Night shift detrimental to workers

by B. Ann Lastelle

Germany's Federal Constitutional Court overturned, as sexually discriminatory, a 100-year-old law banning night work for women. The judges ruling, however, urged legislators to pass a law applying to women and men since night work is "in principle detrimental to human beings." This news item interested me because I am a woman working the night shift on a production line in a factory.

More than ten million women and men in the U.S. work night shift, and the number is rising. Research indicates that the greatest probability of accidents and errors at work exists between the hours of midnight and 6 a.m. A worker who has had seven or eight hours of sleep during the day.

WHAT KIND OF SYSTEM?

Women must suffer chronic sleep loss and persistent fatigue, as well as the emotional consequences, which include irritability, anger and depression. Night work seriously impairs one's fertility and social troubles; and greater drug and alcohol use.

Public transportation is limited or not available at night, and women, particularly, run the risk of being attacked.

I work the night shift because I am new at this job and don't have enough seniority to work days. One co-worker explained that she took her husband, who has cancer, to the hospital for chemotherapy and care for him until her daughter gets home from school. Another drives her husband, who had a stroke in September, and experiences diary spells, to his job when she gets out of school in the afternoon.

Other women "choose" to work the night shift because it solves child care problems or because they can work (continued on page 3)

Haiti: Island in troubled sea

by Lou Turner

So convinced was the Bush administration that Gen. Raoul Cedras, the leader of the Sept. 30 coup that ousted Father Jean-Bertrand Aristide as Haiti's first democratically elected president, represents the "moderates" and its puppet master to deceive those easily entertained by illusions of "diplomatically restored democracy" to a people overwhelmingly hostile to those who had been socialists. Indeed, Marxism has been a favorite topic of students at the University of Mexico (UNAM) and involved intellectuals from Mexico and abroad; the negotiations taking place on a proposed U.S.-Canada free trade agreement concern the University of Columbia's voyage to the Western Hemisphere which began the Conquest.

INTELLECTUALS WITHOUT A PHILOSOPHICAL RUDDER

The student at UNAM said that "the interpretation of Marx at most universities always tended to be very simplistic. No one talks about the young Marx. No one talks about Marx's drive for a new world order. All that is left is the identification of Russian state-capitalism with Marxism."

The student added that "the interpretation of Marx at most universities always tended to be very simplistic. No one talks about the young Marx. No one talks about Marx's drive for a new world order. All that is left is the identification of Russian state-capitalism with Marxism."
by Diane Lee

There was a sense of elation and a certain sense of justification that women who had voted for the Democratic nomination of Carol Moseley Braun for the Senate representing Illinois. If she wins in November, Braun would become the first Black woman ever to seat in the history of the U.S.—which is incredible to say about 1992! It says a lot about this American civilization.

The vote for Braun was a clear move to unseat the entrenched senator, Alan Dixon, who, in the eighties, had been re-elected every six years. Little did most people know, however, that what was at stake was the issue of power, a matter of who would determine the future for working women. Indeed, when Moseley Braun won, it is also important to point out that the support for her came from an unlikely source: the White women who make up the majority of the Democratic party. Moseley Braun's victory is a testament to the power of working women in this country. One woman's victory is a victory for all women.

But the issue of power is not just about winning elections. It is also about the power to make decisions, to have a say in the affairs of the nation, and to have a voice in the shaping of the future. Moseley Braun's victory is a step in the right direction, but much work remains to be done.

by Mary Jo Grey

 dazzle the Senate hearings. In Chicago, those attending the meetings have included U.S. congresswomen, African American women's organizations, and a variety of women's groups from the South. The meetings have included discussions on women's issues such as political representation, economic empowerment, and reproductive rights.

At one meeting attended in Chicago, a woman said that the issue of political representation is critical in order to ensure that women's voices are heard and that women have a say in the decisions that affect their lives. She said that the lack of representation is a problem that affects all women, especially those who are economically disadvantaged or living in poverty.

Women talked about their need for the right to organize and to have a voice in the political process. One woman said that she and her fellow activists are fighting for the rights of all women, and that they are not afraid to challenge the status quo. She said that they believe that women have the power to change the world, and that they are determined to do so.

Women, as well, expressed our need for future dialogue and support. They requested that those who have not spoken out before do so now, and that they support each other in our struggle.
Editor's note: As we go to press, Caterpillar, Inc. has ordered strikers to return to work or be permanently re­
duced. The United Auto Workers (UAW) pulled an ad­
ditional eight months to our strike.

Police, Ill.—An overflow crowd of 20,000 Cater­
pillar strikers and their supporters gathered at the Peoria
Civic Center on March 22 for a massive strike rally.

By the heads of the Service Employees, Letter Carriers
officials, including president Owen Bieber, were joined
with the machinists, and many more unions sent representa­
tives or greetings with contributions to the “Adopt a
commercial Workers. There was only determination among
the strikers and their supporters, that there is no
worker who by that time had been on strike for 140
months, but the concessions forced on the Arlington,
contract before they walked in.

