

FROM THE PEN

SPONSORED BY WSU-N&L MARXIST HUMANISTS -- ISSUE NO. 1 -- NOVEMBER 1977

WHY AN ALTERNATIVE STUDENT PAPER?

We as Wayne State students are angry about what passes for education here. Instead of finding a free exchange of ideas, grounded in the things we must deal with daily, we find ourselves fighting the university's mirror of an in-human world.

We are up against arbitrary grading and evaluation methods, the breakneck pace of teaching, and the ever-growing burdens the university places on poor and minority students.

When the voices calling for a different, humanist system of education emerge, they often go unheard or are distorted to fit another's purpose. We want to let them be heard here, speaking for themselves.

Although the South End is supposed to be a student newspaper and a conduit of student expression, its stilted "objectiveness" remains outside of what Wayne State students are talking about these days. During the anti-war movement, the South End acquired a reputation as an outspoken student paper, famous nationally. Today, you can finish eight banal pages in three minutes. To know what people are thinking, you have to look elsewhere.

We want From the Pen to be a weapon for us at WSU, grounded in a concrete dialogue about freedom, and paths to revolutionary, new human relationships. The importance of an alternative to the South End lies in the fact that WSU President George Gullen retains final approval of South End top staff selection, and thus editorial policy.

This is no accident. Gullen's experience in molding a campus where people become manipulated objects comes from his years as a top executive for American Motors-- whose hell-hole factories establish the alienated relationships that are reflected at WSU.

The urgency to create new forms of opposition is also made clear by locking at the Bakke case. This issue sharpens our understanding that the ramifications of a Supreme Court

decision favoring sexism and racism are already here. We need only look at the WSU law school flunk-out policy toward minorities.

We are attempting to actualize a philosophy of liberation, which we call Marxist-Humanism, making no compromise on questions of freedom raised by people, especially youth everywhere.

Whether or not Marxist-Humanism is your philosophy, if you want to work out how to change things, starting right here at Wayne State, we invite you to participate with us in News & Letters Youth Committee activities, discussions, and the publication of FROM THE PEN.

-- WSU News & Letters Youth Committee

RAYA DUNAYEVSKAYA
AUTHOR OF PHILOSOPHY AND REVOLUTION
will speak on

Youth, Women, Black Dimension--
WHICH "NEW PASSIONS AND NEW FORCES" WILL
INITIATE THE NEW AMERICAN REVOLUTION?

Thurs. Nov. 17, 7PM Room 350 SOB
WSU News & Letters Youth Cte., sponsor

LOAN POLICY CONTEMPT

The University has taken an extreme policy for collecting student loans. Last year, 3 months before the first payment was due, loans were given over to a collection agency, euphemistically called "College Service Corp."! We had to attend a meeting where we were treated very rudely, almost in a military fashion, and told to make special payment arrangements under threat of not receiving our diplomas.

For a university which pretends to be a democratic institution, this is disgraceful. It shows how great their contempt is for the students, how little concern they have for their democratic rights, and the totally arrogant use of power.

-- Threatened WSU student

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"EDUCATION" AT NORTHEASTERN HIGH

My name is Marcus and I am a student currently attending Northeastern H.S. I feel the students at Northeastern and many other schools in the inner city that consist mainly of minorities are not getting the quality education we deserve. Our programs are often the same ones that they have had for 20 years. Many of the textbooks we use are outdated and have pages missing.

They don't care when you come in to class -- or leave. Many students don't even know what curriculum they've been placed in; and with 35 or 40 students in each class, it is hard for the teachers who do care to teach.

Then there is the building itself. They were supposed to rebuild it, but they haven't. The lunch room is so small, that if it catches on fire, someone will burn.

Schools that are located in the suburbs offer students an education that will meet the needs of this highly industrialized society. Schools in urban areas should not be discriminated (continued next column)

NUCLEAR POWER ?

I participated in the Safe Energy Coalition rally at Kennedy Square on Oct. 15, but was disturbed at the small turnout, and the fact that not all elements in the coalition are progressive.

Why was there an obvious absence of the Catholic Worker House? They have been involved with the issue of nuclear reactors for a long time.

And what were the rally organizers presenting by that sexist skit (where a man dressed in a skirt and false breasts tried to imitate Detroit Edison's Nancy Dickerson)? The coalition was catering to what they thought would be a good media attraction.

Why do the capitalists insist on nuclear power? Aren't profits as high using other forms of energy? And I'm disgusted at how organized labor is dealing with the problem of nuclear reactors -- they're falling right in line with the Administration.

-- Anti-nuclear activist

against. We need a quality education for our existence in everyday life. Students need to talk about where we are going. And then not just stop at talking. Actions speak louder than words -- what are we going to do about it?

-- High school youth

EVENING IS "SECOND-CLASS"

Being an evening student at Wayne is definitely being a "second-class citizen". And with the budget cuts, it has become even more intolerable. Did you know that it is impossible to go beyond the fourth quarter in German at night? How about this past summer quarter, where nothing at all was scheduled after 4:30 in the whole department?

If you go to see the department head, they tell you that 1) the budget doesn't allow any more sections; or 2) teachers don't like to come down to WSU at night; or 3) evening students aren't as serious as "full-time" (day) students, so when they say they want a course it has to be taken with a "grain of salt".

They are plenty glad to take our money which most of us earned at full-time jobs. Many of us don't even go home between work and school, but try to study for an hour in between. Yet, there are inadequate facilities for "quick study" in places like Manoogian. I would like to see evening students organize to get respect and decent educational rewards for our money. Maybe we should "pay" Gullen -- a visit!

-- Night Student

UNFAIR GRADING

There are two systems of grading used at WSU: the grading curve and a fixed grading system. Some of the same types of classes have different systems. The classes with the grading curves have an unfair advantage. Some teachers do a poor job of lecturing, which will show up in students' grades; with the grading curve students will not be penalized for the lecturer's ineptness at imparting the course information to students.

-- Puzzled

CHICAGO CONFERENCE REPORT

NATIONAL ALLIANCE OF BLACK FEMINISTS ~

The conference held by the National Alliance of Black Feminists in Chicago, Illinois at the Midland Hotel left the women who attended it with no sense of direction. I think the meeting was geared toward the bourgeoisie and was not concerned about helping the working people. The directors turned people off because of their apathy toward following time schedules.

The conference appeared to be a banquet/fashion show combination, rather than an exchange of ideas. This conference was not geared toward the interests of the working people because most women on welfare with low incomes could not afford to pay fifteen dollars

UNDERPLACED BY 2 POINTS!
(A SAGA)

I took a placement test. Then I registered and attended class for one full week before I was told I had to drop Math 0178 because I placed 2 points lower than the requirement for that class on the placement test.

This was my only class in which I felt I understood what was going on and I decided to see if I could stay there. Despite running on every single free hour I had to counselors, administrators, math advisors, etc., I was told nothing could be done. One counselor told me that maybe I could find some comfort in the fact that it happened to many other students too. Instead of finding solace in that fact, it made me more upset.

I had to drop my math class and find a different one. I searched for 3 days. I was turned down by five teachers who said that I would be too far behind on work since at this point a week and a half had gone by, before I found someone who was willing to take a chance on me. I tried to take a math book I never really used back to the bookstore where I would now receive half of what I originally paid for it because it was "used, even if it had just been opened three times". While I knew what I was doing in my first class, I had to catch up on almost two weeks worth of work in a new class. No wonder Marx said that it's the educators who need educating!

--Rickie Rae

for a banquet dinner. Fifteen dollars may be all she had to buy groceries for herself for one week.

I question the location of the meeting. If the conference were intended to be a meeting of the minds, a less expensive setting probably could have been found. Even with the prices as they were, the meeting would have been more successful if the directors recognized all of the participants and not just the women that were articulate. Other women had ideas and suggestions that they wanted to present. They were often overlooked after they had made a few suggestions that the directors did not think were articulate enough.

Rugs, jewelry, clothes, encyclopedias, Mary K cosmetics, and other articles were on display tables. The only educational and enlightening table I saw was the News & Letters literature table.

The News & Letters meetings that took place while I was in Chi-Town were educational and interesting. As it has been said "the best things in life are free." I got my moneys worth at the News & Letters meetings and discussions at no cost, while I did not get that which I paid for at the conference. Some of the good things that happened were meeting women from other states and organizations. Because of the positive events that took place as well as the negative events, I did not feel the trip to Chi-Town was a total waste of time.

Y.S.

TO ALL OUR READERS.....

If you would like to write an article for this paper, or your comments on what you have just read, it is very easy to do.

Just go over to the Student Center Bldg., second floor information desk, and put your story or comments in our box.....Number #141!

RIGHT ON, WRITE ON, FIGHT ON!

TIME IS RUNNING OUT

The following are brief excerpts from a talk by Michael Connolly at a Detroit News & Letters Committee meeting, Oct. 30.

On Sept. 12, the South African government murdered Black activist and thinker Steve Biko. Such was the racist indifference of these United States, and most of the world, that at his death not even his name was known. Yet in the following days the South African Black masses made the world see what his legacy meant to the struggle there... But almost without exception the Left has treated Biko as martyr, eulogizing him but refusing to print what he said-- separating, always, thinking and doing. Since the task that faces inside U.S. imperialism is so total, demanding no separation of the philosophy of revolution from the act of revolution, we have printed Biko's thoughts as the lead article in the Nov. issue of News & Letters.

If we are to create a new world, we have to look at the whole world as it is today-- a bi-polar world, nuclearly armed with U.S. and Russia ruling all, but with China trying to force its way in...

