

THE FORCE AT THE CORE LEADING OUR CAUSE FORWARD  
IS THE MARXIST-LENINIST PARTY. THE THEORETICAL  
BASIS GUIDING OUR THINKING IS MAO TSETUNG THOUGHT.



# RED STAR

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ORGAN OF THE RED WOMEN'S DETACHMENT

## THE HISTORY OF ALL HITHERTO EXISTING CLASS SYSTEMS HAS BEEN THE HISTORY OF WOMEN'S OPPRESSION

"The history of all hitherto existing society is the history of class struggles." These words, the first sentence of the world historic Communist Manifesto are written in the hand of Mrs. Jenny von Westphalen Marx. Of what significance is this obscure historical fact? By what virtue does a woman sum up the experience of all class society? To answer these questions, generally incorrectly posed as the woman question, it must be clarified that the word "history" refers to all written history. In 1888, Frederick Engels introduced just this footnote into the text of the Communist Manifesto, which he had co-authored with Karl Marx. "In 1847, the pre-history of society, the social organization existing previous to recorded history, was all but unknown." History is made by classes in struggle, revolutions by classes at war. Revolution is an act of violence by which one class overthrows another. At the time the Communist Manifesto was written, the Proletariat, the most advanced, organized, and highly conscious class in history, had not yet overthrown the Bourgeoisie, the most parasitical class in history.

The Paris Commune in 1871 was the first proletarian revolution and its short experience taught the Proletariat its most important lesson on the question of the State. It was on the basis of the revolutionary experience of the Communards that Marx thought to make the only necessary correction to the Communist Manifesto. The Paris Commune taught precisely this, that the "workingclass cannot simply lay hold of the ready-made state machinery, and wield it for its own purposes" but that the old state power must be smashed and destroyed in order that the new proletarian state power, the Dictatorship of the Proletariat, could take its place. The Paris Commune conclusively proved the Marxist theory that the Proletariat must become the ruling class, but it was no longer enough merely to abstractly recognize the class struggle. From then on, in order to be a Marxist one had to recognize the Dictatorship of the Proletariat. Lenin called this "the forgotten words of Marxism," and he based his most important work The State and Revolution on this question. Today, we are living in the era of the victory of the Dictatorship of the Proletariat world-wide, the era of Marxism-Leninism-Mao Tsetung Thought, and Communism calls for the recognition of the continuation of class struggle during the Dictatorship of the Proletariat.

When this question of state power and the necessity of the Proletariat smashing the old and creating the new became clear, the essential nature of the State as the means of class rule became evident. In this light, it became apparent to Frederick Engels that the State was called into being by irreconcilable class contradiction and became the instrument by which one class maintained its rule over another. So then, what was it that brought classes themselves into being? The class system arose when the means of production were expropriated and primitive communistic society was transformed into class society. Class society is founded upon private property. Henceforth, some classes rise, others fall. History has witnessed three successive class systems of exploitation: chattel slavery, feudalism, capitalism-imperialism. Though the forms of state power of each successive ruling class differs, the same slave-master relations between the propertied and the propertyless remains. The fourth and last class society is Socialism, which is the Dictatorship of the Proletariat and the transition to the higher classless society. Unlike all previous class systems, the socialist system is not based upon private property. It is the historical destiny of the Proletariat to abolish the exploitation of man by man and the exploitation and oppression of women by men.

What social organization existed before classes, upon what social relations did "society" function before private property brought about irreconcilable and bloody class contradiction? The process of the dissolution of primitive communistic society based on the common ownership of land into separate and finally antagonistic classes was brought to light by Frederick Engels, who's work on The Origin of the Family, Private Property, and the State brought Henry Louis Morgan's research into Ancient Society into historical perspective. Dialectical and Historical Materialism, the philosophy of scientific Communism, uncovered that the inner relations of social organization derived from the family, regarded by the Bourgeoisie as a sacrosanct institution, as was "motherhood." Social relations in those societies or cultures which existed before private property, before classes and before the State were then consanguineous relations, blood ties. The entire history of civilization is history of classes in struggle and at war. We cannot look for civilization in pre-history then because "civilization" in the Marxist-Leninist sense of the term means precisely class society. Savagery and Barbarism are two stages of pre-historical culture discovered by H.L. Morgan, summarized and further brought to light by F. Engels. Just as classes are the motive force in history, so the family is the active principle in pre-historic society. The family no longer plays the determining role in society, but it is still a prevalent social organism, and at this advanced stage in class society the family has taken its most reactionary form, the "nuclear" monogamous family. The family became obsolete when classes first arose, but all ruling classes except the Proletariat have actively supported and institutionalized the family.

The commodity is the unit cell of capitalist society. By revealing the naked commodity relations of Kapital, Marx laid bare the relations of production, the violent expropriation and exploitation of labor. In commodity society, labor itself is a commodity. Labor is the productive activity of people. Without people, there could be no production. It is when production reaches the stage of industry that the commodity predominates.

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## ON SOME ASPECTS OF THE PROBLEM OF THE ALBANIAN WOMAN

ENVER HOXHA

Comrades,

In winding up the first item in our agenda I wish to air a few ideas on this problem.

