BANNED IN AUSTIN! NC IN ALBUQUERQUE?

"While we believe in freedom of speech and expression, we are not about to let the university be used by subversives and revolutionaries." With this statement to the press, Frank Erwin, head of the University of Texas board of regents, banned the SDS National Council meeting from the Texas campus.

The NC, scheduled for March 27-30, will take place at Albuquerque, New Mexico, the alternate site. This is possible with the aid of Reies Tijerina and the Alianza movement, who at a moment of great need offered SDS their resources in New Mexico to hold a meeting. This offer of solidarity was gratefully accepted by the SDS National Office.

SDS had previously signed a contract with the University of Texas school administration arranging for space to hold the NC. Since the board's announcement, students at the Austin campus have been rallying by the thousands protesting the regents' move. National and Austin SDS have also filed suit seeking an injunction against the state board and a damage action for the thousands of dollars a charge of location means. We are fighting in every way to have the order rescinded. Austin SDS continues to build the fight against the regents.

The Texas board of regents, primarily made up of LBJ's flunkies, felt pressure from the Texas state legislature, which is meeting at this time. The word was handed down from Erwin to university president Hackerman, who made the announcement. Hackerman, a close cohort of Erwin (Democratic Party National Committeeman under LBJ), was recently appointed after former university president Harry Ransom, a liberal, was kicked upstairs.

It was clear a year ago that the ruling class in Texas didn't like us very much; at that time they banned SDS from having a chapter on the campus. It is also clear, however, that they cannot stop us. If they ban us we will organize the students against them and if they don't ban us we will do the same. We will make everything the Man does turn against him.

Albuquerque, while farther west than Austin and therefore farther from many east coast people, is also north of Austin and in a better location for people from southern and northern California and people from the northwest as well as most chapter people from the midwest. The big problem will be letting people know far enough in advance for them to plan to be there.

People traveling to Albuquerque should plan ahead by bringing sleeping bags and tents if they have them. There should be adequate housing for everyone, with Alianza families and local students helping out. However, those who want to brave the outdoors will make things easier.

A meeting of the National Interim Committee is scheduled for March 27, the day before the NC. All NC members should attend.

In New Mexico come to the Alianza office: 1100 3rd NW, Albuquerque, N.M., or call (505) 243-3155, or call SDS chairman Alan Cooper at (505) 255-8022.

You will receive a letter from the NC with full details about the National Council meeting. Please look at it, read it, spread the word to others and come to the NC!
LETTERS TO THE LEFT

Mis-eduaction

Unfortunately, Susan Keaton's article on the Middle East in the February 28 News Letter was mis-titled. Keaton's members, contained about as many exceptions of fact as it did sentences. This is about what one would expect from some of the Old Left sects, but more than that would be like to believe themselves, so I have found I think they should be given access to the other side of the argument.

Miss Keaton states: "The architects of Zionism and its main body, Jewish Intellectuals, like Theodore Herzl and Max Nordau, two Swiss..."

The facts are: Herzl was Austrian, not Swiss, and a member of the group was Moses Hess, author of Home and Jerusalem, who was also one of the early leaders of the German socialist movement and a teacher of Marx and Engels.

Keaton claims: "The Zionists passed laws forbidding the resale of land to Jews from Arabs, thereby preventing the Arab from ever reclaiming the land that was his." The facts are: one (the Arab) had sold his land, it was no longer "his"; the Jews, Marxists in fact, actually passed by the British in the 1930's; they prohibited the sale of land between the Arabs and villagers, and at the time, Jews were a third of the population of Palestine and owned only six percent of the land.

Disputed Facts

Keaton claims: "Tremendous land deals were made between the Zionists and the major Arab landlords..." The Arab landlords for their part forced the masses of Arab peasants into an impoverished and displaced position."

The facts are: the Arab landlords only sold the land which they could not lease. The total number of Arab displaced by the settlement of half a million Jews in Palestine in the period 1930 to 1948 was the same period, tons of thousands of Arabs migrated from Palestine to other Arab countries. The Arab landlords are still living in the United States and its imperialist interests.

Because the huge support Israel has here in the United States is a task for SIS to organize support for the Arab women and men freedom fighters and their organization Al-Fatah, similar to the work SIS did from the beginning to build the opposition to the U.S. Vietnam war in this country, in a meeting with the U.S. Palestine Liberation Movement in Paris last summer, they asked me the question: does SIS support our struggle against Israel?

I tried to portray to a consistent bachelor of revolutionary struggles sweeping the world and living a strong stand on the Middle East war, one of the most important battles in the world today.

Articles in New Left Notes are clearly pre-Arab, but a resolution must also be for them the Second International Convention on behalf of the whole organization against Israel, against the U.S. Imperialism in the Middle East, and in support of the Palestine Liberation Movement.

Peter Pan BT-SIS

New Left Notes

New Left Notes is published weekly (except June and July, when publication is bi-weekly) by Students for Democratic Society, West Marine Street, Chicago, Illinois 60612 (312-666-3874). Second-class postage is paid at Chicago, Member subscription is 54 cents per year (paid as part of $5 membership); non-members pay $10 per year. Signed articles are the responsibility of writers, unsigned articles that of editor David Millicent. Address: New Left Notes, 1055 E. 53rd St. Chicago, IL 60615.


Chicago: 162 North Clinton, Chicago, Illinois 60606 (312-641-0129)

Michigan: Post Office Box 425, Ann Arbor, Michigan 48107 (313-767-9707)

New England: 125 Green, Cambridge, Massachusetts 02139 (617-566-5146)

New Jersey: 524 Marion Street, New Brunswick, New Jersey (732)226-0864

New York: 33 Smith Street, Brooklyn, New York 11201 (212-274-1630)

Northern Ohio: 3809 East 107th, Cleveland, Ohio (216-421-3016)

Southern Ohio: 1706 1/2 Summit, Columbus, Ohio (614-749-5709)

South Carolina: 205 Gervais, Columbia, South Carolina (803)772-6109

West Virginia: Box 242, Charleston, West Virginia 25302 (304)346-1376

Texas - Oklahoma: Box 1941, Dallas, Texas 75221 (no telephone)

Washington, D.C. 20005, 1625 Connecticut Ave. NW (202-332-7410)

How did it feel to be clubbed unconscious?

The small society

by Robert Morrovick

Brooklyn, N.Y.

Susan Eustace replies:

I stand on what I wrote in the first article, which Morrovick criticizes. He is most directly wrong in the article which is that Herzl was Austrian, rather than Swiss. However, as to being bourgeoisie, Jewish, and intellectual, this fits the characterization of the main Zionist thinkers.

