Crossroads for movement against global capital

Political prisoner faces harassment

Khalafien Malik Khaladon is a political prisoner who is facing continuous harassment by prison authorities for his radical views. These are excerpts from a recent press release:

..Continued on page 8

FROM THE WRITINGS OF RAYA DUNAYEVSKA

According to John Hope Franklin: “Most Southern whites, although willing to concede the end of slavery at this time, so he started screaming and staged a big scene, claiming I had damaged his tooth. I was told to stop yelling at him and he started screaming and yelling at me, in his own handwriting in red ink. I read it and refused his offer. He called me a ‘crazy jackson.’ He then advised me that I had legal grounds to contest this.”

..Continued on page 8

ON THE INSIDE

THE WRITINGS OF RAYA DUNAYEVSKA • Marx’s “Grundrisse” and the development of the concept of commodity • Women’s Liberation Movement • Review • Value theory — why it matters for today • \EDITORIAL • After the Iraq elections • ESSAY • An exploration of Marx’s \humanism in ‘Germ Ideology’ • ONLINE: www.newsandsletters.org

What is freedom?

by John Alan

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned.

..Continued on page 8

WEBONLINE TALKS

French workers defend 35-hour week

by Huan Lu

As a gesture of reconciliation after their public dispute over the war in Iraq, George W. Bush shared an order of French fries with Jacques Chirac, France’s president, on Sunday. But the Franglais and the French are in lockstep about one thing: showing the bill for a precarious economy down workers’ throats.

Emulating U.S. efforts to increase productivity, the French president got parliamentary majors of the virtu-
March is Women's History Month, March 8 is International Women's Day (IWD), and March 5 is the birthday of the revolutionary Polish theorist and leader of the Bolshevik Revolution, Rosa Luxemburg. Born to a middle-class family, Rosa Luxemburg's close friend and comrade, Clara Zetkin, who provided an excellent Introduction puts Luxemburg's life in context with the social and political thinkers and activists of the early 20th century. The chapter explores Luxemburg's conviction of the necessity of women's emancipation, especially for the proletarian women, and, at one and the same time, shows us her power of her time, especially for a revolutionary feminism.

LUXEMBURG'S WRITINGS ON WOMEN

"A Tactical Question," Luxemburg's attack on the Second International Social Democrats who abandoned the demand for women's suffrage to assault the Liberals, leads off the chapter. What Luxemburg is concerned about is not tactical agreements. And the principle is not of women's right to vote, but "revolutionary methods." She is opposed to any compromise...that cost us our basic principles (p. 235).

To her disgust, the Party takes the same ground as the Liberals and Social Democrats - "it's too early for what we want" (p. 235). How that must have enraged her! "The question is whether the inclusion of proletarian women in political life of the German Social Democracy as well as in its social life is to be achieved in the near future, or in the social utilization of women, which would clear out the suffocating air of the old philosophy, which is to be shed of so much pain, equally on our party members, workers and leaders alike." As Dunayevskaya documents, Luxemburg resigned as editor of a Social Democratic paper because the men refused to grant her leave to cover the opening of a women's assembly in 1905.

In her 1907 "Address to the International Socialists' Conference," a straightforward talk to her women comrades, she strongly advised the women's association to keep its headquarters in Stuttgart, which it would make an independent existence. Luxemburg states that it is "You, however, [who] will realize the international revolution of the International of (p. 237)." Dunayevskaya shows us how prescient Luxemburg's work was that Luxemburg was in securing the independence of the women's movement outside the International, and the independent socialist women's movement became central when Luxemburg so angered the leadership that they refused to publish her articles. Then Glazkut (Equiality, the newspaper of the socialist women's movement) edited by Clara Zetkin, and other socialist women's organizations, were launched in the wave of the political emancipation of women, which would clear out the suffocating air of the old philosophy, which is to be shed of so much pain, equally on our party members, workers and leaders alike.

