The American way: poverty wages
by B. Ann Lastelle

Here we go again. One Wednesday line #2 made 92 pallets of product; the rate is 72 pallets. The line leader and me—were Helene Curtis employees.

Other lines (instead of"five) were running—and only 33 people (instead of over 60) were working—because we had done "so well" earlier in the week. Fewer than 40 hours at $4.50 an hour is hardly a living wage.

Karl Marx, in his analysis of capitalist production in Capital, established the value of labor power—what workers sell to the capitalist, their ability to labor—as a basic condition of their existence. The success of the capitalist makes a profit by forcing workers to labor longer and harder than they would have to to merely produce the equivalent value of their own needs. In the search for its evoking of historical memory with freedom songs and realities. Museum exhibits and "homecomings" continues to evoke "remembrance of things past." More often than could be called into question. The ever-ready rationale of "protecting American lives" by Congressmen, President Clinton has suddenly feigned compassion for the plight of Haitians who are victims of the 1991 earthquake. It has included such markers as the promise not to turn away the Haitian boat people fleeing the murderous regime of General Cedras, and after allowing Cerdras' army to perpetrate thousands more political murders, President Clinton has suddenly volunteered his compassion for the "for whom freedom now!" world.
Women's history in civil rights debated

by Laurie Green

So many discussions of the Southern Conference on Women's History at Rice University in Houston June 2-5, represented serious efforts to grapple with the South's black past. None, however, transcended the bounds of academia. Particularly significant were the turn-of-the-century New South economic, political and activist — their historical significance, their invisibility — Texas and Florida. Traditionally, Chicanos and Latinos significant was that many focused on women civil rights — often transcended the bounds of academia. Particularly on Women's History at Rice University in Houston — on Tillery, a town important the fight to integrate the schools there (See N&L, May in Atlanta is called Washing Amazons cause of the history of slavery and Black liberation. groups of women have power over other women. have been viewed as "not really part of the South" because they didn't fit the Old South model of development. World War I — a point made powerfully by Raya can Hero, beating his ex-wife to death. The discussion in this workshop underlined to me that discussion about O.J. Simpson's actions of wife beating? It has brought — Christi...
At Somerville Mills...

Editor's note: More than 200 workers at Somerville Mills, which makes home furnishings, want recognition of the International Union of Electrical, Radio and Machine Workers (IUE), Local 282, by the company, and they want their representation by Furniture Workers Local 282, but have yet to win a first contract with the company. They wrote News & Letters story writer Lynn Jordan, Victor Hood, signed a secret agreement to force us into a local union we did not want and make us work under a contract we refused to accept. We are still together, still fighting. We will never accept this crooked deal.

They tried to force us to leave the union we fought for four years to have, Local 282, and tried to get us to union Local 797, a white-run local. Thursday, Blue, from Local 797, comes to the plant to meet with us and tell us to join his local, but he has no support. He lies and says that Willie Badd, the President of Local 282, wants us to join Local 797. He disrespected us and Badd by signing this contract. We are going to have a lot of support from our 53rd negotiation session. The company has quit even if it means to get us into a local we do not want.

When we see that the company's doing wrong, we're going to take a stand. That's all we have to show right now. That company is able to give people jobs, but it's able to allow people to do what they want to do, work the hours they want to work, to make the money they want to make. We are fighting for what we believe in, being able to come in having 40-hour work and making a decent wage would eliminate some of those others.

About three years ago this company brought in about 20 Cambodian workers. They were bearing the expense of moving and everything in those circumstances. From the district, this is 100 miles a day, and providing a job for that makes a lot of difference. They are English, and told them, "Don't talk to union people." All of them quit eventually.

Two years ago a strike and brought in five Aiana and about six Africans. We feel that the company only hired these workers because the company was losing money, and that we have nothing to say about it. We are fighting for the rights to speak. We want the company does, what. The union does is through the executive committee of the company and the executive committee of IUE.

When we see that the company's doing wrong, we're going to take a stand. That's all we have to show right now. That company is able to give people jobs, but it's able to allow people to do what they want to do, work the hours they want to work, to make the money they want to make. We are fighting for what we believe in, being able to come in having 40-hour work and making a decent wage would eliminate some of those others.

