**Capitalists push workers to compete**

Felix Martin, Labor Editor

Ever since Bush returned from his trip to Japan, the media have been filled with American politicians blaming the Japanese for our economic problems here and remarks by the Japanese rulers, who are talking against the American workers, saying we are stupid and lazy.

Why are the capitalists talking like that?

To me, it is very clear. The whole idea from the capitalists is always to get workers to compete against each other and to regard the workers of another country as the enemy, rather than seeing that the biggest enemy is always at home, from your own ruling class.

**WHAT IS MADE IN THE USA**

In February, I had a monthly meeting of retirees from the General Motors South Gate plant. The meeting went over time; in fact, it took up the time schedule for the whole day. Our local union leaders were telling us that we had to be against the Japanese, and they were crying about the fact that so many auto workers drive foreign cars.

Well, most of the membership that took the floor—and that included many who had never spoken at one of these meetings on anything before—wanted to talk about the so-called "American" car that is filled with Japanese parts and is made in the U.S. The biggest thing "American" about it is that it has the name on the hood.

Since that retirees meeting in early February, General Motors has come out with the announcement about 14 plants it is going to shut down in the U.S. That includes its engine production plant in Moraine, Ohio, which it is moving to Toluca, Mexico.

I have learned something else that the American capitalists will do in order to "make in America." Manufacturers operating on the island of Saipan in the Marianas, a chain of islands in the Pacific Ocean ruled by the U.S., are keeping Chinese immigrant

(continued on page 5)

**Los Angeles County workers, like workers in big cities across the U.S., are talking to the streets protesting city budget cuts.**

by Terry Moon

On April 5, 1992, 15,000 Los Angeles County women will meet in Washington, D.C., for a March for Women's Lives. So alarmed are women that this Reagan/Bush reactionary Supreme Court has either participated in or concurred in both decisions and wrote the opinion in the U.S. That promises to be a massive demonstration.

But women will not be marching for abortion rights alone, even though it has been a unprecedented attack on the right to abortion is a siege on the most basic right of a woman to control her own body. Rather women are fighting against the trends that will affect all aspects of their lives. Those attacks against women are a matter of life and death.

An unprecedented contradiction confronts the struggle for freedom today. At the very moment that the world has reached a phenomenal new historic point with the long overdue collapse of the state-capitalist totalitarianism that called itself Communism—and simultaneously we confront the deepest economic and social crises since the Great Depression right at home—we confront, as well, the nearly total collapse of the Left, which is allowing the reaction to unchallenged. Because, from running in retreat at the supposed "death of Marxism," what is demanded is the absolute opposition to any new humanism and human-centered attack on the right to abortion is a siege on the most basic right of a woman to control her own body. Rather women are fighting against the trends that will affect all aspects of their lives. Those attacks against women are a matter of life and death.

**Battles against sexism and for a new society:**

The unfinished tasks of today's Women's Liberation Movement

While Susan Faludi's best-selling book, Backlash: The Undeclared War Against American Women, concentrates on women in the U.S., that war is worldwide. From Iran to Algeria, from Israel to Poland, women are fighting religious fundamentalism—Islamic, Jewish and Buddhist. The war for freedom for women in the 1990's is now being seen in Ireland where it took massive demonstrations to overturn a court ruling that would have prevented a 14-year-old girl, pregnant from being raped by her friend's brother, from getting an abortion in Englewood.

**TOTALITY OF THE ATTACK**

The extent of the war against women can be seen in the recent revelations on silicone breast implants: up to one million women have been treated worse than guinea pigs. It can be seen in academia, where a few self-proclaimed "feminist" professors—with plenty of support from the right wing and those who attack so-called "political correctness"—are trashening women's studies professors, programs and departments that are struggling to survive. It can be seen in the escalating attacks on Lesbians in the streets—including murder (see story page 2)—and in the courts, where their children are tak

(continued on page 10)

From the Writings of Raya Dunayevskaya—On the internal cause of capitalist crises..............p.4

**Philosophic Dialogue—War Rosa Luxemburg a feminist?**

**Editorial—U.S. rushes into central Asia ...p.5

**On the Inside**

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(continued on page 10)
Health care horrors

Los Angeles, Cal.—We pregnant women can get plenty nervous, not because of our hormones. Women's health care in this society is confusing, imper­sonal and in too many cases horribly inadequate.