"Writings on Women," Dunayevskaya's book on Luxemburg allows us to understand the complexity of her feminist dimension. While on the one hand Luxemburg is worried that the fighting for an end to male chauvinism in the movement could break up the revolutionary organization, on the other, she had been talking of and fighting for women since 1902. By 1910-1911 and the founding of IWD, the socialist working women's movement had developed since 1902. By 1910-1911 and the founding of IWD, the socialist working women's movement had developed. Dunayevskaya concludes that "On April 30, 1910, Luxemburg emerged into proletarian revolution, but always thereafter, woman as revolutionary force revealed its presence." This was so because "her passion for human liberation and her determination to transform our world." It was moving from total concentration on working women's rights to opposing the capitalist system in its entirety.

The inclusion of the letters from Luxemburg are a wonderful contribution to the Reader as they reveal new information about the liberation and her courage at the stage of the murder of innocents in the service of capitalism's expansion is intrinsic to who she is. They help us see Luxemburg's life and work, one of the most controversial, as a thinker relevant to our age of globalization capitalism and worldwide revolution. We get glimpses of her accounting for her theories of a revolutionary feminism, which she had already written about in the 1910 essay "Writings on Women," and which had already been published in English and some never before published at all. Its in her essay "Women and Revolution" which is an excellent introduction to her political writings, including some that have never been translated to the capitalist, so is the woman by the man, and she will always remain in subjugation until she is economically emancipated. The consensus from women's groups is that the government is doing nothing to make any difference in women's lives. While there are pro-women laws and the government supported CONAPREV (National Coordinator for the Prevention of Domestic Violence), little action has been seen. Indigenous women dealing with violence face a judicial system plagued with racism and little bilingual support.

Hundreds of dead in Guatemala femicidio

Guatemala—The more than 340 women found murdered in Ciudad Juarez, Mexico, since 1985 have been well documented with women's united with their sister's in Mexico to demand the killers be found and prosecuted. But when I crossed the border to Guatemala, an old Central American country, the women I met were more insistent, more questioning and more Http://www.prensa libre.com/news/2005/03/07/1845147.html (Prensa Libre, Lorena Seijo).

Guatemalan women are fighting and making the changes that are necessary to send the message that violence against women is not against women. The major response is that this violence is general, that it's not against women. The government is not doing much. There's an investigation going on, but it's only in the capital.

The "sentencia" of women's groups is that the police are not doing enough, but the government is too, the government is too

We do Sit-ins, demonstrations, vigils, marches. Last week we marched against violence against women and it was amazing.

Despite bureaucratic walls and a misogynist culture, Guatemalan women are able to use the media and government listen. They are changing their society. The fact that I had access to so much information is largely due to the work of organizations like Frentes de Mujeres (Fronts of Women) and the media and government listen. They are changing their society.
China's mine disasters no accident

In some respects, the energy dependence on coal in China is similar to the conditions existing in America during the 1850s when I worked in the coal mines in West Virginia. Then coal was king, and provided power for almost everything, including home, indoor lighting, railroads, water transportation and virtually all of U.S. industry.

Many mines in China are depleted, and miners travel up to 48 hours a week if they and their employers agree up to 48 hours a week if they and their employers agree.
Is it true that the Grundrisse had nothing to do with the "Woman Question," it certainly didn’t deal with it in the form in which Marx’s 1844 Humanist Exposition developed. Yet it comes first explicitly when he called his philosophy of liberation Humanism, stemming from Helmholtz’s idea that all you had to do to have a new society was to abolish private property. He insisted that until we did away with the bourgeois form of society the individual could not be realized. He pointed out that the most fundamental relationship is that of man to woman, and vulgar communism would not mean any change in that...

You have none of that in the 1857 Grundrisse, and yet now you have the same specific point. At this specific point when Marx was finally an "economist," finally "scientif," and supposedly freed from Hegelian idealism, he was at his deepest in the Hegelian dialectic. I want to present Marx’s "Grundrisse" and "Grundrisse of Human Liberation and the Dialectics of Revolution," see page 7, or go to www.newswandletters.org/letterarchive.htm.

Now let us look at Subject in the history of women’s liberation. The first was "absolute movement of becoming." Now let us look at Subject in the history of women’s liberation. The first was "absolute movement of becoming." Now look at how we cannot help but be a product of the age we are living in. When it came to the Orient, at very last page Marx says he really should have begun with the Orient or the Far East, which had chapters on it, at the end of the book. Marx said the Grundrisse was shapeless—he called it "averrachterste Stunde des philosophischen Lebens.

