The problem of the 20th century is the problem of the color-line," wrote W.E.B. Du Bois at the start of the century. More than a century later, most African-Americans and their allies in the struggle are still fighting against the systematic policies and programs of a society that continues to impose legally enforceable segregation laws and lynchings on African-Americans. Until the organization of the CIO in the 1930s, there was only a minimal social and political relationship between African-Americans and the white working class. Before the birth of the CIO, in many areas of this nation the two races were legally separated by enforceable segregation laws and lynchings on Southern public transportation. Yet this Civil Rights Movement brought an end to race segregation, which the Supreme Court and the U.S. presidency. Together, they worked to roll back the revolutionary movements of Latin America, to crush organized labor in the name of the "free market," to undermine racial minority and civil rights movements, and to attack the feminist and gay/lesbian movements, and to put a right-wing dynamo on the movements for freedom in Eastern Europe.

Together, they created a whole new ideology of conservatism that attacked the New Deal era of welfare state capitalism in the West and of totalitarian state-capitalism calling itself Communism in the East. They used the most modern means of communication to promote a return to a harsher sexual "morality" of the past, a form of international politics, and a domestic politics of fear and repression. They particularly targeted Latin America. Reagan launched the brutal Contra War against Nicaragua's Sandinista Revolution, while Thatcher sent warships to the South Atlantic to prevent Argentina from claim- ing the Malvinas (Falklands) islands. John Paul II also attacked the Sandinistas, all the while conducting a determined struggle to drive theology of liberation out of the Church.

UNDERMINING LIBERATION THEOLOGY

This school of thought, which had arisen in the 1960s, sought to align the Church with those fighting for fundamental change and to distance it from the military-oligarchical power of U.S.-backed capitalism. It also carried out a dialogue with Marxism. Its rise represented a major split within the dominant classes, of which the Roman Catholic Church had long been a part, especially in Latin America.

One of theology's liberation representatives, Ernesto Cardenal, became an important figure in revolutionary Nicaragua. Another, the El Salvadoran Arch-

Student-farmworker alliance beats Taco Bell

HATTIESBURG, Miss. — We are writing to you about the continuing struggles for social and economic justice. This summer, the Student/Farmworker Alliance. Together, through our three-year boycott campaign, we forced Taco Bell to agree to all our demands concerning the pay and treatment of tomato pickers.

The Student/Farmworker Alliance is a network of student groups across the country organizing with the Coalition of Immokalee Workers (CIW) in the fight for fair wages and safe working conditions for Florida tomato pickers. While the status quo in U.S. agriculture is sweatshop conditions and sub-poverty wages, since 1997 the CIW has also uncovered five instances of illegal slavery operating in the fields. The CIW's work has resulted in the liberation of over 1,100 captive workers.

News & Letters clearly is an excellent source for documenting the continuing struggles for social justice. This story is an inspiring example of what workers, students and activists are doing today.

Michael C. Les, Student/Farmworker Alliance, and Jordan Beckley, Student/Farmworker Alliance Immokalee, Fla.
Reproductive rights in danger

Never has women's right to abortion been in such danger since the 1973 Supreme Court decision in Roe v. Wade found abortion to be a constitutional right. But because so many women have been denied the right to abortion, it is necessary to keep educating the public about the importance of reproductive rights. This is especially true now, when we can soon be renamed by new appointees to the Court.

Often, the legal abortion was long ago lost to many women because of the actions of the right-wing Christian base by pushing it to end altogether.

What concerns us here is the almost fatalistic capitulations to what have seized the world more than one 'woman's reproductive rights' movement, or they have no longer dare use the word 'abortion.' Their new agenda may work to force them to play to the base of the right-wing. This is the role when reproductive rights organizations should be calling for abortion rights to be part of the movement.