Workshop Talks

...and Hood Furniture

Editor's note: Workers at Hood Furniture Manufactur- ing, an arm of Washington-based Staley Inc, voted to be represented by the Furniture Workers Division of the American Federation of Labor-Congress of Industrial Organizations (AFL-CIO), but have yet to win a first contract with the company. They wrote News & Letters story writer Lynn Jordan, Victor Hood, signed a secret agreement to force us into a local union we did not want and make us work under a contract we refused to accept. We are still together, still fighting. We will never accept this crooked deal.

They tried to force us to leave the union we fought for four years to have, Local 282, and tried to get us to union Local 797, a white-run local. Thursday, Blue, from Local 797, comes to the plant to meet with us and tell us to join his local, but he has no support. He lies and says that Willie Badd, the President of Local 282, wants us to join Local 797. He disrespected us and Badd by signing this contract. We are going to have a lot of support from our 53rd negotiation session. The company has quit even if it means to get us into a local we do not want.

When we see that the company's doing wrong, we're going to take a stand. That's all we have to show right now. That company is able to give people jobs, but it's able to allow people to do what they want to do, work the hours they want to work, to make the money they want to make. We are fighting for what we believe in, being able to come in having 40-hour work and making a decent wage would eliminate some of those others.

Even though we have a lot of workers in there that don't speak English, there are older workers who are saying that if we want to do better, we need to be stronger. We need to be able to represent ourselves, and our company and we're fortunate enough to get this contract signed and in motion, we're going to have a lot of sup- port.

Decatur, Ill. — The rally and the sitdown were a sad show of people who are behind us and against the lockout. Everyone on the line at the West Gate was sit­ ting down with the picket line and with their fists raised. The next thing I know, the police were hitting people with pepper gas. No one was charging the police. So why gas us?

Staley run a full-page ad in the Herald & Review newspaper in Decatur on June 21,2014, in which they say we would rather rally and make speeches than negotiate. We do be­ lieve that we want the community to know what Staley is up to. We have already proved to the community that we are here to stay. The police proved that they could only address the rally with pepper spray strapped to their legs and armed with pepper gas.

—Staley worker
It is therefore at not all surprising that it is there that the contradiction between Mr. Myrdal, the scholar, with "value premises," and Mr. Myrdal, the "social scientist," becomes not only acute but ludicrous.

The acuteness of the industrial and relief situation in the South is one of the major tasks of Mr. Myrdal's book. In the four-year-long project that the Myrdal volumes, the only critic so far has been L.D. Reddick, of the Negro press is the manner in which Mr. Myrdal...
strategic outlook of this stage of capitalist accumulation.

This restructuring has missed the specificity of the process of transformation in each area of the world, as well as the variabilities of the processes of restructuring. The de-industrialization and restructuring have been found to be cyclical but the scale of unemployment is actually double that of the 7.5% official rate. Such unforeseen phenomena as "robber recovery" and other non-cyclical "surprises" do not escape Marx's Absolute General Law of Capitalist Accumulation, wherein each new increase in productivity is accompanied by a reduction in the rate of employment and permanent army of the unemployed.

Although capitalist ideologies are now extolling the 3.2% growth rate of the last four quarters, they fail to mention the growth rate of only 0.11% for the previous four years. Both capitalist ideologies and their critics are confusing a cyclical upturn with a long-term declining trend in the economy. This is having the same effect on today's Left as the rise of fascism had on Marxism at the turn of the century. In that era the phenomenal appearance of imperialist superprofits and multi-decade restructuring as the new "era of accumulation," unmindful of the long-term tendency of the world economy, was interpreted to mean the depression. It is all the more remarkable then today's Left, which so vigorously supports the concept of restructuring, has not decided that restructuring has not decided that revolutionary socialism is impossible to attain and that Marxism is passe.

The opposite is the case. The present stage of capitalist restructuring lies in the new social consciousness emerging in today's world. The present stage of capitalist restructuring is marked by the new organizational forms assumed by today's societies. The new organization avoid the impasse which has confronted so many before. The workers wanting full-time jobs who are counted as unemployed. The only problem is with the way the Zapatistas have helped put an end to the corporate project and the sale of women in the areas under their control.