This very moment we are meeting tonight is the 21st anniversary of the establishment of Hungarian Workers' Councils, in that great revolution against Russian state-capitalist totalitarianism. Hungary 1956 meant Marx's Humanism as the philosophy of revolution, against Stalinist perversions of Marx. Khrushchov sent in tanks to crush that revolution, and Mao encouraged him, making sure also that Chinese philosophers attacked Marx's Humanism as "tainted with Hegelianism."

Now look at the Portuguese Revolution, 1975. Factory and land occupations, councils, tenant organizations. What came out of Portugal that can be a basis for new revolutions anywhere were (1) the concept of "apartidarismo"-- non-partyism and (2) Women's Liberation as a question never again to be put off till after the revolution.

For our own tasks, we have to ask why it is that over and over in the struggles that we are part of, there is less than the whole.

Take the Safe Energy Coalition (SECO). The safe energy movement around the world has brought out thousands of college youth for the first time since Vietnam. But so narrow is the vision of the SECO organizers here, that the question of the environment at the point of production is left out-- and so there is a demonstration in downtown Detroit with virtually no workers or Blacks. And one second's look away from the totality of revolutionary forces-- and sexism is renaissant, in a sexist skit in the rally program.

Or take the Kent State movement. They generated mass activity, and said "Remember the spirit of Kent and Jackson State", trying to link Black and white students. But such were the divisions between the May 4 Coalition and the Black United Students at Kent State, that it remained for us, 200 miles away in the WSU N&L Youth Committee, to sponsor their first joint meeting...

We in News & Letters have insisted on totality as the measure of the movement, the totality of the transformation of human relations as the only banner that can move us forward.

Perspectives 1977-78

"TIME IS RUNNING OUT"

by Raya Dunayevskaya

can be obtained from--

News & Letters

1900 E. Jefferson

Detroit, Mich. 48207

Price 50¢

or from the WSU N&L literature table

in State Hall

every Tues.

12- 1 PM and 4- 6 PM

STOP BY OUR TABLE AND DISCUSS
YOUR IDEAS WITH US

FROM THE PEN

SPONSORED BY WSU-N&L MARXIST-HUMANISTS • ISSUE #2 • MAY 1978

Black and Latino students occupy Hostos College in NY

As you read this, Hostos Community College students in New York are running their own school which they seized on March 31. They occupied the empty building owned by Hostos at 500 Grand Concourse Ave. to insure survival of their school.

Acute overcrowding forced Hostos students to study in cars and halls. Yet City University (CUNY), of which Hostos is a member college, planned to shut the college for lack of enrollment growth. CUNY had already bought the new "500" building in 1974 for Hostos expansion, yet the city still withholds funds to renovate it. Hostos students and faculty solved this "catch-22" by moving into the building on their own.

The student and community occupants of the building hold classes and daily planning meetings. Many students in the official, overcrowded Hostos structure vote to hold their classes in the liberated one. They have organized child care, and many maintain the occupation by sleeping in the "500" building overnight. And the community supports the occupation with food, supplies, and encouragement.

Hostos' enrollment reflects its location, in Black and Puerto Rican, "bombed-out" South Bronx. In 1976, NY, after the city's financial crisis, planned to end free tuition, open admissions, and remedial assistance (SEEK program) in the entire CUNY system. Minorities, poor and working students stood to lose the most.

But the deepest and most successful resistance came from Hostos and the South Bronx. Only a massive, multi-dimensional occupation of Hostos saved it from being closed for good.

The occupation in progress now renews the battles against "take-backs" by colleges everywhere. The urgency in reporting this event to you can be seen right here, in WSU's treatment of poor, working, and minority students--whether it is the erosion of Black Studies, or the limited course offerings in the evenings when most working students attend WSU, or astronomical tuition increases. The direction of WSU can likewise change when the "educated teach the educators." The reason for controlling our own education exists now.

From a Hostos participant: "The power of the struggle is just too immense for police to make any move right away, and students and supporting faculty will continue to transform the deserted building into a college under their own collective control." (Thanks to the Queens College NY Marxist-Humanists for the Hostos news.)

--WSU News & Letters Youth Committee

<p>W.S.U. News & Letters Youth Committee presents</p> <p>I. B. Tabata</p> <p>President of the Unity Movement of South Africa and the African People's Democratic Union of Southern Africa.</p> <p>Mr. Tabata will speak Tuesday, May 2 • 7PM • Hilberzy A&B</p>

DON'T TAKE SOCIOLOGY TO LEARN MARXISM

I was pleasantly surprised when I started reading my textbook, Sociology, by Ian Robertson (Soc. 201). As opposed to the usual mistakes made by people who don't read Karl Marx's original works for themselves, but accept interpretations by others, the author says that Marx "would probably be dismayed at communist movements, and he cannot be held responsible for policies pursued in his name..."

But shortly after I was impressed, I found Robertson no different from all others. In relating the placement of someone in a class in society, the author gives some ridiculous "examples" of people who don't quite fit the mold, like a "drop out" who doesn't own the means of production but who doesn't work either. The fact is, this society prepares people to be permanently unemployed. People drop out because they aren't learning anything valuable to their lives. To dismise, as the author

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WOULD YOU LIKE TO KNOW MORE ABOUT THE IDEAS, ACTIVITIES AND ORGANIZATION OF MARXIST-HUMANISTS AT WSU? THEN COME BY OUR LITERATURE TABLE, EVERY TUESDAY, 4:30-6:30 IN STATE HALL.

WSU students shortchanged in classes, at bookstore

(continued from the front)

does, Marx's theory as "not handling an ambiguous case satisfactorily" is absurd.

This is why people should read Marx's works for themselves. That is what we did in the series of 6 classes on Marx's Capital. I just finished attending, sponsored by N&L. As Marxist-Humanists, we see this as part of the way of making freedom a reality.

On the first day of my class in "Women in American Life and Thought" (Hist. 520), I was glad to hear the teacher say she disagreed with "British-European-centered" analyses of women in colonial U.S. history. I thought

15,000 IN D.C. DEMAND BAKKE CASE OVERTURN

Over 15,000 demonstrators marched and rallied in Washington D.C. April 15 in support of affirmative action for minorities and women.

The National Committee to Overturn the Bakke Decision (Bakke's case is now before the Supreme Court) organized the protest against the growing rollback of employment and educational opportunities for minorities and women. If the Supreme Court upholds Bakke's contention that the admission policy of the U. of California Med School, opened to minorities and women only after years of struggle, constitutes "reverse discrimination," it will once more codify racism and sexism in America.

Here at WSU, the same racism and sexism underlying the Bakke case is reflected in WSU Law School's flunk-out policy that Black law students protested in their sit-in last year; Dorothy Anderson, a Black woman, being kicked out of WSU Medical School for not meeting "subjective" standards; and the dismantling of the Center for Black Studies and the firing of its Chairman, Herb Boyd.

But even as these moves are made to roll back the gains won by women and minorities, they are being challenged everywhere. Hostos Community College in NY sent 6 busloads of faculty and students to participate in the Washington anti-Bakke rally. The slogan raised by Black and Latino students in the Hostos occupation is "Hostos IS affirmative action!"

Whether or not the Supreme Court listens to us and overturns the Bakke case, we will continue the fight not only to extend affirmative action everywhere, but for a total reorganization of society from the bottom up.

this meant she would bring in the contributions of Native American and Black women. But she began with how "farsighted" Queen Isabella of Spain was to finance Columbus, and then spent 10 minutes talking about the "first" (European!) woman in America.

I asked if the whole course was going to take up certain women just because they were women, and that she better also mention Queen Isabella's hand in the Spanish inquisition against dissenters, and in driving the Jews and Arabs out of Spain in 1492.

The way this section is being taught is a throwback to the vulgar, racist way all history was taught before the Black and Women's Liberation Movements of the '60s and '70s. I think people genuinely interested in women's history could do better in a study group, and I would like to contact anyone interested. M.H.

WSU boasts of being one of the largest single-campus universities in the U.S., but the level of education doesn't measure up. For instance, many introductory classes are too large for any two-way participation. Perhaps this could be alleviated with adequate teaching. But few professors want to teach introductory courses, and too often they are poor communicators and thus ineffective teachers.

The exams in these classes are multiple choice, which allows for only rote-memory-type answers and not much creative thinking. At a major university like WSU, we deserve a higher level of education. --Science student

One of the biggest rip-offs going is the WSU bookstore. At the start of the quarter, you can pay \$10 for a text. When you resell it to them, they may only give you \$3. Then they turn around and sell it for \$5.

We need something like the used text co-op they have at U. of M. You leave your book, indicating the price you want. If the co-op sells it, you get the money.

W.S.U. News & Letters Youth Committee
presents

"SCENES FROM THE CLASS STRUGGLE"

the eyewitness film tracing events of the April, 1974 Portuguese Revolution. A powerful first-hand account of peasants' and workers' struggles, soldiers' committees, women, tenants' unions, the Anglican freedom movement.

"SCENES" will be shown Tuesday, May 23, 4 PM in the SCR. No admission charge.

FROM THE PEN

SPONSORED BY WSU-N&L MARXIST-HUMANISTS

ISSUE #3

OCTOBER 1978

Struggles at WSU--What will you be doing this year?

The strike that began this school year at Wayne State was soon over, but many of us--students and strikers--are left with unanswered questions. Many campus workers are asking: Why did so many students cross our picket lines? Did they know everything that we were striking about? If not, why didn't our union play a more active role in working with the students, who could have helped make our strike so much stronger?

A lot of students were puzzled by the strike. It was hard to get a clear picture of what all the issues were. Many students were worried that they would have to pay late registration fees if they didn't cross a picket line to register, or wondered if professors who were teaching would penalize them if they didn't attend classes.

