

STAUGHTON LYND

LABOR AND THE LAW

Dear Santa: An Xmas list for jobs for all and justice in the workplace

DEAR SANTA: I KNOW YOU have a lot on your mind but here are a few stocking presents that would mean a lot to the people involved. ¶**For H.D.:** She and her husband drove trucks for the same company. Her husband was notified when many miles from home that he was fired. She picked him up and was fired for carrying an "unauthorized passenger." Both grieved their discharges. He was reinstated and she was not. Please, Santa, a little justice.

¶**For T.V. and E.L.:** Both men were laid off when the mill shut down last year. They applied for unemployment compensation, and began to receive both comp and Supplemental Unemployment Benefits. Then the company called them back to the labor pool. Because of physical disabilities, neither could perform the work. The company refused to reinstate them to layoff status, however. They grieved the refusal and the staff representative settled the grievances in their favor. But the settlement did not compensate the men for all the money they had lost in doctors' fees,



etc. Santa, I know that under *Vaca v. Sipes* the union has a right to drop or settle a grievance. But shouldn't the staff man at least discuss the proposed settlement with the grievant? I think that is part of his "fiduciary duty" under Section 501 of the Landrum-Griffin Act. Please say you agree.

¶**For B.K.** The company for which he drives promulgated a new rule according to which any driver whose truck's "governor" has been tampered with has been fired. (The reason for fooling with a governor is that it makes it possible for the truck to go faster.) Santa, this rule looks to me like condemning a man on circum-

stantial evidence, and then making him prove his innocence. In B.K.'s case, the mechanic who worked on his truck found (1) a worn thrust bearing which accounted for all the problems he experienced, (2) a screw in the governor which was not long enough to affect how it worked. I guess I am asking you for a pretty radical idea, Santa: a person should be innocent until proven guilty.

¶**For M.S.:** This man was injured four times on the job. Because of the injuries, he was not able to keep up at his old job and frequently had to take time off. But at least in the case of an employee injured on the job, should not an employer be required to make an effort to find lighter work for the man or woman? Require it, Santa. This man was fired for excessive absenteeism.

¶**For R.L. and G.W.:** The contract at their plant gives workers the right to refuse overtime work. The local union leadership agreed with management to make overtime mandatory for a six-month period. The agreement had to be submitted to the membership for approval. In advance of the vote, partisans of both positions distributed literature in the plant. R.L. and G.W. were fired for distributing anti-overtime literature. A break had ended five minutes before the time of their discharge so technically they were soliciting "in working areas during working time." But pro-overtime solicitors were permitted to do the same thing without discipline. Santa, please make what's sauce for the goose also be sauce for the gander.

¶**A.R.** is 55 years old and has a high-school education. Because of eye surgery he has double vision and cannot operate a crane in the mill any more. He has applied for Social Security disability insurance benefits. The Bureau of Vocational Rehabilitation says that with his impairment, and at his age, they don't see how they can retrain him. The Ohio Bureau of Employment Services states that they cannot refer him to a job while he is under doctor's care. He has visited more than 15 employers who refuse to take the

risk of employing him. Yet Social Security has held that he is not disabled because in theory he could do jobs like pumping gasoline. Santa, forget mercy: as a matter of fairness shouldn't the government be obliged to prove that a job is actually available for this man?

¶**J.F.** in Maryland, and **F.M.** in California belong to unions that forbid Communist Party members from being members or holding office. Santa, as you know, "mere membership" in the Communist Party is no longer illegal. Why, then, should unions certified as exclusive bargaining agents by the federal government be permitted to penalize mere members of the Party? Give these men first-class union citizenship for Christmas.

Also, Santa, **W.T.** and **S.B.** would like to know why a person does not have the right to be present at any proceeding where his or her grievance is discussed.

¶**G.D.** is a special case, Santa. He was the first person to propose employee/community ownership of the steel mill in Youngstown shut down by the Lykes conglomerate in September 1977. It's been 15 months of struggle, disappointment, new struggle, partial success, more struggle. How about letting us win one, Brother Santa?