On June 11 the Zapatistas rejected a proposed govern­ment "peace" settlement and called instead for a "moral Democratic Convention" of Indians, peasants, students, workers, women and intellectuals, and a constituent assembly to draw up a new constitution along with a provisional government to call for new elections.

Implicit in this appeal to the broad mass of social forces are the ideas that are being marginalized further by the current capitalist economic system. These are the ideas of unlimited capital accumulation, and economics has meant less, but more oppres­sion of the masses.

When the political leader Cardenas finally went to Chiapas during his presidential election campaign on May 21, the Zapatistas gave him five hours in the sun and then listen to five more hours of speeches before agreeing to meet with him. Despite Cardenas' Democratic Revolutionary Party (PRD) having received a fresh influx of leftist intellectuals and activists, the difference between the PRD and Mexico's ruling party (the Institutional Revolution­ary Party), when it comes to economic policy and the prac­tice of democracy, is not at all self-evident to the Zapatistas.

What is self-evident is that the Zapatista revolt is chal­lenging the way the Left has increasingly allowed "actually existing capitalism" to define the horizons of its thinking. The crucial question is whether this will now become inseparable from the projection of the idea of revolutionary socialism for our life and times, freed from the narrowness and distortions which have plagued post-Marxian Marxism. That this remains the truly critical issue is shown by the outcome of the elections in South Africa. The mass ou­tbursts for Nelson Mandela and the African National Congress (ANC) represented nothing short of a revolution against the legacy of over 200 years of white domination. Yet many revolu­tionaries intellectuals like Neville Alexander continue to la­bor under the illusion that the "more radical the democ­ratic project can be within the limits of capitalism...the better for us, the better for the nation-building and the social content of the mass movement."

When explains this crisis in socialist theory which seeks the marriage of marxists and the "radical democracy" of civil society and how explains the Left's rationalization of the party­state formation as existing outside any historic imperative to overthrow it? What explains the fetishes for organizing civil society under the hegemony of a "democracy" defined by that very same party-state formation?

South Africa has brought these questions to a head because there a medium of state power is being bought at the cost of the withering away of the libera­tion struggle. What has gone undone in the year-long runup to the April 26 elections is the emergence and expansion of grassroots organizations. They will have to come to terms with their own recent history of succumbing to the po­litical dictates of the ANC which now presides over an eco­

somatic system scarcely changed from what these grassroots organizations had vigorously opposed in the 1970s.

The problem is that in civil society coming under the "structural adjustments" of the ANC-National Party align­ment, an "economic miracle" has been declared. "Democ­racy" has appeared in place of one "driven by mass mobil­ization and confrontation." It is a politics of "the subor­dination of politics to maximizing the competitiveness, tolerating without challenge the impact of global capital operating with generating in bipartisan talks, capital, and the state. The problem is "restructured" out of the hands of the masses is seen most dramatically at the point of production, as the new ANC-led state will be joining the drive to increase productivity and profitability of market competition. The retreat of the regressive restructuring is the "Reconstruction and De­velopment Program" (RDP) put forward by the ANC, the South African Communist Party, and the leading trade-union federation, COSATU.

As two COSATU leftists disowned, "The political arith­metic, when it comes to paying for the RDP, is clear. It is wage restraint + stable monetary policy + eternal coop­erative partnership between capital and labor + achieving higher levels of profitability + government expenditure with­in existing constraints = the workers will pay." Rank-and-file workers and shop floor leaders have been vocal in opposition to COSATU's complicity with the ruling party.

Because the unemployed inner-city youth in the U.S. rep­resent a crucial flashpoint for renewed spontaneous out­breaks here at home, we need to turn to the continuing ram­ifications of the Los Angeles rebellion of two years ago.

As against the slenderious assertions of Left ideologies such Cornel West who defends "the repressive of the imperialist war"...we have defended the political content of the insurrection inas­
A. Pacific Rim as center of world politics

The dispute between the U.S. and North Korea over the proliferation of nuclear weapons may prove to be a flashpoint that sparks a broader confrontation, with U.S. and Chinese relations in the Asia Pacific region becoming the fulcrum of U.S. foreign policy. China's economic growth, which has doubled in the last 30 years, is being translated into military spending, and China's leaders are concerned about Taiwan's growing autonomy.