The South End, unfortunately, could not be counted on for a clear presentation of the strike issue. Campus workers interviewed by the South End were angry because what they said was quoted out of context, and many students were asking how the South End could say, on the first day of classes, that despite the strike it was "business as usual." In light of truncated and distorted reporting by the South End, the alternative which From The Pen represents is needed now more than ever.

We in the Wayne State News and Letters Youth Committee began publication of From The Pen last year as a forum for WSU students to speak in their own voices, to raise questions about the conditions we face here at Wayne, and in every aspect of our daily lives. We want From The Pen to be a voice, a dialogue, a communication of people's thoughts, complaints, questions, and aspirations.

We invite you to participate with us, both in writing your own thoughts for From The Pen, and in exchanging ideas with us at the meetings the WSU News and Letters Youth Committee will be holding this year.

Our meetings last year ranged from Kent State students speaking for themselves on their struggle against the gym on Blanket Hill and for the preservation of Black studies, to a lecture by Raya Dunayevskaya, Marxist-Humanist philosopher, on "Which New Passions and New Forces Will Initiate the New American Revolution?"; from a celebration of International Women's Day, to a talk and discussion by South African revolutionary-in-exile I.B. Tabata, to the documentary "Scenes from the Class Struggle" about the 1974-75 Portuguese revolution.

The activities we have planned so far for this year include:

--"With Babies and Banners," the widely acclaimed film about the 1937 Flint sit-down strike and the Women's Emergency Brigade, followed by a discussion on Women's Liberation and factory struggles today;

(continued on page 2)

Join us for a special meeting on:

PERSPECTIVES 1978-79 -- by
"THE DIALECTIC OF TODAY'S
CRISES AND TODAY'S REVOLTS" Raya
Dunayevskaya

** Presented by Suzanne Casey **

Sunday, Oct. 22 Highland Park YWCA
7 PM 13130 Woodward

Free Admission--and discussion

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Copies of PERSPECTIVES 1978-79--"THE DIALECTIC OF TODAY'S CRISES AND TODAY'S REVOLT" can be obtained by sending 50¢ to:
News & Letters, 1900 E. Jefferson,
Detroit, Michigan 48207

SOUTH END'S SOCIAL LEVEL?

-- A RESPONSE

First of all, I want to say I'm really glad that From the Pen exists as an alternative to the South End to talk about what I and others are interested in and NOT the kind of material the South End feels need be published.

On that point -- the South End -- I want to write a rebuttal of an editorial by Rosanne Less, night editor of the South End, which appeared in the Thursday, September 21, issue.

Her title is "'U' strike foolish move that students will pay for". Now, the students ALWAYS pay, whenever anything, anywhere.

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SOUTH END'S SOCIAL LEVEL? -- A RESPONSE

(continued from front page)
anyhow happens that relates to WSU -- usually in the form of tuition hikes which have occurred every year for the three I've been here even when there were no "moves" made at all! So she can't say that that's something new, or blame the strikers.

Then there is her remark about the administrators without secretaries -- "real men (and women)" -- which I don't find funny; and her emphasis that the men attending the cashier windows were much more "swift and polite" than the usual "snippy" women cashiers seems male chauvinistic to me. I've met with plenty of arrogant, "snippy" service from male managers of department stores, and I can bet the WSU administration was determined to put on a good show for the students to "show" that scabs are nice people.

But the paragraph that got me the most was the following: "... the notion of pro-

fessors marching on a picket line is so silly as to be almost absurd.

"These are supposed to be professional people, not exactly at the same social level as a laborer on the mouge plant line. Yet these status-conscious 'laborers,' to use the term loosely, are now likening themselves to the plight of the proletariat."

I'll let the misspelling of laborers and proletariat pass, though it shows that these words are a foreign language to the South End, but what gives her the right to say that anyone striking -- whether it be a professor or a garbage man -- is absurd or silly? What gives her the right to judge anybody's "social level"?

I know a lot of factory workers that I'd learn a lot more from than some professors here at Wayne! It's just those professors -- the ones that can wrap all sorts of big words around you in a lecture hall but can't relate to the average person in the street--they are exactly the ones that would agree with Less that they are on a higher social level than lowly factory workers, and so refused to strike.

Maybe Rosanne Less feels she was deprived of her education by the strike on Thursday and Friday, but I think anyone who wanted to learn something about the world could have learned a great deal by talking with the strikers and being with them on their picket line.

-- Rickie Rae

STRUGGLES AT WSU -- What will you be doing this year?

(continued from front page)

--"We sit beside you in class--factory workers at Wayne State," a panel presentation by WSU students whose lives relate factory struggles to campus issues.

--"Rosa Luxemburg, Today's Women's Liberation Movement, and Marx's Philosophy of Revolution," a lecture by Raya Dunayevskaya, founder of Marxist-Humanism in America and author of Philosophy and Revolution and Marxism and Freedom who, in honor of International Women's Day 1979, will give this special talk to a Wayne State audience on her current work-in-progress by that name.

--"Frantz Fanon, Soweto, and American Black Thought," a presentation by Lou Turner, Black thinker-activist and author.

Throughout the world, the past few years have seen a resurgence of youth in motion, from South Africa to Nicaragua to Iran. This is because there is no country on this earth--no matter what they call themselves--that is based on the principle of the full and free self-development of every human individual. The youth movement in this country and in Europe is developing now against what all state-powers are doing, with their destruction of the environment, with their preparation for another war of nuclear devastation.

What are your thoughts? And what will you be doing this year?

--The WSU News & Letters Youth Committee

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A clerical worker speaks for herself

THE RECENT STRIKE AND REAL STUDENT ALLIES

Most WSU students heard on the Monday (Sept. 25) morning news that faculty in AAUP had reached a tentative settlement with the WSU administration and were back in classrooms. But many students had no way of knowing that the largest group at WSU on strike--the Staff Association (SA) of clerical and technical workers--was still out. Late Monday morning, SA pickets were called off, although we did not go back to work until late Tuesday morning.

As a member of the SA and a WSU student, I would like other students to know a little more about the strike.

To begin with, the tentative contract agreement met by the SA bargaining committee and the WSU administration, and blessed by the UAW (with which SA affiliated late this summer), is made up from crumbs left over after the other two units on strike (AAUP and P&A, Professional and Administrative, also a UAW affiliate) got what they wanted and went back to work. As for the SA, several of our key demands not only were NOT won, but we actually lost a lot of ground.

First of all, you don't have to be good at math to know that a 4.5% pay increase for each of the next 2 years is an actual loss in real wages in Detroit, where third-quarter inflation was around 9.5%. In addition--or subtraction--we also lost the inadequate cost-of-living clause we had before.

Another key demand we lost was that SA workers not be discriminated against in transfers, promotions, etc. for using sick days over the number determined unilaterally by the administration--even though our contract provides for over 20 sick days per year.

About the only good thing to come out of the tentative agreement was an end to lower pensions for women than for men. But since the administration's aim today is to make clerical jobs so unattractive that they are like revolving doors, very few women will want to stick with them until retirement.

The contracts for all the striking groups expired on June 30. AAUP won retroactivity on their contract to July 1, and P & A to Sept. 1. SA's contract, however, will not be effective until Oct. 1, so we lose 3 months right off the top. We have not yet ratified this sell-out, and it is not sure to be accepted.

One reason we went back to work with this sell-out contract pending is that by Monday, after a week out on strike, we had done little to gain new support when our supposed "allies" deserted us. It's true our determination was as strong as ever. But the "solid" coalition we had with AAUP and P&A vanished early Monday morning when they deserted us after getting what they wanted from the administration.

It might seem inconceivable that an international union like the UAW would put one of its bargaining units (P&A) in the position of scabbing on another (SA) that was still out, whether or not there were pickets up. But I think many workers represented by the UAW who go to WSU know exactly the kind of misrepresentation I'm talking about.

One thing I believe we can learn from the strike is where else we can look for real support. I am talking about WSU students. It's true many many did cross picket lines. But many others joined us, and still others did not know what to do because they did not know what was happening. I think we can start working together now.

For instance, there is no firm commitment on the administration's part to freeze current parking fees at 75¢. A key demand of the SA membership was free staff parking, since the average SA worker pays 2% of his or her pay on parking alone! We won absolutely nothing on this issue except a \$20 paltry reduction for those on staff who can buy parking passes.

Surely many students who must work to go to Wayne--where the tuition goes up like clock-work almost every quarter--would not only sympathize with us, but work actively with us on these concrete issues. But first we must begin talking with each other. I hope students will respond to this article in the next issue of From The Pen on how we can make this beginning.

--WSU clerical worker

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WOULD YOU LIKE TO KNOW MORE about the ideas, activities, and organization of Marxist-Humanists at WSU? Then come by our literature table, Tuesdays, 4:30-6:00 in State Hall OR IF YOU HAVE A STORY for From The Pen, or would like to get in touch, just call 259-0404; or drop us a note in the WSU-N&L mailbox, Box 141, Student Center Bldg.