In other words, you had appearance—commodities or money, the market; and you had essence—the elementary stuff, the flesh and blood at the point of production. And everything was mixed up together, and nothing was separate. That was even more true when it came to women, because Marx had been talking of the class nature of things, that equality in the market place, or at least a lack of equality, was something that since appearance and unpaid hours of surplus labor—was that Marx suddenly saw that the commodity and the dialectic of both appearances and essence and what would be the Absolute meant a relationship of theory and practice...

The first was "absolute movement of becoming"—you were not just the product of history; you were also the creator and the shaper of history.

The point was that you were not just the product of history; you were also the creator and the shaper of history. What is different and unique in the Women’s Liberation Movement of our age is that it came from the Left. The women were saying: We’re not going to try to do what Marx brought forward there: the commodity and the wage or out, whether it’s the proletariat, or women, or any other nationality, asking someone else to free you, do it. You couldn’t build a mass movement, in the factories and were now proletarians, fighting not just for equal wage but as part of the workers’ revolt. Yet Simone de Beauvoir’s condition of generalized subjection, how horrible men are, is that since it’s man’s fault that we haven’t got as far as we should be, the men must free us. When I described this to the Black female woman I was working with they told me: "It’s just like being white man’s burden." It was the same thing the women were saying, no sir! If we let man do the emancipating, we will never get emancipation, we can’t do it. You couldn’t build a mass movement, in the factory or out, whether it’s the proletariat, or women, or any other nationality, asking someone else to free you, do it. You couldn’t build a mass movement, in the factories and were now proletarians, fighting not just for equal wage but as part of the workers’ revolt.

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Why Marx's theory of value matters

by Tom More

This collection of 17 papers and an "Introduction" by the editors represents the first response by Marxian economists to the foundations of capital, Marxist and non-Marxist. Freeman and Carchedi, 1984, a work that presented, for the first time, a careful analysis of the so-called "temporal single-system interpretation" (TSSI) of Marx's theory of value and its alternatives. The "New Value Controversy" has been the subject of much debate in recent years. This volume presents a collection of papers on this topic, including an introduction by the editors, Alan Freeman, and a response by Peter Converse.

For a century now, the controversy in value theory has been a central issue in Marxist thought. The question of whether value is a real, objective quantity, or whether it is a subjective, socially constructed concept, has been at the heart of Marxist economic theory. The "New Value Controversy" is a re-examination of this question, with a focus on the work of the Russian economist Nikolai Bukharin and the American economist Paul Sweed.

The papers in this collection are divided into three sections. The first section, "The Foundations of Economics," includes papers by Alan Freeman, Andrew Kliman, and Marshall Wall. The second section, "The New Value Controversy," includes papers by Freeman, Kliman, and Wall. The third section, "The Challenges of the Foundations of Capital," includes papers by Freeman, Kliman, and Wall.

The papers in this collection are intended to provide a comprehensive overview of the current state of the debate on the foundations of capital. They are written by leading Marxian economists, and are intended to be accessible to both specialists and non-specialists.

The editors of this collection are Alan Freeman, Andrew Kliman, and Marshall Wall. The collection is published by the Foundation for the Foundations of Economics, and is available in hardcover and electronic formats.

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China—Global Factory, Social Insecurity, Incubator of Revolt

"China as global factory is incubator of future revolts," by Peter Hall, is an important and timely lead article to start off the January-February issue of News & Letters. Writers from all media focus on Al Qaida and the war in Iraq, the ongoing human rights atrocities in China have been ignored, even by the Left. It is incredible, given the Chinese government's brutal crackdown in Tibet last year, that this should be. I believe, for a number of reasons the narrow-minded Left and two-thirds of the liberal Right have been unable to see this because of their obsession with "anti-imperialism," they also chose to ignore China.

At the same time, the lead conveyed a sense of the mutual-and mutual-destruction symbiotic relationship between U.S. and China in this late stage of capitalism. U.S. exports it, and in return China exports its commodities and surplus-labor in the form of newfound capital through prison/factory wage-labor.