Our Party has continually attached major importance to the problem of women, to this exceptionally great social problem which the destiny of our people, socialism and communism and the future of our country are linked up with. The problems of women do not stand all by themselves, isolated from and unrelated to other problems of our society, they are not problems that can be delved in or solved easily, or, what is worse, that can be ignored. The problem of women is not merely a problem of sentiments that can, therefore, be treated in a sentimental and romantic way. It is a great problem of life, of the materialist dialectical development of the history of mankind.

It is for this reason that Marx, Engels, Lenin and Stalin and all their disciples have attached primary importance to the problem of women, to their liberation and emancipation, to the formation of their personality in a free society without oppressors, without exploiters.

The Party, far from ever neglecting or under-rating the problem of the Albanian woman, has, during all the days and at every aspect of its struggle, given special care to stressing, and not in a sentimental way, the decisive role of women both in the struggle for liberation and in that of building socialism. Our Party did this with full Marxist maturity, and, being well aware of the obstacles that lay in the way, (by advancing, at the same time, the unshakable principle that in the struggle to liberate the people from every kind of bondage, the emancipation of the Albanian woman was urgent and a condition of first rate importance) it scored the major successes which we are multiplying and deepening every passing day. That is why this special session of the plenum of the Central Committee, devoted to the problems of the Albanian woman in our socialist regime, assumes major significance.

The scrutinizing study of the social phenomena in their process of growth, of the relations of people in production, the growth and application of the new ideas our Party inspires, the classes in our society at different stages and the changes they undergo during this continuous process, all this is of extraordinary importance to our Party since it confirms the accuracy of principle, enriches the theory of socialism with practice, affords a great opportunity to the Party to sum up and carry this summing up to the masses creating new opportunities, new situations, new values, which will ensure uninterrupted development and progress.

Socialism is the work of the Party and of the

masses, therefore, its directives cannot be made known and carried out without our being acquainted with and preparing the ground where they are to take root and be transformed into objective reality. Correct application of the directives of the Party depends, first and foremost, on how correctly and thoroughly they are understood by the masses. Therefore, the masses should be able or be enabled to understand them thoroughly. This depends on the level of the political, ideological and organizational work of the Party, and in order that this work be done well, it is absolutely necessary to do what I said before: to study social problems and know the ropes well.

I think, this is the concern of all and not only a certain number of specialists in philosophy, in social problems or in political economy, not even of only the writers, playwrights or artists. This is, first and foremost, a Party problem, a problem of a line of action, a problem without which the work of the Party can make no headway, and as a consequence, no writers, scholars and artists can be inspired aright, delve deep into studies, or turn out works of socialist realism and of Marxist-Leninist science.

Thus, therefore, should we tackle the social problems of the countryside and urban centers, thus, therefore, should we tackle the specific problems of youth and in the same way should we deal with the major social problem of our women and family which we are taking up today at this plenum of the Central Committee.

Our proletarian revolution guided by our Mar-

xist-Leninist Party had to overthrow, as it did, the old feudal and bourgeois system and had to defeat, as indeed it did beat, the attempts at fascitizing our country during the Italian fascist and German nazi occupation as well as the organs of their rule and their superstructure. Our proletarian revolution was bound to establish, as it did establish, develop and enrich, under the guidance of our Marxist-Leninist Party, the socialist system, the dictatorship of the proletariat and its new proletarian organs and build a genuine socialist superstructure based, inspired, guided and enriched by Marxist-Leninist theory and socialist practice.

It was within the framework of this great revolutionary upheaval, when the old world was smashed and the new beautiful socialist world was set up on its ruins, that the emancipation of the Albanian women, who make up one half of the population of our country and are of incalculable importance to the destiny of our country and of socialism, was effected.

Proletarian revolution accompanied by economic and social revolution, by the destruction of the economic and political rule of the feudal-bourgeoisie, created the true groundwork and necessary conditions for the liberation of the people from exploitation of man by man and, particularly, for the emancipation of Albanian women.

Our socialist society is in the process of development; great qualitative transformations are taking place among us through our people's revolution. These qualitative transformations lie in the materialist transformation of our society and have

been establishing new social ideas and theories which come to grips with the old ones and replace them. The new ideas are a great force representing the changes of the material life of the country and lead it forward to progress.

It is essential to explain and have these new ideas understood, for our society cannot do without them. Our country stands in need of these ideas, for they mobilize and organize the masses against old, idealistic, mystic and bourgeois ideas and prejudices which the old society has left to us as our worst heritage.

The Party is opening up the way to the progressive forces of society, women being one of them. The Marxist-Leninist ideas of our Party reflect the objective need to further develop the material and moral life of our society. It is, therefore, essential to unfetter the Albanian woman from all shackles of the past, from every reactionary idea, opinion, or prejudice, which have their roots in the mentality of the feudal and bourgeois society. Emancipation of the Albanian woman should be guided by the Marxist-Leninist theory of the economic development of society, by the laws of development of production. Looked at through this prism, one can see how urgent becomes the participation of women in production, how speedily and correctly the Party should build its new relations in production. The economic development of socialism is in battle with the moral and material backwardness of women. The law of materialist dialectics is in force here as in everything. Therefore, the tasks the Party outlines con-

cerning the problem of women coincide in full with the material conditions of the country created by the Party.