LA LUCHA CONTINUA:::THE STRUGGLES CONTINUES!  
~~~~~

A STUDENT VIEWS DETROIT, WORLDWIDE MOVEMENTS AGAINST NAZIS

On Friday, Sept. 29, Michigan Avenue residents celebrated the eviction of the Nazis from that neighborhood after three weeks of daily picket lines and vocal opposition to the neo-fascist headquarters set up there.

The day last winter that the Nazis opened their first "hatequarters" in Detroit, some people said that the Nazis have

BOOKSTORE PICKET LESSONS

I'm a student assistant, and we don't have a union here at Wayne, but when the SA and P&A workers went on strike, and then the AAUP, I wanted to help them. My father was a coal miner in West Virginia for over ten years, and he helped organize unions, and if there is one thing he taught me never to forget it is this: NEVER CROSS A PICKET LINE.

I went down to help people picket the Bookstore on Saturday morning. The university was trying to encourage students to come to WSU on Saturday when hopefully no pickets would be there, because the large picket lines at the Bookstore kept so many away on the first two days of classes.

Some people did respect our picket lines, but I was sick at the response of others. One man came with his little son and said that he had brought him down so that the child would learn early how to cross a picket line. One woman said that she was in the middle of her final defense and ran out of paper, and the WSU Bookstore was the only place she could get that paper!

And one woman--and this tops them all--went in for the sole purpose of buying car window decals that said "WAYNE STATE UNIVERSITY" in big letters. I told her to be sure to put a date on the decals, and asked her if she felt proud to let everyone know that she crossed a picket line. She didn't answer.

--Disappointed student

WORLDWIDE SUPPORT FOR NICARAGUAN REVOLT

Frankfurt, West Germany--Latin American students in Europe, including Nicaraguan students, have been trying to mobilize public opinion in Europe against the Somoza regime. They have held a hunger strike in Dusseldorf near Bonn where most of the foreign embassies are located. They are demanding that West Germany break off diplomatic relations with Somoza.

Because of the civil war in Nicaragua, the big bourgeois media could not overlook these protests and were compelled to publish some of what the students were saying. There is also much support work in Portugal, while in Spain no less than five solidarity committees have already been set up to support the Nicaraguan rebels.

(Reprinted from "Youth in Revolt", News & Letters, Oct. 1978)

a right to freedom of speech. I replied that this is not an abstract debate; the Nazis are not just an isolated handful of crazies who will disappear if ignored.

The truth is that their acts of violence in my neighborhood include harassing grade-school children, death threats, slashing a young woman at a peaceful anti-Nazi meeting, attempting to break down the door at a home where protesters had been invited to rest, and hurling glass onto people picketing their latest hatequarters on Michigan Ave.

I have read accounts of massive anti-Nazi protests in the U.S. and Europe, including one Rock Against Racism concert and march in London attended by 80,000 young people. And what is both impressive and necessary is that these events brought together people involved in all aspects of the fight for human rights: anti-nuclear groups, feminists, gays, students and survivors of the concentration camps.

In June 5,000 people prevented Nazis from rallying in Chicago. Here 700 people marched on Sept. 10. Community residents of all ages, churches, Left groups, the welfare rights organizations, the National Federation of the Blind, East Europeans, Blacks, Latinos, Arabs and Jews--all refused to leave the Nazis alone until the courts or the city government is ready to get rid of them.

--Anti-Nazi student

KAREN SILKWOOD MEMORIAL FORUM

The week of November 13 has been set aside by anti-nuclear, women's, and workers' groups all over the country to remember Karen Silkwood. For she was killed in a dubious accident on November 13, 1974 after completing an investigation for the Oil, Chemical, and Atomic Workers into the health and safety violations of her employer Kerr-McGee's nuclear operations in Oklahoma.

The 73 accidental contaminations of Kerr-McGee workers underscore the pervasiveness of capitalism's destruction of environment -- beginning with that of mine, factory and field.

TIME IS RUNNING OUT!

The urgency to end the nuclear threat demands the most total discussion for mounting successful opposition to nuclear power as well as nuclear arms.

A presentation and forum by the Safe Energy Coalition (SECO)

NOVEMBER 13 STUDENT CENTER BLDG.

Watch for further details in From The Pen or call SECO at 531 - 8943.

FROM THE PEN

SPONSORED BY WSU NEWS & LETTERS YOUTH COIT. ISSUE #4 SEPTEMBER 1979

A FALL OF REVOLUTIONARY THINKING AND DOING

Dear Friend,

Do you think there can be more to Wayne State than being reduced to a number on a computer card? If you do, read on.

Just this past summer, Detroit Black youth confronted the city CETA administration demanding jobs and straight answers (the director called the riot squad on them), while here at Wayne State students protested the racist flunk-out policies of the Law School and the reduction of child care services. The fact is, around the world youth are in the forefront of freedom movements, demanding something different, totally different--from Iran, to Poland, from Nicaragua to South Africa to China--to right here at home.

The Wayne State News and Letters Youth Committee is an autonomous organization of young thinkers and activists. We participate in the movement to stop the reinstitution of the draft, the movement against nuclear power and war, the daily struggles for human working conditions in the auto plants, and the Womens Liberation Movement. We also publish From The Pen as an alternative paper to the South End and where students speak for themselves. Discrimination against night students, lean policy confusion, WSU clerical workers on strike--these are a few stories we have printed in past issues.

Most important of all our programs last year was our sponsorship of the Marxist-Humanist philosopher Raya Dunayevskaya. She spoke on March 8, International Women's Day on "Rosa Luxemburg and Marx's Philosophy of Revolution," and then gave a series of classes on her book Philosophy and Revolution. Her talks centered on the todayness of Marx's new continent of thought and how our freedom movements can achieve their fullness and not end in another aborted revolution.

As we begin this quarter at Wayne State, we are on the threshold of the 1980s, and in the midst of a recession. Crises and revolts characterize capitalism right down to our campus--and the tide of young laid-off workers who are students at WSU this fall surely bring their ideas of struggle from the shops with them. For these reasons, the WSU News and Letters Youth Committee invites you to come and participate in:

A study of "What is Marxism?" through Dunayevskaya's Marxism and Freedom, a history of the American roots and the humanist roots of Marxism. (October)

An evening with Charles Denby, Chrysler worker and author of Indignant Heart: A Black Worker's Journal and editor of News & Letters. (November)

A special lecture by Raya Dunayevskaya on "The Life and Death of Rosa Luxemburg and Marx's Philosophy of Revolution," latest draft chapter from her book-in-progress, followed by a lecture-discussion series on revolutions from Russia's (1905) to our age's (Portugal to Iran). (January - February)

An in depth discussion-study group where we will read Marx's greatest work, Capital, using as study guides Marx's Capital and Today's Global Crisis, Outline of Marx's Capital, Volume One, and "The Adventures of the Commodity as Fetish" from Philosophy and Revolution. (Spring)

Won't you join us in these studies and struggles?

For more information, please see the coupon on the other side.

Marxist-Humanist Perspectives for 1979-1980

ON THE THRESHOLD OF THE 1980S

AS OBJECTIVE REVOLUTIONARY NEW BEGINNINGS AND AS DEADLINE FOR
ROSA LUXEMBURG, TODAY'S WOMEN'S LIBERATION MOVEMENT, AND
MARX'S PHILOSOPHY OF REVOLUTION

BY RAYA DUNAYEVSKAYA *

Presentation followed by discussion

DATE: October 7

PLACE: The News and Letters Committees
offices located at
2832 E. Grand Blvd. Detroit, MI
48211

TIME: 7 p.m.

* Copies of the Marxist-Humanist Perspectives Thesis, On the Threshold of the 1980s,
are available from News and Letters Cmts. at the address above, each for 50¢.

Join activists from across the state
in a

MARCH ON LANSING

FOR A

NON-NUCLEAR MICHIGAN

AND A

NEW

HUMAN SOCIETY!

--Lou Turner, author of Frantz Fanon,
Soweto, and American Black Thought,
will be a featured speaker.

OCTOBER 21

For more information, call 873 - 8969.

WSU NEWS AND LETTERS YOUTH COMMITTEE

COME BY OUR LITERATURE TABLE in State
Hall, weekdays.

OR FILL OUT THIS COUPON and take it to
Box 141 at the Student Center Building
activities desk, second floor.

OR MAIL IT to WSU News and Letters
Youth Cmt., 2832 E. Grand Blvd,
Detroit, Mich. 48211.

I would like to know more about
the WSU News and Letters Youth
Committee.

I would like to write for
From The Pen.

I would like information and a
price list for the literature to
be used and discussed by the WSU
News and Letters Youth Committee
this year.

I would like a year's subscription
to the paper this came with,
News & Letters. Enclosed is \$1.

NAME _____

ADDRESS _____

PHONE _____

FROM THE PEN

SPONSORED BY WSU NEWS & LETTERS YOUTH COMMITTEE

ISSUE #5

OCTOBER, 1979

Anti-nuke struggles and Marx's Humanism

THE SIX-MONTH ANNIVERSARY OF the Three Mile Island accident finds the movement at the crossroads, for an essential division has sprung up between the questions being raised by the rank-and-file anti-nuclear movement, on the one hand, and the growing conservatism within anti-nuclear organizations and coalitions, on the other. At the same time there has arisen a repressive trend against the anti-nuclear movement. Just over the past year we have witnessed:

- * The Big Rock 14 anti-nuclear activists are fighting for their freedom after having been found guilty for non-violent civil disobedience at the Big Rock nuclear plant near Charlevoix.
- * Ten Diablo Canyon protestors received stiff sentences for their participation in the demonstration earlier this year. Along with 24-month probation periods, 15 days in jail and a \$500 fine, the demonstrators were made to sign a promise not to violate laws with civil disobedience tactics. Three anti-nuke activists who refused to sign such an agreement were immediately dragged off to jail in waist chains and handcuffs for a six-month jail term.
- * Carter's energy oversight corporation will have extensive, legal powers to open war against the anti-nuclear movement.
- * A woman activist was killed in the Basque region of Spain when police opened fire on 2,000 protestors.