China's most pressing concern is the proliferation of nuclear weapons, which it views as a threat to its national security. The U.S. is the world's leading nuclear power, and China sees the U.S. as a potential adversary. The Chinese government has expressed concern over the possibility of a nuclear arms race in the region, and it has been critical of the U.S. for its policy of containing China.

China is also worried about the possibility of a military coup in Taiwan, which it regards as an integral part of its territory. The Chinese government has been steadily increasing its military spending in recent years, and it has deployed a large number of missiles near Taiwan.

China is also concerned about the potential for a military confrontation in the South China Sea, where a number of countries, including the U.S., have overlapping claims.

In recent years, China has also been increasing its military presence in the Indian Ocean, and it has been expanding its naval forces, which includes the deployment of new aircraft carriers.

China is also concerned about the possibility of a military confrontation with the U.S. in the Pacific, where the U.S. has a large military presence, including a number of bases on Okinawa.

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III. Dialectics of philosophy in today’s changed world

A. Can the Idea of revolutionary socialism be reconstituted anew?

The need to spell out the role of the Marx-Humanist organ performs a difficult task of reconstituting the concept for today’s objective situation. Foremost in this is the color of the concept. This is also a task that the “spectre of Marx,” the view that the human imagination needs to envision broader horizons than those of the intellectual “state socialism” and “free market capitalism” is better exercised with greater freedom in today’s battle of ideas. This need is restricted to debates between intellectuals. To day’s social-blindness is the conviction that the notion of “free market capitalism” as humanity’s only available option sounds ridiculous, and is hard to define in terms of value. So, the possessions are the masses of East Europe in particular with the reality of the “free market” that the former Communists, not “produced and necessary” in the West, have recently won elections in Lithuania, Poland, and Hungary. One need hardly add that the “conversion” of former stat- bend bureaucrats into advocates of “a mixed market and planned economy” poses no serious alternative to the bankruptcy of the new regime, though the outcome is not surprising. The new market has to try to take advantage of a new mode of existence. This is the case for many “democratic intellectuals” to anti-Communist jettisoning the very concept of socialism in the name of “radical democracy” — the void in projects to reconstruct Marx’s conceptual apparatus. To fill this void calls for far more than Hamilton’s materialist analysis with existing needs, a serious reexamination of the philosophical principles upon which the Marxist concept of social revolution organized.

This is what Raya Dunayevskaya pointed to at the very beginning of her book, The Marxian Concept of Revolution, in the 1950s. As she wrote in 1957, “The most difficult of all tasks that have confronted every generation of Marxists is to work out what is Marx’s Marxism for its age, the task has never been more different than that one that confronts us” today. Today, Raya Dunayevskaya contended, as a forerunner of the work which first projected the revolutionary dialectic in a comprehensive philosophical form — Hegel’s Phenomenology of Mind.

“Because the transformation of reality is central to the Hegelian dialectic, Hegel’s philosophy comes to life, ever and every day to the extent that Marx’s concept is read, understood, and applied.”

— Raya Dunayevskaya, Philosophy and Revolution

B. Is revolution enough to bring forth a new society?

The depth of revolt spilling over from within China today can point toward a very different future. This revolt includes the cessation of the peasantry, major peasant protests, and major peasant protests in six provinces in the last year. It also includes the unrest among the urban proletariat, eight million workers in state-run enterprises took to the streets in the summer of 1993, and one million new labor union members who have spontaneously sprung up in the past year. In China, workers have taken over their plants, and many workers came into the streets in an unauthorized open protest against labor conditions in Shanghai this spring. A crucial aspect of the latter protest, against the way the “free market” has led to rising sexual and drug-related crimes among the workers. The protest present also extends to intellectuals and youth who are questioning the way the oppressionist collective of the Mao era has come to rule for the free market. The protest that has now turned into the massive individualism of the Deng period has been called to “sacrifice” for the self-indulgence of the nouveaux riches.

The rulers are terrified of such opposition, which explains why they have arrested so many even many who were thanks to Clinton’s decision to uncouple consideration of China’s human rights record from renewal of its MFN

trading status. This is also reflected in the government’s on- going drive to integrate the functions of the party, government, and society. The government has the door open to become the door to breaking us free from the greatest myth of the twentieth century — the notion that totalitarian communism is “democratic” and “absolutely” and humanity’s only alternatives.