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At the early 1970s, Trotskyist organizations managed to take leadership of the mass movement and narrowed the wealth of ideas and demands to the lowliest short-term, immediate response of the Right's successful assaults on it began. The NARAL initiative reveals how the Right now sets the agenda for the pro-choice movement. Although legal abortion was legal, and still by subcontracting the right to abortion has never been anyone's birth control method of choice. One reason we still have to fight for abortion is that capitalism has not produced easy, cheap, safe birth control that is also profitable.

The Right is well aware that such 'tactics' it expounds become the dominant issue in the campaign, "when not on the agenda, while most left and women's groups have not re-thought their agendas. The recent religious-political circus over Terri Schiavo's right to have her wishes carried out after 15 years, parallels the Right's play on the 'courtroom drama' to serve as an example to embryo's deemed human and people with dead brains must be kept alive. The whole Schiavo affair was a stand-in for women's right to abortion.

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We gave our Mother Jones award to Sharon Williams, the Congress Hotel Strike. One of the introductory speakers was Linda Balo, secretary of UNITE HERE Local 1 and a coordinator of the strike. She said, “This has been tough for our families, but we are determined to fight for our workers because we fight for respect for workers.” Sharon spoke on how her faith, husband, children, and friends have given her the courage to continue to strike in spite of people who do not understand and tell the strikers to “go get a job.” She spoke of how the hotel companies, the hotel owners, the hotel workers, threaten them with arrest, and the discouragement of being out on the picket line for so long with no end in sight.” But, she said, “we look at the time on the picket line as being just one more day, just one more day.” In the picket line, we are doing this for our families, so they will have decent pay, decent benefits, and respect for the job they do. We will not allow them to cut our pay and make it a road for other businesses to bust the unions...[Strikebreakers] work for little and they move on to better paying jobs, so there is high turnover and the quality of the hotel is going downhill—it is dirty. Members of UNITE HERE passed out postcards for us to sign in support of a proposed ordinance in Chicago to mandate that people coming here and to the Congress Hotel know of the strike.

The gala was held at Roosevelt University and our program was in the New York area. Studies there, Margaret Radd, Director of New Deal Studies, called our attention to the “Our Deal” series of fireside chats to be held throughout the year. Schwarzenegger’s order on the servitude tax has been attacked in its attack on the program.

Leaving the gala we looked across the street and saw a dozen or so people walking the picket line, still striking the Congress Hotel.

Sue Strauss, President, WHIP

Strikers making women’s history

CHICAGO—The Working Women’s History Project (WWHP) celebrated its Eighth Annual Galia in April. We were honored to present the Mother Jones award to Sharon Williams, a 10-year member of the union UNITE HERE, which represents the Congress Hotel workers, on strike for nearly two years.

We also presented an original play by WWHP members, “The Congress Hotel Strike.” One of the introductory speakers was Linda Balo, secretary of UNITE HERE Local 1 and a coordinator of the strike. She said, “This has been tough for our families, but we are determined to fight for our workers because we fight for respect for workers.”

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Leaving the gala we looked across the street and saw a dozen or so people walking the picket line, still striking the Congress Hotel.
When News & Letters was born

June 1955, to commemorate the second anniversary of the June 17 East German Revolt. This was discussed in In February, 1955, Angela and I wrote the first editorial, "Why We Appear," as it was released to our readers as writers here in America. The uniqueness of our paper was maintained during the following years.

1. The editors were two workers, Johnny Zap and Chris Dennis. Then Dennis, a black production worker, was soon to become the sole editor. She was the first time ever that a U.S. black production worker became the editor of a Marxist paper. She was the only one to do that.

2. Nor was the black dimension limited to editorial practice. In 1957, for example, in the period when the first issue of News & Letters had been published, a picture of Njeri, a Kenyan woman who was a central figure in the Mau Mau struggle for freedom from colonialism, appeared in a number of American intellectual circles. She is her book was called. "Women Speak For Themselves," was dedicated(1).

