And I can read Marx's concept of alienation and alien­

Raya Dunayevskaya's column in the April N&L was most improved. I am not sure what is meant by "stand up for something." I think it is to stop sacrificing the most important things to address.

What is it going to do for us? I would say no I take off.

Black student ~ Los Angeles

What does the "Humanism" in Marxist-Humanism mean? I think maybe it means the way that in workers' struggles, the responsibility is not just the responsibility of the new society trying to be born. But it is the responsibility of the whole. And Raya Dunayevskaya means something like News & Letters publishing Dunayevskaya's "Letters on Hegel". If I were to talk about "stand up for something," I might say alone, I told them most of all they think I am a student and that I am a student at the University of Illinois, but I say I am a student and that I am a student at the University of Illinois. But now Walesa is giving all of his supporters an illusion of Gorsachew. And articles on concrete events--an expression of the concepts that Marxist-Humanists took with them to Mexico. Or is it that I am now reading events with a new eye?... Raya Dunayevskaya's column also brings out that idea of working to unite with those other people who have nothing else. We've been thinking it is the philosophy of revolutionary forces. Felix Martín's thought is very difficult to grasp, but what I like is that News & Letters tries to relate philosophy to historic problems and revolutions.

Erica Ries Illinois

SOLIDARITY'S COMPROMISE

When you look at the new agreement where Solidarność will become part of the State, what seems like an important thing is that the big step forward is the recognition of its own rights. One of the most magnificent aspects of the strike is the possibility of a "horizontal solidarity." That challenged every aspect of society. But now Walesa is giving all of his supporters an illusion of Gorsachew.

Miriam Detroit

The Polish government recognized Solidarity to get into the good graces of the U.S. so it will lead Poland money. Polish workers, who were in the position of indebtedness to the West that the Third World is trying to get out of! My age thus sees the merger not only of government policy and "private" capitalism, but also merged into this half-way houses that arise in the face of revolts.

Anne Jecaldor New York

Thanks for the sharp statement you put together on "Mississippi Burning." The most bloody aspect is not just the raping but the following it of showing those movies. The thing is to recognize the very deep reality of these films which came from the French Revolution to the 1960's. The more brutal this society gets, the more there is the possibility of revolution as an alternative. In Poland, too, the movement against the movement from below is titled "In stead of Revolution." Ron Brokmyer Omaha

YOUTH IN SEARCH OF FREEDOM IDEAS

At Cal. State University-L.A. several weeks ago there was an annual "career day" during which 50 representatives from various labor unions and communities came to discuss work opportunities with people as they passed through the main walkway. I walked up and down the hall in each of the booths, trying to make myself swept up into a frenzy of "proposing" job pitchers; the experience left me thinking why we women a man's suit telling someone they ought to work for the various facilities of a company like Hughes Aircraft; some old cheery gen­
At the Washington, D.C. march a group of young people from Northern Illinois University began to chant "Woman as Force, Woman as Reason, Revolution is Now" and I had my doubts that these young people who were around ten years old had ever joined in the chant.

Activist
New Jersey

There is always a feeling of excitement whenever there is a march on Washington, D.C. You get a real concrete sense of purpose when you are surrounded by hundreds of thousands of people who are present for the same reasons you are. It is this unity which helps to enlarge a movement. At this march however, I did not feel that unity. Although the basic premise, legal abortion, was against the law, the unity there stayed. I felt that narrowness was not necessarily inclusive of the people involved in the protest. If I feel I'm not part of a movement, then it takes to struggle for equality.

Student
Purchase, New York

At the abortion rights rally in San Francisco on April 2 that about 20,000 campuses and groups have passed around was a list of pro-choice statements written and printed by NOW needing groups to search out. What a dead-end in the project of students to the future, any ground for further discussion/activity.

Woman high school student
Los Angeles

It was unfortunate that at the march on Washington, the direction given from the podium and in the NOW-arranged buses was to write to Sandra Day O'Connor, who has made her critical view of Roe V. Wade well known, and to Bush, in an attempt to sway them. The bus captains handed out letters written and printed by NOW needing only to be signed by the students. Also passed around was a list of pro-choice groups to write to. What a waste of space. This outpouring of students showed they were looking for something quite different.