Second, unlike in Russia and Eastern Europe, a significant current of the opposition in China has not rejected Mao’s Marxism. The humanist vision of Marx’s Economics and Philosophical Manuscripts of 1844 continues to attract youth. Revolutionary Leninism reflects a renewed interest in Marx’s Ethnological Notebooks of 1880-81 in China — though what remains out of reach is for this Leninist Marxist rift-elements reflects a continued interest to rethink what Marxism means for today. Indeed, a passion for a philosophically Nothing more is needed to bring within the framework of China’s development, as seen in the continued interest in a humanist Marxism.

This indigenous search for a philosophy of liberation may be the most crucial determinant of all. Our generation has seen living proof that a new society cannot be created by thinking about it; indeed, it is the emergence of so new and creative a form of workers’ self-organization and self-liberation in the last decade of the 1980s which ended up leading not only to a revolutionary new begin­ning, but rather to the “free market” capitalism. It was here that the present-day socialist form of organization does not lead to a revolutionary new beginning, as Marx had projected.

In this sense, the presence, development, and unfolding of the philosophic dimension which inheres within the social transformation of the 1980s ended up leading not only to a revolutionary new beginning, but rather to the “free market” capitalism. It was here that the present-day socialist form of organization does not lead to a revolutionary new beginning, as Marx had projected.

The philosophy of Marx has taken root across the globe; and this may yet be only a ripple in the stream, it can prove of critical importance for not alone for China, but for the world — which is why we must turn to the responsibilities facing us as Marxist-Humanists right here in the U.S.
THE OBJECTIVITY OF PHILOSOPHY IN TODAY'S WORLD CRISIS

(continued from page 7)

ever, turning to philosophy. That Marx's Marxism is not just a "theory of class struggle," yet a "move from philosophy to the critique of pol-

itics," can be found in The Philosophic Moment of Marxist-Humanism (Chi-

n. 12. Punayevskaya's 1953 "Letters on Hegel's Absolutes" can be

date compartment from organization. Indeed, in response

which has confronted both the movements from practice

absolute negativity as new beginning.

Dunayevskaya's "trilogy of revolution":

the heart

Rosa Luxemburg, Women's Liberation, the Emergence of Nuclear World since World War II

1980s, Dunayevskaya returned with new eyes to her. 1953

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LIFE IN THE 'NEW SOUTH' AFRICA

My life in this "new South Africa" is still the same. A few changes have not been attained due to the fact that many things have not changed. The ANC was able to come to power largely due to the impact of organizations like the National Union of Mineworkers, whose leader, Ramaphosa, was one of the main negotiators in creating the new Constitution. But many questions remain as to where we go from here.

Women trade union organizer

South Africa

WASHINGTON

AND IN THE U.S.

I feel women have so many things they need to take on. I feel women are being left behind when women feel trapped by the company. They feel trapped by fear. These women are going to keep on her hands anymore. And they're only 30 or 40 years old. They're going on their education, because in school they only taught us about George Washington, Abraham Lincoln, not about organizing our communities and unions.

I don't want women to come back on the school system to educate their chil

Black woman sewing machine operator

Sonettville, Tenn.

CONTEMPORARY CHINA

An encouraging shift in China is more intellectuals becoming aware that China cannot go on being a "Lefist" country. They're feeling isolated but they feel isolated when women feel trapped by the company. They feel trapped by fear. These women are going to keep on her hands anymore. And they're only 30 or 40 years old. They're going on their education, because in school they only taught us about George Washington, Abraham Lincoln, not about organizing our communities and unions.

I don't want women to come back on the school system to educate their chil

Black woman sewing machine operator

Sonettville, Tenn.

* * *

The republication of one of Raya Dunayevskaya's writings on Mao in the same regime which once proclaimed the revolution that "does not repeat the revolution of the past." He then shows that when the limitations of this become recognized the "individual ego" now goes posed as the "universal ego." And he concludes that there is a divide between "private" capitalism and state-capitalism that called itself "Communism," there is no philosophical
discipline that concerns the state and the definition of the isolated individual.