The establishment of the people's common socialist property in industry and in agriculture in place of that of the feudal-bourgeoisie, and the appropriate revolutionary laws that govern, enrich and consolidate it in the interest of all the laboring masses have brought about a gradual progressive change in the minds of men regarding the concept of property, from that of private to that of common property.

Thus, through intensive ideological and political work of enlightenment, always in an organized way, on the part of the Party based on these material changes, the old bourgeois idealist concepts on these fundamental problems of our economic and social life have begun to change. It is clear, of course, that this change has not been completed, that it is and will always be in the dialectical process of development. The dying old will always be in battle and at loggerheads with the new, which is being born, reborn, and consolidated. We have still a great deal to do and a hard battle to fight against reactionary idealist concepts which lurk in the minds, consciousness and feelings of men, which are manifested in life and act at times with virulence, at other times less so, but which always hinder progress. Marx has it somewhere in his writing that all the prejudices of the dead weigh heavily on the living. Such is the strength of the past.

Herein lies the importance the Party is at-

taching to the problem of further revolutionizing itself and the people as a whole, for it is in this way that we shall have a deeper insight into the transformations of the material and spiritual life we are bringing about, we shall understand more correctly and more thoroughly the laws that govern these economic and social transformations in socialism, we will be able to understand and master them better and more efficiently in order to build socialism more quickly and on steel-like foundations and to pass over to communism.

Excuse me for deviating a little from the topic we are treating, but I am doing this precisely to lead up to the point under discussion. The capitalist system with its sacredness of private property, its exploitation of man by man, its economic and spiritual enslavement of man has weighed heavily on all, but it has weighed in a more barbarous way on women. Women were the first slaves even before slavery in the history of mankind. During the whole of this historic period, not to speak of prehistoric times, whether in the period of the Hellenic civilization or of the Roman epoch, whether in the Middle Ages or the epoch of the Renaissance, whether in modern times of the contemporary bourgeois so-called "refined civilization", women have been and are the most downtrodden, exploited, and spurned human beings in all respects. Laws, customs, religion, the masculine sex, have kept them oppressed, have kept them underfoot.

"The first conflict of classes in history", says Engels, — "occurs at the same time as the antago-

nism between husband and wife in monogamy, and the first class oppression occurs at the same time as the enslavement of the feminine sex by the masculine sex."\*

"I found woman more bitter than death" says the Ecclesiastes, while St. John Chrysostom holds another opinion about women. He says: "Among wild beasts you cannot find one that is more harmful than woman."

St. Thomas D'Aquinas, theologian philosopher who was one of the most prominent philosophers of mediaeval obscurantism, held the opinion and prophesied that "the destiny of woman is to live under the heel of man", and finally, in winding up these barbarous quotations, "Nature has made women to be our slaves", said Napoleon.

Such were the views of the Church and the bourgeoisie on women. Among the bourgeoisie they continue to be such to this day. In Europe and throughout the world there are innumerable philosophers and men of letters who have made a myth of the superiority of men over women. For them man is wise, strong, courageous and a fighter, therefore, predestined to dominate, to direct, whereas woman, on her part, is by nature weak, defenseless, timid, therefore she must be ruled and directed. Bourgeois theoreticians like Nietzsche and Freud uphold also the theory that the male is active while the female is passive. This reactionary

\* F. Engels. "The origin of the family, private property and the State". K. Marx and F. Engels, selected works, vol. II, p. 210. (Albanian edition).

antibiologic theory leads — as it did — to nazism in politics and to sadism in sexology.

Our mothers, grandmothers and great-grandmothers have languished under this harsh bondage, they have borne these corporeal and spiritual pangs on their own sore shoulders. Now when the revolution has triumphed, when socialism is being successfully built in our country, the Party sets before us the complete and final liberation of woman from the fetters of the bitter past as a major, as one of the greatest tasks, it sets before us the complete emancipation of women.

Marxism teaches us that participation in production and deliverance from capitalist exploitation are two phases of the emancipation of women. Through war and revolution, our Party, which pursues and carries out faithfully the principle of Marxism-Leninism, liberated the people and, particularly, the women from capitalist exploitation and led them to production.

We can, therefore, say that by completing these two phases, by getting rid of capitalist exploitation and by intensifying participation in production, we have attained major successes in emancipating the women, which emancipation should be developed and carried further ahead. In addition to their participation in the very fruitful work of production, the women, this colossal progressive force, are participating in the great educational and cultural revolution, they are breaking through all barricades, surmounting every obstacle and prejudice, manifesting in all domains their creative, physical and mental force, their spiritual and moral integrity;

they are and will be taking a more and more active part in running the affairs of the country, in managing industry, agriculture, education, and culture. Lenin's directive that "every cook should be taught to run the State" is being successfully carried out everyday by our Party.

Therefore, the Party should thoroughly understand the problem of the mass participation of women in production, in running the economy and affairs of State, in acquiring learning and culture not only as a progressive economic factor of importance, but because of its being so, it is, at the same time, of major ideological, political and cultural importance. It must understand that nothing can be done correctly and properly without the enlightenment of women and their active and conscientious participation.