Angela Terrano
New York

The New York Times recently carried articles on abortion research. The results of hundreds of studies had shown that there were no lasting harmful effects from abortion for the woman who had experienced them. The articles discussed the "controversy" of these findings. Many argued that the research was flawed. Others marveled that, even with such results, the literature was still not conclusive. They conclude that the research was "inconclusive" because of errors in the designs of the studies. We must conclude that this long article could go on and on without getting to the point—that women have the right to choose the directions of their lives, and to bear the results of those decisions.

Health care worker
New York City

ONGOING
PHILOSOPHICAL
DIALOGUE

What has been interesting to me so far in my classes on "From Marx to Post-Marxism in the 1990s? Marxist-Humanism as a Body of Ideas" is to see how Dunayevskaya's writings of 1986-87 have so many things to say about her 1953 "Letters on Hegel's Absolutes." Absolutes are very rich in content, and it is possible to make new discoveries in studying them. However, there is a difference in what we come up with when we study them from the eyes of her 1986-87 writings and when we do not. After all, Raya herself returned to her 1953 Letters many times in the history of Marxist-Humanism, but only in 1986-87 did she do so in order to work out the problem of dialectic of organization and philosophy.

Marxist-Humanist
Chicago

The 1953 Letters spoke to my experiences with "the Fascist and the Philosopher." The Party recognizes that there is such a thing as subjectivity, but it's a mere fact. Subjectivity is subordinated to objectivity—how many contacts and organizations do you have in your movement. You go to subjectivity to establish a criterion for categorizing them—advanced, middle and backward. It's a familiar way of stereotyping.

In the 1970s there were a lot of study groups at the height of the Vietnamese Revolution. We wrote a Popular Book of Mao and texts on Marx's economic doctrine which computed the "rate of exploitation," as if exploitation could be just quantified. There again, objectivity dominated. The Party which led those groups still claims it's based on Marx and Lenin. But how many of us went into Marx himself? How many asked how Marx was related to Hegel? Positive? Compare the "voyage of discoveries" between Marx and Hegel. But how many of us are concerned with what can be done under state-capitalist tyranny calling itself Communist. In both journeys concretization of their experiences culminated in taking organizational responsibility for their philosophies. Both Marx and Raya were thus able to transform the negative into the positive.

Jerry K.
Chicago

Editor's note: For information on dates and places of our ongoing classes on "From Marx to Post-Marxism in the 1990s? Marxist-Humanism as a Body of Ideas" see ad, page 4.

SELECTED PUBLICATIONS FROM NEWS & LETTERS

—BOOKS—

• Marxism and Freedom—From 1776 until today—350 pp. Basic Books, 1986. $17.95 per copy


• Rosa Luxemburg's, Women's Liberation, and Marx's Philosophy of Revolution—34 pp. Raya Dunayevskaya

• Women's Liberation and the Dialectics of Revolution: Reaching for the future—36 pp. Raya Dunayevskaya

• The Philosophic Moment of Marxist-Humanism: Two Historic Philosophs—By Raya Dunayevskaya. Contains "Presentation on Dialectics of Organization and Philosophy of June 1, 1987" and "1983 "Letters on Lenin's Absolutes."—$2.00 paperback, $10.00 hardback

• Constitution of News & Letters Committees—25 pp. Raya Dunayevskaya

• Dialectics of Revolution: American Roots and World Humanist Concepts—Special bulletin on Marxist-Humanism as a body of ideas by Raya Dunayevskaya, Eugene Walker, Michael Connelly and Olga Kachalin—$1 per copy

• The Coal Miners' General Strike of 1949-50 and the Birth of Marxist-Humanism in the U.S.—By Andy Phillips and Raya Dunayevskaya—$2 per copy