¶**J.W.** is still waiting to hear from the National Labor Relations Board in Washington. You remember his case: a fellow worker was discharged and called for his steward, J.W.; when J.W. came on the scene the superintendent told him to go back to work; J.W. said he wouldn't go until the grievance was settled; and was fired. Santa, you and I both believe that an injury to one is an injury to all. J.W. put it on the line for that idea.

Yes, I know this list is getting long. Tell you what, Santa, you can take care of everyone else I have in mind with just one present: a job for every one who wants to work.

Staughton Lynd, a longtime civil rights and anti-war activist, practices law in Youngstown, Ohio. Readers interested in corresponding with Lynd can write him at 1694 Timbers Ct., Niles, OH 44446.

ROBERTA LYNCH

Lesson of Guyana horror: Real salvation rests in no hands but our own

FLAV-R-ADE LACED WITH cyanide—surely the American way of suicide—even if it did take place deep in the jungles of Guyana. The horror and the sheer madness of Jonestown are leading many to dismiss it as simply the most bizarre results of an increasingly common phenomenon—the



messianic cult. ¶**Charles Manson and his Family, the Rev. Sun Moon and his Unification Church, Chuck Dederich and Synanon, Werner Erhard and est, David Berg and the Children of God, Guru Maharaji and the Divine Lighters, Steve Gaskin and the Farm, Lyndon Larouche and the U.S. Labor Party.** I could go on; there are scores of smaller but no less devoted bands.

Many people won't like this list. They will point out that this person or that one is actually benign, or non-violent, or right-on. They will argue that this cult or that one is quite harmless—or even quite helpful. They will note the radical philosophy of this or that group.

They will go on in this vein, distinguishing their current favorite from the rest of the pack. And they will not hear in their voices the echoes of those who once defended the others—the Jim Joneses who have now moved beyond the pale.

For it is possible to find, in almost all of these cases, some good that was done.

People who were saved from drugs, from alcohol, from the streets. People who claim to be much happier than they have ever been before in their lives.

Wouldn't it be more fair then to analyze each of these groupings individually rather than simply lumping them all together?

I don't think so. Because the real issue is not so much what differentiates these groups as what binds them: the all-powerful, all-knowing male leader. The man who's calling the shots.

Anyone who went to a Catholic school will remember all those "all's" before the adjectives that described God. He was a pretty big deal. Today—whatever good these men might do—that's what it's really all about—wanting a piece of the power, wanting a place on the throne, wanting control over people's lives.

It is a direct, emotional and intoxicat-

ing role—both different from and more accessible than the standard avenues to authority in America. A congressman may represent 100,000 people as compared to Jones' 1,000 or so, but could he get any 900 of them to so simply lay down and die for him?

It does not really matter whether these men are good or bad, whether ostensibly of the left or right. What matters is that they rule by personal charisma rather than through any democratic process. They stand outside the traditions of free and informed election of leadership.

More basically, what matters is that their followers do not live by any coherent structure or philosophy, but by their leaders' whims. Individuals are not taught to think, but to believe. Loyalty to the leader surpasses loyalty to principle, to self, to community. What matters is that in the end nothing much matters except this man.

But there have always been people who wanted to dominate—whether benignly or despotically. The more perplexing question is in regard to the dominated. Why have so many Americans taken to looking for someone they can follow blindly and 'quote mindlessly? What makes people want to hand over responsibility for their lives to someone else?

Some commentators have sought to blame the Jonestown tragedy on the '60s with its freaks and flower children. In fact, the search for messiahs is much more a product of the demise of that decade's idealism, of the recognition of the obstinacy of America's vices, of the social breakdown brought on by the lack of new values to replace the discredited old ones.

Not everyone goes to such lengths, of course, as the cult-joiners. But there are less dramatic related developments in all parts of society. What does it mean, for instance, when evangelical religions—nearly all of them featuring a central dynamic personality—grow at a faster rate than the established churches with their relatively anonymous leadership?

While we remain a nation with a strong anti-authoritarian current, there are other factors that contradict this aspect. Blind adoration of leaders may seem a peculiar-

ly un-American trait, but the absence of critical thinking is right up there with apple pie when it comes to true Americana. This habit of non-thought, so corrosive of any democratic impulse, is the lifeblood of the messianic cult. And it feeds other social trends as well.