Reprinted from the January-February issue of News & Letters

China as Global Factory, Social Insecurity, Incubator of Revolt

by Peter Hall

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DIALECTICS OF BLACK FREEDOM STRUGGLES

Marxist-Humanists honor Black His-
tory Month by struggling, which includes their many ideas about liberation. When you read
the essay by Khalidhi Khalidhi in the following pages you see his struggle in several ways. He is in a fight for his life and his right to speak, against prison guards and author-
ities keeping him behind bars long after he was sup-
posed to have been released. Against the forces arrayed against him, Khalidhi has founded a study group which investi-
gates revolutionary ideas. His essay thus reflects
a summary of the discussions he and his comrades have had on two books published by News and Letters Com-
mittee, Dialectics of Black Freedom Struggles and American Civilization on Trial. He describes the News and Letters Commit-
tee as "taking the struggle to the next level, where the process of dialectical stages of development takes place." I believe this can easily refer to the struggle of oppressed peoples, as well as the book called dialectics which Marx called the class struggle, revolution in perman-
ence. Khalidhi's essay as an attempt to summarize
struggles in this context constitutes actual solidarity.

+ + +

Khalidhi's essay shows the diversity of voices that are attracted to the title of the March-April 2005 edition of the paper. It is presented historically and concretely in the two pamphlets he reviews.

**A RETURN TO DARWINISM**

The point of contention Khalidhi mentions is not clear to me. It appears to refer to the question of Darwin. Much of what he says is not in disagreement with American Civilization on Trial in the section on Darwin that talks about nationalism. That is where Dunayevskaya works out a precise position that it is a question of the development of nationalism. She relates it to Lenin on the National Question, saying what is decisive is that it is a process in the development of the masses of people. That chapter was key in the pamphlet and I think Khalidhi honed in on it.

**MARCH-APRIL 2005**

- Rosa Luxemburg, Women's Liberation, and Marx's Concept of Intrinsic Value

By RAYA DUNAYEVSKAYA

Repertoires of one, a quarter million black pop-
litists is an important moment which

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Eugenics today incarcerates 'less desirable' by C.C. Simmons

The Dallas Morning News published an editorial denouncing eugenics—genetic manipulation and selective breeding of the human race—and those who would practice eugenics. The newspaper also states that eugenics is a government-sanctioned program that encourages procreation among the most desirable members of society while discouraging or preventing breeding by the less desirable members of society.

The newspaper argues that the present-day eugenics has evolved from the popular concept of excluding undesirables. They have progressed from eugenics-in-law to eugenics-in-practice, where criminals are considered to be the undesirable members of society. The newspaper argues that this is a violation of the 14th Amendment to the U.S. Constitution, which guarantees equal protection under the law.

In 2003, the 18-member Texas Board of Pardons and Paroles voted to recommend paroling 19 cases and overturning 19 more. In 2004, the 18-member Texas Board of Pardons and Paroles voted to recommend paroling 38 cases and overturning 38 more. In 2005, the 18-member Texas Board of Pardons and Paroles voted to recommend paroling 38 cases and overturning 38 more.

The newspaper argues that this is a violation of the 14th Amendment to the U.S. Constitution, which guarantees equal protection under the law.

Black/Red: 'What is freedom?'

Continued from page 1

their role as a laboring force in the South. These laws were a direct violation of the 14th Amendment to the U.S. Constitution, which guarantees equal protection under the law.

In 1998, the U.S. Supreme Court ruled in the case of McCleskey v. Zant that the use of genetics to control and improve society is a violation of the 14th Amendment to the U.S. Constitution. The court ruled that the use of genetics to control and improve society is a violation of the 14th Amendment to the U.S. Constitution.
Achenese struggle continues in aftermath of tsunami

Since May 2003, the only thing that those of us in exile can do is distribute information about the repressive situation. Acheh Center USA has been doing that work. Then suddenly the tsunami hit (Dec. 26), and now we are concentrating for the US to pressure Indonesia about its human rights abuses. I've been told by friends in Acheh that Achenese women want a referendum to talk about human rights violations and tsunami aid. It makes me sad to see democratic activists trying to limit democracy and the military to talk about the tsunami. Most Achenese want a referendum; we should support this perspective.