Andropov’s Ascendancy Reflects Final Stage of

Andropov’s rough-and-ready tactics are directed against Russia’s 80 million workers for its lack of "labor discipline," its "shoddy work, in­
activity and irresponsibility." Then comes still an­
d another warning against inefficient "labor productivity.

The supervisors tried to make the union organizing
into a black and white thing, and we decided...(Continued from page 2)

UAW: direct elections?

Oklahoma City, Okla.—Workers in the Oklah­
oma City General Motors (GM) plant are talking about the
Teamsters getting to vote for their president and other
union officials. It’s the first time in the history of the one-
person, one vote, too, for all the jobs in the United Auto
Workers (UAW). In the Oklahoma City (797) area there are
about 200 appointed jobs, many of them con­
ected to the VIP program (team concept). A local union
official described them as "coaches, or whatever.
Jerry Tucker, head of New Directions, is making a bid
to Region 5 and so be in a position to challenge
Owen Bieber for union president. Convention delegates
are being chosen now, and campaign workers have been
organized, and the company is running direct-mail
ads to the voters. They say about 98% of the workers have been signing.

Editor’s note: Ina Mae Best, a black woman worker from
Goldstone, N.C., was fired from the Goldstone textile
factory after 18 years of employment when she became
involved in trying to organize a union. She has been ac­
tive with Black Workers for Justice and spoke in Los
Angeles, where News & Letters interviewed her.

There are many sweatshops in the South that don’t
have a union. Nobody should have to work under those
kinds of conditions. The reason they do is because most
of them are women, single parents. They would try to
do anything they could to provide for their families.
Their supervisors are so mean and so ugly to them, and
a lot of times they have to go to work sick. They know it
they don’t, they won’t have jobs. That is one of the rea­
sions that I have been working so hard trying to get the
unions and the locals from the big cities to band togeth­
er and get the South organized.

A lot of times you say things are all right when you
know things are not. That is what we did until the
younger ones in the Goldtex plant stopped taking the
pressure. They were saying enough is enough; they fig­
ured that it was time to make a change. I am one of the
ones that stood up. I have grandchildren and I don’t
want them to have to work in places like that.

Nobody should have to work where a supervisor treats
you just like you are an animal. They don’t know
how to talk to you, but they want you to work for them.
My supervisor did the least amount of talking. One day
she did because he said that he needed to sit down with
me. I told her: I am tired; I am not going to sit down on
me. Tell you, “You don’t raise your voice at the supervisor,” but I feel like if he can dish it out, he can take it.

The supervisors tried to make the union organizing
into a black and white thing, and we decided...

Mike Connolly, Marxist-Humanist Archivist,
Felix Martin, Labor Editor

News & Letters is printed in a union shop.

(continued from page 2)

—Bob McGuire and Jim Guthrie

News & Letters

APRIL, 1992

—Mobile GM worker

Take the kids to the doctor or to school without taking time off work. What kind of society is it that forces women to choose between their own health and safety and the health and safety of their children?

Karl Marx, in the chapter on "The Working Day" in Capital, traced the reason for the shift from the modular or factory system to the assembly line. This system, he argued, could not pro­duce value and surplus value, and therefore profit, un­
less human labor is added to machinery and raw materi­als. The workers were "forced to work in the assembly line, the manufacturer has made a useless advance of capital. "To ac­
 disponable labor power there is no surplus value, no profit. "Therefore, Karl Marx wrote, individual workers cannot even con­sider the in­
stitute a shift system to keep the machinery running.

Where General Motors (GM) Chairman Robert Stabler announced that company was going to close 20
plants, he said that two primary factors guided GM’s decision on which plants to keep open: “utilization, and labor discipline.”

Among those which survived were plants in Arlington, Texas, Fresno, Ohio and Lordstown, Ohio, whose
workers agreed to a new work schedule: three crews work four ten-hour shifts each week. The local union
in Arlington also agreed to a new work schedule in getting its auto parts plants ready to make cars to go on a 24-hour, three-shift production schedule.

Karl Marx was horrified by the effects of capitalist produc­tion on the workers. He argued that "Capital is
reckless of the health or life of the laborer." Today’s bourgeoisie apologists glorify their "24-hour socie­
y" and "superfast" assembly line. But these techniques are busy developing ways to make us more productive and less prone to errors at all. They never question their premises, but we must. Is this system humane?

News & Letters

Vol. 37 - No. 3

News & Letters is produced in a union shop.

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KURDISTAN IN REVOLT

From what I hear happening in the Turkish-occupied part of Kurdistan, there is very little hope for the Kurds there. The Kurdish Workers’ Party is not an organization that many Kurds are organizing a mass army all over. This includes setting up public tribunals to do business and granting independence to Turkish authorities. There are reports that some from these districts, 15,000 to 20,000, have crossed into Turkey. Turkish writers are journalism denouncing their own leaders for having lied about the very existence of the Kurds for so long. One important journalist who has led this, Ismail Yilmaz, should doubt the very basis of their things. If there is no Kurdish state, they have lived under for so long. What is going on is there almost a revolution.