- * Harassment of anti-nuclear activists in Texas climaxed April 14 with the shooting of anti-nuclear activist and journalist Michael Eakin in Houston.
- * Seven Navajo activists were taken into federal custody in Windowrock, N.M. for taking over and occupying the Bureau of Indian Affairs headquarters because of the BIA's role in permitting deadly uranium mining and milling on the reservation. When 200 Navajos marched in support of the Windowrock 7 they were met with tear gas and mace by police, resulting in 20 arrests.

WSU Prof: 'I'm racist'

MANY BLACK STUDENTS in the college I'm in are angry about one white professor who makes the same announcement at the beginning of the quarter to every new section he teaches: "I'm a racist--but I'm working on it."

A friend related to me how the same professor practises racism another way. Although she got Bs on her midterm and final exams, he gave her a C for the course.

Since there aren't a whole lot of Black students in this college, the second year Black students make it a point to inform the first year Black students about racist professors. But you might have to take a required course from one of them; what happens then? The worsening position Blacks are finding themselves in can't go on much longer.

--Black woman student

As a participant...what has struck me the more the movement unfolds is that it suffers not so much from a lack of growth, but from a lack of philosophy...

It is not enough to provide exposé after exposé on the evils of nuclear power nor even enough to point to divisions within the movement. To expose the "reality" without showing the need to re-organize the very method of thought used to comprehend the nuclear dimension of capitalism and its opposite, the human struggle against it as expressed by the anti-nuclear movement, especially Native Americans, is simply to tie ourselves to the underlying duality of capitalism -- the division between mental and manual labor.

This is the greatest fetish of capitalism which says that workers don't have ideas of their own. The methodology by which you strip away that fetish to see a new dimension of the anti-nuclear movement as movement of ideas as well as people is what we want to follow.

(Continued on page 2)

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FROM THE PEN

-- Page 3

DON'T MISS

TUESDAY

Charles Denby

NOV. 13

author of

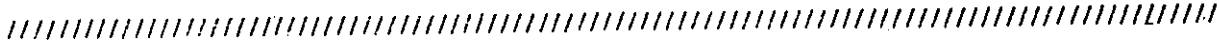
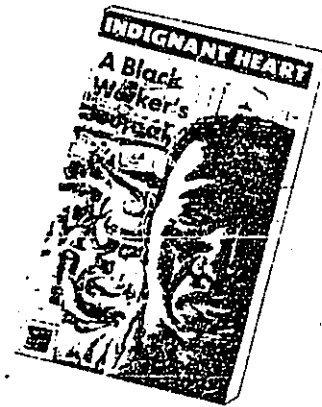
7 PM

INDIGNANT HEART:
A Black Worker's Journal

Student
Center Bldg
HILBERRY LOUNGE

editor of

News & Letters



Anti-nuke struggles and Marx's Humanism

(Continued from Page 2)

he sustains life, and thereby also lays bare the mode of formation of his social relations, and of the mental conceptions that flow from them...The weak points in the abstract materialism of natural science, a materialism that excludes history and its process, are at once evident from the abstract and ideological conceptions of its spokesmen, whenever they venture beyond the bounds of their speciality." (*Capital*, Vol. I, pp. 406-7n, Kerr ed.)...

With Marx's philosophy of total freedom, the human factor becomes so decisive that even when you have reached our historic epoch when all knowledge has been put into the machine and you still don't have total freedom, indeed, the machine has become full master of man/woman, we have to face the specific, concrete, daily experiences and thoughts of workers on the job. There is a knowledge and resistance "organized, united and disciplined" by the very mechanism that exploits them -- capitalist production...

WAYNE COMPUTER CANCELS CLASSES

IN THE VERY FIRST issue of *From The Pen*, there was a story about discrimination against evening students at WSU and the problems they face of not being able to get certain classes and/or reaching a certain level, after which there are no higher classes offered. That was a luxury only for day students. The situation is unchanged for evening students.

However, I'm a day student and the same has happened.

I'm also a senior, majoring in Spanish. For the first time in two years I was really looking forward to my fall quarter class, only to find it was cancelled arbitrarily by a computer based on a quota set by the dean that no class with less than ten students could exist. Several courses above the 300 level were cut. In all my advanced language classes, there have never been more than ten people -- usually five or six. In essence, what is being done is a phase-out of the advanced language program. Being now a senior and having paid ridiculous tuition at this institute of "higher" learning, I wonder what faces me this year and feel angered that freshmen/women might be deprived of the opportunity to get the education they so deserve.

-- Ripped-off undergrad

Thus, the greatest indictment of capitalism's nuclear madness remains the statement by one of the workers at Three Mile Island who had worked ten-hour shifts for 40 days straight prior to the "accident" when he summed up the attitude of management, bent on speeding up production: "Risk this, risk that, do anything, but keep the electricity flowing." Every worker knows that as the insane "logic" of capitalism. It's high time we in the anti-nuclear movement confronted the need to work out a philosophy of total freedom to catch these new human beginnings.

--Lou Turner, News and Letters Committees

* * *
The preceding are excerpts from "Anti-nuclear Movement at the Crossroads", originally submitted and turned down for publication in the special anti-nuclear issue of the *Flint Voice*. We print it here as a contribution towards the revolutionary development of the international anti-nuclear movement. -- FTP

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FROM THE PEN

-- Page 4

Wayne State News and Letters Youth Committee

"The Wayne State News and Letters Youth Committee was formed by students who are alienated by the modern university and its barriers to a real exchange of ideas -- about freedom. Our organizational philosophy is Marxist-Humanism, a method of self-expression and self-development for our thoughts about and aspirations for changing this world. We oppose all existing state powers, including regimes calling themselves Communist. Our activities are open to everyone wanting to work out the ideas of freedom at Wayne State, and in the world."

--From the WSU Registrar of Student Organizations
MEETINGS: Mondays at 6:30 p.m. in Student Center Building, Room 261A

For More Information:

COME BY OUR LITERATURE TABLE in State Hall, weekdays.

OR FILL OUT THIS COUPON and take it to Box 141, at the Student Center Building Activities desk.

OR MAIL IT to NEWS AND LETTERS YOUTH COMMITTEES, 2832 E. Grand Blvd, Detroit, MI 48211.

I WOULD LIKE

- To know more about the WSU News and Letters Youth Committee.
- To write for From The Pen.
- To receive a year's subscription to the paper this came with, News & Letters. \$1 in enclosed.
- To receive future copies of From The Pen.

NAME _____

ADDRESS _____

PHONE _____

WAYNE STATE THREATENS QUALITY OF EDUCATION WITH CHILD-CARE BUDGET CUTBACKS

The University task force report on child-care published this August implies that WSU is getting out of "inefficient, financially unsound" child-care programs to administer from afar "quality, low cost, financially independent centers" near campus. Only the center run by Wayne State itself lost much money--\$100,000 in two years. The other parent-run centers like C.A.L.L.L. Together and Month received only small subsidies from Wayne (\$4,000 per year for C.A.L.L.L. Together) and were considered excellent by the parents.

As soon as Bonner became president of WSU, his administration cut that subsidy, which had paid C.A.L.L.L. Together's rent. They now face eviction from their current location. And the University Child Care Office has yet to be set up. Parents and staff, determined to keep the

center going, have been searching for a new location -- not a simple task since state-licensing requirements are strict, and the licensing process, even though the state (which thinks well of the nursery) is cooperating, takes three to four months minimum. The university is doing nothing to help.

How can Wayne State think that a high quality program like C.A.L.L.L. can be anything but an asset to its own overall quality. The people who mouthe platitudes (who sit on the committees for the International Year of the Child) are the same folks who are cutting Wayne's child-care. Anyone interested in helping can call Judy or Don at C.A.L.L.L. Together, 833 - 4521.

--Struggling Parent

6 3 7 0

A STUDY - DISCUSSION GROUP ON

MARX'S HUMANISM

ON THE THRESHOLD of the 1980s, when young people are spearheading opposition to the threat of nuclear holocaust, national liberation struggles, and revolts at the point of production -- such as young Chrysler workers tearing up the Lynch Road Assembly Plant and Ford workers expressing outrage over the KKK's resurgence in the Rouge plant -- Marx's philosophy of revolution becomes a frequent point of reference for questions people everywhere are asking about how we create a new human society.

WHEN MARX FIRST broke with capitalist society in the 1840s, he wrote his Humanist Essays. He called his philosophy "a thoroughgoing naturalism or humanism." Marx's vision of a new society, "positive Humanism, beginning from itself" was distinguished from capitalism, the exploitation of people by people through the instrumentality of the machine, and distinguished from "vulgar communism" which "completely negates the personality of man." Instead, he saw the human being in "freely associated labor" as central to all.

THIS, MARX'S VISION throughout his life, his Humanism, is what we seek to recreate for today, in opposition to both private capitalism of the U.S. and to the state-capitalism of Russia and China.

IN THIS STUDY-DISCUSSION group, we will be looking at Marxism as a philosophy of liberation using Raya Dunayevskaya's Marxism and Freedom as our guide. We will trace the development of Marx's thought from the 1840s through the 1870s. Of special importance will be the American Roots of Marxism in the Black Dimension at the time of the Civil War. We will then look at Marxism after Marx, including Lenin and the Russian Revolution which created the first worker's state in history.

FINALLY, THE RELATIONSHIP between studying Marxism and Freedom and the Detroit scene extends back to the writing of the book itself in Detroit, by Raya Dunayevskaya, chairwoman of News and Letters Committees, founded in 1955 in Detroit, and whose paper News & Letters is edited by Detroit Black production worker Charles Denby, author of Indignant Heart: A Black Worker's Journal. Just as Detroit auto workers' wildcats against automation contributed to its writing, so the 1967 Detroit rebellion was a new chapter to its theme of Black masses as vanguard for the American revolution. We will look at the problems of our age: state capitalism versus freedom, including the "new passions and new forces" for the reconstruction of society -- especially Black and Brown struggles, Women's Liberation, workers, youth and Third World struggles.