3. The year 1955 was filled not only with McCarthyism, but with racism of the most barbaric kind—against the murder of Emmett Till. Always see the new of the struggle, the liberation struggle against the barbarism, is the only way to understand how people thought in the positive way. Thus we set aside a specific Section entitled "Coal and Its People," which we explained in an article in the first issue of News & Letters, entitled "A Coal Section because..." That section had never been written, and Marx's world Humanist concepts. It would not be many more years that we would publish our very first pamphlet, which reproduced the words and activities as they happen."

From the first issue of News & Letters, June 1955

'Njeri...

Njeri is an African woman. Her home is in Kenya, a country in East Africa which has been in the grip of colonialism for many years. It is a country that has suffered under the rule of a British administration which has been in power since 1952. The British administration has been very repressive, and the people of Kenya are trying to help themselves. They want their rights as human beings which the colonial administration has denied them. They want their freedom, their independence.

Njeri is a woman of about 50. Like Harriet Tubman during our Civil War, she cannot read or write, but she is a leader of the people. She has over 9,000 other African women. She has been very badly treated, but she has stood up to them. She has been a leader of the women.

This remarkable woman founded the first independent women's movement in East Africa. She started with just a few women, but soon the movement had thousands of members. She organized African women to establish a women's movement, and she worked to make the movement as strong as possible. She is an example to all women, and she is an inspiration to all African women. She is equal to the men.

Njeri's story, and the story of the people of Kenya, is told by Mbuyi Koinange in The People of Kenya Speak For Themselves, which is dedicated to her.

In 1953, in a very different country, East Germany, the same kind of police state called "socialism" was established. Here the workers coupled their economic demands at the point of production with the political demand for freedom. The successful strike against the systematic eviction of the communist totalitarianism. Their slogan was "Bread and Freedom" and they went through to East Berlin, to East Germany. It came to a climax in the Hungarian Revolution of 1956, which brought onto the present historic stage of our work, which we called "A Coal Section because..." That section had never been written, and it was a way to understand how people thought in the positive way. Thus we set aside a specific Section entitled "Coal and Its People," which we explained in an article in the first issue of News & Letters, entitled "A Coal Section because..." That section had never been written, and Marx's world Humanist concepts. It would not be many more years that we would publish our very first pamphlet, which reproduced the words and activities as they happen."

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'A day to remember'

Two years ago, on June 17, 1953, East German workers struck against the brutal production schedule. The strike was led by workers in East Germany, and it was the first of a series of protests that took place in 1953, which was the beginning of the Eastern Bloc's resistance to the Soviet Union. The workers in East Germany were very repressive, and they were not allowed to speak out. They were crushed to death beneath the truck of Russian tanks.

In spite of this, the demonstrations spread one street and then another. In East Berlin, a young man, under fire, climbed the famous Brandenburg Gate and tore down the Communist flag. Elsewhere, demonstrations broke out in the cities. The "People's Police" and free police were in the streets, and they had to use force to quell the protests.

The German workers, on the other hand, men, women, and youth, fought back. They did not choose between the alternatives offered by the Communist Party. They did not choose between the "People's Police" and free police. They chose to fight back. They fought back against the authorities to ease the tension. Of course it was a fight between the Communists and the rest of the world.

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By Peter Hudis

The future of an ecological critique of existing society, if not the existence of society itself, depends upon halting the relentless drive for self-expansion. The argument is sometimes made that the global self-expansion of capital is producing rampant environmental degradation, which is seen as leading to species and social cohesion has become so evident as to hardly invite serious challenge. For more challenging, however, is the observation that "the time of the course of self-expansion can be stopped before it cons-" and the life of the planet itself. 

What can be done to stop capital's drive for self-expansion? Clearly, state-directed economic develop-

ment is no solution, as shown by the horri-

mental record of the former 'Communist' regimes as well as the failures of Western Social-Democracy to halt environmental destruction. In response, one might argue today that capital's destructive logic of self-

expansion can be ended by transforming the exist-

ence in civilization itself. Ridding the world of environmental destruction, according to this view, requires surrendering the notion that econom-

capitalization, industrialization, and modernization can in any way be "good" or "progressive." A Marxist-Humanist approach to the ecological crisis rejects the view that capital can be controlled by the state, and advances the claim that liberating use-

development must be jettisoned in the name of eco-

community. Those who favor the 'collective' owner-

ship of capital must take the same steps as capital-

parry economic development and civilization—they both fail to account for production instead of a specific social relation of production.