My first baby was born when I was on welfare in a hospital so dirty my husband and mother wanted to take the baby home while I was still in labor. My Health Maintenance Organization (HMO) hospital is sparkling clean but as bureaucratic as Stalin's in its own bureaucratic way.
who we are, but the effects of these budget cuts are already
beginning to tell. In our agency, we were told that our working
hours will be cut to four-hour, instead of eight-hour,
shifts. One home health aide related that more than 3,000
people who are receiving personal care services
in the city require 24-hour care, meaning a worker
stays in the home 24 hours a day, but is paid for only
12.

MEANMEASURE, AT Manhattan's Beth Israel Medical
Center, a settlement between management and Lo­cal
1199 was reached three months before the industry­
wide contract expires. According to Dr. Robert Newman,
Beth Israel's president, it represents "a commercialization of
interest in labor peace, job security and patient care and
marks the most productive way to enhance revenues and
turnaround in our hospital." It sounds like a radical
approach, the Japanese workplace concept is what things
are. This pact is a reflection of what Dennis Rivera, presi­dent
of Local 1199, describes as enlightened labor rela­tions policy.
Workers are the ones who are making the most.
A member of Local 1199 remarked, "Who wants to be
managers and not workers, who are so in love with
over others.

You need to steer all of us, cooperate
together to allow technology to make work
environment, where we cannot even
week was shortened significantly in the nation, it
would have to produce drastic cuts in order to
so you can have all of us.

-Concerned health care worker

Workshop talk

(continued from page 1)
workers there are many labor conditions, producing
products with "Made in the USA" labels.
These Chinese, mostly women workers are brought to
Saipan, housed in guarded barracks and work at fac­
tories inside compounds that are fenced and guarded.
The workers have to surrender their passports to the
factory owners on arrival in Saipan.
They are made to work seven days a week—12
hours a day, with no hour breaks, and one hour
on Sundays—earning less than the legal "American"
minimum wage on Saipan, which is $12.25 per
hour. In Saipan, the workers are paid $100 monthly
worth of duty-free clothing labeled "Made in the USA"
in the U.S. each year and market it under major brand
names.

LABOR GAINS TAKEN AWAY

When I look at the world today, I feel that something
touches my soul, and that something is happening,
that something is new, and that something is different.
The "dailies" are ordered about, tested, yelled at,
insulted and sexually harassed. Helene Curtis guards
in Chicago, 111.—

—Mexican man

Bosse's games

Chicago, Ill.—When I talked by going on the
right shift at Toys-U-U, I saw on my check more mon­
ey than I had ever made before. I was excited to
find out about this, so that there was not one person in the store
who did not know my pay, and there was no pressure
anybody put on me. I thought that this was the best thing
between us workers was the thing that would undo the
cheese game that the bosses play on our minds, that pits
us against each other. The union, for instance, has never asked us what we want from this city.

This vision is the only answer for us as workers.

—B. Ann Lastelle

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Read the newspaper in which workers speak for themselves and experience a
radical approach, the Japanese workplace concept is what things will be
in the future. We are putting into practice.

—Martin Almora

Surveys taken in Japan indicate conditions which are more
desirable than those that we experience in the United States. Many
Japanese workers are paid $30 for an eight-hour shift, $45 for 12 hours,
and up to $75 for 18 hours. In Japan, women workers have a day
off every week and are paid $25 per hour. The average wage for
women workers in Japan is $100 per hour, while the average wage for
women workers in the United States is $8 per hour.

—Helene Curtis worker

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This vision is the only answer for us as workers.
What is the internal cause of capitalism's crisis?

I will begin with your first question about "exactly why the contradiction in capitalism results from the preponderance of constant capital over variable." What is the internal cause of capitalist crisis?

You mean specifically the existence of a mass of commodities and a mass of commodities—capital's lifeblood. Then the way that the various categories of constant and variable capital—Marx's originals—are related to Subject. By creating these terms as opposed to those used by classical economics—fixed and circulating capital—Marx was saying two things simultaneously: (1) It is not a technical problem; it is not a question of whether capital is "fixed" like means of production, is immovable property, or circulates like money. The real question is does it, can it, can value, surplus value, unpaid hours of congested labor? (2) Well, neither means of production nor raw materials are factors in production that matter creates value; whatever went into the production—whether of the means of production, raw materials, etc., etc., was transferred, transferred but not increased in value as, bit by bit, parts of its value is put into the new commodity. In a word, if a machine lasts ten years, any value that has been accounted for in the products, commodities produced by it, but its own value has been transferred into those products, commodified with that production which produced it. So, in fact, all these are constant in value; they are constant, or, to speak "vulgarily," constant labor was put into it. On the other hand, living labor (which appears in capitalist eyes as variable capital) is the one and only commodity of all the millions that exchange daily that does undergo a CHANGING MAGNITUDE, because you, the capitalist, extract many unpaid hours of labor, it is not a thing; it is a living person, it produces all its value, in absorbing that surplus value.