Contemporary capitalism seeks compatibility with democratic structures. But its needs for economic dominance and social mythology constantly thwarts the democratic process. It has erected a communications nexus that limits information and experiences, an educational system that stifles curiosity and creativity, and a national ethos that downgrades individuality even as it touts individual success. The result has been a conscientious, if not conscious, program of social control.

Now that the existing structures are beginning to crack, the inadequacy of this foundation has given people few means to fully understand or grasp their reality. The '70s have been marked more by ideological confusion than by any clear social or political theme.

The still-tentative discussion of Marxism that is emerging in some quarters is important not because it will necessarily provide answers, but because it can provide tools that can—if widely disseminated—begin to chip away at the obscurantism and help people to think for themselves (in both senses of the term).

For we will continue to look for simple solutions—or saviors—until we learn how to make sense of our own experiences and the context of our lives. It is only then that we can fully realize that real "salvation" is a human possibility resting in no one's hands but our own.

Roberta Lynch is a national officer of the New American Movement, a democratic socialist organization.

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PEGGY DENNIS

Anti-Semitism, still strong and officially sanctioned, blights Soviet society

THE JEWISH DAILY FREIHEIT (Oct. 29) reports that general secretary of the American Communist Party Gus Hall said in a radio interview Oct. 16 that although there are remnants of anti-Semitism "here and there in the backward villages, fundamentally, anti-Semitism has been wiped out" in the Soviet Union. "This is a preposterous claim. Anti-Semitism exists in Soviet cities and is propagated by official Soviet institutions. From 1964 through 1978, anti-Semitic books, pamphlets and articles have been printed and circulated within the Soviet Union, including Moscow, legitimizing such expressions in Soviet everyday life.

All Soviet media are government and Party owned or controlled. All publishing schedules of every Soviet institution are planned by committee action. A government *glavlit* (censor) at each institution initials the contents of every publication. It is impossible for recurring anti-semitic writings to appear accidentally, at the whim of some individual racist. And should anyone be facetious enough to suggest that the publication and circulation of these writings proves the exercise of freedom of opinion in the Soviet Union, it should be noted that this freedom, strangely, is allowed only in the advocacy of anti-Semitism.

These books and articles resurrect every time-worn slander against the Jewish people. They use as interchangeable synonyms the words and concepts of *Zionism*, *Judaism*, *Jews*. They rewrite history and reality to serve a pragmatic foreign policy (which may well change when circumstances change, while these writings already have done their harm).

These writings use the term *Zionism* as a sweeping code word to cloak their anti-Semitic views. They also display a startling ignorance regarding the historical origins of Zionism as a national liberation movement. They deny the contradictions and differences that exist within the Zionist movement today in Israel and abroad. This denial is contrary to the policy and tactics of the Communist Party in Israel, which seeks to establish unity of action with Zionists critical of the reactionary Begin administration.

On various occasions during 1964-78 the Communist parties of Italy, Britain, Australia and France have publicly protested Soviet anti-Semitic writings. Even the American Communist party's *Daily World* was mildly critical in 1964 and again in 1975.

Below is a partial list, with brief summaries, of some official anti-Semitic writings that appeared in the past two years in the Soviet Union. They are from the files of the *Jewish Morning Freiheit*, which since 1956 has reported and protested the worst examples of Soviet anti-Semitism. (Although *Freiheit*'s 86-year-old editor Paul Novick was expelled a few years ago from the American Communist Party for this effort, the paper maintains a socialist and generally pro-Soviet stance, rejecting the idea that criticism is "anti-Soviet.")

**The Sword of David* by Lev Korn (1973), a pamphlet of the official Soviet *Novosti* News Agency. (Zionism is a financial, economic, ideological system of world neo-colonial imperialism seeking control of the international military-industrial complex).

**Nazism, Zionism, Maoism: National Policy* (1976) by Eyodor Breus, a *Novosti*



article reprinted in the *Daily World* Sept. 16. (The term *Judaism* is used throughout more than the term *Zionism*. *Judaism* and *Maoism* are declared to be synonymous with *Nazism* and all three have "identical values").