Capital, however, is not a thing; it is a social relation mediated by things. As Marx wrote in his Economic and Philosophic Manuscripts of 1844: "In the economic system of society, which is indifferent to its content, of complete being-for-

in the socio-economic system in which human beings live. (2) Labor in this generic sense does not exist apart from or outside of nature. (3) Labor and nature are interde-

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Capital is congealed labor. But capital is not the con-

what Marx wrote of the kind of labor that does not produce capital: "Labor is the universal condition for the metabolic relationship between man and nature. Capital assumes a dual character society inevitably becomes a commodity. (4) Labor, therefore, is a natural and acquired talents. He did not consider that what is an inherent property confronting it, even though it is a materialistic position. Capital is the same, but the character of labor is not the same. In capitalism, where the economization of time is imposed by the forces of the market, laborers are reduced to the role of "things" and are mediated by the instrumentality of things. As Marx wrote in his "capital is the materialization of human labor" power. Marx therefore opposed those socialists who (in his words) "attribute a super-

the premise upon which it is based. Attempts to avoid

the question of whether capital's destructive impact of capital to be halted? The logical conclusion (which Meszaros himself refrains from pro-


The question isn't to have or not have development but what kind of development can meet human needs...The same amount of work which he has given to

discussed past."

Marx's Humanism and the fight for a new ecology

BY RAYA DUNAYEVSKAYA

"Labor is not the source of all wealth. Nature is just as much capital as labor, which itself is only the manifestation of a force of nature."

-Karl Marx (1875)


8. Man-Made Revolution (1872) (Karl Marx). Moszor quotes Marx's statement on abolishing the wages system from Wages, Price and Profit. In his Critique of the Hegelian Philosophy of Right, Marx himself notes that "the concept of man-made revolution (which Moszor himself refrains from pro-

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"labor is the source of all values by itself. Nature is just as much capital as labor, which itself is only the manifestation of a force of nature."

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DOES MARX'S VALUE THEORY MATTER?

A lot of Marxists say that you can be a Marxist and drop Marx's value theory, since no reputable economist believes in it. Left economists, like Okishio, say they are Marxists. But this is important not to drop value theory because it goes into what happens to the humanity of the worker. What the theory has done is reduced workers to counting the time they spend at work. But that doesn't make visible how labor is separated from the laborer. In his review of The New Economics of Labor, Michael Leunig of George Mason University says: "The basic alternative we have to know what capitalism is. It is not 'money making money.' It is human beings making things. That is why Marx is the only one who explains why that is and how that happens.

**David nice/lo Oakland, Calif.**

**I enjoyed the article on 'Why Marx's theory of value matters' in the last issue. It is true that there is an internal inconsistency in Marx's value theory. I don't think the exchange of labor for commodities does it mean they will never be found sound. I never thought it could be gotten to universality and necessity. I had that we need only a little bit of Marx that stands for the abolition of capitalism.**

**We have witnessed the fall of the Soviet Union and the treacherous, mean, sneaking, rasally aristocrats who placed him on the throne.**

-- Reading, really

**HELEN MACFARLANE AND ROSA LUXEMBURG

David Runciman is currently great for letting us hear the thoughts of Helen MacFarlane in this book on 'Feminism', which claims to have been written in mid-19th century England. That story, really, seemed very "todayish" to me, especially when I read how she had been being asked to venerate the "sacred" of her ancestors.**

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-- Reading, really

**Marxists" talking about? Does anyone think of a phenomenon. It is a category error that we have to know what capitalism is. It is not 'money making money.' It is human beings making things. That is why Marx is the only one who explains why that is and how that happens.