NO PREVIOUS KNOWLEDGE of Marxism is required, only a desire to understand this philosophy and its relation to freeing the world we live in. The study-discussion group will encourage the fullest participation by all in presentations and discussion. See other side for the full schedule.

MONDAYS (FALL QUARTER)

6:30 PM

ROOM 261A

STUDENT CEN BLDG

SPONSORED BY THE WSU NEWS AND LETTERS YOUTH COMMITTEE / BOX 141 - S.C.B. / PH: 873-8969

6310

STUDY OUTLINE FOR MARXISM AND FREEDOM STUDY - DISCUSSION GROUP

1. MARX'S HUMANISM AND MARXIST-HUMANISM TODAY -- AN OVERVIEW
2. THE STRANDS LEADING TO MARXISM: PHILOSOPHIC, ECONOMIC, REVOLUTIONARY DOCTRINES
Readings: Marxism and Freedom (M&F) Chapter One -- "The Age of Revolutions: Industrial, Social-Political, Intellectual"
Chapter Two -- "Classical Political Economy, the Revolts of the Workers, and the Utopian Socialists"
Supplementary reading: America's First Unfinished Revolution
3. THE BIRTH OF HISTORICAL MATERIALISM: THE 1840S AND MARX'S HUMANISM
Readings: M&F Chapter Three -- "A New Humanism: Marx's Early Economic-Philosophic Writings"
Chapter Four -- "Worker, Intellectual, and the State"
4. THE 1860S AND 1870S: THE CIVIL WAR, THE PARIS COMMUNE, AND MARX'S CAPITAL
Readings: M&F Chapter Five -- "The Impact of the Civil War in the United States on the Structure of Capital"
Chapter Six -- "The Paris Commune Illuminates and Deepens the Content of Capital"
Introduction to Marx's Capital and Today's Global Crisis, "Today's Epigones Who Try to Truncate Marx's Capital"
5. MARX'S CAPITAL: THEN AND NOW
Readings: M&F Chapter Seven -- "The Humanism and Dialectic of Capital, Volume I, 1867 - 1883"
Chapter --- "The Logic and Scope of Capital, Volumes II and III"
Supplementary Reading: Then and Now: On the 100th Anniversary of the First General Strike in the U.S.
6. RELATIONSHIP OF PHILOSOPHY AND REVOLUTION TO WOMEN'S LIBERATION: MARX'S AND ENGELS' STUDIES CONTRASTED
Reading: Article by the same name
7. MARXISM AFTER MARX: FROM THE SECOND INTERNATIONAL TO LENIN'S GREAT DIVIDE
Readings: M&F Chapter Nine -- "The Second International, 1889 to 1914"
Chapter Ten -- "The Collapse of the Second International and the Break in Lenin's Thought"
Appendix to Marx's Capital and Today's Global Crisis, "Tony Cliff Reduces Lenin's Theory to 'Uncanny Intuition'"
8. FORMS OF ORGANIZATION BEFORE AND AFTER THE REVOLUTION
Readings: M&F Chapter Eleven -- "Forms of Organization: The Relationship of the Spontaneous Self-Organization of the Proletariat to the 'Vanguard Party'"
Chapter Twelve -- "What Happens After"
9. STATE CAPITALISM AS A WORLD STAGE
Readings: M&F Chapter Thirteen -- "Russian State Capitalism vs. Worker's Revolt"
Chapter Fourteen -- "Stalin"
Chapter Seventeen -- "The Challenge of Mao Tse-Tung"
10. THE REVOLUTIONARY ALTERNATIVE TO A STATE-CAPITALIST WORLD: MARXIST-HUMANISM
Readings: M&F Chapter Fifteen -- "The Beginning of the End of Russian Totalitarianism" Chapter Sixteen -- "Automation and the New Humanism"

FROM THE PEN

SPONSORED BY WSU NEWS & LETTERS YOUTH COMMITTEE

ISSUE #6

SPRING 1980

Hiring freeze against Student Assistants!

WAYNE STATE UNIVERSITY HAS underhandedly "laid down the law," a hiring freeze -- it will directly affect the student assistants. If we choose to take off this next quarter (we are entitled to declare one off-quarter), it is unclear whether all of us will be hired back because of the freeze. Will "selective hiring" be used against us when we want to return in September?

Everyone knows that with the layoffs everywhere, Detroit is in a depression, and summer jobs are impossible to find. And what about those of us who are forced to work here during the summer? Will we continue to work a part-time, 20-hour week because the university has already decided that student assistants cannot work a full week? For the last 2 summers, the university gave with one hand and robbed with the other. They "gave" extra hours, but then turned around and told us to "take a vacation" for 2-3 weeks. And in the long year ahead, how will we support ourselves for our courses? Will our work day become intensified while our pay stays the same?

Even today, everyone has ignored us. Just look at the Student-Faculty Council who are so concerned about their elections, that they find no time to have any relationship to us. And we can even take it to those who are outside the campus, but pretend to have some relationship to it. What about the fakir, John Anderson, who pretends to be "Mr. Liberal, 1980" (and who has large support on college campuses), but is the very one who has opposed jobs for youth programs and favored lowering the minimum wage.

In 1969, student assistants took the time to meet among themselves in hopes of forming a union. And what they did do was to write their own newsletter called "Library Workers Voice" and distribute it throughout the campus about their activities and their grievances. This still sounds like a good idea. The only ones who will bring on an impact against the problems of this hiring freeze are ourselves, as we speak out.

Library Student Assistant

'Tired of being treated like a nobody!'

Wayne State has not once during the four years that I've worked for them, treated their student assistants with dignity and respect. WSU has continuously overworked and underpaid its student assistants, as if our lives had no significance. We have been ignored by our supervisors when we complained about the working conditions and are sometimes fired when we showed signs of intelligence or became opinionated. It took me three out of the four years to acquire a desk for my personal items, a key to the office and a name plate. These things were frowned upon by my fellow workers because it made me a person like them.

Raises have been denied to students for reasons which seem petty to WSU, like longevity. Longevity is usually rewarded at other employment places, but at WSU, it is penalized. I have worked four years for WSU and have learned almost every skill in my department. I have even trained persons who work over me, and still my raise

(Continued on Page 4)

6312

Militarization, The Draft & Black Anti-imperialism

TO GET RE-ELECTED JIMMY CARTER is ready to bring us to the very brink of war and apocalypse now. So much does the Carter Administration want us to begin thinking the unthinkable of nuclear holocaust that the Boston Globe recently reported that while campaigning for her husband, Rosalynn Carter said, "Jimmy is not afraid to declare war!!" and if there was any cause to doubt that the U.S. military-industrial state couldn't act in as monolithic manner as Russian state-capitalism, the drive to register American youth for the draft by the Congress and Carter reveals just how monolithic American state power is behind the facade of a "democratic" two party system. In no time at all the seeming differences of the two parties welded into a single whole as monolithic as the Russian system.

In step with the latest wonders of computer technology beginning to permanently replace the American work force with unimpaired robots in industry, the Selective Service

(Continued on Page 2)

Militarization, The Draft & Black Anti-imperialism

(Continued from Page 1)

System recently received \$5 million from Congress to computerize its operations. The Selective Service computer network will tie in with those of the military, Internal Revenue Service and the Social Security Administration, which in effect would make anyone from family members filing income tax returns to a draft age youth filing for a Social Security card an unwilling accomplice in providing the government with information on his status for draft registration.

The whole system will be in operation by 1981 whether draft registration is stopped or not. And whether Carter or that hawk-of-hawks Reagan occupies the White House, the Selective Service will have put at their disposal a ready-made draft registration system that can operate effectively without approval of the young people whose destinies circulate through its electronic data banks.

Along with the \$10,000 fines and five-year jail terms for those convicted for not registering, surveillance on draft-age young people will be on a scale greater than that waged against draft resisters in the 1960s. It also seems likely that the government will at some point insist on physical and mental examinations and classification to short-cut actual induction in the event Carter or Reagan are granted the authority to induct people into the army. IT SEEMS, THEN, THAT REGISTRATION ISN'T FOR THE DRAFT. IT IS THE DRAFT!

Whether or not Congress waits until the summer when the campuses will be empty to pass the draft registration bill, 1981 will mark an all out drive by whoever is in the White House to register American youth for the draft. And while people like Jesse Jackson run around telling young Black people to register to vote, for absolutely nothing, it so happens that those same voter registration roles would be available to the Selective Service computer system, as well.

SO TOTAL SEEMS Carter's plans for American youth in his drive to war, that it is incomprehensible that the anti-draft movement would narrow its ground to the single issue of anti-draft registration. But like the anti-nuclear movement following Three Mile Island, the anti-draft movement is finding that many different questions are being raised by new voices. The Black dimension within the anti-draft movement has raised the question of Black poverty conscription into the so-called volunteer army. The depression is already here for the mass of unemployed Black youth who face the humiliation of state intervention into their lives daily in the form of state welfare, state funding for token job training and education, state prison, and overall state legislation of their lives in a police state called the ghetto.

Our state-capitalist age is a concrete reality for today's Black and Latino youth, facing the state control of the so-called volunteer army and now draft registration.

The Latest Political-Philosophic Letter
by Raya Dunayevskaya

THE CARTER/BRZEZINSKI-ORDERED IMPERIALIST
INTRUSION INTO IRAN ---
AND WHAT ABOUT KHOMEINI/BANI-SADR'S "HOLY
WAR" AGAINST THE LEFT ?

--Was the "technical failure" the real reason eight lives were lost in Carter/Brzezinski's aborted intrusion into Iran ?

--In order that one, and only one, ideology prevails--the religious occultism of unfreedom spouted by Khomeini--his counter-revolutionary Council has declared war not only on the Iranian people, but against all expressions of a genuine philosophy of liberation.

Available from the WSU News & Letters Youth Committee. See back page for more info.