Not only that. Since that little commodity, labor power, that you buy is buried under that great fetishism of "it" is a living person, it produces all your values, in absorbing the surplus value.

If the Russian Revolution can be the signal, then it in fact becomes the event of World War I—actuals two years in advance, because you, the capitalist, pay more into dead labor, means of production, raw materials, etc., etc., than you pay into living labor, which is also only the "refractory hands," the variable capitalists. I'll predict that the technological revolutions which make a machine obsolete in ten years are the actual cause of your crisis and you'll have an ever, ever bigger one every ten years or so.

Now, do you know that in those years no one paid any attention to technological revolutions as having anything to do with crises, or the "internal" causes of crises? It would be all the way till 1929 when suddenly bourgeois economists saw something in Marx's analysis of crises and began to build their business cycles on them. But Marx wrote all that in 1867 (if not in 1857, ten years before the actual publication of Capital) and the bourgeois paid no attention to him, the "Marxists" did and the first one who said "I was right" was wrong on the crisis was Edward Bernstein, because no crisis appeared on the "die" it was supposed to. Rosa Luxemburg rose to the defense of Marx—but in fact she said only "Subject," rather saw Subject only as force that would overthrow capitalism, but not that something we can learn from them, "exactly how" they mean to resolve these crises. In any case, in the first fight with Bernstein, Rosa won not only because she posed revolution vs. reform, but, simply, because the depression was still going strong when the crisis came, and bigger than ever. Where Rosa went through wrong was not in that easy debate, but the next time around, when the depression started and you, the capitalists, called one for revolutionaries—revolution vs. reform—but the Working Class did not take the bait and it is clear that the very great 1912, when capitalism reached a still new stage of monopoly and finance capitalism, where still a revolutionary but two "scientific" matters she did not understand: (1) Did those little cate­gories, goods, apps, e-books, make a difference to you? No, just "technical" for any means of production and means of consumption that would characterize all systems of production—of feudalism, of capitalism. (2) It is Friedrich Engels after all edit Volume II and III of Capital to write a book called "Marx's Originals" and specified the Marx left; shouldn't we, the Marxists of today, look at "reality" (oh, that word, Reality, what a trap for how we think we are a Marxist) and see that, this time, not in the relationship to economic categories, but for and that you need, the Subject; let's return to that, this time, not in the relationship to economic cate­gories, but people—proletarians, peasants, oppressed peoples.

NOW I WILL ADMIT, there is only a tendency toward stability in the rate of profit, and there are many counteracting tendencies, games you play on the market, home and abroad, that the great mass about economic laws, those little objective factors in behavior, is their persistence of appearance. So, if you'll stop dissim­ulating, you'll see apparatus, "concrete labor" into but one mass of abstract labor, that dissolves all the many particular, specific kinds of commodities which "reifies" people, that is to say, that you buy is buried under that great fetishism of "it" is a living person, it produces all your values, in absorbing the surplus value. Did you know that, this time, not in the relationship to economic categories, but people—proletarians, peasants, oppressed peoples.

In other words, "CHOSE" the PROLETARIAT as the source of all the capitalist's surplus value and the "subject" (i.e., means of production, raw materials) where the demand could be the vanguard. And if you then tied in with advanced Europe; IF Russia can tie in with advanced Europe; IF the Russian Revolution can be the signal, then it in fact becomes the event of World War I—actually two years in advance, because you, the capitalist, pay more into dead labor, means of production, raw materials, etc., etc., than you pay into living labor, which is also only the "refractory hands," the variable capitalists. I'll predict that the technological revolutions which make a machine obsolete in ten years are the actual cause of your crisis and you'll have an ever, ever bigger one every ten years or so. Did you know that, this time, not in the relationship to economic categories, but people—proletarians, peasants, oppressed peoples.