It should be brought home to everyone that the emancipation of women, the support and assistance we should give them to occupy the place they deserve in socialist society, should not be considered as a boon but as an imperative obligation; this should not be considered as a gesture of pity of the so-called "strong" sex towards the so-called "weak" sex, or as some kind of concession, as some sort of leeway to women from men who are allegedly endowed with superior intellectual power and physical strength and predisposed to lead and command. People, therefore, should carry out this teaching of the Party not just because the Party said so, but should delve deep into the ideological, political, and economic reasons that prompted the Party to insist on this major problem.

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interpret aright the phenomena of life developing at full speed before our own eyes and to define the line that should be pursued to build the new life in a correct Marxist-Leninist way, every communist should strive to study this book or its selected parts which, if not in existence, should be prepared in an abridged form so that they may be understood by all.

(The second half of this article will appear in the next issue of R&D STAR.)

Speech delivered at the 2nd plenum of the Central Committee of the Party of Labor of Albania in June 1970.

### NOTICE:

On September 9, the Red Women's Detachment received the following:

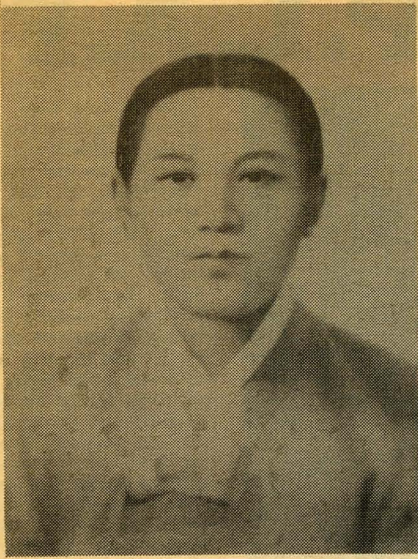
"The NEW ORLEANS FEMALE WORKERS UNION no longer exists as such, either as an organization or as a literature distribution center."

What then was the unit cell of pre-historic society? If the key to pre-history does not lie in the relations in the means of production, where does it lie? In the most dialectically and scientifically materialist analysis, it becomes clear that pre-historical social relations were primarily based upon the relations in the means of reproduction. The relations in the means of reproduction are expressed by the social organization known as the family, which in different stages of pre-historical culture assumed different forms, moving from a lower to a higher level, always preserved and fostered by the exploiting classes and so it has been handed down to us to day in its most obsolete form, the "nuclear" family. The purpose of the family, its social role, is that it brings more people into the world, who then perpetuate the family in its socially acceptable form by producing more people. Sexual intercourse, the mating of females with males, is a social act between two people which sets into motion the dialectical process of pregnancy in the female and eventual birth of a third person (child). In the sexual act, the man and the woman do not transform themselves into each other, but rather a third person is created, who's sex and even who's presence is unknown for many months. Procreation is the act of bringing new people into the world. And it is in this production of people out of people which begins when the sperm invades the egg that the relations in the means of re-production make themselves known. Though civilization has risen with classes and will fall with classes, though pre-history is dead many thousands of years, the single social act that has perpetuated human society has been the act of sexual intercourse.

Throughout both pre-historic and historical society, it has been the lot of all women to perform this social function. Females, biologically equipped with the uterus which nurtures the human fetus, contain and carry the new creature within their body. Women are then the means of reproduction, and this reproductive function of females cannot become active unless the "socially necessary labor" is performed. That is, unless women engage in, or submit to, or are coerced into the sexual act, a child cannot come into being. Sexual intercourse is then a mutually beneficial act which people engage in for the pro-creation of the species. However, in slave society, women's biologically-determined division of labor becomes greatly overburdened and they are unequally allotted social responsibility for the creation and maintenance of human life.

It is generally forgotten that Engels pointed out: "...the determining factor in history is, in the final instance, the production and reproduction of the immediate essentials of life. This, again, is of a twofold character. On the one side, the production of the means of existence, of articles of food and clothing, dwellings,

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**Mrs. KANG BAN SOK**

(1892-1932)

**Mother of the Great Leader  
of Korea**

The Central Committee of the Korean  
Democratic Women's Union  
1968

Mrs. Kang Ban Sok was an outstanding political worker and fighter for women's emancipation who, through her political work to bring the class awakening to the women, led them to the struggle for their own emancipation.

While helping Comrade Kim Il Sung in his revolutionary work, Mrs. Kang Ban Sok learned methods of struggle. With her enthusiastic political work, she enlisted the masses in the struggle and inspired women to their emancipation struggle.

Thanks to her ceaseless efforts and energetic activities, almost all the Korean women in Antu, Fusung, and the neighbouring villages not only became literate, but they grew afire with patriotic sentiments and hatred against the Japanese imperialists, strengthening their resolve to fight for their class liberation.

Mrs. Kang Ban Sok's energetic efforts also brought a large number of women into the revolutionary organization; thus the anti-Japanese fighting forces expanded from day to day.

It was when Comrade Kim Il Sung was arrested again by the enemy and detained in the Antu police station. For his underground work, he was arrested twice after his release from the Chilin prison.

Mrs. Kang Ban Sok organized a mass struggle for the release of Comrade Kim Il Sung and his comrades-in-arms.

Her move was not merely to save her own son but to save the revolutionaries and the Korean revolution.