And with the recent revelations about enlistees living on foodstamps, Black, Latino and poor white youth can look forward to poverty service within the military as well as poverty conscription into it. Even the incentive of trade and educational benefits are beginning to lose their appeal. New recruits are finding that they must pay for their educational benefits from a paycheck that is already below the poverty level, at the same time that medical, dental, moving and other benefits are being cut back.

Black students have also been insistent on the movement recognizing the vanguard role that American Black have played in every anti-imperialist movement in this country before the word "imperialism" was even coined in its modern sense.

WITH AMERICA'S FIRST plunge into imperialism as it invaded Cuba and the Philippines at the turn of the century, Blacks not only
(Continued on Page 3)

Militarization, The Draft & Black Anti-imperialism

(Continued from Page 2)

supported the newly created Anti-Imperialist League formed by former abolitionists, but Black people formed their own anti-imperialist organizations. Blacks saw imperialism as an extension of racism abroad which re-inforced Jim Crow and lynching at home. Not wanting to limit their fight to one of only anti-imperialism, Blacks formed such organizations as the National Negro Anti-Imperialist, Anti-Expansionist, Anti-Lynching and Anti-Trust League and the Black Man's Burden Association in 1899 to protest American foreign and domestic policy.

In the Philippines, Black soldiers not only deserted, but joined the Filipino guerrillas fighting with Aguinaldo. David Fagan was one such Black deserter whose exploits against the American forces earned him the distinction of being the most wanted guerrilla leader after Aguinaldo himself in the Philippine war.

While the massive Garvey movement took an anti-imperialist position against World War I, the Black socialist A. Philip Randolph was considered the most dangerous man in the U.S. by the government because of his stand against the war. In fact, it was in their opposition to the First World War that the two strands of nationalist and socialist Black thought came together for a crucial moment as Garvey and Randolph formed an alliance on the basis of the internationalism that arose along with the new stage of national consciousness among the Black working class in the second decade of the twentieth century.



When World War II broke out, even deeper impulses came forth to challenge American imperialism at home. As all, from Roosevelt to the labor bureaucracy to the Communist Party, lined up to instruct Blacks and workers to forget their struggles at home because Fascism abroad was the main enemy, Blacks in Detroit and Harlem and the miners in the coal fields decided to express their opposition to American capitalism in the very midst of the war with rebellions and strikes.

IN SPITE OF THE NEW Left's attempt to re-write the history of the 1960s as if they were the vanguard, it is popular knowledge that the anti-war movement grew out of the Civil Rights movement. Indeed, it was the Black movement which first said, "Hell No, We Won't Go!" What the anti-war movement of the 1960s and 70s never faced and what today's anti-war movement can't avoid is that once the anti-war movement separated itself from the Black struggle, it died not because the Vietnam war ended, but through its own contradictions. No longer able to express the revolutionary reason of the deepest and most exploited forces in society, the movement ended up reflecting the contradictions of the very system it wanted to transform.

--Lou Turner



MAY 4, 1980 -- Students march across the Kent State campus against the draft and in memory of the May 1970 slain students at Jackson State and Kent State.

The May 4th Movement and Chinese Youth Today

During a recent trip I made to Hong Kong and China, I was often told by students how the May 4th Movement (M4M) of 1919 was an important reference point for them today.

On May 4, 1919, over 3,000 students from Peking University went out into the streets, demanding that the representatives of the warlord Peking government not sign over to Japan the concessions lost by European powers in World War I.

In the following weeks, the demonstrations spread to other major cities--Shanghai, Tientsin, Wuhan--becoming a general strike of students, and as government repression was increased, the students received widespread popular support. Merchants closed their shops and workers, too, joined the strike.

The people's nationalist sentiment to end colonialist domination was infused with a

strong internationalism as well, for the impact of the 1917 Russian Revolution swept not only westward to Germany in 1919, but eastward to China. Lo Chia-lun, a student at Peking University, hailed the Russian Revolution as the dawn of a new era, in *New Tide*, Jan. 1, 1919: "The present revolution is not like the previous ones! The previous revolutions were of the type of the French Revolution: henceforth revolutions will be of the type of the Russian Revolution!"

The young intellectuals' internationalism expressed itself as well in the passionate search for new ideas to replace the decaying dead weight of the Confucianist past tradition. No aspect of society escaped their criticism, from the bureaucratic government control of education designed to

(Continue on Page 5)

Hiring freeze against Student Assistants!

Library Student Assistant

'Tired of being treated like a nobody!'

(Continues from Page 1)
for my abilities was denied because it rests on the whims of my employer. Now WSU has underhandedly put a freeze on all new student assistant hiring, and has not planned to rehire its old students if they should seek better employment for the summer. For the last two summers, WSU has denied full time employment to its student assistants. This time is entitled to us as an "Off Quarter" according to the On Campus Employment Handbook. I was forced last summer to become a technician in order to work 40 hours a week. Being a Technician involves more work with no benefits. How am I supposed to live and pay my tuition if WSU continues in this apathetic fashion. I am tired of being treated as if I were nobody. It's time for the student assistants to fight against these injustices. For if Wayne had no students, it would not exist."

--Student Assistant,
Library

FROM
THE
PEN

Student Assistant in Dept. Office

'Wait and see? -- Ridiculous!'

In the three years that I have been a student assistant I have never seen such a tight squeeze on everything from supplies, to budgets to student help, as I am seeing now. They've always laid me off in the summer, but now they're saying that they won't replace any student assistants that leave the university this summer. I've been able to get my job back the last two falls, when classes started for the fall term, but now not only am I being laid off for the summer, forcibly, but when I come back in the fall, there will be no job to go to. That is ridiculous. I've asked several of the administrators in my department about it, but they all say that either they can't help me, or to wait and see -- all summer!

I've already started to look for summer jobs but the story is the same everywhere and the salaries (if you could call them that) are equal to nothing with today's inflation rates. They'll either call me, or say that it looks very doubtful. Perhaps I can replace one of the full-time workers who goes on vacation for a week or two. Well, how is that supposed to feed me for two and a half months and let me save up enough money to come back to this place, which, in keeping with everything else, is going to raise its tuition rate for the fall term (it's already going to be a higher rate since the tuition will be for semesters now instead of the old quarters) perhaps by as much as 30%!

-- Rickie Rae 6315

The May 4th Movement and Chinese Youth Today

(Continued from Page 4)

feed students into an elite civil service, to the stultifying prison of family life which came down hardest on women. In the days immediately following May 4, young women for the first time met together with men and participated in every facet of activity, from speaking and demonstrating to publishing their own magazines, such as The New Woman and The Woman's Bell.

The youth's hunger for ideas found expression in the hundreds of periodicals, such as New Youth, Freedom, and Weekly Critic, that appeared in the wake of the M4M. Hundreds of organizations were formed spontaneously during the movement, and each published a journal. They were written in the vernacular, an important contribution by the movement to do away finally with the elitist, traditionalist intellectualism, and they provided a forum for critical discussion, from a focus on literature, politics, and the family, to a review of ideas of democracy, socialism, anarchism, and the future direction of China. In the 7 years prior to 1919, not one work of philosophy was published in China; 6 months after May 4, no less than 400 new periodicals had appeared!

The youth set out to bridge the gulf between education and life by uniting study with activity. Almost all the new student

publications were supported by organizations that participated in the M4M, like the Peking Teachers College students who founded the Work-and-Study Society in 1919. They rejected Mencius' precept that "the mental laborers are governors and the manual laborers the governed." Instead, the students identified their interests with those of Chinese workers, and many schools for workers were begun after May 4.

The tendencies that developed from the M4M were to determine the future course of China; as one Westerner observed of the students at the time, "the rage for questioning is the omen of a new epoch." The youth of China today feel an affinity with the M4M, for unlike Mao's "Cultural Revolution" of the 1960s which was used to control and suppress their genuine revolutionary yearnings, the M4M began spontaneously among the youth and their criticism of society and life was not hemmed in by any Party line.

The youthful opposition movement in China today shows its relationship to the M4M, not only in their myriad new publications such as Voice of the People, April 5th Forum, Notebook of Youth, Dawn, The Raft -- many of which bear the same titles as those of the M4M -- but in their quest for a philosophy to match their energy and passion to totally transform society.

--M. Holmes

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" . . . It seems to me that what matters is not merely to portray revolutionary struggles and their outer course in theoretical abstraction—that is, in Never-Never Land—and to project their general schemas: it is equally a matter of giving, at the same time, those slogans in the practice which will release the maximum of the proletariat's revolutionary energy and drive the situation forward the farthest and fastest."

Translated by David Wolff

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-- PAGE 6

Jean-Paul Sartre: Outsider Looking In