Well, poor Marx, he never had so much trouble writing a letter. He wrote three different versions, sent the briefest and least telling, but pregnant enough with meaning. It said: well, what I described in Capital was "mir" [the peasant commune] that Marx Say it is really the "mir" [the peasant commune] that would produce "Socialism." Marx wrote it, he said, backed by the past, he knew that, he did quite late in life—and find out about these voices. But you won't find them, the only force. He "chose" them because they were both organized by it, united, cohesive, etc., etc., and strategically placed in that process of production, and they remain the central, but not decisive...
WHILE Luxemburg's concept of socialist democracy after revolution as she saw it encompasses both the women's movement and all other workers' struggles for autonomy, there is a great deal of disagreement about whether and to what extent her thought was genuinely feminist. While other biographers see it as jealousy over an affair with Luxemburg's lover, Leo Jogiches, just after the 1905-06 Revolution. As Luxemburg wrote to a friend, "I am only one, once more, since I have become free of Leo" (53).

It is true that Luxemburg, despite her lack of interest in the women's movement, became Zetkin's lifelong friend. But Bronner shows little interest when it comes to the relationship to urge the women to maintain their autonomy; relying on them further as the women became the most powerful force in the party. The other nations of central Asia have also suffered the effects of U.S. capitalism, which fueled the USSR's nuclear power and weapons program. Kazakhstan, with a population of 17 million is 41% Russian. It contains the world's fourth largest uranium deposit, and has created highly toxic air pollution over thousands of miles. In other plants, thousands of workers still process lead with little in the way of protective devices.

The other nations of central Asia have also suffered greatly under state-capitalist "development." For example, in order to create a massive cotton industry in Uzbekistan, women and men were shipped off and desalinated from the Aral Sea, once the world's fourth largest inland body of water. This has created an ecological disaster: the sea has lost 99% of its surface since 1960, desertification has set in, and dried salt and chemical fertilizer residues are creating toxic clouds of pesticides. The Chinese border, sent toxic gas clouds over thousands of miles. In other plants, thousands of workers still process lead with little in the way of protective devices.

Although Baker did not visit Kazakhstan on this trip, the U.S. already has ties with its ruler, Nursultan Nazarbayev, with whom it has simply turned over their nuclear weapons to Russia. Ap­parently its interest in Turkmenistan is to create new nuclear powers with an eye toward the whole Middle East. What interests it in Turkmenistan as well as tiny Pakistan is to create new nuclear weapons with an eye toward the whole Middle East.

Meanwhile, the U.S. rushes into central Asia

Secretary of State James Baker's sudden trip in mid-February to five small newly independent nations in central Asia underscores the U.S. role as "new Dualities—A Marxist-Humanist Perspective," 1992 March 3(2): 86-91

U.S. rushes into central Asia

"U.S. rushes into central Asia"

While little has been said publicly, presumably China wants to avoid "strategic interests" in this region, which borders Xinjiang region, site of its nuclear weapons pro­duction and one of its largest minority population. Groups predominant in Xinjiang, such as the mainly Muslim Uighurs, have relations across the border. The Chinise government is meeting them as "aggressive, border-impact" a fiction as did the Russians in central Asia, and would be worth studying. The Chinese did withdraw their nuclear weapons program. China has now its own sub-imperialist ambitions in the region by constructing the vast Karakoram highway going from Xinjiang, through the world's highest mountains, and then down into Pakistan.

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THE 'ONE-WORLDWIDENESS OF THE CRISIS' VS. MARXIST-HUMANISM'S PATHWAY OUT

When I read that Russian President Yeltsin was accused of "economic genocide," I thought it was a perfect description of the current situation in the U.S. There is starvation and death and a deep violence against the minds of workers and peasants. The crisis is speeding up at the point of production. This is the same crisis which the N&L asked if the economic chaos in the former Soviet Union shows us our own future. It reminded me of what Russian author Denis Dyulay said at the time of Stalin's death in 1953, that his fellow workers were right when they said, "I know just the way to Stalin's place: my former." This is all at a much more intense level now than ever before.

Marxist-Humanist Worker
California

I think it is especially important to discuss the relation of Marxism now with the collapse of the Soviet Union and Eastern Europe, and with all eyes on Cuba. Many people are declaring Marxism is dead. It is a difficult task to keep separating Marx from the negative view people have of him.  

Fred Potter Austin, TX

A railroad worker I know stopped his car to ask me for "that paper" I had been telling him "let's workers speak for themselves." But the essence is that people have, as the U.S. and Russia re-elect each other more and more— a humanism independent of their view of their... 