To deal with the whole question of land first, since it made quite clear what the Arab bourgeoisie is and is reactionary, and collaboratively fully and correspondingly with the British and the British, Morrovick's claim that the Arabs only sold land to the Zionists if they couldn't leave it to Arabs is silly in that for the selfish society, it was a rare Arab peasant who would ever find himself in a position to be buying land from his landlord anyway; he could never have a price for it equal to what the Baron de Rothschild could pay. It is true that the British made the laws forbidding resale of land to Arabs; however, they did this under pressure from European Zionist financiers, and the Arab landlords who sold the land received compensation not to struggle to buy it back.

Number of Refugees

The most ridiculous of Morrovick's statements is that less than 700 Palestinians were displaced by the immigration, how do explain the camps which still today hold over 500,000 people?

It is true that the Zionists felt that they could protect them from a possible Northern European anti-Semitic alliance between the British and the French, and the formation of a new European fascism. It had its roots in the years of the first settlements in Mandatory Palestine, and the British occupied Palestine from 1918.

That the Zionists have acted in a racist manner is true in the same way that the American colonists acted in a racist manner against the Indians. The modern economic alliance between Israel and the Union of South Africa further bears this out.

Secret Negotiations

The negotiations which led to the 1949 armistices were in fact secret negotiations, and agreements were arrived at among the leadership which were not detailed in the public terms of the armistices. This is one of the means by which the Arab leaders tried to save face while surrendering land to the Israeli forces.

Of course, it's a fact that the U.S. forces were there for more than once since the 1948 war, welfare armoring Israel. The imperialists will always be there, no matter how long as long as they can profit from such conflicts. Nasser, like the Israeli leadership, represents the interests of his national bourgeoisie, not of the Arab people. The imperialists will try, as long as it seems feasible, to buy off people's struggles.

Workers' Interests

As to the general charges of anti-Semitism, which I of course expected, I would first suggest that to criticize and analyze imperialism and its role in the Middle East is no more anti-Semitic than it is anti-American or anti-communist. Unfortunately, this is the position of the American workers' class, but in the interests of all the oppressed and exploited in the world, and we see the same problem, it is important to find the same name in essence. So as our international (continued on page 2)
German SDS leader attacks ‘bandits’

Karl Diehrle Wolff, head of German SDS, last week walked out of the Senate Internal Security Subcommittee meeting to which he was subpoenaed. "I found the nature of the questions insulting, and I will not be constantly interrupted each time that I attempt to be responsive and attempt to answer fully," he explained.

Karl had originally been subpoenaed last Tuesday, to testify at a special at Largo Washington University in Washington, D.C. After a day's delay, the hearing finally took place Friday morning. Karl insisted on an open hearing: about 25 people came along and heard him denounce the committee as a "dirty gang of bandits."

"I'm looking for the myth of the outside agitator, they try to obscure their own role in exploitation, oppression, and murder at home and abroad. I go for one of the outside agitator to outside murderers," Karl said in a statement read to the press again at the committee.

Quilt Flocking Around

"In his specific situation there is the case of the bandit, Diehrle and his conspiracy with the most reactionary elements of the West German ruling class, Todd is on the committee which has subpoenaed me, and his history of current financial and political position is General Julius Klein is ample proof of why he would like to see me harrassed."

...but our movements do not give in to harrassment. The necessity of stopping the enterprising subcommittee and their fellow bandits is a moral commitment for the people.

"We have spoken to people in this country about the dangerous move to the right by the St. Louis court. We see the emergence of a new institutional fascism which does not need the presence or the black uniform of the SS to have talked about the necessity to break the international conspiracy of NATO, and to have been subpoenaed for all this proves that I have done the contrary of inruminating myself — I have spoken the truth, and it has offended."

"Are you Karl Diehrle Wolff?" asked the subcommittee's chief counsel, Jay Sourwine. "Let's quit all this fucking around," Karl replied. "You know who I am, Karl, read my statement to the committee." Sourwine again asked his question. "After this statement it is obvious that I am Karl Diehrle Wolff," Strom Thurmond, subcommittee member, cut in: "I observed in this statement you just made that your language is not foul and indelicate language," Karl replied, "Sure.

Walked Out

Karl tested the microphone before the hearings began with the words "Victory to the vanguard struggle of the Vietnamese people," Sourwine referred back that some time asking if he was only referring to his personal beliefs or if he was speaking for any other people, Karl replied that he was speaking for the vast majority of the peoples of the world, who were hoping and fighting for self-determination.

After an hour or so, when Sourwine persisted in breaking into Karl's answers, Karl got up, put on his coat, and left, followed by his supporter in the hearing. Thurmond said that he couldn't leave, that he hadn't been accused yet. Karl called him a bandit.

According to the Washington Post, Karl is the first witness ever to walk out of an open session of the subcommittee.

Wolff was subpoenaed to reappear before the committee this Tuesday, instead, he continued with his travel plans and went on to Montreal for engagements there. When entering Canada Wolff told he wouldn't be admitted to the country unless he paid a $100 security deposit ensuring that he would leave Canada within 24 hours. While Wolff was in L.E., the region incurred $206 in debts: for printing, phone calls, and so on. They are flat broke and large brothers and sisters to send contributions to the Washington office, SDS, 1229 Corcoran St. N.W., Washington, D.C., 20009.
An NC proposal by Les Coleman and others, Chicago Regional SIS

We live within a monster—a monster of imperialism and racism that necessitates war, permanent militarization, the subjugation of women, the brutal oppression of the colored peoples of the world, and the inhuman exploitation of all working people. The cause of this monster is the class structure. The colonial and class structure of the empire: the majority of people are maintained productive wealth they never share in and the nations of the third world bear the constant oppression and exploitation of the European imperialist. This necessitates a new generation of the working-class and black students who want to see not only the liberation of the working-class youth and hearthbreaking on black and brown youth. The demand that the government not only not interfere but even work for the solution of the colonial question is the most important of all the national questions, and police institutions stopped immediately. The permanent militarization of this country—having the efficiency of all aspects of American life—employment, on women, especially on youth—has become one of the major problems, as well as the exploitation and colonization of the colonizing people of the world. This militarization, therefore, neither be maintained the main enemy of the people of this country and the whole world—American imperialism.

Schools Maintain Class Structure

The function of the educational system now is to maintain the class and colonial structure of the society which maintains the exploitation of all working people and the national oppression of imperialism. It does this 1) by maintaining in fact the class and colonial divisions of the society, and 2) by formulating national chauvinism for the white, imperialist nation through lies about the access to class privileges in this country and lies about the nature of the class struggle throughout the world. The schools therefore function to create class and colonial divisions, while maintaining these divisions as sharply as possible. Our general objective is to make the schools serve as one of our principal functions to maintain class and colonial oppression. To do so we must confront these two functions of the education system head on: we must expose its class and colonial divisions, fighting against national chauvinism, and we must try to keep these divisions from being made. This general objective is summarized in the following ten point program.