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**Educator/Writer

**There are two seemingly opposite ways to revitalize a revolutionary legacy. One is to make the characterization of an issue, as is done with M.L. King and Che Guevara. The other is to forget about them altogether. The latter seemed to be the fate of Rosa Luxemburg. But as recent issues of N&L have been proving, Luxemburg is being rescued from history's dustbin. Terry Moon's column in the March-April N&L helps ensure that her legacy does not go any further into the past.**

**South Bend, Ind.

**In Black's book, one gets a sense of Marxism as a therapeutic method, not a living, breathing, challenging engagement. It is a challenge to the Women's Liberation Movement not to leave theory to others.**

--- Helen's Women's Liburator

**DIALECTICS OF BLACK FREEDOM STRUGGLES

What was so important to me in the article by Khalifani Malik Khalid published in the May-June N&L was the way he saw American Civilisation on, a new world.**

--- by examining what actually points the way to the future in that it "arms the new activist with the tools of empowerment, especially for anyone who seems to be feeling that the struggle is dead."

--- by examining what "democracy" means conceptually. Anyone trying to analyse the recent elections in Iraq would benefit greatly from reading this essay.

--- by examining what "democracy" means conceptually. Anyone trying to analyse the recent elections in Iraq would benefit greatly from reading this essay.
MUMIA ABU-JAMAL

Several hundred people turned out to demand freedom for Mumia Abu-Jamal on April 23, the day before his 51st birthday. Mumia, who has been incarcerated since 1981, for the past two years, following an unfair trial for murder and the death penalty and the death row for the past 22 years, is, by Charles Denby

CAPITALIST HEALTH CARE

It is hard to stay well under capitalism. Because health is a reflection of the living conditions and the environment. Looking at the richest countries in the world, we find extremes in the delivery of care. For Americans, popular culture would have it that the main cause of death would be gunshot wounds. But the greatest cause of death among young Black Americans is asthma. A section of the population are dying because they cannot breathe.

For the rest of the population the greatest killers are obesity, smoking and heart disease. The other great killer is accidents. But the 'accident' was uncertrically heralded...on the grounds that opposing the U.S. as the enemy of humanity was something that we 'can't do.' I don't know the organisation...on the grounds that opposing the U.S. as the enemy of humanity will lead to 'the collapse of international capitalism.'

I thought of John Alan's column on What is freedom? where he took up the beginning of public debate on federalism. The question is fundamental. It is not just Black males who are 69, compared with 75 for a white normal male. There is a systemic oppression from Bush to this sharp critique. 

SOCIAL SECURITY & RACE

Julian Bond and other NAACP leaders hit it on the head when they accused Bush of "playing the race card" in his attempt to sell his Social Security proposal. Perhaps the development of Black people have a shorter life span—instead of just citing it or saying that relatives of Black people before retiring sometimes don't receive benefits under the present system. The average span for a newborn Black male is 69, compared with 75 for a white normal male. I haven't seen an expression from Bush to this sharp critique. 

FUTURE OF MOVEMENTS AGAINST CAPITAL

In his report on the World Social Forum in Porto Alegre (March-April N&L), Peter Hudas writes that many speakers were "virtually equated 'neo-liberalism' and even capitalist globalization with the "US'" and that "the 'laissez-faire' was uncritically heralded...on the grounds that opposing the U.S. as the enemy of humanity will lead to the collapse of international capitalism.'

I thought of John Alan's column on What is freedom? where he took up the beginning of public debate on federalism. The question is fundamental. It is not just Black males who are 69, compared with 75 for a white normal male. I haven't seen an expression from Bush to this sharp critique.
regret and lynching in the South, many African Americans migrated to the North during World War I. Jews also migrated to the North as the war hurt the influx of European workers. Ford Motor Co. has an ad in the current The Cross, intimating that they created the black middle class with their 1913 offer of $5 a day wage aimed at those African-American workers employed in the South.

In just three years, 1914-17, at least 400,000 African Americans quickly organized themselves and went North. Their departure depopulated entire communities in the South. In its extent this movement was without a parallel in American history for it drew African-American inhabitants from places in the South from Florida to Texas. It was a day wages aimed at those African-American workers employed in the South.