• 25 Years of Marxist-Humanism in the U.S.—A History of Revolutionary Developments by Raya Dunayevskaya—$1.50 per copy

• American Civilization on Trial, Black Masses as Vanguard—Statement of the National Editorial Board. In Print, 1980. 2nd Edition $3

—PAMPHLETS—

• Constitution of News & Letters Committees—25 pp. Raya Dunayevskaya

• Frantz Fanon, Soweto and American Black Thought, by Louis Turner and John Alan—New Expanded edition/Overview by Raya Dunayevskaya, Louis Turner and John Alan—$3 per copy

• The Myth of a New World, Marie Dignan—$3 per copy

• The Myth of a New World, Marie Dignan—$3 per copy

• The Myth of a New World, Marie Dignan—$3 per copy

• The Myth of a New World, Marie Dignan—$3 per copy

—ARCHIVES—

• The Raya Dunayevskaya Collection—A Half-Century of Its World Development—12,000-page microfilm collection on six reels—$150

• Guide and Supplement to the Raya Dunayevskaya Collection—A Half-Century of Its World Development—Full description of 12,000-page microfilm collection—$3

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NAME

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CITY—STATE—ZIP
Politics of repression, race and drugs

John Alan

The Bush administration's new $80 million emergency plan to stamp-out drugs and violence in predominantly-Black Chicago is a historic attack on that city's Black community, a Fourth Estate reports.

According to William Bennett, Bush's so-called drug war, the plan calls for the construction of two new federal prisons to hold the rapidly increasing number of people arrested for drug-related crimes. Much of the federal money called for in the plan has been transferred from the U.S. Capitol Police's anti-terrorism efforts, the focus of whose operations are on those drug-related crimes which are subject to capital punishment, because the District of Columbia lacks the jurisdiction to impose death penalty laws.

BENNETT'S 'WAR ON DRUGS'

Not only does the Bennett plan call for relieving the local police of the burden of enforcing narcotics laws, it essentially places drug enforcement under the supervision of the Federal Bureau of Narcotics. Officials of the U.S. government believe this will lead to a drug crisis on a scale never before seen in American history.

In response to the crisis, several Black leaders and organizations have formed the National Campaign to Stop and End the War on Drugs. Members of the campaign believe that the Bush administration is a 'mother of all drug busts,' and that its policies are designed to keep Black people in poverty and sickness.

BLA BLACK POLITICS IN CRISIS

According to Thomas Todd, the director of the Center for the Study of Black Politics, the Bush administration's war on drugs is a continuation of the Reagan administration's policies, which he claims led to a rise in the number of drug-related crimes.

Todd contends that the major reason for Daley's election is the Black political crisis in Chicago, which has been exacerbatied by the Bush administration's policies.

The administration's policies have caused a rise in the number of drug-related crimes, and the Black community is responding by organizing to stop the war on drugs.

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The Black community is unit
Direct from South Africa

People of Empondweni

I told them to hold discussions among themselves in the mountains and to seek assistance from other people of other fields to form a force against the system. I introduce them to the Farm Workers Unions under the umbrella of COSATU.

The people demanded help to free them from this slave system. Thousands of people are starving while Inkatha, which claims to represent them, is not worried until they are too weak to fight. These people formed any organization to fight the slave system. If they would use its strength to crush would be a powerful, opposition, because it would expose their neutral stand against the injustice perpetrated against the people. I feel an outbreak of war between Inkatha and the youth.

The following questions must be asked:

1. Where is the Zulu Government and Inkatha when the racism is meted out to the homeland people in the land of their birth by the Matekisi?

2. Where is the Inkatha when Inkatha in Inkatha and its indirect violence?

3. Where is the Inkatha in the world of the people and the new? Where are the Inkatha who are responsible for the failure of the people? Where are these people? Where are the Inkatha when Inkatha is in the world of the people and the new?

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Coming next issue: Solidarnosc's retreat in Poland

In January the director received money for raise. the much, the average of Soli was about $10 per worker. He divided it himself, without any consultation with the workers and with a marked for them in a way that was not much better. The reason varied from 4,000 to 2,500 zloty. On February 15 a large number of workers refused to accept their pay because it included the unjust raise. Strike was in the air.