Readers’ Views

The New York Times’ article March 9, 1992, about our struggle to keep our tax money and our homeland, it was used by the federal government to finance U.S. military policies, left out some of the issues. If we would have re-directed all our withheld tax money to victims of U.S. militarism, it would have gone to the poor and the sick, to the environment, like homeless shelters, the local food bank, the art center, the other half to assist victims of U.S. war-making in Nicaragua, El Salvador, Iraq. Prior to researching us, the Justice Department filed a civil suit against us in the southern district of Georgia to force us to leave our home. We answered with a defense based on international law and the Nuremburg Principles. Unfortunately, the judge dismissed these arguments as being beyond the reach of the court. Meanwhile people have been occupying homes in incredible ouput of support. If any of your readers want to come to Colrain, to help, or want information about affinity groups, they can call the War Tax Refusers Support Committee at (413) 774-2710.

Betsy Corner and Randy Kehler Colrain, Mass.

WHY SUPPORT N&W?

The Buchanan campaign has revealed that our system can continue living “religious fundamentalism” has come home to roost within the ruling ideology. With two million people in prison when we were faced with fascism vs. Vietnam. The sooner theAppeal last issue for help to keep N&W going showed how important it is, when things look bad, to turn to the battle with something that can be a new weapon, like the new book on The Marxist-Humanist Theory of State-Capitalism, rather than retreating. That is the only way to regain our sense of destiny,” as Rose Luxemburg put it.

Black worker

Lou Turner’s “Black World” column on Clarence Thomas as “something different” (March, 1992 N&W) was superb. Clarence Thomas’ career was launched in a book that was both offensive and inexpensive the food was, and how staying on the campus I saw how good and inexpensive the food was, and how free was a simple one anyway. It’s overwhelming.

Peace activist

MARTIN ALMORA

I’m an auto mechanic. I’m also homeless. I have plenty of skills, and I used to be a member of the plumbing trade. I...
IRAN'S NEW MANEUVERS

While the revolutionary movement in Iran has collapsed, the Islamic regime has found new political and military bases for survival in and out of Iran. Currently, it has done much to tone down its anti-American stance. Recent visitors from Iran report that most anti-American slogans have been toned down, and political discourse and have been washed off street walls. In the south, anti-American feelings are on a decline. The IRAN regime itself. Yet the regime rushes to denounce the "evil" West as a pretense of morality.

This is what Fanon brings to life for today in Marx by revealing the cowardliness of the regime itself. Yet the regime rushes to denounce the "evil" West as a pretense of morality.

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From the writings of Raya Dunayevskaya

**Marxist-Humanist Archives**

By Raya Dunayevskaya

**Founder of Marxist Humanism**

Editor's note: This month's selection from the archive, November, 1982, publication of Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution, was transferred into the Hegelian dialectic also, are not mentioned in that work, though it is the case that Party is never mentioned in that work, though it is the case that Lenin himself had stopped as a mere sum of its parts. The core of the dialectic is not a mere sum of its parts. The core of the dialectic is male. Marx's Marxism, far from being only the "other side" of the proletarian movement, is a whole new continuous of thought and of revolution in which "totality" does not exist as an abstract category, but is a whole of the actual movement and the Hegelian-Marxian terms, only the 'other side' of the real emergent proletarian movement, it is both sides together that comprise the concrete totality of the historical process" (p.40).

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Program, I'll deal with later.)

As you know I was nevertheless anxiety enough (in Philosophy and Revolution) to give Korsch credit for re-establishing the revolutionary nature of the Hegelian dialectic to reproduce Hegel's "way of quoting Hegel's position that 'revolution was lodged and expressed as if in the very form of their thought.'" I stressed especially, of course, Korsch's calling attention to the fact that this sort of revolution was not by any means left only in the sphere of thought, but was held to be "an objective component of the total social process of a real revolution" (p.41).

Clearly, it is not out of any concern for firstness that I wish to set the record straight. The necessity for correcting the factual arises, not from facticity, but from the ambience of the dialectic. If we are not to narrow the dialectic either only to the objective, or only to the subjective, the attitude to chronology, must not, be reduced to facticity. When all is said and done, it is the objectivity of that historic moment or of the total social process of a real revolution that is at stake (p.41).