Ten Point Program

1. We demand an end to the track system in the schools. The track system, the classification of students into different "levels" of study by race, sex, and working-class tests and teachers, is nothing but a way of maintaining class and colonial divisions. In the society, Consignment to the lower tracks is nothing but a ticket to the army and then to low-paying jobs or unemployment in the ghetto. This unjust experiment must be ended and the better students assigned to working-class youth and hearthbreaking on black and brown youth.

2. We demand an end to final exams and disciplinary expulsions. We want all who have been flunked out or kicked out to be re-enrolled, because school standards and authorities which are responsible to the power structure in this country have no legitimate right to expel anyone. Final exams and expulsions are again systemically a way of maintaining working-class youth exploitative and black and brown youth exploitative and lowest-paid labor force in the society. We want an end also to the regimentation—other school behavior rules, the dress codes, the cut systems—which is meant to keep us from challenging the logic of the education system seen fit for our indoctrination.

3. We demand the teaching of history and social conditions of the people in this country which exposes the true injustices of this racist capitalist society and the just struggles of colonized and exploited working people against injustice. We are more concerned that there be teachers who know people's history and know what is actually going on among the people than that we have teachers with fancy degrees. We demand an end to the political firing of teachers who do give us a true perspective.

4. We demand that schools end cooperation with recruitment agencies and employers who exploit the students, and exploit the students with their programs. Their primary functions in maintaining class and colonial oppression.

5. In all schools we call for the unlimited admission of black and brown students because we see that the class and colonial divisions have been made and that they end the brutal and inhuman wage and working conditions oppression of school employees.

6. We demand decent truth education paid for by the wealth of this country. Three percent of the population controls 90% of wealth of this country and yet the labor of the majority of people is what makes the country run. If a man works for a wage all his life he should be guaranteed that his children will have an equal chance for the wealth he has helped to produce. Tuition increases tends to keep working-class youth out of school as is known from getting a decent education, and maintain the inequalities in the society. We demand free education and we oppose all tuition increases.

7. We call for an end to military recruitment in the schools, as an end to the promotion of the educational system to serve the American military, including the internal occupational force—the police. We don't want any more the police or the army in the schools and police institutions stopped immediately. The permanent militarization of this country—having the efficiency of all aspects of American life—employment, war, on women, especially on youth—has become one of the major problems, as well as the exploitation and colonization of the colonizing people of the world. This militarization, therefore, neither be maintained the main enemy of the people of this country and the whole world—American imperialism.

8. We want an end to all forms of male supremacy in the schools. This ranges from the male supremacist of courses and perspectives of the instructors to the way women are counseled or tracked in the schools and the most submissive role in the society.

9. We want an end to anti-communism in our education and a real understanding of the movements of national liberation and of communist countries where the working class has colonized and colonial basis and world death or life opposition against. We believe that anti-communism has been preached to us like a religion and we hope to make increasing minds about these movements and countries. We want communism take the place of China in your sympathetic point of view. We want teachers who hold the point of view that wars like the war in Yenom are struggle against imperialism of American people, but in the interests of a small class of businessmen to maintain an unjust and imperialist world.

10. We support and accept as our own demands the ten point program of the Black Panther Party on the campus. The black liberation struggle, which the Panther Party is a part of, is the struggle against colonial basis leadership, is the struggle of which all working people must be won if the oppressor class is to be defeated.

Second Part: Strategic understanding of the 10 point program

The 10 point program summarizes our central objective in relation to the schools, to make the schools serve the people. They make it clear that the class and colonial divisions have been made and that the schools can serve the people. Our objectives are therefore revolutionary objectives because they involve a deep change in the educational system of the society.

Our social work has been marked by our failure to do extensive mass education. In most cases a small core is the main responsibility for the education of the colonized, except during periods of action where it is left resting on the head of a firing, a suspension, a recruiting session. But not to change this mass of people do not grasp. Therefore, we must establish ourselves on the campus as firing for a series of clear objectives and with general support for them before this or that action comes up.

No Student Privilege

Counterposed to these 10 points which challenge class and colonial privileges are the waves of so-called student power issues which, in content, often maintain class privileges. Demands for more participation by the students in school administrative committees may simply mean that students want more power to maintain their class privileges. Their privilege to stay out of the army while working-class youth, especially black and brown youth, are forced to serve in the army, no more power to maintain their class privileges. And so on. Power to the people.

We do not say that the school should serve the student but we say that the schools should serve the people. Place the key fight today against white supremacy: this fight has been raised primarily by the black
THE PEOPLE

liberation movement, and for the most part still is. Because we incorrectly understand the nature of this fight, we have sometimes talked about adding "white" demands onto the demands of black groups and attached black student demands as "middle-class," etc.

All the objectives in this program are both anti-colonial and anti-capitalist. Clearly not all these demands would be raised in the same struggle. There is no more need to raise "other demands" in the context of a struggle around demands raised by black or Third World students. There is not only not a need, it is often incorrect 1) because leading issues on a struggle, especially a struggle initiated by black students, is often opportunist, and 2) because it fosters the wrong idea that the demands of black people for self-determination and equality are not demands in the interests of all working-class people.

Blacks Doubly Oppressed

The black movement has a dual nature, Black people, kidnapped from their homeland and brought to this country, were the first victims of U.S. imperialism. Still today, they are oppressed as a people, because they are black. Yet since the great majority of black people are workers, they are also an advanced component of U.S. working-class struggles. The resistance of black people embodies elements of both external and internal contradiction with American Imperialism. But both aspects of the black struggle are in the class interests of all working people, just as the struggle of the Vietnamese is in the class interest of all working people. Unless whites can be won to the support of blacks struggles in their national aspect, white national chauvinism—white support for the imperialist oppression of colored peoples—will not be overcome.

Finally, we see that as a revolutionary youth movement we are fulfilling our role as a critical force through the 10 Point Program to raise the class antagonisms in the society wherever possible and to use our strength to further the class struggle, understanding that it is only a unified working class that can make this country belong to the people and serve the people.

10 Point Program and Platform for Black Student Unions

(reprinted from The Black Panther, Jan. 15)

We want an education for our people that exposes the true nature of this decadent American society. We want an education that teaches us our true history and role in the present-day society.

We believe in an educational system that will give our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world then he has little chance to relate to anything else.

1. WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR SCHOOL.

We believe that we will not be free within the schools to get a decent education unless we are able to have a say and determine the type of education that will affect and determine the destiny of our people.

2. WE WANT FULL ENROLLMENT IN THE SCHOOLS FOR OUR PEOPLE.

We believe that the city and federal government is responsible and obligated to give every man a decent education.

3. WE WANT AN END TO THE ROBBERY BY THE WHITE MAN OF OUR BLACK COMMUNITY.

We believe that this racist government has robbed us of an education. We believe that this racist capitalist government has robbed the Black Community of its money by forcing us to pay higher taxes for less quality.

4. WE WANT DECENT EDUCATIONAL FACILITIES, FIT FOR THE USE OF STUDENTS.

We believe that if these businessmen will not give decent facilities to our community schools, then the schools and their facilities should be taken over by the hands of these few individual racists and placed into the hands of the community, with government aid, so the community can develop a decent and suitable educational system.

5. WE WANT AN EDUCATION FOR OUR PEOPLE THAT TEACHES US HOW TO SURVIVE IN THE PRESENT-DAY SOCIETY.

We believe that if the educational system does not teach us how to survive in society and the world it loses its meaning for existence.

6. WE WANT ALL RACIST TEACHERS TO BE EXCLUDED AND RESTRICTED FROM ALL PUBLIC SCHOOLS.

We believe that if the teacher in a school is acting in racist fashion, then the teacher is not interested in the welfare or development of the students, but only in their destruction.

7. WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE. WE WANT ALL POLICE AND SPECIAL AGENTS TO BE EXCLUDED AND RESTRICTED FROM SCHOOL PREMISES.

We believe that there should be an end to harassment by the police department of Black people. We believe that if all of the police were pulled out of the schools, the schools would become more functional.

8. WE WANT ALL STUDENTS THAT HAVE BEEN EXPELLED, SUSPENDED FROM SCHOOL, TO BE REINSTATED.

We believe all students should be reinstated because they haven't received fair and impartial judgment or have been put out because of incidents or situations that have occurred outside of the school's authority.

9. WE WANT ALL STUDENTS WHEN BROUGHT TO TRIAL TO BE TRIED IN STUDENT COURT BY A JURY OF THEIR PEER GROUP OR STUDENTS OF THEIR SCHOOL.

We believe that the student courts should follow the United States Constitution so that students can receive a trial. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by a jury of his peer group. A peer is a person from a similar economical, social, religious, geographical, environmental, historical and racial background. To do this the court would be forced to select a jury of students from the community from which the defendant came. We have been and are being tried by a white principal, vice-principal, and white students that have no understanding of the "average reasoning mass" of the Black Community.

10. WE WANT POWER, ENROLLMENT, EQUIPMENT, EDUCATION, TEACHERS, JUSTICE, AND PEACE.

As our major political objective, an assembly for the student body, in which only the students will be allowed to participate, for the purpose of determining the will of the students as to the school's destiny. We hold these truths as being self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. To secure these rights within the schools, governments are instituted among the students, deriving their just powers from the consent of the governed, that whenever any form of student government becomes destructive to these ends, it is the right of the students to alter or abolish it and institute new government, laying its foundation on such principles and organizing its power in such form as to them shall seem most likely to effect their safety and happiness.

Therefore, indeed, will dictate that governments long established should not be changed for light and transient causes, and accordingly all experiences have shown, that mankind are more liable to suffer, while evils are susurable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing always the same object, reveals a design to reduce them to absolute despotism, it is their right, it is their duty, to throw off such a government and to provide new guards for their future security.
OREGON, SOUTH CAROLINA: Dr. Henry Miltz refused orders to Vivian. The Fr. A., who is black, says that he will not participate in any protest activities. The police have been stationed twice in the last two hours to prevent disturbances. The meeting was scheduled for early morning hours.

WASHINGTON, D.C.: The Ohio Supreme Court ruled March 1 that the court's chief justice has no power to suspend the operation of any state or local police department, but that the judge has the authority to order the police to perform their duties.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.

WASHINGTON, D.C.: A Maryland State Judge has directed the state to remove the watchman, in the Treadwell Hospital, who is charged with the murder of a black man. The watchman, in the Treadwell Hospital, was shot to death by a police officer.
Class Oppression in High Schools

(Reprinted from the Hard Corn)
by Juan Gonzalez

Benjamin Franklin High School, on 1800 block of Connecticut Avenue, has a population of approximately 3,000 students, one of the largest in the city. As of this year, according to Board of Education statistics, 100 are enrolled in the academy (college preparatory) program, and 2,380 in the general program. The general program is comprised of 20 graduates of academic curriculum, 50 graduates of the vocational curriculum, and 190 graduates of the general curriculum. Of the 105 students who entered in September 1964, 29% graduated; only 14% received diplomas, of which 18% were academic, dropouts, transfers, or unaccounted for students number 60 to 70 of the class.

The situation of Ben Franklin is duplicated more or less throughout the majority of high schools in the District of Columbia. It is a situation in which Black, Puerto Rican, and white working class kids are systematically traced, systematically tracked, systematically filtered. To the first or second grade, part of the system gives these disadvantaged, disproportionately large percentage of Black and Puerto Rican students has no value in the classroom. The system of the educational system has been changed to such an extent that the process of which proportionately recently discovered by large sectors of the radical movement (and concurrently by the ruling class) began in the mid-sixties. The high school rebellion in Los Angeles, Chicago, Detroit, and last, but not least, this past December in New York City.

Black Rebellion

Black students have been in the forefront of these rebellions. They are black university students. Black G.I.'s and Black workers have been in the forefront of the movement. There are, of course, real social conditions that have contributed to the depth and militancy of the Black rebellion. The most immediate task is to create a more just society rather than simply to wage a struggle against ourselves.

Anti-Semtic?

The New Left purports always to support anti-imperialist struggles, and yet it seems to ignore the fact that for I have noted in these articles: 1) that the Arab bourgeoisie does oppress and exploit the Arab people—indeed, I made that quite clear in both articles; 2) that Jewish people are not the only Semites the question is not one of racial divisions, but of classes. I am not trying to support Israelis who choose to wage a struggle against themselves.

LETTERS TO THE LEFT

(continued from Page 2)

two perspectives, our fight must extend to support all anti-imperialist struggles. Am I correct in saying this? Can you explain why?

New Jersey

High schools around the state erupted this month as black students and parents led fights for black studies, an effort to bring quality education to the public schools.

In Plainfield, the high school was closed for a full week after the black community led a campaign to have black teachers and the racist principal removed. When school trustees rebelled, they were surrounded by 500 police, most of them young, long-haired. Only 35% of the students returned to school, most of them white.