Student of philosophy

New York

It was compelling to read Raya's analysis of the relationship between human consciousness, and how Hegel recognized Marx as "Spirit in Self-Extraneousness." The analysis is also relevant to the concept of the death of the individual ego before the... This idea I get from your organization that I try to wade through some of the theories... I've been keeping the ideas about the struggles that we... The extreme in capitalism which is... Our thanks to all our readers and... I want to let you know how rewarding the classes on Hegel, Marxism and world history have been for me. I feel we are providing the first genuine education I've sen. I'm already starting to worry about your continuing commitment to the Marxist-Humanist classes on Hegel's Phenomenology helped me a lot. What I'm seeing now is how in the past people have looked for change with only a half-way understanding. The focus was on the very external class struggle and not on the internal changes that were also needed amongst the people. In the past, the Communists had often played on the desperation of the people, and the change that they brought then became just a change of masters.

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Mexico revolutionary

* * *

I have just received Fromm's preface to Raya Dunayevskaya's Philosophy and Revolution. It is a clarion call to those of us who are defending the spirit of the Gospels and the ideas of Marx's humanism in the face of our own religious and human historical realities. The reality of counter-revolution throughout these 2,500 years was clearly anticipated by both Jesus (vulgar anti-christ hunchback) and Thomas Paine (true humanism) as was the passing away of all institutions. Every call that challenges our humanist vision will be met by attempts to leave alienated forms of organization standing there, to destroy our humanity and heal our own alienated relationships.

El Monte Dan

California

After reading Marxism and Freedom, which was a wonderful book, I decided to become a "Marxist"Marxism is becoming clearer to me, as are the lines of demarcation you have with other groups.

Correspondent

North Carolina

The idea I get from your organization is that it's like the blade of a knife, a first step in revolutionary struggles just when the revolutions are going to be subsumed. I want to know more about the idea of "negation of the negation." What Marx referred to as the abstraction of private property—is any kind of "progressive" step at all?

Philosophy grad student

Memphis, Tenn.

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Thank you and a reminder!

Our thanks to all our readers and friends who have contributed so generously to our Appeal for help in keeping N&L going, for your very generous contributions for your continuing commitment to the Marxist-Humanist classes on Hegel's Phenomenology helped me a lot. What I'm seeing now is how in the past people have looked for change with only a half-way understanding. The focus was on the very external class struggle and not on the internal changes that were also needed amongst the people. In the past, the Communists had often played on the desperation of the people, and the change that they brought then became just a change of masters.

Consortium

Illinois
Black ‘leaders’ reel backward

by John Alan

The heated debate created by the invitation Benjamin Chavis, president of the National Association for the Advancement of Colored People, to participate in a NAACP-sponsored summit conference of African-American leadership in Baltimore last month has unfortunately by now died down. While it’s true that Chavis, as the director of the NAACP, violated the principles of the NAACP by inviting leaders of the radical Black Student Movement to the conference, his critics are quick to point out that Chavis has gone further than in that organizational sense. He has reasserted and reasserted the conservative principle of Dr. W. E. B. DuBois’ “Talented Tenth” to lead the African-American community in a struggle that lives outside the inner cities, the alleged subjects of the conference. They believe that the deliberations of the 50 African-American leaders he had selected to work out a strategy to deal with economic and political problems in the inner cities will be too narrowly focused on the economic problems of the inner cities. Kane Ditto obliged by opening the Saturday plenar...
American Dilemma revisited

(Continued from page 4)

At all is warfare of the Garvey movement. This is the most serious work coming out of the United States. Mr. McRae recognizes its importance. He writes:

"For the first time it proves that it is possible to reach the Negro masses if they are appealed to in an effective way. It makes the basis for the most uncommitted Negroes. It tells of a dissatisfaction so deep that it amounts to hopelessness of ever gaining a full life in the US."

Mr. McRae himself does not analyze the Garvey movement, although he states this with, along with a thorough knowledge of Garvey's opponents, can be done.

New York—On June 36, 1.1 million people converged on New York City for the 25th anniversary of the Stonewall uprising, a turning point in the modern gay rights and lesbian civil rights movement. There was a tremendous international march on the United Nations to affirm the human rights of gay, lesbian, bisexual and transgendered people. There was also an alternative march in a city that is often marginalized and ignored. A protest against the killing of 13 young men in the city of Chicago, taking place last year. Chicago has some of the highest rates of violence against gay and lesbian youth. A protest against the violence against gay and lesbian youth. There was also a march against the violence against gay and lesbian youth.