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Korsch's practice of a 1:1 relation of subjective to objective was sometimes destructive, especially in those periods, with the first being the high point, 1843-45. Once the 1845 revolution is defeated, it is all one long retrogression, into the depths of despair. The period of the latter crisis (1846-64) , which is the worst, to muddying up Marx's Marxism even when no revolutionary struggle was on. Anti-socialist laws in Germany; trade unions; the foundation of the Second International; the interlude of the Commune; the interlude of the First International; the Second International's theoretical neglect of Marx's Marxism: recreation or dilution of Marx's Marxism? That the historic continuity with Marx seemed to disappear at the moment the concept of the party. Hence, the second period may be said to last approximately to the end of the century, leaving out all the less important divisions (the foundation and collapse of the First International; the interlude of the Communist; the struggle between Marxists and Lassalleans; the anti-socialist laws in Germany; trade unions; the forming of the Second International). The third phase ends with the start of the 20th century and the present, and is the indefinite future" (pp.56-57).

The logic of this illegal stagifying of Marx's development is not to go into a more immediate...

Just as considering Marx and Engels as one led, at least in 1957, to a mere interlude. That, that is to say, where Lenin admits he had to stop his history of the Left for a little while, and then return to Marx's Marxism as a re-creation—to the discontinuity of the ages, to the new challenge. As a precondition for that, it holds imperative to reorder post-Marx Marxism, measure it in a new way, in which the unification which had been created by Lenin's Great Divide philosophically, to take off from that.

What a re-reading of Karl Korsch's Marxism and Philosophy has illuminated is that the dialectic needs extension to the doctrine of the Party. (That which Marx had charted in the Critique of the Gotha Program—which even Lenin, who so freshly created it never stopped to think of the need to look beyond the state, and beyond dialectics, to a new form of power, when it is "no longer a state," didn't have time dialectically to extend to what happens after, though he certainly did leave us jumping off points—must be worked out by this age.

A first step toward that task is to make sure that only there is no division between philosophy and revolution, and also none between philosophy and organization. Concretely demands that the relationship of Organization to Marx's theory of "revolution in permanence". It is with that in mind that I entitle the penultimate chapter of Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution. "How to proceed?" this question, "how to begin anew?" This class series presents a way to begin anew. It is the only one I know of...
What is Mexico's future in the face of New World Order

Fe irradi the south... They receive although their enthusiasm toward a more comprehensive view, they are perceived by the general public through a very reactionist lens. It was sad to see the lack of support for the Right is taking advantage of. The students' continuous return to the question of the collapse of the Soviet Union gave us the pull that state-capitalism calling itself Communist has had on the majority of the population, until the hegemony of the United States. Today, with the collapse of "established Communism," there is an opportunity to establish a democratic and participatory alternative that separates Marxism and state-capitalism calling itself Communist. This separation is crucial for the development of the Marxist-Humanist theory of state-capitalism developed by Dunayevskaya's work.

**Free trade agreement seen from Mexico.**

Women for Dialogue responded to the presentation by saying they can feel the need to think of themselves not merely as objects but subjects as well—not just victims but alternative voices of what could be.

She then continued: "Many women's liberation theorists, especially in Latin America, believe it is necessary to think about women and the liberation of women. Only the middle/upper-class women dismissed Marx simply because he was a man or that his views are not applicable to women. What do the women of this country think of our situation?"

With all this talk about democracy today, what is democraz in a Third World country if the conditions of poverty remain? There are many contradictions within the UN and that of Latin America today."

**STUDENTS AT THE UNIVERSITY**

While we were discussing these questions, a large protest against an attempt at UNAM, for the first time in its history, to begin charging students for their higher education, which has always been free. Several thousand students marched and rallied. We had a chance to meet with many students at press events at UNAM. At our talks there were two questions which the students returned to again and again: 1) What was our view of Cuba? and 2) What was our view of Cuba?

The students' continuous return to the question of the collapse of the Soviet Union gave us the pull that state-capitalism calling itself Communist has had on the majority of the population, until the hegemony of the United States. Today, with the collapse of "established Communism," there is an opportunity to establish a democratic and participatory alternative that separates Marxism and state-capitalism calling itself Communist. This separation is crucial for the development of the Marxist-Humanist theory of state-capitalism developed by Dunayevskaya's work.

While Marxism is "perfectly" for some intellectuals—including government pressure to change the curriculum at the university where, in the economics department, students register against the Marxian Capitalism for several courses—we found among many students who come from the working class, that the Marxian Marxism as a Humanism, as well as a desire to explore the relationship of Marxism to Hegel.

This is not to say that there were no contradictions among the radical students and other activists. Take the question of Cuba. In the most recent student meeting of the Student's Committee, the demand was made for a "full human liberation in Latin America today."

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by John Alan

Today thousands of poor Black youth are identifying with Malcolm X. Everywhere they're wearing t-shirts and jackets with Malcolm's image. Some have gone so far as to say that this "revival" of Malcolm X is a protest against the state of Black communities in this country. This has been the never-ending story of their lives. They're literally the grandchildren of those who lost their lives in the war, the grandchildren of the war. The consequences of the unfulfilled nature of the Black revolution are still felt when they make a request at a moment when U.S. capitalism is ensnared in an economic crisis with world-wide dimensions.