•A two-part article in *Pravda*'s weekly magazine *Ogonyok* (1978) by L.A. Korneyev, member of the Academy of Sciences' Institute for Study of Asian and African Countries. (There is an "international Jewish mafia stranglehold on the world's multi-billions [dollars] weapons trade").

•Series of articles in *Nedelya*, the Sunday supplement of *Izvestia* (1978), titled *Terrorism: A Weapon of Zionism*. (Not a specific Israeli government action, but Zionism is the culprit; no reference to terrorism as a weapon of the Palestinians, as well as in Latin America, Africa and West Europe).

•*International Zionism: History and Policy* (1977), a Soviet book favorably mentioned in TASS, official Soviet News Agency. (Rich Jews are the main enemy; they control all western industry, banking, news media, especially in the U.S. No mention is made of capitalism as the chief enemy, that a varied ethnic compositions exists in all social classes, that the vast majority of Jews in the world are not among the ruling rich).

Other examples abound. *Judaism Without Embellishment* by Trofim Kechko, a vicious Soviet book published in 1964 resurrects for present day use every anti-Semitic canard peddled since ancient times; the book contains shocking, Hitler-like caricatures of Jews. These recurrent books and articles have helped create an atmosphere in which racism has become emboldened to express itself in everyday Soviet life.

In 1972 I lived in Moscow for three months, spending time with old friends I had known in the early 1930s when I had worked for the Comintern. These *non-dissident* Jewish friends described to me the "little" anti-Semitic incidents and insults they constantly encountered on the street, on the bus, on the shopping queues.

Even more disturbing during that three month stay were the crude anti-Semitic remarks made in social and personal conversations by bright, young, Soviet educated members of the political and ideological institutes of the Soviet government. In the streets of Moscow in the 1930s such expressions were rebuked by bystanders who apologized to me, explaining they came from the *nyculturnya* (uncultured) peasants in town to sell their wares, a remnant of pre-socialist times. In 1972 I heard no rebukes. The anti-Semitic expressions were made in the cultured homes of the "New Soviet Man," 61 years after the revolution.

In 1917 Lenin and the new socialist state defined the "Jewish Question" as that of an oppressed national minority. In 1961 Soviet leaders in Moscow, Odessa and Kishinev would discuss the "Jewish Question" with me solely as a religious

issue. They pointed proudly to the availability of matzos and synagogues as proof that there no longer is a "Jewish Question." It is unfortunate that even in the American socialist movement too many erroneously accept this definition.

Too many erroneously embrace the view of the Israeli, Soviet and U.S. governments that the chief issue today is the flight of Jews from the USSR. But emigration is a by-product of anti-Semitism within the Soviet Union.

The official stance that it does not exist makes impossible ("unnecessary") any activities to eradicate it. Despite anti-Semitism in everyday life and recurrent publication of anti-Semitic books and articles, Soviet Jews say that if they complained they would be liable to prosecution under the "slander" law since officially anti-Semitism does not exist.

Designated as a religious sect, Soviet Jews, most of whom are not religious, are denied their national minority right to practise and preserve their Yiddish culture. They are denied adequate facilities to maintain their language, schools and publications.

Soviet Yiddish culture flourished from 1917 to the mid-1930s. Even with the establishment of the Jewish Autonomous Region of Birobidjan in 1934, there were Yiddish publishing houses, newspapers, magazines, theaters, schools and history institutes in the major cities of the Soviet Union. These were eliminated in the Stalin purge years. They were partially re-established in the 1940s when it became expedient to do so during the anti-fascist war.

Since 1948 they no longer exist. Birobidjan is no longer a Jewish Region. Jews there constitute less than 6 percent of the total population and no Yiddish institutions exist there. In any case, Birobidjan was never embraced by Soviet Jews, most of whom did not seek a geographical

homeland. They have always preferred the preservation of their Yiddish culture and heritage wherever they were living, primarily in the Soviet cities.

Khrushchev's exposure of Stalin's crimes in 1956 gave rise to a new appraisal of the special persecution of the Jews under Stalin. Since then, the monthly Yiddish newspaper *Sovetische Heimland* was established and 50 books in the Yiddish language were published. By comparison during that same period, 530 books and newspapers were published in the Yakut language, 255 books in the Buryat language.