On February 15 the spontaneous, workers to turn off machines. They elected 38 representatives to the Strike Committee. "The rank-and-file chose to strike," said the President of the Strike Committee. "The people negotiating with the director had no choice but to consent.

The majority working in "Marchewski" are women. For them it's not an occupation strike but a "women's" strike. Soli workers, about 8 for 8 hours they go home to wash clothes, cook, get their children ready for school, shop.

"If we tried to propose to them to accept the director's offer," says one of the members of the Strike Committee, "they would wheel us out in a wheel-barrow together with the director. "The government gave us with price raises. How can we live with dignity?"

"It was supposed to be an example for all of Lech's factories," said one advisor to the Strike Committee. "Marchewski was going to take care of its demands without striking. Then it got out of our hands. Marchewski is a symbol for Lech's ships are for Gdańsk."

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Abortion rights march challenges anti-woman regression

(continued from page 1)

coming to the march because they had to do something: mothers brought their daughters and daugh­
ters to the marches. Among the throngs of marchers, there was no way that you could think that women's liberationists had become so composed about what it means to be a woman in this society.

Yet despite such determination, what was so telling was that the very optimism of the march, the new category, a leap into individu­alism, and women's liberation's hope for creating the revolution—or the Iranian Revolution of 1979—where women were the first to demonstrate against the anti-freedom of Khomeini—these last 15 years were ones where we have seen emerging revolutions stories in their tracks. They have never yielded to total freedom, to new human relations, which was the original goal of the Women's Liberation Movement.

Khomeini's Revolution. Iran's leaders have brought the greatest threat to women's rights to con­quer our own bodies since we won legal abortion in 1973. That no one at this march was fooled by Bush's "Kinder, gentler America" was seen in the face of one of the protesters who was wearing a picture of a gory coat-hanger combined with "Kinder, gentler America," were dripping with blood.

After getting a green light from the White House, anti-abortion fanatics have intensified their harassment of women who seek to control their own bodies: they scream at us, they break our windows, they then hypotically claim to be concerned over a sup­posed post-abortion trauma. On April 4, less than a week before the march, a right-wing demonstrator threw a tear gas canister at the Roe vs. Wade abortion case decided by the Su­preme Court in 1973, had the windows of her home and car that night. That same night, shouts and cheers of the morning of the demonstration, anarchists struck two women's abortion clinics in Chicago—and one, which had been torched before, was totally gutted.

What is revealed by the March for Women's Lives and the demonstrations there—be they legal or illegal—is that they think it will make no immediate difference—i.e. that which was illegal yesteryear's misadventure, misad­ven­tures and death, is revol. It was revol against existing society and for a new human one that brought women into the streets 20 years ago and helped us win the lim­ited right to abortion in 1973. But Yaroslav Ford in our air today is why do we have to fight for this all over again so many years later?

WHAT WAS MISSING ON APRIL 9?

A partial answer to that question could be seen in the very makeup of the April 9 march. While the youth at the demonstration revealed an exciting new dimension of politics (even "leftist" solidarists couldn't admit that it appeared to be about 95% white).

How can this be after 20 years of the WLM? The question remains about the right to control their bodies. Of course they do? The question is, is this new emerging movement going to do so to fight for "Kinder, gentler America" for that Black and working women will see that it is not a movement that includes their freedom? For many of our rights in such a counter-revolutionary climate, that people are looking for philosophy can help us work out. Thus the very same weekend that we demonstrated in the streets of Wash­ington, D.C., and New York, we were participating in two other important activities, both of which revealed a hunger for philosophy.