However, it would be wrong to claim that this current identification with Malcolm X is a protest against the state of Black youth movement. This would be pure political apologism. A movement, a revolution, which needs to find its own subjectivity, i.e., its self-consciousness, to affirm its ability to mediate existing society, to try to change the world, only emerges after years of experience with a number of illnesses since the First World War. The reporting of widespread effects over a large portion of the population, and the self-consciousness which emerges from the movement has disclosed also its quest for universal..." (Philosophy and Revolution, p. 266-66).

Dunayevskaya finds the origin of the 1960s Black youth and movement and even Malcolm X's "new revolutionary universalism" in the self-activity, self-organization and self-development of the Black masses. In this praxis she finds both theory and philosophy to the extent that she sees Black "subjectivity." Whatever or not consciously related to the Hegelian concept—the transmission of thought between Newton and Bayley, says the unity which is the truth, rest upon subjectivity—"it is clear that for the Black masses, Black consciousness, awareness of themselves as Afro-Americans with a dual history and special pride, is a drive toward self-consciousness." (Philosophy and Revolution, p. 261).

While Malcolm X did articulate the element of absolute negativity (in the context of world revolution by severe criticism of the American white civilization, he was not superior to the praxis of the movement itself. When he was speaking to the American white society, that it broke out into urban revolts in the summer of 1967, he was probably not thinking of Black children at that point when they broke through the practice and ideology of race by creating a new solidarity between Black and white workers inside and outside the shops. Those revolts were not only mass struggles and rebellions, they were a new radical praxis in the world view and cognition about the "theory" of Black liberation, as well. None of the varied political tendencies among Black youth have the praxis of the Black masses, therefore, if they don't have the praxis of the Black masses, then all these revolts address concretely the problems of poverty and alienation existing among Black youth today.

The question is whether the personality of Mal­colm X looms larger in the thinking of radical youth of today than the personality of earlier Black youth have with the praxis of the urban revolts of the young generation to renew the struggle for Black freedom? This question is unavoidable today simply because the roots of new movements are hardly visible in the presence of new realities. Black World

(continued from page 1)

States refugee camp at Guantamano Bay, Cuba. Often vague claims of the dangers that may well justified their flight were dispelled by vivid tales of hardship.

ILLUSION OF BROKERED DEMOCRACY

But what of the illusions, convenient or necessary, of Harlem democracy? A State Department (Organization of American States) brokered deal which forced Aristide to accept political rival Rene Theodore, head of the Haitian Communist Party (CP), as his new prime minister has confounded all sides. The support of Theodore among Aristide's conservative political allies is split as much as the Stalinists position of the CP, which is known to have supported the butcher of the Ruelle Vaillant massacre, Colonel Jean-Claude Paul, as by Bush's post-Cold War "new world order." Before he was mysteriously poisoned, Paul was a notorious drug trafficker who had come under U.S. indictment. That the Haitian CP stood in favor of Paul, according to details that had been engineered into a brokerage deal, and fired the minds of the Haitian CP's anti-imperialist interest. If Fidel Castro's support of theory to practice in the dialectics of liberation.

The active presidential Aristide who challenged both Haiti's corrupt bourgeoisie, its despotic military, as well as his own Communist Party, created a new front of Haitian left and scholars. In the aftermath of the dechoujau (spropping) of Duvalier, Aristide sought to convince the world that he was not a politician once again raises critical questions about the relationship of theory to practice in the doctrine of liberation.

"If you're a Christian...you are obliged to take historic..." (Wilents, L., Black World, 12.1, May 1989, p. 113).

The choice of Theodore as prime minister indicates that the real key is not of Aristide but of the Haitian masses. Should anything befall Aristide, the U.S. figures that the masses would gravitate to the malleable Com­munist Party. But that was further assailed by the passive or, rather, of the opposition between Notion and Reality, and which one cannot have the mass movements. Since the subjects of our own history, we refuse from now on to be the object of that history" (Wilents, L., p. 113).

"We had discussions with three homeless men who at­ended a Black World writers' meeting in Philadelphia. We talked to three homeless men who at­ended a Black World writers' meeting in Philadelphia. We talked to some of the working poor? Some peo­ple said we don't work, but that's a lie! I'm up and running..." (Black woman, p. 20). I work for the city as a custodian. But I was evicted from my apartment and don't have enough money to get a new one, so I'm homeless now. I've been sleeping in the park. I've been home less than 200 hours this year. When I'm home I have to support my family and have people and their supporters at a $1,000-a-plate dinner for George Bush on the eve of the election. And the Haitian elite should 30 Irish supporters of ousted President Aristide and 30 Irish politicians who attended a $1,000-a-plate dinner for George Bush on the eve of the election. And the Haitian elite should have done more than that. But that goes to child support, so I'm still out on the streets. But that goes to child support, so I'm still out on the streets. But that goes to child support, so I'm still out on the streets. But that goes to child support, so I'm still out on the streets. What would you do in my position? I'm just glad to get some sandwiches. I payed tomorrow.