To the official claim that, unlike other national minorities, Jews prefer assimilation, Soviet Jews note they have little choice when their national heritage and culture is denied them and both open and subtle anti-Semitism stalks their lives. *Sovetische Heimland* recently admitted a growing interest by young generations of Soviet Jews to learn the Yiddish language and history. There are no facilities for this; there are only synagogues.

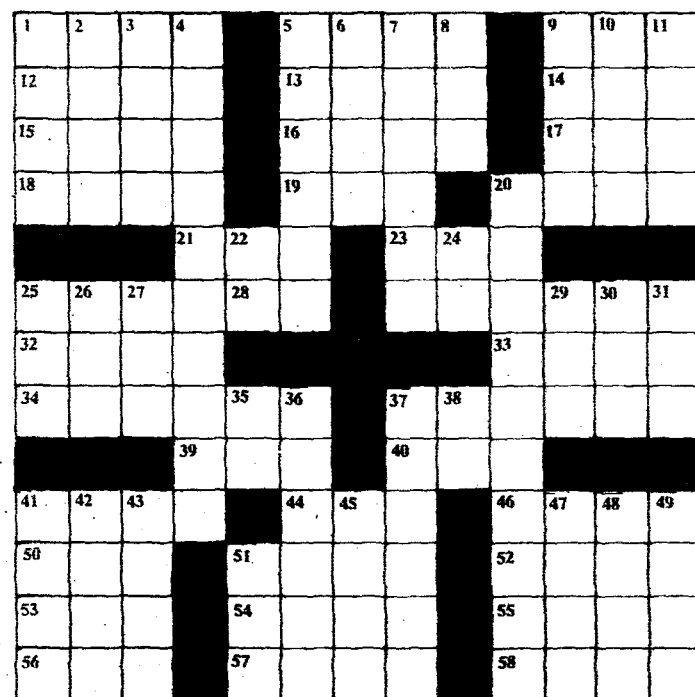
There are no official quotas. No ghettos. No pogroms. Well assimilated, thoroughly Russianized Jews do hold good positions in industry and the professions. These are not the issues. The enigma is why the Soviet authorities persist in the unreal claim that anti-Semitism does not exist; why there is no active campaign to root it out; why Soviet historians, theoreticians, ideologists persist in producing anti-Semitic writings under the aegis of official Soviet publication.

These questions are no more purely the "internal affairs" of the Soviet Union than is racism in the U.S., which the Soviet authorities do not hesitate to criticize.

Peggy Dennis, a journalist in Oakland, Calif., is former foreign editor of the *People's World* and author of the *Autobiography of an American Communist*.

Monkey Business

By Jay Shepherd



ACROSS

- 1 Proper
5 Comfort
9 Dozed _____ (asleep)
12 Adriatic island
13 European mountains
14 After fa
15 Frank
16 Withered
17 _____ the line
18 Escritoire
19 Pekoe
20 Yield
21 Ogle
23 Lupino
25 Perry Mason
28 Certain public
32 Paleozoic and Permian
33 French cheese
34 Guarantee
37 Pigeon fare
39 Tavern
40 Roman god
41 Posted
44 Black or Red
46 Mardi _____
50 Bullfight cheer
51 Aaron or Raymond

DOWN

- 52 Join
53 Amer.
54 Iroquoian tribe
55 Italian city
56 Energy
57 Camping necessity
58 Doctor who identified mosquito transmitting yellow fever

DOWN

- 1 Trudge
2 Mature
3 March 15th
4 Tuxedo, familiarly
5 Bunny or egg
6 Shorewards
7 Ankle injury
8 Wind direction
9 Bone (prefix)
10 Sustenance
11 Escape
20 Thief
22 Hear _____
24 Ne'er-____-well
25 Pasture
26 _____ longa, vita brevis
27 There _____ an old woman...
29 Weapon
30 Tease
31 Affirmative reply
35 Doctor's assistant (abbr.)
36 Make certain
37 Red table wine
38 Egyptian sun god
41 Partner of sandwich
42 Otherwise
43 Tide

- 45 Ireland
47 Awaken
48 Pay
49 Row or fin
51 Wager