In Patterson, N.J., sit-in at the school board as part of their campaign to remove security guards from the school, change the "guidance" and to create an integrated program. At a second sit-in the following day 50 students were arrested as students fought police outside the school. A similar sit-in took place at a high school in Passaic.

While students joined black students to picket the high school in Trenton to demand a black history course, the end of the school's tracking system, cancellation of the school paper and a student vote in evaluating teachers. One student, active in the sit-in, was suspended.

NEW JERSEY

High schools around the state erupted this month as black students and parents led fights for black studies, an effort to bring quality education to the public schools.

In Plainfield, the high school was closed for a full week after the black community led a campaign to have black teachers and the racist principal removed. When school trustees rebelled, they were surrounded by 500 police, most of them young, long-haired. Only 35% of the students returned to school, most of them white.

In Patterson, N.J., sit-in at the school board as part of their campaign to remove security guards from the school, change the "guidance" and to create an integrated program. At a second sit-in the following day 50 students were arrested as students fought police outside the school. A similar sit-in took place at a high school in Passaic.

While students joined black students to picket the high school in Trenton to demand a black history course, the end of the school's tracking system, cancellation of the school paper and a student vote in evaluating teachers. One student, active in the sit-in, was suspended.

In Plainfield, the high school was closed for a full week after the black community led a campaign to have black teachers and the racist principal removed. When school trustees rebelled, they were surrounded by 500 police, most of them young, long-haired. Only 35% of the students returned to school, most of them white.

In Patterson, N.J., sit-in at the school board as part of their campaign to remove security guards from the school, change the "guidance" and to create an integrated program. At a second sit-in the following day 50 students were arrested as students fought police outside the school. A similar sit-in took place at a high school in Passaic.

While students joined black students to picket the high school in Trenton to demand a black history course, the end of the school's tracking system, cancellation of the school paper and a student vote in evaluating teachers. One student, active in the sit-in, was suspended.

In Plainfield, the high school was closed for a full week after the black community led a campaign to have black teachers and the racist principal removed. When school trustees rebelled, they were surrounded by 500 police, most of them young, long-haired. Only 35% of the students returned to school, most of them white.

In Patterson, N.J., sit-in at the school board as part of their campaign to remove security guards from the school, change the "guidance" and to create an integrated program. At a second sit-in the following day 50 students were arrested as students fought police outside the school. A similar sit-in took place at a high school in Passaic.

While students joined black students to picket the high school in Trenton to demand a black history course, the end of the school's tracking system, cancellation of the school paper and a student vote in evaluating teachers. One student, active in the sit-in, was suspended.

In Plainfield, the high school was closed for a full week after the black community led a campaign to have black teachers and the racist principal removed. When school trustees rebelled, they were surrounded by 500 police, most of them young, long-haired. Only 35% of the students returned to school, most of them white.

In Patterson, N.J., sit-in at the school board as part of their campaign to remove security guards from the school, change the "guidance" and to create an integrated program. At a second sit-in the following day 50 students were arrested as students fought police outside the school. A similar sit-in took place at a high school in Passaic.

While students joined black students to picket the high school in Trenton to demand a black history course, the end of the school's tracking system, cancellation of the school paper and a student vote in evaluating teachers. One student, active in the sit-in, was suspended.
Support the guerrilla struggle in Southern Africa

Proposed to the SDS National Council

From Bill Burnett, Goleta Beach John Paul Jones Center, Santa Barbara, California (with Martin Legassick, co-author of "American Imperialism in Africa," to be published in United States Imperialism, David Kertzer, etc.)

 Whereas, SDS correctly recognizes US imperialism as the most regressive, anti-democratic force. Likewise, SDS recognizes that the anti-apartheid struggle in the mother country must move toward solidarity with revolutionary movements abroad. SDS has characterized its role in the anti-apartheid movement in this country in one such example. SDS participation in action directed at the white ruling authorities included educational programs, boycotts, confrontations, etc. In March of 1969, SDS confederations in southern Africa held at Cornell University the most recent SDS program. SDS must formulate a strategy which can meet the needs of that liberation struggle. This strategy must take into account:

1. That US corporate and governmental support rescued South Africa from near financial collapse following the March, 1969, Sharpeville massacre; nevertheless, by 1970, 10 million South Africans in the Republic of South Africa have quadrupled, now totalling over $1 billion.

2. That US investment is now primarily in manufacturing (as opposed to mineral extraction, etc.) — indeed, the manufacturing export orientation. Continued profit exploitation is dependent upon the availability of continental wide markets for SA-US projects.

3. That the US is a partner in the South African Co-Imperialism, designed to police and make further subservient the economies of the Zambesia.

4. That the United States is with the Republic of South Africa in a co-imperialism, designed to police and make further subservient the economies of the Zambesia.

5. That the US is with the Republic of South Africa in a co-imperialism, designed to police and make further subservient the economies of the Zambesia.

6. That the United States is with the Republic of South Africa in a co-imperialism, designed to police and make further subservient the economies of the Zambesia.

7. That the southward march of the ANC-ZAPU guerrillas presents the power of western imperialism (the United States expansionist policies) with the greatest contemporary threat to their (its) global hegemony. More so than in Vietnam, revolutionary struggle in South and southern Africa assuages the economic, political and racial foundations of Western Civilization.

8. That the ANC-SA (the only South African revolutionary program) recognized and supported by the OAU, in order to intensify the guerrilla struggle, has made an appeal for financial support at this crucial stage of the armed struggle.

9. That, finally, just as armed revolutionary struggle is demanded for the liberation of southern and southern Africa, so our support is necessary for that liberation.

Therefore, be it resolved,

That the SDS-NC extend to the South African liberation struggle its full and active support. That this program include immediate and long-term projects.

1. That SDS immediately initiate programs to provide financial assistance to the ANC-SA, and to such projects as actively engaged in armed struggle in southern Africa if and when they should similarly request our assistance in the future;

2. That SDS intensify its educational programs on American involvement (both present and potential) in South Africa. This long-term project should be initiated and/or intensified at the earliest possible date. The corporate-government elite must be made painfully aware of their support for a South African war will mean war at home;

3. That SDS continue to initiate direct pressure on corporate and governmental interests which directly support the Republic of South Africa;

4. That the United States is with the Republic of South Africa in a co-imperialism, designed to police and make further subservient the economies of the Zambesia.