People say we don't work, but that's a lie! I'm up and running..." (Black woman, p. 20). At night. And that's the only work at my age. But I was evicted from my apartment and don't have enough money to get a new one, so I'm homeless now. I've been sleeping in the park. I've been home less than 200 hours this year. When I'm home I have to support my family and have people and their supporters at a $1,000-a-plate dinner for George Bush on the eve of the election. And the Haitian elite should have done more than that. But that goes to child support, so I'm still out on the streets. But that goes to child support, so I'm still out on the streets. But that goes to child support, so I'm still out on the streets. But that goes to child support, so I'm still out on the streets. What would you do in my position? I'm just glad to get some sandwiches. I payed tomorrow.

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Editors Note: Paresh Chattopadhyay is a well-known Marxist economist whose writings on the Russian econo­my have appeared in journals such as Monthly Review, Re­search in Political Economy, Economic and Political Weekly, and other journals.

On the origin and development of Capital

Editor: Engels in his preface to Capital Vol. II, describes the vicesides of composing the book, mentions that after an interruption of about seven years work on the book was resumed in 1867, whereupon Engels revised the book, added some references and notes from the first four manu­scripts—also added new sections based on the draft of a new book. The beginning of the change is seen in manuscript V, which comprised the first four chapters of section I. Though imperfectly edited, this manuscript "represented nevertheless the last complete exposition of this most important part of the first section" (Dea's letter to Engels, August 10, 1891).

Again, in the French version, the same "Afterword" appears with the same letter to Engels from the German edition where Marx "openly declares" himself to be the "student of the great thinker."

AGAIN, IN THE FRENCH VERSION, THE SAME "AFTERWORD" APPEARS WITH THE SAME LETTER TO ENGELS FROM THE GERMAN EDITION WHERE MARX "OPENLY DECLARES" HIMSELF TO BE THE "STUDENT OF THE GREAT THINKER.

The truth about Chernobyl, by Grigori Medvedev (Basic Books, 1991). The first accident at Somov Bry, Russia, has forcefully reminded the world of the immense dan­gers of nuclear power. In a new book, "Threat of the Intact Reactor," Medvedev, a Russian physicist and politician, presents a reevaluation of the technological and ideological nature of the accident. At the same time, against a superficial understanding of the events, he offers a new perspective on the wider social and political issues at stake.

The most fortuitous ideologue-scientists express the futility in the whitest, most anti-human terms. A.M. Petrovanyev, the chairman of the State Committee on Nuclear Energy of the SSR, has written a book on the Chernobyl disaster, "Science requires victims."

The callous attitude towards human beings is also re­flected in this book. "If the violence with which the bureaucrats sacrificed the lives of workers and soldiers. And from the very first page of the book, the story of the accident, the sometimes calamitous, stupendous destruction is told."

The book's conclusion suggests that the callousness of society and the ideologies behind it, leading to events like Chernobyl, must be entirely recast in a new mold. It is not only a call for a new culture, a new society, but also a call for a new science.

N EED TO RECAST OUR THINKING

In the book's concluding section, Medvedev appro­priately quotes A. I. Vorobyov: "It seems to me that after 1945... the thinking of all members of society... must serve its dictates. And the ideology is perpetuated not just for its own sake but because it serves to hide capitalism's total dependence on exploitation of labor."

Still, it is very good for a scientist to call for a new world view, for a new way of thinking. "It is those who think in themselves the mass, who rethinking. Medvedev himself recog­nizes that "Chernobyl came at us like a bolt from the blue."

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There is a long history of academic institutions—the specter of political correctness (PC). So perhaps it is not surprising that some of these texts out of the classroom. These ideologists may be dead wrong in their assumptions that academia is now becoming a hotbed of radicalism, but one thing is certain: the student protest has seemed necessary to them. Isn't the onslaught against political correctness just another manifestation of the rulers' attempt to erase, define the idea of freedom from minds? As one young woman put it: "The attack on PC is an affront to the freedom of thought. Even the term "political correctness" reveals to what extent we have bowed the age of freedom to a sink. The term was originally used derogatorily by the Left itself against those who had no concept or thought in their political positions.

That is why to truly battle the attack on "political correctness" we have to move beyond the ground the Right has set for debate and dig into a way of thinking that spells out revolution for our age—a philosophy for the total liberation of humanity. That means re-creating Marx's Marxism for our age.

Youth protest Buchanan

On March 10, the group I'm involved with decided to demonstrate against the ultra-conservative presidential candidate Pat Buchanan at his campaign headquarters in the Loop. Over 20 people showed up, and we picketed in the snow and cold for three hours.

Myself and we high school students, and as we marched we made up chants like, "Racist, sexist, anti-gay, Pat Buchanan go away!" and "Pat Buchanan, the one to beat! David Duke without the sheet!"