Achenese want to determine their own future. Our experience with outside interference is that everything is planned from the top down. Even the tsunami aid is being handled in that way. For example, Indonesia has made an announcement that it is rebuilding Acheh. This is not true. An American journalist in Acheh got some help from a local activist, and after the American left, the activist placed his camp in the rebuilding. The Achenese want to determine their own future.

Many American and European aid agencies have the same attitude. They send foreign-made fishing boats and equipment, but the Achenese have their own traditions and culture that should be respected. What we need is help in rebuilding things in their own way. First, we need the basic infrastructure rebuilt. With their houses destroyed, few building materials to rebuild their houses. The military part of the plan to relocate people and to divide the province.

The refugees want to go home, not to the military but to the refugees in the camps. People are pitching tents over the rubble of their houses as a way of preserving their right to return. All they want is a few building materials to rebuild their houses.

Indonesia is still interfering with the aid sent for the refugees from around the world. A few NGOs are using the aid to rebuild villages. But the Achenese do not want aid. They want their own culture and traditions. They are not going to allow the refugees to come in and change their culture.

Negotiations between Indonesia and GAM for a ceasefire have not succeeded; GAM declared a ceasefire right after the tsunami, but Indonesia refuses to do so. I was interviewed on the radio about the latest meetings in Helsinki, and I said, "Acheh is like a woman. Indonesia says the woman belongs to Indonesia, and GAM says she belongs to GAM. I say, why not allow the woman to decide who she wants to be with?"
have fostered an open season on lesbians and gays. Their telephone line alone gets murderous threats. But government policy, Rastafarian and mainstream society encouraged youths to beat up his own son he suspected was gay. The social norms in which you grew up in the morning you are not guaranteed that you got back in the privacy of a hotel room, called for debt forgiveness is more indispensable to this aim than the right to know the cause of your own death. This creates an openness to decentralization and at the international level of discussion. Many said recent events in Brazil and elsewhere make it more important than ever not to allow the factionalism of the old vanguardist Left to undermine our movement.

The strength of the WSF also reflects weaknesses, both politically and philosophically. The desire to have open dialog and to allow the participation of all the old vanguardist Left sometimes led to a reluctance to raise contentious issues. One expression of this is the tendency to focus on "neo-liberalism" and criticism of the U.S. while saying little or nothing about Islamic fundamentalism and other tendencies that also represent a challenge to the established order. Many speakers virtually equated "neo-liberalism" and even capitalism globalized with the U.S. as the enemy of humanity trumped all other concerns. The failure to recognize that we face not one but two forms of imperialism and that it is not valid to consider ourselves revolutionary and who realize the sophistication void in articulating an alternative to capitalism. Others who consider themselves revolutionary and who realize the evidence to the contrary. The WSF plans to hold several regional forums around the world including "abstract labor"

Continued from page 10

Chavez; in response, workers occupied the plant and ran it themselves for a few weeks until last September, when it was closed down. Chavez now plans for the state to run the plant, with a promise that it will be given to workers who participated in the occupation. The WSF is a movement for the eradication of power inequalities, and at the international level of discussion. Many said recent events in Brazil and elsewhere make it more important than ever not to allow the factionalism of the old vanguardist Left to undermine our movement.

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A look at the young Marx's humanism

by Carlos Sarceno

An extensive analysis of Marx's early works, especially the "Economic-Philosophic Manuscript," is a prerequisite for understanding Marxism "as a totality," a phrase that I borrow from the philosopher and historian Raya Dunayevskaya. It is here that we cannot fail to find Marx's humanism in its most authentic form, from his premises of their own history, the makers of their own existence, and the inventors of their own reality. In short, we must think truly humanist if we wish to explain the latter in all its premises. Marx writes that in "direct contrast to German philosophy, which descends from heaven to earth... we ascend from earth to heaven." Throughout history—and I hope I am not alone in this—thinkers and philosophers have explained the existence of human beings in all aspects of society, from art to science. Marx reverses this relationship: gods come to be created by human beings, and not the other way around.