Mrs. Kang Ban Sok conducted political work in various ways and forms among the women whom she had educated and enlisted in the fighting organizations.

Such political work of Mrs. Kang Ban Sok was not limited to the Korean women.

She explained logically that the police arrested Comrade Kim Il Sung illegally with no warrantable ground, and exposed and condemned the criminal act of the reactionary police, calling upon the masses to come out in a struggle for the release of the revolutionary.

The villagers who knew of Comrade Kim Il Sung and of his virtues and held him in high esteem were indignant at the news of his arrest. Inspired by the moving appeals of Mrs. Kang Ban Sok, all rose in a fight.

Korean women who until recently had not known struggle but had only been accustomed to obedience and the people awoke to national consciousness and got class awakening thanks to the untiring efforts and teaching of Mrs. Kang Ban Sok. And women, who were consolidating their resolve to fight like men, at last rose in the practical struggle.

United with one mind and will, they lodged a protest with the police station, shouting, "The young man Kim Song Ju is innocent. Release him right away!" In the end, bowing to the soaring fighting will of the masses and Comrade Kim Il Sung's resistance, they had no alternative but to release him a few days later.

Indeed, Mrs. Kang Ban Sok was an ardent political worker, a fighter for the emancipation of women, a revolutionary.

Thus, Mrs. Kang Ban Sok united large numbers of Korean women in the Women's Association and revolutionized the masses, turning the scattered masses into a united revolutionary force.

In this, we can get a glimpse of her devotion to the revolution and superb organizational ability.

Mrs. Kang Ban Sok was a woman brimming over with a lofty revolutionary spirit.

Mrs. Kang Ban Sok as chairman of the Women's Association conducted political work among the women on the one hand, while, on the other, joined the secret organization led by Comrade Kim Il Sung, and personally organized and guided the work of the Youth and the Children's Corps.

She took charge of the work of distributing the newspaper SAENAL (New Day) and other publications and of conveying secret documents of the organization.

No matter how difficult and arduous, she creditably executed all the tasks assigned to her by the organization.

...The happier we are, the more reverently we remember her life which shines like stars. We will live optimistically, as Mrs. Kang Ban Sok had lived, with a faith in the sure victory of the revolution, and will fight on, just as she had fought, with a militant resolve to crush the enemy.

To do so, we will, as Mrs. Kang Ban Sok had done, value and fervently love the fatherland and the Leader, will constantly revolutionize and working-classize ourselves and revolutionize our homes, arm ourselves firmly only with Comrade Kim Il Sung's revolutionary ideas, and become Red revolutionary fighters boundlessly and singleheartedly faithful to Comrade Kim Il Sung, the great Leader of the 40 million Korean people.

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and of the tools necessary for that production; on the other side, the production of human beings themselves, the propagation of the species. The social organization under which the people of a particular historical epoch and a particular country live is determined by both kinds of production: by the stage of development of labor on the one hand and of the family on the other. The lower the development of labor and the more limited the amount of wealth of the society, the more the social order is found to be dominated by kinship groups. However, with this structure of society based on kinship groups the productivity of labor increasingly develops, and with it private property and exchange, differences of wealth, the possibility of utilizing the labor power of others, and hence the basis of class antagonisms: new social elements, which in the course of generations strive to adapt the old social order to the new conditions, until at last their incompatibility brings about a complete upheaval. In the collision of the newly-developed social classes, the old society founded on kinship groups is broken up; and in its place appears a new society, with its control centered in the state, the subordinate units of which are no longer kinship associations, but local associations; a society in which the system of the family is completely dominated by the system of property, and in which there now freely develop those class antagonisms and class struggles that have hitherto formed the content of all written history." (from the preface to the first edition: The Origin of the Family, Private Property and the State by Frederick Engels)

LONG LIVE GREAT ENGELS!

**CITY-RUN DAYCARE CENTERS OR CO-OPERATIVE NURSERIES?**

The issue of city-run daycare centers has been written about in almost every, if not all, the women's liberation magazines and newspapers. Now we must express our viewpoint on this very important issue.

First of all, we are opposed to these daycare centers in many ways. Big corporations, such as Con Edison, Standard Oil of New Jersey, Bankers Trust Co., Squibb-Beach Nut Inc. and Enjay Chemical Corporation among several others, consider them good business. The very fact that they are to be involved in daycare centers is proof of how they will be.

Since we feel that co-operative nurseries are much better for the parents and the children involved, we'll first discuss the positive aspects of co-operative nurseries compared to the very negative aspects of city-run daycare centers.

We feel that already existing cooperative nurseries shouldn't turn into daycare centers. It's true that some cooperatives can be run very poorly, but if the people involved are really serious and dedicated to helping their children and themselves, it can be a very well run nursery.

The way to get them started is after finding a good number of people, to find a suitable place for the nursery. The task of finding a place is almost impossible, but it can be done in someone's house if possible until a place is found. When we use the word people instead of women, we feel that men, not just the fathers of the children involved, but men who are just as concerned as the parents about good nurseries for the children should help build co-operative nurseries. The people involved should be welfare and working-class people since they are in the most need for nurseries. The national composition of the nursery should depend on the community involved.