5. That SDS continue to initiate direct pressure on corporate and governmental interests which directly support the Republic of South Africa;

The Sharpeville massacre: apartheid in action

by Africa Research Group

Friday, March 21, marks the ninth anniversary of the massacre of 69 Africans at Sharpeville, South Africa. Today, Sharpeville is remembered not only as the massacre is one of the most brutal examples of apartheid in action, but because it marks a watershed in South African history. Prior to the massacre black political parties had been non-violent in nature. Afterwards the situation was summed up by African National Congress leader Nelson Mandela now serving life in a maximum security prison in South Africa. "Government violence can only do one thing, and that is to breed counter-violence. We have warned repeatedly that the government by reacting continually to violence will breed in this country counter-violence among the people until ultimately, if there is no dawning of sanity on the part of the government, the debate between the government and my people will finish by being settled in violence and by force."

Protest Pass Laws

Sharpeville is a typical "township" in South Africa. Thousands of black workers live in this official area—apartheid, flat, dusty, and dreary—not far from Vereeniging, an industrial center and headquarters of African nationalism. Black workers feed the industries, but for all other purposes are kept strictly separate from white Vereeniging. The only link between Sharpeville and Vereeniging is a box service carrying workers back and forth to the factories. Early in the morning of March 21, 1960, bus drivers did not carry their usual loads. Instead some 6,000 Africans marched to the township office in Sharpeville to take part in a demonstration to protest against the "pass laws"—a series of laws that forces all black adults to carry pass identification cards at all times (there are 1,400 separate pass laws under these laws). This demonstration was disrupted when police used tear gas, bomb gas, and then a baton charge. Police fired on open fixed, but nobody was hurt. Shoot into Crowd

During the morning news spread that a police police presence was made in the Police Station in Sharpeville later that day. People began to drift towards the police station. By the afternoon a group of about 5,000 surrounded the building. At no time did any policemen try and ascertain the reason for the gathering. The crowd was, according to local reports, not hostile, and, with no order to provoke the police. As the crowd increased, so did police reinforcements, and by one o'clock the 12 original policemen had been joined by 200 others. In addition to the tear smoke. There had still been no attempt to communicate with the crowd, who were still of the impression that an announcement would be made.

Then Lieutenant Colonel Plummer arrived at the station. He too made no attempt to communicate with the demonstrators. Fifteen minutes after he arrived he gave an order for his men to fall back in to "load five rounds." No one knew what was to happen next. Plummer himself swarming that he was not going to the police. But the police, of course, did. Forty five seconds people opened fire using service revolvers, rifles, and automatic weapons. The first bullet killed one of the walking Africans. For a few seconds some were so stunned that they stood their ground. Most turned to run.

Forty seconds sixty people were dead, including eight women, and 19 children. During the shooting 765 rounds were fired from revolvers and guns. It was just a few minutes from medical evidence gathered later that the police continued to fire bullet turned to—155 bullets had entered the bodies of the Injured and killed their backs. In the minutes after the shooting, only one black minister tried help the wounded. The police began to fire wounds later gave evidence that they were banned by the police as they lay on the ground and were told to get up and go. Only much later were ambulances called. At the hospital each ward was surrounded by both black and white police and members of the security police refused permission to almost everybody to enter. Even relatives were turned away. After the police made some 27 arrests in connection with the demonstrator in some cases, those arrested were still in the hospital.

The government response to Sharpeville was to declare a state of emergency, arresting some 20,000 Africans, along with many other opponents of South African apartheid in other places. The two South African political parties were both banned.

1. Angola
2. Zambila
3. Malawi
4. Mozambique
5. Zimbabwe
6. Botswana
7. South West Africa
8. South Africa
9. Lesotho
10. Swaziland
May Day proposal

Our movement, beginning largely in the anti-war movement and developing into an anti-imperialist movement, has been directed, not at the white workers of the American working class, especially in the labor movement. While many of us were and are willing to put ourselves on the line for the Vietnamese, we have actively joined in only a very few labor struggles. At the basis of this failure is the idea that—at least—white workers in this country are entirely bought off by the super-profits of imperialism and therefore will never face the guilt of an anti-imperialist, anti-capitalist movement. This image of a primarily middle-class country—of Goldman’s and campaign officials—propaganda that Americans are taught to believe so that no internal movement against imperialism could start. Our willingness to believe in the “bought-off working class” is simply a product of the class nature of the living education we are given, and the class origins of much of our organization.

It is clear that there is an enormous difference between wages of black and white workers, for example, in this country. And this points to the real internal struggle within the American working class—the fight against white national chauvinism and the white-skin privilege.

White Privilege Question

Through the systematic lies of capitalist state education white people have been made to believe that a wealth of privilege belongs to them as members of an upper economic nation. This has no relation to the working class, especially to the movement. Our beginnings were in a movement where it was understood that white workers would join struggles. And it is taught that this wealth and privilege is available to all, This Horatio Alger myth—historically generated through the false promise of free land and wealth in the westward expansion—has sold the white workers on an allegiance to an oppressive white nation in colorization of third world countries and of black and brown people within this country.

But the realities have always given the lie to the Horatio Alger myth behind national chauvinism. Even though 70% of Negro families in this country today still have incomes less than $2,000 annually compared with $28,000 for the white families, 50% of the white families DO have incomes less than $4,000 a year. Half this country has a family income of less than $5,000 a year, which in most cases means just getting by if there is no far-off-critics—which there always are. And many of the white working class workers are not on their own, but an army of the capitalist state doesn’t produce low consumer prices increases, sudden lay-offs, systematic job oppression—which is all along. While considering the super-profits made from foreign investments and the exploitation of colonized labor, the truth is that white workers are essentially a minority. This is the fraction of the wealth they produce. The Imperialism, racist exploitation of colonized labor in fact does work down the black struggle against white supremacy, and the internal struggle against the movement. Imperialism is not in any way in the interest of the white worker.

Black Labor Leadership

The real core of white national chauvinism among white workers is its tradition, social acceptance and the constant implicit choice not to take the side of the oppressed. But this has not been a material basis for the white-skin privilege and national chauvinism. For instance, while workers are given access to jobs black workers don’t have, and on the whole make less. But they don’t make it off the wealth that black workers produce, they just get a somewhat larger share of the wealth THEY produce.

By contrast, we should see the enormous human costs of militarization needed to protect the empire and to generate upward class chauvinism. But the greatest single force in the internal struggle against white national chauvinism is the black liberation movement. The black workers in the labor movement as we have been able to show the way to militant class struggle. The labor movement as well as the community of the best and most recent example is the DRUM movement in Detroit. Black leadership in the labor movement has been possible against white national chauvinism and the link between the working class everywhere and the laboring and colorized people of the world.

Any program of our movement which relates to the struggle of working people must keep two points in focus:

1. We must attack anti-working class indoctrination in our own movement.

2. We must understand that the great internal struggle within the working class of this country against white national chauvinism must be waged before the class struggle can be successful.