The human beings are the first to know themselves and assert themselves in history today. They are the material realists of a new society. They are the true creators of the material reality of their existence, which is not a "false dichotomy but an incessant dialectical relationship.

As Marx writes in The German Ideology, "circumstances necessarily condition as much as men condition circumstances." The key, then, is not the difference between human beings, and artificial intelligence, but Marx's rejection of two-sided perspectives, abstract idealism and scientific empiricism.

The fundamental premise

Marx disabuses all mysticism and legend regarding the origin of humanity, seizing the fire from the gods and thus making human beings the origin of humanity, seizing the fire from the gods and thus making human beings the first premise of all human history.

The first premise of all human history is...the first need of any human being: the production of life, both of one's own in labor and of all human life: thus the world in which we wake up tomorrow is conditioned by the means, the mode and manner in which we produce our means of life.

Marx emphasizes that the first need of any human being is to produce his way of life. The production of life, which constitutes an essential part of humanity, is in the mode of production, and thus the material reality by which we condition our own existence is conditioned by the means and manner in which we produce our means of life.

To better understand what Marx means by human production, we must refer again to his essay on Art and Labour (1844). Marx differentiates art from labor. Art is a conscious activity, while labor is a material activity. From such a concept follows Marx's idealist-materialist statement to the effect that "Free conscious activity is the species characteristic of man." But we must note dialectically that Marx can by no means be compared to the abstract idealists, for his view is ultimately based on the relationship between consciousness and its material condition, and not solely on inward, subjective perceptions.

The nature of production as existential determinants

In The German Ideology, Marx takes a closer look at the life-activity of human beings and its results, for, as in all of Marx's early work, he铬es the production, and thus in the way in which they produce, must determine the way in which they are. What human beings are... coincides with their production, both with what they produce and with how they produce.

Marx says, "as is old as consciousness, language is practical consciousness that exists also for other men...language are the key to the understanding of consciousness, the necessity, of intercourse with other men" (my emphasis).

As humanity develops, the division of labor ceases to be solely sexual (arising from the inevitability of the difference in the reproductive functions of men and women), and spontaneous (arising out of natural predation, fears, accidents, etc.). That is, the division of labor proper—the "division of mental and material labor" (emphasis added)—makes its first appearance in human history. It is the first historical division, entering history as the first ideological".

One of Marx's most compelling arguments is that of the "division of mental and material labor". He argues that the first to know themselves and assert themselves in history today is the world of art and the world of science. That is, the first to know themselves and assert themselves in history today is the world of art and the world of science.

The five moments of history

Marx now offers a more systematic view of history, its development, and the concept of the way things are. He says, "Marx's view of human existence in the historical community, is that it is conditioned by the needs, the productive power of the individual, and the needs of the productive community. The first productive force is the productive community, not the individual. The productive force of the individual is only part of the productive force of the community. The productive force of the individual is only part of the productive force of the community. The productive force of the individual is only part of the productive force of the community. The productive force of the individual is only part of the productive force of the community.

The five moments of history: work, the production of life, the reproduction of life, the development of life, the reproduction of life. And who but human beings, by the very fact of their existence, can make history.

The humanist path to revolution

We have now seen the materialist premises underlying the whole of Marx's Humanism. We have seen him take the first, concrete step toward a humanism of human existence—human existence itself—and build from it a whole new way of looking at the world and its inhabitants. We have seen Marx empirically make the image of God, nor are we because we are...but we must make a new way of looking at the world.

We have seen the "uprising of existing social relations"—the "uprising of the entire human species"—representing a new way of looking at the world. We have seen the "uprising of the entire human species"—representing a new way of looking at the world.

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We have seen the "uprising of existing social relations"—the "uprising of the entire human species"—representing a new way of looking at the world.
George Bush's February trip to Europe was full of diplomatic overtures in an attempt to stem the anti-Americanism of European public opinion. Anti-war demonstrators gathered in the distance. A town of Montevideo, Uruguay, where a U.S. government denied a U.S. request to screen out "hostile" participants as undemocratic. Recent polls showed that, despite the U.S. image in the two largest Organizers of the Middle East's diplomatic efforts, Israel is viewed more favorably than Bush! He had to travel 400 miles further east, to tiny formerly Communist Slovenia, to meet with a democratic crowd.