The nursery wouldn't have any leaders or special speakers for the group since everyone should have an equal say in the policies and rules to be made or broken. There should be at least one meeting every month to talk about any current problems. The rent, telephone bill and all of the expenses would be paid collectively according to what the people could pay. Let's say a range of 5-20 dollars a month for each person depending on the total expenses and the number of people involved. Since it is a co-operative, everyone would have a day of their choice to watch the kids. The number of people watching them would depend on the children in it, for instance 3 people for 15 children. If the person is working and couldn't watch the children, they should pay more than a person who isn't working and has the time to watch the children.

One point should be made right from the beginning that we want a co-operative nursery and not a baby-sitting dump. The nursery must be a place of learning of many things for the children. According to the ages of the children, numbers, the alphabet and reading can be taught in a creative way to willing children. Another thing that would be taught is revolutionary ideology based on Marxism-Leninism-Mao Tsetung Thought, training the children to be true revolutionaries like their brothers and sisters in the Little Red Soldiers in China, the children in the Democratic Republic of Vietnam and the Provisional Revolutionary Government of South Vietnam, the Democratic People's Republic of Korea, the liberation struggle in Palestine, and all over the world who are aiding in the fight against U.S. Imperialism.

There are several children's books from China that express a proletarian culture and not a bourgeois culture which is expressed in almost all of the current children's books. One idea could be that with the help of the children to write our own books expressing our culture and ideas. The children would also be exposed to the creative arts, such as painting, drawing, music and dancing. Physical exercise could also be done daily.

The hours of the nursery would have to be decided by the people. This decision would be decided by a few things. The age of the children involved and if there were 2 groups involved, that is, if there are too many children for one group, two groups could be formed according to age. For instance, one group could be 1½-3 years and the other 3½-6. Under most conditions, for long periods of time, it is very difficult to combine all the ages if serious work is to be done. If enough people need a night-time co-operative, that too would be run pretty much the same except that sleeping equipment would be needed. As we said before, co-operatives can be run very well or very poorly. They should be very well organized yet at the same time the children's freedom of play and expression must never be overlooked.

Now that we discussed the positive aspects of co-operative nurseries, we should now discuss the negative aspects of city-run daycare centers.

We feel that the taking of city money for daycare centers and even co-operative nurseries is utterly out of the question. A lot of people feel that it's possible to rip-off the city for their money and still be able to run the nurseries our own way. That attitude is very naive, because instead of us ripping-them off, they would be ripping off our children's minds.

The main purpose of the city "suddenly" funding or forming new daycare centers comes down to one fact. It's not that they feel the nationwide "pressure" from various women's liberation groups; it's because many women on welfare with children under six

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**NOTICE:**

The Red Women's Detachment, a mass organization of the Marxist-Leninist Party, wishes to clarify that the RED STAR SISTERS of the White Panther Party is a separate organization than the RWD which publishes Red Star. The contradictions between us are non-antagonistic in nature. LONG LIVE THE SOLIDARITY OF REVOLUTIONARY WOMEN!

# THE INVINCIBLE P.L.A.F.

Written for Viet Nam Pictorial by  
Mrs NGUYEN THI DINH  
Deputy Commander of the South Viet  
Nam People's Liberation Armed Forces

ON February 15, 1970, the South Viet Nam People's Liberation Armed Forces will be nine years old. In nine years of building and fighting, in which they have gone through many trials and hardships, the P.L.A.F. have grown up by leaps and bounds and recorded extremely brilliant achievements.

From scattered guerilla units they have developed very quickly, made miraculous leaps forward, and became a powerful revolutionary army with three categories of armed forces, whose presence is felt on all battlefields, from the plains to the hill-forest areas and the urban centres, from Quang Tri near the 17th parallel to the southernmost tip of Ca Mau. The P.L.A.F. have scored repeated victories over the more than one million American and puppet troops equipped with the most up-to-date weapons available to the imperialist camp.

How many glorious victories the Liberation fighters have recorded in all villages and hamlets, mountain areas and town quarters. By their resounding victories at Ap Bac, Binh Gia, Ba Gia, Dong Xoai, etc., by the tremendous successes they reaped in frustrating the two strategic counter-offensives staged by the enemy in the dry seasons of 1965-66 and 1966-67, by the brilliant achievements they recorded in their general offensive and concerted uprisings, the P.L.A.F. have immensely contributed, together with the entire people, to the failure of the criminal strategic designs of the Americans and their puppets. With the bankruptcy of their « special » then « limited » warfare, that of their « search and destroy » then « clear and hold » operations and that of their counter-offensive and defensive strategies, the aggressors and traitors have sunk ever more deeply into the morass of defeat.

In nine years of fighting under the glorious banner of the South Viet Nam National Front for Liberation, the P.L.A.F. have brilliantly fulfilled all tasks and brought an immense contribution to the great victory of the war of resistance waged by our entire people against American aggression, for national salvation.