Chicago

KEEPING SIGHT of a "freedom-filled future" which Raya Dunayevskaya said in her letter to the N&L in this area, the November 1991 N&L is "in print" in the present," becomes an important task today. Her using of the phrase "to practice internationalism" illuminates a problem of our age when many countries in the possibility of dramatic change coming in the U.S. despite the unpredictable reality of Cuba, and in Russia today. How can we possibly work toward international freedom from boundaries to thought? Projecting the dialectical method of Marx who said that "everywhere the path to freedom is open" provides a way out of this depression... 

Julia Jones Chicago

Great anxiety is created when there seems to be only two choices, either U.S.-style capitalism or Soviet-style Communism. It is a case of the "one world" versus the "other world," coming from the term "one world" precisely because a "one world" exists in the reality of the global circle of our lives. The world is in reality everywhere, in every country, that of the oppressor and that of those struggling for freedom. We must not retreat when it was to describe, to use the word "internationalism," which is a word not used by the N&L. Does the use of "one-worldliness of the crisis" in any way impact on RED's concept of the two worlds in the history? 

Angela Terranova
New York

COMMUNISM, capitalism and socialism are human experiences, a human society, hierarchy, etc. are political systems. So what is humanism. Specifically, humanism. "Humanism" is it evident that the economic system is a political system? Something radically new? I think Marxist-Humanism is one's thinking and acting and even being. Maybe when the state of the Marxist Humanism is the state of being of the...  "Black and Revolutionary"...  "The struggle for the rights of the civil rights in the 1960s adopted the singular term "integration" as a means of claim that all people should have equal access to power and opportunity, a concept that is not compatible with Blackness and humanity. It has been watered down to mean Black should be represented throughout countries in society. The percentage of the total population. This is a part of the total population. This is where the N&L used to use... keeps us from seeing many who are left behind, people who have worked... at The Black and Revolutionary...  

Michael A. Oaklabel Cuban

In her speech to the Black/Red Conference: January-February N&L, Tatyana Mamonova discusses Nat Turner's slave revolt, and how Turner rejected the white slaveowners' claim that he could not revolt because there were already other slave revolts, that he must have been inspired, by answering that it was the idea of freedom that inspired all the slaves to revolt. The oppressor's attitude is the same as a lot of the Left today: they think you need a conspiracy, the leadership group to have a revolution. Dunayevskaya rejected that view. Instead, she set new the "application" of Marxist-Humanism, the philosophy of revolution, to help the revolutionary spark grow into a fire, and that we must be another revolution, the counter-revolution.  

Gene Ford Los Angles

NEW DISCUSSION JOURNAL

Tatyana Mamonova, whose underwater magazine, Woman & Russia, fueled a new women's liberation movement in Russia in 1980 and resulted in her arrest and exile, is beginning a new discussion journal, "Women & Revolution: A Marxist-Humanist Right Day." Tatyana hopes it will act as a discussion forum for women who want to learn about women's liberation and others' lives and ideas. The first issue on March 8 will offer the latest news and views from the Moscow Center for Gender Studies. Since the magazine will be offered free to Eastern readers, payment of $10 will cover the cost of one Eurocent and your own. Each additional $5 will mean one more free copy we can distribute. Subscription checks can be sent to Tatyana Mamonova, 70 Terry Road, HA 07601. Please tell your readers we also have 25 videos. They can be sent for a free list.  

Chandra Niles Polson Connection

ANC AND THE CODESA

How N&L will vote at the ANA (African National Congress) being "at the crossroads"—the title you gave Lou Turner's article on the African National Congress' role in the creation of a Democratic South African society and its treatment of the kind of economic system was made there? The Johannesburg Star considered it a "couple" de Klerk—but de Klerk had never hidden his desire or the wish to be the one's vision is, and that it is up to us to ask...  

Phyllis Jordan
Detroit

FANON, MARX AND LUXEMBURG

I am pleased to see that Lou Turner's essay on Fanon and MarxistHumanism has been a stir among some members. I read Turner's critique the na... of Fanon's ideas and drive of Turner's article. If one agrees that Turner rejects a "revisionist interpretation of Fanon and Marx, ignoring their differer... miss the na... of Turner's recognition, which Barry misses, that Fanon is viewed by many as a non-Marxist Third Worldist. I did... Fanon?" What plagues Marxists is an in... of their thinking as if they were irreconcilable...  

Radical Detroit

The election of Ron Carey and the re-election of Mayor Andre Pearson... certainly a victory. But the question is: what will happen now? The question is: what will happen now? The...  