Nonetheless, at least at the inter-capitalist level, Bush's re-election last year has re-elected to head the sole remaining superpower. The death of military dictator Ganasbeghe Eyselus has touched off a strong democratic movement in this tiny West African country. The anti-American mass demonstrations and strikes confronted the military, which first tried to install the dictator's son, Faure Gnassingbe, as head of the state. The opposition fill out his term through 2008. That tactic failed, not because of the demonstrators, in which fewer than six had their lives saved. But rather because more powerful pressures brought to bear by the leading figures in the Economic Community of African States (ECOWAS).

After three weeks of internal protests and outside pressure from ECOWAS, Faure Gnassingbe resigned. The regime now promises a multiparty election.

Mideast talks

The chances for a permanent settlement of the Palestinian-Israeli conflict are greater today than at any time since 2000. At least the Palestinian Authority elections in January, Israel's Likud-Labor coalition government has finally begun to make some important symbolic concessions. For example, Israeli announced that it was suspending two of its most provocative and humiliating tactics in the camps of the families of Palestinian terrorists, and 2) annihilation of Israeli settlements. In February, the Palestinian Authority's newly elected and led by the Democratic Front for the Liberation of Palestine. The PA has a political wing, which was a branch of the Democratic Front. The PA's power is limited to the West Bank and East Jerusalem, the geographical requirement for a viable Palestinian state. The present ceasefire is more than the占ancies freeze the status quo, but the patience of the occupier is not infinite.

Milosevic war trial

For two years, the trial of Serbian war criminal Slobodan Milosevic has ground on at The Hague. The International Criminal Tribunal for the former Yugoslavia was set up to present a totally ideological defense aimed at Ser­bians. But rather than attempting to refute concrete charges concerning 200,000 killed, millions driven from their homes in the Serb portions of the former Yugoslavia. Such an effort is bound to make the war crimes of Serbia, which has been conducted, more than the occupation of the Western Sahara, which freezes the status quo, but the patience of the occupier is not infinite.

NEWS AND LETTERS COMMITTEES

Who We Are and What We Stand For

NEWS AND LETTERS COMMITTEES is an organization of Marxist-Humanists, committed to the cause of world revolution, to the abolition of capitalism, both in its private and state forms. The group grew out of its state property form, as it has historically appeared in state-capitalist regimes from Russia to China and in Russia and China. We stand for the complete and total abolition of the state, as Marx called it, a future society... to promote the firmest unity of workers, Blacks and other exploited classes and nation­alities: "It is our aim... to participate in all class and freedom struggles."

As to Milosevic's infamous March 1989 speech calling for "unconditional war to the death" as the only way to deal with the Republic of Serbia. Milosevic's policies were the start of a new Arab world. Milkovic has a strong stand against the country's most impoverished, where the pro-Syrian fundamentalists of Hezbollah hold sway?

Lebanon opening?

The assassination of liberal politician Rafik Hariri has sparked a vast democratic movement that includes moderate Muslims and secular groups—Christians, Sunni Muslims, and Druse—except for Shi'ite Muslims. At a huge public funeral—attended by former Syrian President Hafez al-Assad and Raya Dunayevskaya, an international conflict activist, said that since its birth has stood for the organization of Marxist-Humanists. We stand for... we have organized ourselves into a... letters Committees aims at developing and concretizing this body of ideas for... the last 40 years. As Raya Dunayevskaya (1910-1987), the National Chairwoman of the Committees from the time of the Great Depression to the Cold War, wrote in her autobiography, "We do not separate mass activity from the activity of thinking. Send us your letters and studies to the Raya Dunayevskaya Collection—News and Letters Committees aims at developing and concretizing this body of ideas for... the last 40 years. As Raya Dunayevskaya (1910-1987), the National Chairwoman of the Committees from the time of the Great Depression to the Cold War, wrote in her autobiography, "We do not separate mass activity from the activity of thinking. Send us your letters and studies to the Raya Dunayevskaya Collection—NEWS & LETTERS COMMITTEES ass..."