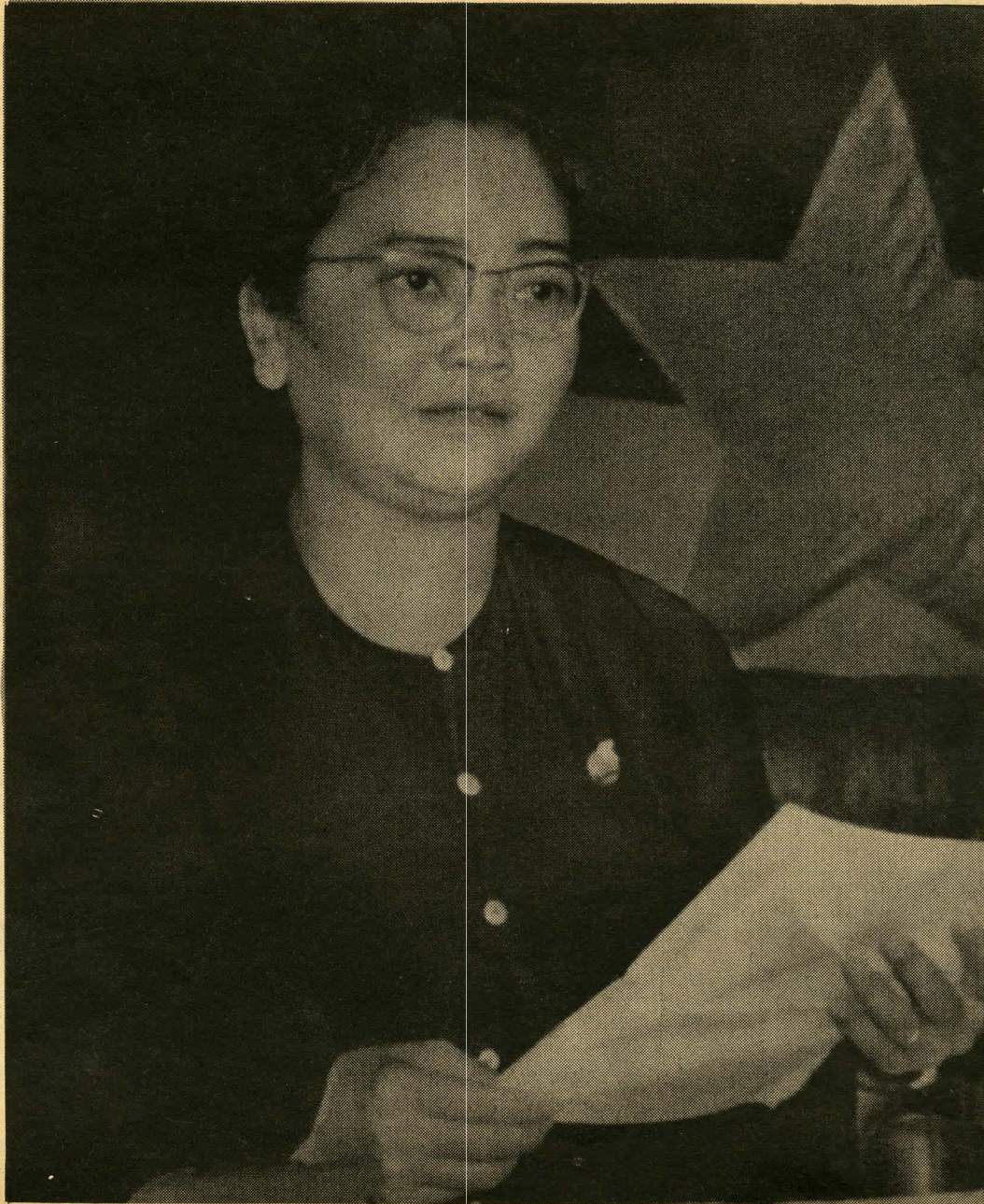
The P.L.A.F. fully deserve the awards bestowed upon them by the Central Committee of the South Viet Nam National Front for Liberation: a large number of high decorations and this tribute inscribed in golden letters: "Infinite Loyalty, Extreme Courage, Glorious Victory."

The P.L.A.F. felt greatly elated and honoured when receiving this praise of Uncle Ho, the beloved and venerated father of our nation: "The Liberation troops are the valiant younger brother of the Heroic Viet Nam People's Army."

Having recorded the above-mentioned achievements and successes, all the cadres and fighters of the P.L.A.F. are deeply aware of the fundamental factors which account for their maturity and victories:

1. Because of their ardent patriotism and deep hatred for the enemy, every cadre and fighter have joined the Liberation army of their own free will, have been educated and enlightened by the N.F.L. and are resolved to fight arms in hand for the independence and freedom of the Fatherland. Because they fight for such a shining just cause, the P.L.A.F. have built for themselves an iron resolve to fight for the people, to attack the enemy fiercely and destroy him, thus arming themselves with tremendous fighting will and invincible strength and the ability to defeat all aggressors and traitors. All over the South, thousands, millions of heroic deeds performed by both the troops and the people, resolved to endure every sacrifice for the sake of the nation, have blossomed like flowers in spring, the finest being the over one hundred Heroines and Heroines of the P.L.A.F., the tens of thousands of elite fighters, and the hundreds of heroic units and regions awarded the title "Determined-to-Win Iron Fort".

2. The correct and creative revolutionary line of the South Viet Nam National Front for Liberation has led the P.L.A.F. from one victory to another. Benefiting from the leadership, education and direct guidance of the S.V.N.N.F.L. and the Provisional Revolu-



Mme Nguyen Thi Dinh, Deputy-Commander of the South Viet Nam P.L.A.F., visits an all-woman guerilla unit of the Mekong Delta.