IT'S UNUSUAL FOR FTP TO carry "In Memoriam" articles, but we feel the death of the philosopher Jean-Paul Sartre on April 15 has important lessons for our era. The system has tried to persuade us that the 70s really was the "me generation," a description anticipated so well by the Sartrean cliché "Hell is other people." But does self-centered pleasure seeking sum up the decade when the women's liberation, the anti-nuke, the anti-apartheid divestiture youth movements grew by leaps and bounds? The link between Sartre and the "me generation" myth is that individual existence is set against social reality, even when the truth is that social reality -- like freedom movements -- has identified individuality with social revolution. Thus we can ask, was Sartrean existentialism a true alternative to capitalism's alienated human relationships? And wasn't Sartre's method of viewing the human world, which he tried to merge with Marxism, a diversion from Marx's philosophy of revolution, rather than a method of changing the status quo? In short, did Sartre give us a philosophy that will help our movement go forward?

As great a writer and philosopher as Sartre was, the point to remember about the influence of Sartrean existentialism is how easy it was for a whole generation of youth to get sidetracked, though they did rebel against the status quo. That rebelliousness with which Sartre is identified and with which he identified himself was born in the Resistance against Nazism and to imperialist wars, WWII and those afterwards -- and in its passion for INDIVIDUAL FREEDOM. "It was the social individual...who wished to escape class reality. It is this, just this, which made him a spokesman for the first postwar generation of intellectuals." (Page 209 from Raya Dunayevskaya's Philosophy and Revolution: From Hegel to Sartre and from Marx to Mao [P&R]). We urge all who are reading FTP to check out a copy from Purdy Library or get one from us for a Marxist-Humanist analysis, for which there is no substitute, of Sartre's thought. We will be indebted to Chap. 6 for this article.) So captivating is a philosophy emanating from such a basis that even our generation has been influenced by Sartre.

Today, when the military draft is staring us in the face, our generation needs new beginnings for a freedom movement -- whether we oppose the old sexist standards, racism, or a nuclear future, all artifacts of human prehistory. Marx as a youth refused to accept the status quo, capitalism, in particular its monstrous division between mental and manual labors which he cited as its essence. And every new beginning towards a new human society, for Marx, exploded onto the historic stage whenever masses in motion, marked by individual creativity, replaced that alienating division with their own Reason. To him the biggest things happening in the world in 1860 were the movement of the slaves in America, especially John Brown's raid on Harper's Ferry, and the movement of serfs in Russia.

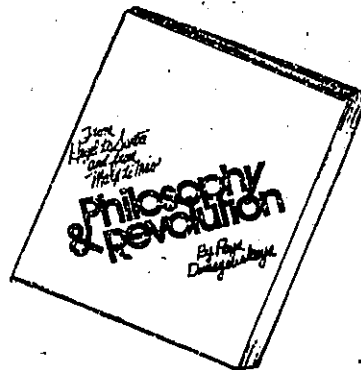
Dunayevskaya compares new beginnings as the method of Marxism, with Sartre's:

Whatever it is that Sartre (as) adherent of Marxism...bases his actions on, Sartre, as the Existential philosopher, has followed a straight line of being grounded in defeats and only defeats. In the 1930s it was not the sitdown strikes in France...nor the Spanish Revolution in Europe, but rather the proletarian defeats by German and Spanish fascism that set the climate for Being and Nothingness. In the 1950s it was not the Hungarian revolt...that created the climate for "Question de methode," but the stasis of Communism. (P&R, p.194)

That stasis, I was angered to discover, was Sartre's apologies for Russia's invasion of Hungary in 1957 on the heels of the Freedom Fighters dashing statues of hated Stalin to the ground. Instead of realizing that the philosopher's job is to assist new beginnings at least in thought, Sartre shrunk from joining those new beginnings when they emerged in life.

Sartre recoiling from the birth of a new revolutionary Subject creating new forms of struggle and thought and the possibilities of new theoretical departures, itself is related to the impasse found in two

PHILOSOPHY & REVOLUTION:
From Hegel to Sartre and from
Marx to Mao
by
RAYA DUNAYEVSKAYA



Available at Purdy Library, or from
the WSU News & Letters Youth Cate.

(Continued on Page 7)

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Jean-Paul Sartre: Outsider Looking In

(Continued from Page 6)

theories Sartre developed. The confines he saw in human relations resulting in "perpetual failure" on the one hand, tugged at the very nature of every individual to be free on the other hand. But "where, in Marx, Individuality itself arises through history, in Sartre History means subordination of individual to group-in-fusion who alone know where the action is." (P&R, p.209)

Nevertheless, whether it was the novels and plays like Nausea and No Exit or a philosophic assignment for reading Being and Nothingness, or just the beat type of slogans, Sartre was the kind of conversation piece that you didn't forget when you were finished talking.

No matter how a beatnik existentialism seized upon the sloganlike statements of Sartrean philosophy -- "There is no moral law," "Man is a useless passion," "Life is meaningless," "The world is a nauseating mess," "Hell is other people" -- these emerged for Sartre only after he had worked out his philosophic categories." (P&R, p.193)

It was towards working out a revolutionary philosophy of his age that Sartre, unlike Trotsky or Mao, committed himself. He declared in so doing that "Marxism was 'the one philosophy of our times which we cannot go beyond'" and that Marxism is "the humus of every particular thought" (P&R, p.189,190).

Unfortunately, it led not to a truly revolutionary philosophy but to one more intellectual following...communism. Though he never bothered to join, his message was that only the party could realize revolution.

The anti-Stalinist, anti-capitalist, revolutionary petty-bourgeois intellectual, himself the victim of the absolute division between mental and manual labor, the climax of centuries of division between philosophers and workers, seemed always ready to hand over the role of worker's self-emancipation to the party, even though its philosophy amounted to ordering the workers to work hard and harder. (P&R, p.206-7)

That which characterizes capitalism's production managers and generals, east and west -- exhorting the workers to produce more, and the youth to sacrifice themselves in war -- carries a similar, deafening ring to Sartre's kind of "free choice": one can refuse to submit to tyranny by ending their own life. Against this "choice" which millions confronted under Nazism, Herbert Marcuse maintained:

The free choice between death and enslavement is neither freedom nor choice, because both alternatives destroy the "réalité humaine" which is supposed to be freedom. (P&R, p.196)

While Sartre raised his idea of individual freedom, the 50s saw actual movements fusing the creativity of individuals with social revolution. Frantz Fanon, whose most famous book is The Wretched of the Earth, is a much different kind of influence on our generation and now is receiving renewed attention. Fanon himself related closely to Sartre's philosophy of existence until he did join the new beginnings, as the theoretician of the new African revolutions of the 50s and 60s. He warned of neocolonialism entering through the revolutionary process itself whenever the visions of African leaders become separated from African masses, whom he was most sensitive of. At the same time, Fanon was compelled to break with Sartre who maintained that the Black struggle was a "mere moment in the dialectic," which is the thought and act of struggle.

It followed, too, that although dialectics is embodied by actual forces moving to uproot capitalism, which Marx showed creates its own gravediggers, Sartre maintained something like "we cannot call the American Negroes revolutionaries."

Marx went to great length in his Economic-Philosophic Manuscripts, 1844 to show why he does not consider Communism "the goal of human development, the form of human society"; why he insists, instead, on designating his philosophy as a "thoroughgoing Naturalism or Humanism."

Sartre postulated against that that

"we call revolutionary the party, the person in the party whose acts intentionally prepare such a revolution...In the same way, we cannot call the American Negroes revolutionaries, though their interests may coincide with those of the party.." (Dunayevskaya, "The Non-conversion of Jean-Paul Sartre," News & Letters, May 1974)

More lucid than 1957 in my memory is 1968 when I first became excited by ideas and struggles. Then, Sartre did side with the Paris students who rebelled against De Gaulle and the Communist Party. This is the rub. The most famous of those Paris youth, Cohn-Bendit's program for revolution--to pick up theory of revolution "en route"--characterized what amounted to completely forgetting the past and embracing Sartre as if his philosophy were undifferentiated. And internationally, 1968 perished without new beginnings on which our day's struggle could be built.

--Jim Mills

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Wayne State News and Letters Youth Committee

"WE ARE A GROUP OF YOUNG MARXIST-HUMANISTS working to bring out the full revolutionary potential of all the freedom movements upsurging today: by uniting the new anti-draft protests with the...anti-nuclear movement, by bringing together young workers with students, and in forging solidarity with the "second America" here at home -- the Black, Latino, and Native American struggles.

In discussions, meetings, movement activities, and the publication of From The Pen, we want to raise the banner of total human liberation in these struggles as well as work to restate the todayness of Marx's Marxism as a pathway to creating a new society away from sexist, racist, capitalist exploitation. We invite you to join with us.

-- From the WSU Register of Student Organizations

YOU ARE INVITED to join us for these meetings at the News and Letters Committees Office, located at 2832 E. Grand Blvd., Room #316, Detroit.

- ***** MAY 22 "THE BREAK WITH KAUTSKY, 1910-1911: From Mass Strike Theory to Crisis over Morocco -- and Hushed-Up 'Woman Question,' a presentation on the draft of Chap. 2 of Raya Dunayevskaya's forthcoming book, Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution.
7p.m.
- ***** MAY 25 "MARX'S ABSOLUTES AND OUR AGE OF ABSOLUTES: Culmination of the Logical Movement of Capital," the sixth Marxist-Humanist class on Vol. I of Marx's greatest book, Capital.
3 p.m.
- ***** JUNE 2 "THE HISTORICAL MOVEMENT OF CAPITAL: From So-called Primitive Accumulation To Our Day," the climax of our series of classes on Marx's Capital.
3 p.m.
- ***** JUNE 19 Editing Session for the special July issue of News & Letters, which will feature Marxist-Humanist draft perspectives for 1980-81: "Tomorrow Is Now!"
7p.m.

(((((((If you have a story for From The Pen or...you want more information:))))))).

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Karl Marx