Bob Dare

LEADERS AND RANKS

There has never been a clearer declar...  "Black and Revolutionary"...  "One world..."

THE RIGHT TO WORK FOR N&L

SUBSCRIBE AND WRITE FOR N&L...
DIALOGUE ON LUXEMBURG, WL. AND MARKX

The book party at DePaul University for the new edition of Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution was a wonderful event, bringing together Marxist-Humanists and Women's Liberationists from around the country, and even the globe to celebrate this important book. It came as a moment of crisis in the lives of both women and workers, inasmuch as it took place the very week we lost another 25% of women's bodies by pharmaceutical companies, and the week German steel workers voted to strike.

Dunayevskaya's book is perhaps the only book respectful and sensitive to the integrity of consciousness of capitalism which reduces women and men to mindless objects, and sacrosanct on Luxemburg, even though it concludes her theory fell short, precisely because it focused on the strength of women's bodies.

Though it concludes her theory fell short, precisely because it focused on the strength of women's bodies by pharmaceutical companies and the week German steel workers voted to strike.

The excitement that four intellectuals who are not Marxist-Humanists feel about the new edition of Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution was illuminating. It's very important to have this kind of real discussion and critique. Seeing the way both Narihiko Ito and David Smith defended Luxemburg's Accumulation of Capital made me go back to recollect her discussion of this. It helped them see how important it is to begin with non-counterpointing theory and reality.

Teacher Chicago

WORKERS—JAPANESE AND U.S.

When the Japanese politicians are in- sulting U.S. workers, the real enemy our relations are after is their enemy at home. They are really addressing their own restive workers.

Black worker New York

It's been almost 150 years since Marx pinpointed the division between mental and manual labor as the Achilles heel of that time, defining the division of labor as the key to human potential. Nobody has perfected this division more than the American capitalists—who invented the damn assembly line. Now they're all talking about "re-inventing" workers as well as themselves, "retraining" us in "self-managing" teams. They think this is the source of the so-called "Japanese miracle." Marx says that productivity will increase only when labor is freely associated. Forcing people to work in teams is the exact opposite. Madsa and Arco workers overwhelming- ly rejected the team concept when both the company and the union tried to shove "teams" down their throats. I hope the workers in my office will be equally creative next month when we go up against the same "team."

Office worker Chicago

LATIN AMERICA STRUGGLES

In response to "Oil for Cuba" in the January-February N&L, the author says, "we are clear that the government of Fidel Castro is authoritarian in...and...state capitalism. But Cuba is a bastion of anti-imperialism." That is a complete contradiction. If you author- ment the Cuban masses as opposed to the government, you should have said that. Any uprising by the Cuban masses will be the pretext for the U.S. to overthrow Fidel. Therefore, objectively, U.S. imperialism helps Castro in power. But the reverse is true as well. When Cubans turned their back on the Cuban workers, calling them a "madhouse," and instead turned to one pole of world capital, the Cuban Revolution was transformed into its opposite. That was the death blow to the Cuban revolution. That objectively supported imperialism.

John Marxism New York

I have read some of Raya Dunayevskaya's writings about Marxist-Humanism. It is a school that speaks very clearly to our continent and its political movement for liberation. This is a moment to re-create forms of struggle, reformulate positions, and put aside dogmatism and sectarianism. That is why we have formed an alliance with ecologi- stes, artists, political, cultural, social and indigenous movements. Our organi- zation has chosen the name Rainbow Movement because it was the ancestral symbol of the Indian settlers of our sec- tor of Latin America, because it symbol- izes a plurality of thought; and because it symbolizes happiness, and happiness is revolutionary.

Correspondent Reader

MARTHA PHILLIPS

We should not overlook the murder on Feb. 9 in Moscow of the U.S. Sparta- nist League member, Martha Phillips. Whether it was politically motivated—or an attempt to remove an opposi- tionist or a warning to other Western Leftists—or whether it was an anti- woman or anti-Semitic hate crime, or even a simple robbery attempt, her death shows once more the incredible cheapness of human life in Yeltsin's new "Commonwealth."

G. Emnet Chicago

WHY SUPPORT N&L?

It's refreshing to read a Left paper that combines political analysis with aignational, and which can be seminal for future history.

Prisoner Graterford, Pa.

As always, the January-February is- sues engendered both fury at this state- capitalist world and excitement at the direction it gave for creating a new one. The gift subs I am enclosing will go to a white domestic worker woman, a Black domestic worker, and a single parent living in a hotel for the homeless. I'm also enclosing a sub I received from a Black flight attendant who has been reading N&L over my shoulder on each bus. Each person counts in the "battle of ideas" N&L is waging.