We should also understand that the politics of “worker-student alliance” as they have been put forth recently in an essentially reactionary direction. Although “worker-student alliance” politics has correctly urged this organization to commit itself with the struggle of working people in practice and not just in theory, the thrust of these politics has been to urge students to hold down the political level of student struggle to the level of eos capitalism which is the level of even labor struggles at present and to vocalize everywhere the counter-revolutionary idea that all nationalism is reactionary, and in particular that the revolutionary nationalism of the black liberation struggle, exemplified by the Black Panther Party and such movements as SDS, are reactionary, designed to split the workers, etc.

PART TWO: HOW WE CAN BEGIN TO MOVE

Our strategy should be as Marx laid out: to join in the struggle of the working people and to raise the interests of the class as a whole. This means that we should support openly and in all struggles where strike leadership is opposing white national chauvinism and white supremacy. We should join picket lines, do the hard work of strike support (raising money, student and community support, etc.) and politics the class of the strike fairly and accurately in whatever way we can.

This strategy means that where the leadership of the strike clearly opposes forces fighting for national liberation, like the New York teachers’ strike, we should condemn the strike and call the union a scab on the whole working class.

This strategy means, finally that when the situation is ambiguous we should offer concrete support, like walking on the picket lines, getting petitions, etc., but should attempt to raise the the class against white chauvinism among the races and file as strongly as possible.

The second strategy in respect to the labor movement is to take our own issues and struggles to the working people, explaining them and attempting to enlist their support. We should not be hesitant to ask for support for any fight in which we are involved against the class and colonial nature of the schools, against the militarization of this society

The first Labor Day parade was held Sept. 5, 1882, in Union Square.

The National Office should be mandated to call and organize for national boycotts and demonstrations against companies like Standard Oil where our movement is inadmissible in common cause with the working people on strike.

We may be called to join rallies in support of labor struggles which confront white supremacy, getting speakers from such groups as DRUM wherever possible; hold city-wide rallies where working people are asked to come (plants, working-class high schools, trade schools, factories, etc.) and hear presentations about the struggles of the youth movement, and we should stress the importance of the labor movement, pointing to the failure in many cases in fight white supremacists, but also polling to the militancy and justness of the struggles.

3) We should begin plans immediately for a youth-work program this summer. As May says: “To tell whether a youth is revolutionary is to see if he joins with workers and peasants and becomes part of them, learns from them and takes part in the struggles as a worker or a peasant.” Students should be urged to take jobs in factories and shops and in the field this summer. Wherever possible, people going to work this summer should meet together regularly, pooling their collective experience and participating in the movement struggles of this area.

The youth-work program should follow the two general principles and two strategies laid out in this resolution. While attempting to learn or teach about the struggles of working people, we should be clear to state strongly our principles, our involvement in the youth movement and convince others that these principles are correct. The struggle against white supremacy and white national chauvinism should be fought and not at times.

Women especially should design collectives where women work in many different occupations generally held by women (hospital jobs, secretaries, telephone operators, garment workers, waitresses, cleaners and stitchers in factories) to learn about the special oppression of working women in this decade and human society.
Women's struggle in U.S. history
(second in a series)

The basic impetus for the organization of women in America came from the development of industry. Women were joining the labor force in increasing numbers in the production of clothing and cloth in the factories and in their homes. As a mass of unskilled labor except for sewing, they were in desperate competition with each other from the beginning. They were forced further into the more skilled trades and from entering occupations other than the garment industry, and were denied equal pay for the work they did engage in. Women who were engaged in six-hour days in the 1830s were making as little as $1 a week. It was not until 1860 that the first attempts at organization occurred. From these women developed the United Textile Workers of America in New York City, led by Levina Wright and Louise Mitchell, the Shoe Menders of Lynn, Massachusetts, and a similar group in Philadelphia. However, these attempts at organization were short-lived and unsuccessful due to the 1) inexperience of their members, 2) isolation of the women who worked in their homes, and 3) lack of support from the men in their trades. Traders who feared the entrance of women into the industries would bring down their wages and leave many of them without work.

Women's Rights Movement

The development of female leadership in the labor and abolitionist movements reinforced and broadened the necessity for women to set in organized manner to fight for their own freedom. The Seneca Falls Convention of 1848 signified a new era in the struggle for female liberation.

Called together by two abolitionists, Elizabeth Cady Stanton and Lucretia Mott, this convention called for complete legal, economic, social and political equality, including the right to vote. American men were horrified by their actions and condemned them roundly. What little male support these women received was from other abolitionists, such as Frederick Douglass.

Unconditional Emancipation

The westward expansion after the Mexican-American War and the rapid industrial development in the North brought the largest slaveowning prominence. Slavery, its extension into the west, and its effects on wage earners and industrialists became the main debate of the day. The work of leading women went into the abolitionist movement. These women understood that white slavery existed, no man or woman could be free. The institution of slavery meant that all reform movements would be stifled, and that there was nothing for female labor, which lay the material basis for a liberation movement, would be stunted due to Impeded Industrial development.

The Women's Rights Movement, under Susan B. Anthony and Elizabeth Cady Stanton, joined into this fight, with great reservations. They didn't trust Lincoln, and their slogans were adage No Compromise with Slavholders* and Unconditional Emancipation.*

Get the Vote!

With the outbreak of the Civil War, women campaigned for Congressman Sumner's constitutional amendment to forbid slavery forever. However, they used this campaign to call a meeting of "Loyal Women of the United States" (which 1) to support the government only if it continued to fight for freedom, and 2) to petition Congress to pass the 13th Amendment. By the end of the war many women felt confident that they could now get the vote. Throughout the war, they had participated as nurses, producers of gunpowder, and politicians; everything except military strategists. Having proved themselves in production and militia political, equal to any task counted on the support of the Republicans and the abolitionists to help them obtain the vote.

However, neither the Republicans nor the abolitionists were ready to risk facing the controversial issue of women's rights for fear they would be jeopardizing the passage of the legislation which would give black men the rights of citizenship. Thus, the 14th and 15th Amendments were passed, and women were excluded from the rights of citizenship by federal law.

Movement Splits

This issue of the vote split up the Equal Rights Association which was formed at the end of the war to press for equality for both blacks and women. From this split came two new organizations: Anthony and Stanton formed the Women's Suffrage Association for women only, aligning themselves with the working women's struggles of the day. A conservative, middle-class delegation called the American Woman Suffrage Association was the other splinter: it considered itself the 1st women's "social freedom," and failed to ally with working women.