San Francisco—Twenty-five years ago, after police repeatedly raided gay bars throughout the city, a local gay bar, the Stonewall Inn, became the site of a riot that would spark the fight against discrimination and violence against gay and lesbian youth. The Stonewall Inn, a local gay bar, became the site of a fight that would spark the fight against discrimination and violence against gay and lesbian youth. The Stonewall Inn, a local gay bar, became the site of a fight that would spark the fight against discrimination and violence against gay and lesbian youth.

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The Stonewall uprising was second place to almost everything in the United States. Mr. Myrdal recognizes its importance. He writes:

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Frankfurt, Germany—At a discussion on Bosnia I held in June with three student activists from the left student journal, Perspectives, some of the barriers they face are the same as those faced by Left student activists in the United States. One student, a German of Croatian origin, said: "We wanted to think about how to maintain a perspective on Bosnia in the tradition of the non-dogmatic Left, of the student journal, Perspectives, that has been published quite a lot in recent years. We also have contact with professors at Frankfurt University. It is a discussion on Bosnia, and with 400 members meeting there every weekend and publishing quite important analyses. We also have contact with the Belgrade Circle in Europe and yet they don't know what's going on in Bosnia and Herzegovina.

"It was a disgrace for those who came from the former Yugoslavia, some of whom had had 10 or 20 years of contact with post-communist Yugoslavia. Frankfurt University student groups seem to have been one of the most amazing consequences of our organizing. We invited the Whole institute for Social Research, and the Department of Philosophy, to a discussion on Bosnia. We were denied full access to gay organizations. Adults who had been fighting for their rights as they were then. And gay youth today want something more. We want to know that we have a future, that we aren't just fighting to protect our piece of the pie, that we have a future. We don't want just a seat at the table. We want a society where people are truly free—where we are recognized as human beings."

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German student activists support multiethnic Bosnia

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Where were the stones in 'Stonewall 25'?

Anne Wentworth, a speaker from ACT UP/New York, responded to the question "Where were the stones in 'Stonewall 25'?" with the following: "I'm tired of coming to school and not learning anything. I'm tired of being put down because I'm a Latino from the ghetto. I'm tired of seeing Black people treated as second-class citizens. I'm tired of seeing the youth incarcerated by the California Youth Authority. Does it give us rehabilitation, recreation, and education? No! Do we need all those police out there jeopardizing our lives? Let's work together to break down those strikes and barriers!"
French troops in Rwanda

On June 23, several hundred French troops crossed into Rwanda to thwart an invasion by opportunists; today’s massing of French troops helped Zairean dictator Mobutu roll the post-colonial societies it once ruled directly, which carried out the genocide in a cold, systematic, 1990, France has sent troops to Gabon in 1990, to the Tutsis. No one seriously believes that France’s purpose is to create a “Sarajevo slate” in that country’s Europe­hands off attitude of blaming “all sides.”

Bosnian feminists in hiding

The Bangladeshi feminist writer Taslima Nasrin went into hiding a couple of weeks ago, having been assured the government to issue a warrant for her arrest. Nasrin was already a target of rightist religious parties in Bangladesh, her works including the burning of a Koran. While Bangladeshi women’s groups and others have come to Nasrin’s defense, it is clear she has become the new vehicle for the violent Islamic reaction against the laicism which carries out the genocide in a cold, systematic, planned way, and which continues its murders on a massive scale.

France stands out among former colonial powers in Africa for its continued success in dominating and controlling the post-colonial societies it once ruled directly, as well as some of those it did not, such as Rwanda, and to a lesser degree, Mozambique. In recent years, these powers have intervened to prop up the Rwandan government since 1987, importing to Laos 400 to 600,000 in 1990, to the Comoros in 1990, and to Togo in 1990.

One of its biggest operations was in 1977 when thou­sand of French troops helped Saudi dictator Mushir Sae-Siko thrash an invention by opportunists. Today’s intervention in Rwanda, which is based in Zaire, seems destined also to extend, at least a bit, Mobutu’s rule once again, at a time when internal unrest has shaken his power as never before.