

Lesotho coup, Savimbi and Reagan

Ronald Reagan's rolling out the red carpet for Jonas Savimbi, that Angolan mercenary leader supported by South Africa, may appear to have no connection with the coup in tiny, faraway Lesotho. The truth, however, is that what characterizes apartheid South Africa—the visage of Hitler—pervades all capitalist regimes in the post-World War II world, and is inseparable from the five years of rule by Ronald Reagan. The history of the Reagan administration proves an unbroken continuity of Ronald Reagan's retrogressionism motivated by his vision of the "final" war for which he keeps the U.S. nuclearly armed and reaching for the skies. This threat to humanity's very survival does not stop Reagan.

"CONSTRUCTIVE ENGAGEMENT"

Here is the record of Reagan's relationship with apartheid South Africa: He no sooner got into the White House (1981), than he quietly invited the chief of staff for intelligence of the South African Defense Forces to visit the United States. Two months later this was followed by an open official visit by South Africa's Foreign Minister. No more than three months were needed to reveal what strategic "philosophy" Reagan devised as he pontificated on what he called "constructive engagement." The following year the Administration worked mightily to get the IMF (International Monetary Fund) to approve a loan of \$1.1 billion to prop up South Africa's apartheid economy.

Reagan's "constructive engagement" these years led him to send a high official to Austria to meet Botha's Foreign Minister and announce its "success" by prematurely "predicting" that everyone will soon witness Botha's "reformism" in the address he was

soon to deliver. Instead, that address further expanded Botha's "apartheid" with a State of Emergency martial law, as he took time out to slap Reagan's face by wondering at the gall of the U.S. for "interfering" in South Africa's "internal affairs."

Nothing, however, neither the slap in the face, nor the undeclared civil war of that savage, armed regime against the unarmed Black majority, would turn Reagan away from his so-called "constructive engagement."

On the contrary. No sooner had apartheid South Africa engineered the coup in Lesotho, and lifted its embargo just as soon as the new Lesotho puppet head of state put all African National Congress refugees on a plane out of Lesotho, than the red carpet was rolled out for Jonas Savimbi who has been South Africa's stalking horse in the whole of southern Africa.

REAGAN'S ANTI-COMMUNISM, BOTHA'S STALKING HORSE

While no one doubts either who Savimbi is or that South Africa engineered the coup in Lesotho, few in the United States see the connection of the two with the Reagan Administration, which is preparing to aid that mercenary, unacceptable creature. With Savimbi's invitation to the White House and his speech to the Heritage Foundation, the lobbying for that aid has already begun.

Instead of being under the illusion that Congress will not vote for military support to the likes of Savimbi and renaming that mercenary "a freedom fighter," just remember Congress' repeal of the Clark Amendment forbidding military aid without consent of Congress. This was soon followed by renaming

military aid "humanitarian aid" in the case of Nicaragua. All a mercenary army has to do to get aid from the Reagan Administration, be it in Latin America or Southern Africa, in the Middle East or Asia, is to say they are "anti-Communist."

In a word, Reagan's close relationship to apartheid South Africa has priority over all else. Be it Savimbi who is trying to overthrow the Angolan government, or the other mercenaries who are aiming at the same barbaric overthrow of the legitimate, revolutionary government of Mozambique, or the Lesotho coup, Reagan is ready with his "anti-Communist" rhetoric. And who, pray, were the "Communists" in Lesotho?

—Raya Dunayevskaya

3. "Introduction and Overview" of Women's Liberation and the Dialectics of Revolution
4. Ch. 5 of Kevin Anderson's Thesis, The Dialectical Sociology of Social Change: A Study of Lenin and Hegel, "Lenin's References to Dialectics, 1914-1923"
5. Responses by Raya Dunayevskaya to Peter Bergman's discussion of Philosophy and Revolution's "Why Hegel? Why Now?", in N&L, Nov. 1974

Sunday, Apr. 20

Class VI — The Trail to the 1980s from the 1880s: Marx's New Moments and Those in Our Age

Speaker for the Surmation of Series to be announced.

Readings:

1. Dialectics of Liberation (not to be considered for this session alone) which contains both the summaries of Hegel's major works and Raya Dunayevskaya's "Letters on the Absolute Idea" as well as "Lecture Notes: Lenin on Hegel's Science of Logic"
2. Ch. 1 of Philosophy and Revolution, "Absolute Negativity as New Beginning"
3. Chs. 11 and 12 of Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution, "The Philosopher of Permanent Revolution Creates New Ground for Organization" and "The Last Writings of Marx Point a Trail to the 1980s"
4. Part II of Indignant Heart: A Black Worker's Journal, by Charles Denby
5. "Introduction and Overview" of Women's Liberation and the Dialectics of Revolution: Reaching for the Future
6. New expanded edition of Frantz Fanon, Soweto and American Black Thought



So new are our Workshop/Classes, not just for ourselves, but because of the kind of workshops Marxist-Humanism has in mind, that philosophically as well as concretely they are totally new. You will become practicing dialecticians as we probe the objective developments and see that while the media gives you what happened, it doesn't give you the meaning objectively and subjectively — and that is true both of the reporters and the so-called analytical commentaries.