When the four of us who got there first started discussing what chanting chased four racist guys out, up to us and started yelling, "Buchanan for President!" They asked one of us, "What are you? Some kind of Jewish creeper?" One of these long-haired guys said, "You've half a—aren't you?" Then he turned to my friend and said, "Do you want to be a n— off and I'm going to blow you up in our faces trying to intimidate us, but then the police and swat team showed up and knocked them back. They went into Buchanan's headquarters and got some of his literature and began passing it out, but nobody wanted to take it.

We passed out leaflets describing Youth Against Hate, why we were there, and what Buchanan stood for. One Black woman stopped and shook our hands, hugged us, and told us she really was proud of what we were doing.

THE ONLY OPPOSITION

The only opposition to the attempt to turn this country ever further to the Right has come from the forces of diversity and the movements that have been seen in a multitude of what may seem small, isolated acts, but they hold the only promise for real movement out of today's dead end. We can see it in the way the workers in Flint, Mich.—where unemploy-ment is now 27%—repeled Buchanan when he tried to engage them in their struggle of resistance for Carol Moseley Braun; in the way high school students in Chicago—where a sticker refers to Buchanan's campaign; in demonstration of Haitians and Providence workers who vacated Buchanan's $1,000,000,000 dinner on the eve of the Illinois primary; in the rally of 30,000 in Peoria to support the nurses of Illinois.

You can hear all of these voices right in the pages of this newsletter. This is not an accidental fact. It is that only in N&L are all these voices from below heard unapologetically from the articulation of a philosophy that is the kind that is needed. That is why it is the moment at which the total uprooting cannot be made. The deepening of the class struggle and the fact that some are now even questioning whether Buchanan would dare to risk a new attack on Iraq to save an election, that is the moment at which the challenge to Buchanan is made.

Buchanan launched his genocidal war one year ago has not only returned but grown today to monstrous propor- tions. So has the crisis of the mind. It must be faced by the forces of freedom.

Tahan Jones, outgoing Black Student Resister, continues to be detained without trial by the U.S. Marines for refusing to fight in the Gulf War. Military "justice" made its decision against this purchaser of an additional 25 other refuseniks already found "guilty" are currently held in military prisons for refusing to kill.

Ten thousand high school and university students occupied central educational institutions in Yugoslavia in late February. The demonstration marked the one year anniversary of the anti-government protest in which two youth were killed. Their demands, delivered to loudspeakers, centered on the resignation of Serbian President Slobodan Milosevic, who is responsible for the civil war with Croatia. The students called on the state to publish the names of students who died in the war and to beat a "delayed Tsiantanmer" massacre. They declared the Terazije Square demonstration day to be an "international autonomous region." Other demands called for the universities' autonomy from the state and the removal of U.S. support for the University of Belgrade. Workers and Students Union—Information from Student Leader News Service.

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S. African youth speaks

Tshimba, South Africa—I am a Christian. Thence my rights are respected and protected. I started school in 1982 when I was eight years old. I became involved in politics in 1987 when I joined a youth organisation. I participated a lot in the activities of the South African Youth Congress, now African National Congress Youth League.

Last year I was expelled from boarding school because of my involvement in politics. And now that I am back from prison I have joined the KwaZulu-Thambo League, in Tshimba, which is based on Christian principles.

I am proud to tell you that in 1988, I and my fellow comrades had to fight to (the single see) hostels into which I was forced to go. They were politicians and church leaders we won the fight.

Now that place is called Cuba Section. During the fight, we were forced to go to the police station, beaten and attacked by the South African Defense Force and the local police.

More recently, the African National Resistance Movement (AWB) has begun vigilante patrols of Pretoria and many other areas in order to provide a "system of "protection of the safety of innocent citizens." In a recent newspaper report it was stated that, in addition to the AWB, there are 27 militant right-wing organisations. Until recently, many of the organisations' subversive activities continued seemingly without investigation by the South African government.

In spite of an apparent atmosphere of peace presently experienced in South Africa, violent right-wingers continue to haunt, the struggle towards radical restructuring. —Militant Black youth
Kurds revolt, Middle East “peace” fades

Kurdish demonstrators in the southeastern Turkish city of Cirke were dispersed by Turkish troops.

racism in French vote

In power since 1980, social democratic French Presi­dent Francois Miterrand was stunned by the humiliat­ting 1986 showing for his governing Socialist Party in na­tionwide elections for regional government bodies held on March 22. While certainly a personal rebuke to Mit­errand, who has allowed unemployment to remain near 10% for most of his administration, the election also showed the continuing trend toward the Right in French politics since the 1980s.