WOMEN'S LIBERATION AND THE PHOTOGRAPHIC REVOLUTION

In Iowa City, Iowa, 1,500 students gathered at a conference called "Parallelisms and Intersection: Racism and Other Forms of Oppression." An organizer, a young woman named Annette, told us about what to do about racism (see story, page 2). Not only was it not an ad­ademic discussion—especially from the women on wel­fare who were saying that the real hunger for philos­ophy was revealed when 50 women jammed into a very small room to participate in our workshop because they wanted to have a discussion on "Philosophic Foun­dations for Organizing Against Racism and Sexism." That conference was also mostly white, but one felt it was seriously trying to figure out how to have a truly representative women's movement.

We as well participated in a discussion in New York at the Association of the Iranian Left on "Marxist-Hum­anism and the Iranian Revolution" (see story, page 10). There too the question of philosophy was most con­crete because participants—like the Iranian woman we had met at the march—had been a part of a revolution that took place thirty years ago or less.

The Iranian Revolution was where the women took to the streets for the first time in history. The government and the clergy said no—no, they didn't think this march would ever work. They thought freedom was not possible or a real one. We as well participated in a discussion in New York at the Association of the Iranian Left on "Marxist-Humanism and the Iranian Revolution" (see story, page 10). There too the question of philosophy was most concrete because participants—like the Iranian woman we had met at the march—had been a part of a revolution that took place thirty years ago or less.

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In Chicago, hundreds of youth lined up for the city's summer jobs program, seeking more reports on the increase in child labor in the U.S.

According to the conservative estimates of the Labor Department, child labor in the 1980s has doubled. These statistics include children as young as 13 who work in factories, fields, and construction sites. Child labor is a danger to the health and safety of children, not to mention the exploitation of the Third World—what it does to the real minimum wage bill which only increases the minimum wage level. Several pointed to him as the one who has driven to the U.S. government's Nevada nuclear bomb site. Saturday, April 15, saw over 500 get arrested for "trespassing."

As a Black student majoring in Spanish, I am very disturbed by the gradual disappearance of the Ethnic Studies programs at Cal State L.A.—Pan-African, Latin American, and Chicano Studies. Campuses across the nation are experiencing critical attacks on these programs that our brothers and sisters struggled to establish at U.S. universities and colleges during the revolutionary movements of the late sixties. These attacks are not just against the departments, nor the student initiators, but against all who insist on education for the empowerment of the individual and the community as a whole.

The aims of these programs—to increase the identity awareness of minority students; to raise the consciousness of minority issues on campus, as well as in the community; and to foster development in this latter—prove the need for their existence in the 1990s. As a student in one of the minority studies programs, I can testify that my classmates suffer from lack of personnel and funds, plus the inevitable low morals and discourses among faculty members, resulting in a hostile environment in which to achieve those goals. In line with the university's commitment to multiculturalism, the Student Affairs Department upheld its end by sponsoring (now defunct) language and culture circles. This project, however, is far from passively accepting the moves backward to the late fifties. The Reagan administration's insensitivity to the plight of the third world, the Third World, has denounced Ethnic Studies as useless. Cutting back on the programs needs to be seen as meaningful, as it makes it easy to target minority programs as costly and not in the interest of the majority. A total commitment to multicultural education, as well as develop the concept of freedom is most necessary today if we are to create a society in which we can all participate.

We, the students of the nineties, must voice our concern about the changes and the cuts. The work does not stop at mere activism, but continues along the line of questioning the educational system that has only been handed down to us. We students must take control of our future and the future of our children. We must put an end to the reign of the hands of an "elite" that may or may not be able to respond to our needs. Is there any doubt for taking responsibility?

Students protest tuition increases, racism

Northern Illinois University

DeKalb, Ill.—On April 19, students rallied against tuition increases at Northern Illinois University (NIU).

The protest was sustained for over six hours and ended in an arrest at the student office of the building.

Many of us who spoke out at the rally, which was attended by over 2,000 students, expressed indignation at having tuition hikes imposed on us year after year by a university that needed not a cent more. She said we can get when you leave your job at that time. "This is the time we have to spend. We used to think of weekends as time for fun. But now you have to work. You don't have time. There is no time to be a person."