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tionary Government of the R.S.V.N., the P.L.A.F. feel absolute confidence in and strictly implement all lines and policies of the N.F.L. and the Provisional Revolutionary Government of the R.S.V.N., ceaselessly strive to raise their revolutionary consciousness, study military and political science and acquire good general education, raise their tactical and technical level, as well as their fighting capacity, and devise original combat methods which allow them, thanks to their intelligence and high efficiency, to defeat big enemy units by using far smaller forces. In particular, they have fully grasped and creatively applied the invincible line of the people's war, closely combined actions by all three categories of armed forces, launched three-pronged attacks (military attacks, political actions, and agitation work among enemy troops) in all three strategic areas (the plains, the mountain regions, and the urban areas — Ed.) thus mustering an immense over-all strength which allows them to defeat the enemy under all circumstances, to grow ever stronger, and to reap ever more victories the more they fight.

3. All cadres and fighters are equal politically. Democracy is promoted to the highest level. Class affection prevails. This close unity stimulates them to overcome all obstacles, endure all trials and hardships, share weal and woe, and successfully fulfil any tasks.

4. As regards the people, the P.L.A.F. are resolved to fight for their interest, endure every sacrifice to protect their lives and property, and show them profound love and respect. Uniting ever more closely with the people, benefiting from their love and protection and tightly bound to them while enjoying furthermore the wholehearted encouragement and support of their 20 million compatriots in the North—the great rear base of the whole country—the P.L.A.F. possess an invincible strength.

5. The P.L.A.F. constantly uphold their internationalist duty: they fight not only for the independence and freedom of their Fatherland but also for world peace, for the development of the world national liberation movement. That is why they receive ever greater sympathy and support from progressive people all over the world, and ever devoted help from the fraternal countries and other friendly countries.

6. Inspired by deep hatred of the aggressors and traitors, the P.L.A.F. are determined to fight and annihilate them. However, with regard to those who have been led astray, the P.L.A.F. strictly carry out the lenient policy of the Front and the Provisional Revolutionary Government of the Republic of South Viet Nam towards those who repent and seek to mend their ways, thus disrupting the enemy's ranks by the shining justice of their cause.

In their nine years of existence, the P.L.A.F. have raised high the extremely glorious banner "Resolved to Fight and Win" of the heroic Vietnamese army and people, contributed together with the entire people to record ever greater victories, and driven the American aggressors and their agents ever deeper into the quagmire of defeat.

The American aggressors have suffered heavy failures. But they remain very obdurate, mulishly pursue their aggressive war, frantically and desperately try to carry on their policy of "Vietnamization" of the war in the hope of maintaining their neo-colonialist regime in South Viet Nam.

All the cadres and fighters of the P.L.A.F. are resolved to march forward and fulfil all their glorious missions in all circumstances. Our armed forces and people are determined to act upon this recommendation of our beloved and venerated President Ho Chi Minh: "So long as a single aggressor remains on our soil, we must fight on and wipe him out."

Together with the entire people, the P.L.A.F. are resolved to win complete victory over the American aggressors, liberate the South, defend the North, advance towards peaceful reunification of the country, win independence and freedom for the Fatherland and happiness for the people, realize at all costs the dream and wish of President Ho Chi Minh, the beloved and venerated father of the nation.

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will be forced to go to work since there would be many "adequate" daycare centers to leave them. Of course, there are women on welfare who would gladly go to work, if there were adequate places for their children. However, the true nature of these places must be exposed to everyone in the community. So with these rotten city plans in mind, don't feel as if starting or helping daycare centers is a good way of serving your community.

These centers don't help the children at all. Their job is to brainwash the children as early as possible for school and also the "American way of life." The children's freedom and creativity is totally destroyed so they can become "little robots of the system." They are also exposed to racist and sexist game playing. A boy would be ridiculed if he played with dolls as would a girl if she played with cars or trucks.

The parents also will be ripped-off in a smaller yet important way. They wouldn't be allowed much of a say in the policies of the center. If the parents disagreed with the goings on in the daycare center and said something to one of the teachers, she probably would be told not to worry, everything is done for the children or possibly that if she didn't like their policies to take out her children. That would be impossible if she was working and had no other place to put her children.

Another bad thing is that no men or very few men of course with their sexist attitudes would be picked to watch them. Of course the children with no men at home will constantly be in the care of women. The women teachers involved will have their incorrect attitudes if they like teaching in a city daycare center in the first place.

Since the daycare centers would have a great deal of money, they would have more toys, games and trips for children. That really means nothing though. Since children really enjoy creating their own games and toys by themselves and with other people.

One last thing that must be expressed is that we're not at all against childcare. The children and the parents both need to be away from each other at times. Children also need to be around other children other than their brothers and sisters and especially if they are the only children at home. Women should have the choice of either staying home and raising their under school-age children or going to work and having a good place to leave their children without worrying about the things that are being taught them.

We must fight against these daycare centers popping up all over our communities, destroying our children and unite to build our own co-operative nurseries. Anyone who lives in the Lower East Side or nearby who is interested in forming a co-operative nursery as described in this article, contact the Red Women's Detachment, or form a nursery in your own community.