Sheila New York

NEWS & LETTERS

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by Neda Azad

The years 1919-22 marks the 150th anniversary of Marx's work, 120th anniversary of Marx's doctoral dissertation, and 75th anniversary of the birth of Raya Dunayevskaya, particularly her Rosa Luxemburg, Woman, Politics & Philosophy.1 These three works are the sources of a new revolution, and the very originality of the Epicurean position. There was—there is—nothing that bears so much resemblance to Marx's view of the role and the fact that Marxism as a humanist and atheist rejected the fear of punishment by the Greek gods, as well as the whole notion of life after death in Greek mythology.

Dunayevskaya traced everything back to the concept of praxis, which was so important for Marx and to the discussion of Hegel's concepts of dialectics and self-determination? As Dunayevskaya was taking issue with a whole generation of intellectuals and theoreticians, many which had not yet experienced a revolution, as well as a growing number of materialists through and through, she was moving away from the young Hegelian period, which had to be jettisoned, and a mature Hegelian period, which was to be embraced.

Even so great a theoretician as Marx could be a student as a young Hegelian period, which had to be jettisoned, and a mature Hegelian period, which was to be embraced.

Hegel wrote his dissertation on the problem of the Logic, marking the many stages of transition in this work. But in the section on finitude and infinity, Hegel also takes up the Greek atomists and critiques them on two points: 1) for not recognizing that even matter is metaphysical, since it involves human beings and consciousness about atoms and matter; 2) for not seeing that the atoms do not crash into each other by accident, but rather are moved by some external force and outside vortex. Rather the movement and repulsion are right there within the atoms and not introduced from the outside.2

Thus Hegel had argued for the concept of self-determination instead of either the materialist notion of determinism or even the notion of choice and accident. It can thus be argued that while Marx in his dissertation rejected the idea of determinism, he rejected it in order to support the idea of choice and accident. His history, his own reading of Epicurus does seem to have been in line with that in Hegel's fundamental Logic of the Science of Logic.

In presenting a reading of the Epicurean philosophy, grounded to a great extent in Hegel's thought, Marx shows his tremendous differences with the determinism. On the other hand, he also demonstrates his own reading of Epicurus does seem to have been in line with that in Hegel's fundamental Logic of the Science of Logic.


1. Raya Dunayevskaya's, Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution (Ottawa: University of Ottawa Press, 1981). Marx's Dissertation was written in 1843. It was written in early 1842.
2. See the following essay, "Classical Quarterly" (October 1982).
Malcolm's challenge to youth

Los Angeles, Calif.—In his essay article on "The Masses As Vanguard," he said: "We are issuing a call for students across the country, from coast to coast, to launch a new philosophic beginnings," quotes a Black youth who consciousness of social and political needs, in other words, to become "educated" and "unskilled." We must take our social and cultural history. What was incredible about this historic bias was that all records showed that African Americans were a visible force in American life. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils.

Malcolm X

In the spring of 1963, Malcolm X left the Nation of Islam to form his own group, the Organization of Afro-American Unity. He believed that the Nation of Islam was a tool of the white man and that only by educating black people about their history and heritage could they understand their place in the world. Malcolm X emphasized the importance of self-determination, internally motivated to tear down the segregated slums of the large cities and be poorly educated and unskilled. We must take our social and cultural history. What was incredible about this historic bias was that all records showed that African Americans were a visible force in American life. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils. In 1915, Carter G. Woodson, the African American historian, decided to take action against the racism of the established academic historians. He founded the Association for the Study of Negro Life and History and their pupils.
... on the defensive! It is clear that "activism" alone is not enough. What, in the late 1960s, the Women's Liberation Movement burst forth from the Civil Rights Movement and the anti-war movement, women were fighting for new human relations that were not limited by sex, but which would be limited by sex, but which would be limited by the philosophical context. Raya Dunayevskaya, the theoretician of the Women's Liberation Movement, has viewed the work of Raya Dunayevskaya. She has appreciated what the Women's Liberation Movement was that 2,000 in Boston, Mass., who attended a march and later, that one woman in four will be sexually assault­ed during her lifetime and that domestic violence is the thing that can be gotten either through blueprints, plans, etc., or the brutal truth that in the U.S. every six years...
the infinite degradation of rape

by Sheila Fuller

If you are a woman in this society being raped is not an isolated event. If you are a woman in this society, being afraid of rape and abuse. We not only have to think of being a woman in this society means being "See Objectification Vs. Humanism"