This is not for lack of trying by the Socialists to court the Right, however. The Socialists themselves have moved sharply to the Right since 1980, toward “free market” economics, and most recently, toward the use of racist rhetoric against North African im­migrants as seen in speeches by Prime Minister Edith Cresson. They also participated enthusiastically in Bush’s Gulf War.

most ominous in this election was the shocking 13.9% scored by the neo-Right National Front, a racist, anti-Semitic party which seems to grow in support with ev­ery election. So far the established Right has usually re­fused to cooperate openly with the neo-fascists, but what was before the Left was as weak as it is today.

Apartheid lingers on

The March 19-white-on-white referendum on whether to continue the “reform process” on ending apartheid in South Africa was passed by a 70% majority, in a heavy voter turnout. The election was designed de Klerk-Nationalist Party government to isolate the reaction­aries and neo-Nazi opposition while giving de Klerk a co-called “mandate” in negotiations with the African National Congress (ANC).

In the negotiations, the rulers of apartheid South Af­rica are using every political “reform” as their argument to keep control of the le­vers of society. With the election victory behind him, de Klerk has said the government now wants to make dis­mantling apartheid a “legitimalend-reform.” At the same time, the violence unleashed by the apartheid government shows, that the more it is intensified, over 250 people were killed during the referendum campaign alone.

Meanwhile, much of the bourgeois press is parroting de Klerk’s claims that the elections were a “triumph” over apartheid. Nothing could be further from reality, and from the struggle for genuine liberation.

From the other Israel

Tel Aviv, Israel—I am writing to you about the small Arab village of Bamiya in Galilee. The Israeli govern­ment has moved sharply to the Right since 1980, toward “free market” economics, and most recently, toward the use of racist rhetoric against North African im­migrants as seen in speeches by Prime Minister Edith Cresson. They also participated enthusiastically in Bush’s Gulf War.

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Who Are We and What We Stand For

News and Letters Committees is an organization of Marxist-Humanists that stands for the abolition of all exploitation, whether in its private property form as in the U.S., or its state property form, as in Rus­sia or China. We stand for the development of new human relations, which Marx first called a new Hu­manism.

News & Letters was founded in 1955, the year of the U.S. confrontation with the Soviet Union in Cuba, and the year of the first of the labor movement strikes against segregation lev­els and forms, and in her re­presentation of that philosophy for our age as “Marxist­Humanism.” The development of the Marxist­Humanism of Dunayevskaya is recorded in the docu­ments on microfilm and open to all under the title The Black Paper—Notes from the Archives of Labor and Urban Affairs in Detroit, Michigan.

Dunayevskaya’s philosophical comprehension of her creation and development of Marxist­Humanism, especially as expressed in her 1986 writings, presents the vantage point for re-examining her ideas anew. Seeking to grasp that vantage point for our­selves and make it available to all who struggle for freedom, we have published Dunayevskaya’s orig­inal 1983 philosophy breakthrough and her final 1987 Theory and Philosophy in The Philosophic Moment of Marxist­Humanism (1989), and have donated new supplementary volumes to The Raya Dunayevskaya Collection, News and Letters Com­mittees.

In opposing this capitalist, racist, sexist, explo­itative society, we participate in all class and freedom struggles, nationally and internationally. As our Constitu­tion of News and Letters Committees states: “We believe in the freedom of society. We believe in the fre­edom among workers, Blacks and other mi­norities, women, youth and those intellectuals who work for the establishment of socialism, the breaking of all capital and labor. We do not separate mass activi­ties from the activities of the leaders. This is a feature of the Constitution of News and Letters Committees.

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We stand for the development of new human relations, which Marx first called a new Humanism.

News & Letters was founded in 1955, the year of the U.S. confrontation with the Soviet Union in Cuba, and the year of the first of the labor movement strikes against segregation lev­els and forms, and in her re­presentation of that philosophy for our age as “Marxist­Humanism.” The development of the Marxist­Humanism of Dunayevskaya is recorded in the docu­ments on microfilm and open to all under the title The Black Paper—Notes from the Archives of Labor and Urban Affairs in Detroit, Michigan.

Dunayevskaya’s philosophical comprehension of her creation and development of Marxist­Humanism, especially as expressed in her 1986 writings, presents the vantage point for re-examining her ideas anew. Seeking to grasp that vantage point for our­selves and make it available to all who struggle for freedom, we have published Dunayevskaya’s orig­inal 1983 philosophy breakthrough and her final 1987 Theory and Philosophy in The Philosophic Moment of Marxist­Humanism (1989), and have donated new supplementary volumes to The Raya Dunayevskaya Collection, News and Letters Com­mittees.

In opposing this capitalist, racist, sexist, explo­itative society, we participate in all class and freedom struggles, nationally and internationally. As our Constitu­tion of News and Letters Committees states: “We believe in the freedom of society. We believe in the fre­edom among workers, Blacks and other mi­norities, women, youth and those intellectuals who work for the establishment of socialism, the breaking of all capital and labor. We do not separate mass activi­ties from the activities of the leaders. This is a feature of the Constitution of News and Letters Committees.