To grasp the meaning, objectively and subjectively, you need to have internalized what Marx meant by history-in-the-making. Naturally — though not out of whole cloth — each generation does bear the responsibility for how history is shaped and re-shaped in its age. Dialectics discloses, if you probe deeply, the process of development, objectively and subjectively.

The meaning of the event is grounded in the event itself; your method of examining it is not just as a single event or one which you judge in a quantitative way only, but in its totality, in its class relationships, where each class has an aim of its own. Rulers make headlines because of their power to exploit and destroy; it is that military might that seeks to terrorize people, to make us believe that our fate is in their hands. In truth that is not so, and Method will help us see the truth.

Each workshop will need to study the daily press inseparable from the source and principles. It is the source and principles that set the direction of the approach to the news. It is true that we approach a current event not in an abstract manner, but concretely. Concrete, however, is not just immediacy or appearance, but essence which flows from Concept — what to Hegel and Marx was comprehensive/concrete. Precisely because the meaning of the event is seen to be imbedded in the event itself, it draws the audience into participation. To comprehend a meaning in the concrete event, a meaning the audience may not have seen when it was just a headline in the newspaper, can "transform" listeners into participants. This too, is the purpose of the classes as workshops.

The source and principles are what give meaning to the event as well as understanding of Marx' concept of history-in-the-making and your own practice as dialectician to develop it for our age.

NEWS & LETTERS

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[Syllabus]

Date: Beginning Feb. 16, Sundays during the months of Feb., Mar. and Apr.
Time: 3pm
Place: News & Letters Library
59 E. Van Buren, Rm. 707

For more information call 663-0839.

Sunday, Feb. 16

Class I — The Reagan-Gorbachev Summit and the Black Dimension

Presentation by Raya Dunayevskaya, founder of Marxist-Humanism in the U.S. and author of Marxism and Freedom, Philosophy and Revolution, Rosa Luxemburg, Women's Liberation and Marx's Philosophy of Revolution and Women's Liberation and the Dialectics of Revolution; sub-report by Lou Turner, "Black World" columnist, News & Letters.

Readings:

1. 1954 Editorial on Guatemala (reprinted Guatemalan Revolutionaries Speak)
2. Footnotes 17 and 165 in 1st (1957-58) edition of Marxism and Freedom. (See Sept. 1957 post-script at end of Introduction of 1st edition)
3. Workers Battle Automation by Charles Denby
4. 1984 ed. of Nationalism, Communism, Marxist-Humanism and the Afro-Asian Revolutions



Sunday, Mar. 2

Class II — The State of the Union and Marx's Critique of the Gotha Program

Presentation by Olga Domanski, National Organizer, News and Letters Committees and author of "Women's Liberation in Search of a Theory: The Summary of a Decade"; sub-report by Dave Park, member of National Editorial Board, News and Letters Committees.

Readings:

1. Lead article in N&L, Dec. 1985, by Olga Domanski, "Spreading U.S. strikes resist 'two-tier society,' pose questions"
2. Summation of State of the Union in regular press
3. Marx's Critique of the Gotha Program
4. Ch. 9 of Philosophy and Revolution, "New Passions and New Forces"

Sunday, Mar. 16

Class III — The Post-World War II World: Latin America's New Type of Worker-Peasant Revolutions

Presentation by Michael Connolly, National Organizer, News and Letters Committees and author of Ireland: Revolution and Theory; sub-report by Neda Azar, author of "Middle East Women: Liberation and Social Revolution."

Readings:

1. Lead in N&L, May 1978, by Eugene Walker, "The Latino struggle unites freedom fighters in North and South America"
2. Essay by Peter Wermuth, "Dialectics of Revolution in Contemporary Bolivia"
3. The whole 1930s period in the John Dwyer Archives Collection
4. Two Political-Philosophic Letters by Raya Dunayevskaya: "The Latin American Unfinished Revolutions" (1978); and "Grave Contradictions in the Iranian Revolution" (1979)
5. "The Peasant Dimension in Latin America" by Michael Connolly, and "Latin America: Revolution and Theory" by Eugene Walker in Latin America's Revolutions: In Reality, In Thought

Sunday, Mar. 24

Class IV — Revolutionary Journalism and the Absolute Method

Presentation by Eugene Walker, Managing editor, News & Letters and author of Methodology of Marxist-Humanist Perspectives, 1975-85; sub-report by Terry Moon, author of "Eleanor Marx in Chicago."

Readings:

1. News & Letters at a turning point in each decade -- one issue from each decade, the '60s, '70s, '80s. What is decisive is not a single article, but the paper as a whole.
2. Eugene Walker's essay on "Methodology of Marxist-Humanist Perspectives, 1975-85"
3. Michael Connolly's essay, "When Archives are not Past, but are Living," in Dialectics of Revolution: American Roots and World Humanist Concepts

Sunday, Apr. 6

Class V — The Post-World War II World: Revolutions in East Europe from under Totalitarian Communism

Presentation by Kevin A. Barry, "Our Life and Times" columnist, News & Letters, and author of "The French Edition of Capital, 100 Years After"; sub-report by Ida Fuller, author of "Youth and the Dialectics of Revolution Today."

Readings:

1. Ch. 8 of Philosophy and Revolution, "State-Capitalism and the East European Revolts"
2. Ch. 12 of Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution, "The Last Writings of Marx Point a Trail to the 1980s"