OBJECTIFICATION VS. HUMANISM

Rape is about men's objectification of women in a society where a woman is considered nothing more than an object. As one woman activist put it: "Rape has no meaning unless we have a greater understanding of what man/woman relations in our society. Our society is dumb. They think they can take advantage on our women and have control over women." This opposition to the dehumanization of women makes me think of what Karl Marx expressed about the man/woman relationship back in 1844:

"The infinite degradation in which human beings exist for themselves is expressed in this relation to the woman. The woman is reduced to human beings to each other finds its unambiguous, definite, open, obvious expression in the relationship of man to woman...Consequently in this [belief] there is revealed to what degree the natural behavior of human beings has become a human being." He was not only expressing the idea that the relationship between the sexes is the measure by which we know how human or inhuman a society is. He was also attacking our system by questioning the relation between the sexes.

The Gulf war was not only a war between men and women on the basis of mutual self-development and growth instead of possession and abuse. When the war started, the women were on the front lines fighting back against these vicious attacks on women. She has been writing the names of men who raped them on bathroom walls. Many vocal leaders of the anti-rape movement feel this was an "act of war" because the university president claims he received a threatening package with an anti-rape message. The university president was accused of "See the Anti-war Movement and Democracy"

The anti-war movement and democracy

In college, students protest on the basis of their right to free speech. If you are a woman or man on campus, you are fighting for the right to free speech. This is a struggle for the rights of all human beings. The police are questioning, fingerprinting and investigating these women because they have questions and need answers. In response to this "DEFEND" statement some people have been arrested at the anti-rape activists for further harassment and intimidation.

On February 6, several hundred students at Evanston High School in Illinois, walked out to protest an explicit racist statement by a white teacher and demanded that he be fired.

On February 8, the board of trustees of the University of Illinois fired the white teacher and demanded that he be fired. This story is not only about teenagers in Oakland, but it is also about the anti-rape activists for further harassment and intimidation. It is a struggle for all human beings.

In Chicago, students are protesting the university administration's right to silence on the campus. The police are trying to silence on the campus. The police are trying to silence the students.

NEWS & LETTERS

The answer's response:

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Failed coup in Venezuela

Police after the plant was reopened under guard by riot police rounded the plant and occupied the center of Uslan.

A strike and plant occupation by Korean auto workers in the Hyundai Motor Company complex in Uslan put a dent in politics in Africa.董满达说他不会惩罚盖伊将军。学生们领导的示威活动——包括在蒙特利尔反对种族隔离的非暴力行动——都导致了几天的暴力。

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Fascists gain in France

In January elections in France for local offices and a few parliamentary vacancies showed the continued rise of the National Front, a right-wing neo-fascist movement. In the industrial city of Lille, the Front got 15.7% of the vote, more than the 13% required by the constitution to elect a representative. This result also scored totals close to or greater than the Socialists.

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Egypt jails novelist

Novelist Ali Hamed was sentenced in Egypt to eight years in prison in December, by a state security emergency court for "blasphemy" to Islam. His publisher and a bookseller also received eight-year sentences. Mr. Hamed has already been driven from his apartment and his job. Despite statements of support for Hamed by others, he said people would not punish Gen. Guei because he was "not the kind of leader to divide his armed forces." He said the military was "intervening" in politics.

British press strike continue

On one small boat, Haitian refugees were packed into the hold to act as human ballast.

Protest Haitian deportations

New York, N.Y.—Feb. 7, the anniversary of Haiti's revolution against the Duvalier dictatorship, thousands of Haitians flocked to Washington to protest there to protest the U.S. deportation of a new wave of refugees. The demonstration tied up traffic in mid-town Manhattan, and hundreds were arrested by the U.S. and black groups have also voiced the protests and are demanding that Congress overturn the policy.

The refugees are among the 15,000 people who fled Haiti since Sept. 30, when a military coup returned the country's first democratically elected president, Jean Bertrand Aristide, to power. The U.S. had threatened to end aid for Haiti, if Aristide was allowed to return, demonstrating often and holding vigils at the UN every night.

One of those forcibly returned to Haiti, who had risked their lives to flee in small boats, have been arrested and persecuted upon their return. Some have been docked for months in Pernis, then owned by Robert Maxwell, for paying off the course.