He was referring to Karl Marx's vision of humanism: "Time is material in the communist sense." To these youth, in speaking of their conditions of life and labor, they answer Marx's question: "Can you get when you leave your job at that time?"

The students are demanding that the $100 tuition increase be implemented a study be conducted to assess the effect of the increases.

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Our Life and Times

by Kevin A. Barry and Mary Holmes

The first three weeks of the UN-sponsored "cease-fire" in Namibia, part of the UN-U.S.-Russian-South African-Cuban-Angolan "peace plan" for the South African-ruled land, were hardly peaceful. The "cease-fire" was to go into effect on April 1. On that day and the days following it, the South African forces killed more than 270 Namibians, and captured 32 others. All 270 were allegedly guerrillas from the South West Africa People's Liberation Front (SWAPO), far and away the most popular African liberation movement in Namibia. When the bodies were only 25 captured and killed? Why were only 20 of the South African forces killed? Why were shot at close range, indicating they had already been killed or wounded?

It appears that the SWAPO forces thought that the cease-fire wasn't actually coming into effect, and therefore they appeared openly in Northern Namibia in an attemt to contact the UN peacekeeping forces to find out when the ceasefire was due to go into effect. Instead, they were ambushed and massacred by the South African forces. The U.S. bourgeois press has been full of reports that SWAPO "infiltrated" from Angola, thus making them seem the aggressors. Even if they were returning from Angola, this was not forbidden by the Namibian accords, which SWAPO had not been asked to sign in any case. Those accords were worked out over SWAPO's head, despite universal agreement that the vast majority of Namibians support SWAPO.

What is not clear is that the command in Namibia agreed to demands from South Africa that its troops be allowed to pursue SWAPO "infiltrators." This was done with the help and urging of Crowds filled the streets of Namibia's Katutura township, April 11, denouncing the massacre of SWAPO guerrillas by South African forces.

Britain's Margaret Thatcher, who just "happened" to be in Namibia that day.

At stake in all of this is the future of a mineral-rich territory the size of California, Oregon and Washington combined, a land which borders South Africa. The small population of 1.3 million (the German killed 60% of the population when they colonized it from 1884 to 1914) is 90% Black, 4% mixed race and 6% White. For the present South Africa is being allowed to "help" the UN administer the territory, with 50,000 troops, 9,000 police (including the murderous Koevoet unit), and other vigilant-type groups. South Africa promises to reduce its troops to 1,500 (but not its 8,000 police) by July 1, in preparation for the new "peace plan.

It is alleged that South Africa is feverishly training at least two contra-type armies to take the place of its soldiers. They are to have South African police in this vast territory. So intent are the superpowers to maintain the status quo, that the UN did nothing.

The road to the November elections will be long and difficult. If April's events are an indication of the future, Namibia's African liberation movement will also focus attention on the movement of 1,000 families from their home area, which is now being cleared for irrigation and has already been bought up by "outsiders."

So far the army has avoided a direct crackdown on the protesters, despite the fact that the government has already called in troops to prevent them from returning, as they had in 1987. In 1988, 1,500 (but not its 8,000 police) by July 1, in preparation for the new "peace plan.

For many years from the CIA.

The villagers insist that the government's financial compensation to them is worthless, and the proposed resettlement land is remote and much less fertile than the land they lost. The army has been evicting small farmers in this area of Lampung province for a number of years, this time troops mobilized to prevent them from returning, as they had in 1987. In 1988, 1,500 (but not its 8,000 police) by July 1, in preparation for the new "peace plan."

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The new visions of the future that Dunayevskaya left us in her work from the 1940s to the 1960s are rooted in her rediscovery of Marx's Materialism in its original form as a "new Humanism," and in her redefinition of that philosophy for our age as "Marxist-Humanism." The development of the Marxist-Humanism of Dunayevskaya is recorded in the documents on microfilm and open to all under the title The Rays of Dunayevskaya: A Century of its World Development, on deposit at the Wayne State University Archives of Labor and Urban Affairs in Detroit, Michigan.

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Who We Are and What We Stand For

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New unrest in Georgia

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