Union Troubles

Industrial development was stimulated by the war, while suppressing and maintaining the armed forces, and by westward expansion, which led to immense capital growth. Simultaneously came a rapid influx of women into industry. Again, their lack of skills and the bosses' economic motives landed them in desperate straits as a new source of cheap labor. Women were used as a reserve army to constantly threaten the men who were beginning to fight for better wages. Men were not open to aiding women in their plight. In many cases they fought actively to bar women from the trades and their unions. The first unions to allow female members at all were the cigar makers and the printers. The National Labor Union (a federation of national trade unions), led by William SYLVUS of the Tontsuretakers Union, also supported the organizing of women into trade unions. He was one of the few radical men of his day who pushed the idea that the interests of men and women workers were inseparable.

Organizing Women

The necessity of organizing grew clear to working women and took on many varied forms. Three main organizational forms were used: the Working Women's Associations, which cut across class and trade lines but had no weapons with which to act; the Protective Associations, which mainly tried to provide services for working women, like housing, food, legal aid, and respectable jobs; and classical trade unions.

Into Trade Unions

On the one hand, women entered male-dominated unions while they had great difficulty in raising issues of equal pay and better working conditions, more of a role in union leadership, etc., and in which they were discriminated against by union foremen in hiring and firing practices. On the other hand they started all-women trade unions which, although able to hold and raise important issues, could not be sustained without support from the men's unions. In 1881 the Knights of Labor decided to organize men and women on an equal basis to meet the increasing exploitation of workers that accompanied great immigration and rapid industrialization. By 1888 their national convention was attended by 16 female delegates who raised a resolution for equal pay and elimination of child labor. The Knights even appointed a female organizer in an attempt to aid women. However, by 1890 Louise Hayry had quit this job, discouraged by the fact that women who had accepted the myth of their own Inferiority had realized this.

AFL Lip Service

Throughout the 1890's many attempts at unification were carried out by women who succeeded at setting up unions in textile, garment, cigar, millinery and other shops. Some were locals of the American Federation of Labor; others were locals of A.F. of L. affiliates; and others were independent and therefore short-lived. But the A.F. of L. never gave much encouragement to the organizing of women. They accepted women's locals, but they merely paid lip service to the idea of nodality of women's trade unions. The A.F. of L. was a craft organization, whose interests they felt lay far from those of the males of modified female journeymen. They did appoint a woman as organizer in 1892 Mary Barry, who later started the history of twentieth century women's movements in America.

[Note: The image contains a partial passage that is not clearly visible due to the image quality.]

Victoria Woodhull argued in 1871 that she should be allowed to vote because the Constitution didn't specifically say she couldn't.
THE WHITE QUESTION

by Mike Klonsky
SDS National Secretary

The growth of the black liberation struggle on the campus has produced various responses from within the mother country. As the first round of campus confrontations slimmer, we must take time and evaluate what has developed so far. For all the campus struggle and rebellion against the racist nature of the schools, there has been little critical analysis done. This is primarily due to the fact that many SDS chapters went into these struggles completely unprepared for them. While the contradictions were sharpening each day for the small percentage of black students on the college campuses, the white students were, as usual, thinking white.

The reaction to white supremacy on the campus sharply and quite, the San Francisco State, Columbia, Valley State, Diles, Madison, Kent State, all blowing up, see after some left many newly developing chapters in a frenzy. White students had to react. A challenge was placed before them. "Will you side with black side are you on?" Black students led the way, demanding that the schools begin serving their people, demanding black studies departments, black history, open admission to white schools, an end to racist treatment of athletes, etc.

Incorrect Responses

Generally speaking, you could say that white students reacted in one of two ways. The first response came as many SDSers and campus radicals called for "black demands" to go along with black demands, so that whites could fight "their own struggle" and "all under the blacks." The second response was to support the black demands in a liberal fashion. That is, to deal with racism as a single issue, again seeing the struggle as the "black people's thing," only this time supporting it for that reason instead of the usual racist pattern which stemmed from an unwillingness to ever follow black leadership.

Both of these responses were inadequate and therefore wrong; and, as a result, black students, even on campuses everywhere, have found themselves isolated and left at the mercy of regressive state power.

I believe there has been a failure on the part of the SDS members to see the struggle against racism as a two-pronged attack. The first prong is the fight, led by black people, for self-determination. This struggle, coming out of the understanding that black people in America have been colonized and stand as a naked within a nation, with the revolutionary right to determine their own destiny, should be supported by all revolutionaries. In fact, support for self-determination for the black colony is the key demand white people are going to have to fight behind for before any successful class struggle within the mother country can be waged for the liberation of all the people.

The second prong is the struggle, led by whites, against the supremacists. The lack of any white-oriented fight against the white-supremacists, the keynote of capitalist exploitation, has left the masses of white students void of any understanding of their own role in the struggle, even on campuses where confrontations have gone on for weeks.

One clear example of this lack is the San Fernando Valley State, where hundreds of white students were arrested in support of the black student union's demands for a black studies program, open admissions, etc., when they correctly sat in buildings and carried out actions, sometimes violent ones, in support of the black students.

White Privilege

While support of the black liberation struggle at Valley State was good, there was a void in the struggle because there was never an attack against white supremacy and the white-supremacists position of students at that school.

A situation occurred where many white students were willing to get arrested in support of blacks, but were not willing to miss examinations so a strike could be called. Being a meeting, missing an examination would challenge the whole privileged position which white students are placed in. The privileged position is key to the maintenance of students' allegiance to the ruling class.

Historically, as long as whites were allowed a few more crumbs at the table than black people, they were quicker to attack black people trying to gain equality than they were to attack the ruling class which exploited both of them.

Fight White Supremacy

The biggest need on the campuses at this time is a well-defined program, coming from the students, attacking white supremacy and the class nature of the schools. A program of this sort, which could be learned and understood by the masses of students, with a key point being support for the black liberation struggle and the right of self-determination, would serve as a guide when spontaneous struggles arise led by black students, etc. The lack of any such program on many campuses prior to black-led struggles meant that SDS chapters didn't even grow through the white reaction. At Valley State, traditionally the largest chapter in Southern California, SDS practically disintegrated.

Now, again, this program would mean that white students support and raised the class demands even under the guise of "class demands" whenever the black students led a struggle for self-determination. What it does mean is that white students lend support to the white racism ahead of time which prevents them from using the tools to attack this "white problem."

This would also mean an end of the style that is being set up on more common among students at some campuses, "we can't do anything here because the black students are bourgeois" or "cultural nationalists." It is racist to think that white people cannot lead the attack on white supremacy when cultural nationalists exist. Until the white problem in America is struggled against, there cannot possibly be revolutionary class unity.