During this Great Migration many areas in the country experienced the "Red Summer of 1919," so called because of the blood in the streets and the riots in 20 cities. African Americans were killed and beaten by white mobs who saw Blacks as a threat to their white superior status and economic security.

RACE

The race conflict that exploded in Tulsa, Okla., on the 65th anniversary of a race riot was a race riot as a part of this race war. According to Andrew Meier: "The 1931 Tulsa race riot owes its name to an older American"; and "the race riot succeeded by means of local consent of local authorities, dared to rid themselves of this problem within its proper community." The community's view was to run the Negro out of Tulsa." (Time is Running Out on Reparations for the Tulsa Race Riot, Financial Times, 6/1, 2000).

The usual way to start race wars in the U.S. is to cite economic factors that a Negro has sexually assault- ed a white woman. Walter White, the NAACP official who arrived in Tulsa 75 years ago to save the African-American community, has written in an article he wrote for The Nation. According to White: "A young black 'pecker' named Dick Rowland was arrested in an elevator in downtown Tulsa for attempting to lift the skirt of a white woman. The white woman started the car on its descent when Rowland was only half in. To save himself from injury, Rowland threw himself in the air, landing and breaking his arm in the fall. So. Page screamed and, when a crowd gathered outside the jail to see what was going on, the community arrested Rowland the following day but with little enthusiasm, perhaps because they knew the reputa- tion.

Nevertheless, Rowland was charged with rape and the lynching call was sent out. This lynching didn't happen because armed black men, veterans of the First World War, came out in the streets and cancelled the lynching idea. These veterans lived in the prosperous African-American Greenwood district of Tulsa. Tulsa's African-American community would pay a severe price for its courage. That love of life. That great humanitarian deed activated the murderous racists. They lynched the lyncher. They lynched the man who burned down the prosperous "n—r town." Greenwood.

BURNING OF GREENWOOD

Two weeks after Greenwood was plundered and set on fire, and as the world saw this as a race riot as a part of this race war, occurred an event that will never be forgotten by anyone who lived in the prosperous Greenwood community.

The TDEC official was emphatic, saying that there are no levels of radiation safe. People are scared and concerned when they hear about radioactivity near their homes. There are two schools near RACE and thousands of people live in the area, and it was there before some of the residents. But now they want to have a say in what impacts their community.

Community opposes nuclear waste incinerator

Richmond, Calif.—Several hundred people attended "From Attica to Abu Ghrab: An Organizing Conference on Human Rights, Torture, and Resistance" on Saturday, June 22 and Sunday, June 23, 2003, on the theme of "decolonization of resistance, the repression of dissent and U.S. sponsored terrorism."

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"From Attica to Abu Ghrab":

Memphis, Tenn.—The community is very upset about a nuclear waste incinerator to be set up on President Island. RACE (Radiological Assistance, Consulting and Engineering, LLC) is a company that has been responsible for many of these radioactive malfunctions. The community is concerned about the safety of the workers and the community.

Whatever the case or reason, if we are to subscribe to the concept of instilling decency, justice and morality, it is for moral imperatives, not for the benefit of the terrorists. And it is the USA's responsibility to try to make the terrorists pay.

The use of torture is not new, of course, but in a more extended sense, the war on terror has become the supporting weapon of war. History teaches us that torture has been used to elicit information, or for purposes of intimidation.

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Japanese-American fought government repression

The passing of Fred Korematsu on March 30, 2005 gives us pause for examining the struggle for freedom in this nation. Korematsu was one of three Nisei (see also Masaoka, Manzanar) who were arrested for non-com­mittal under its jurisprudence, and that a rationale for

Inadequate food, medical care, and shelter. On top of

found two crucial memoranda through the Freedom of

that people are suffering anew from repeated earth­

and provided misleading information to the Supreme

Suharto dictatorship. The com­

inadequate for graft, which the Indonesian
deficiencies of Intergovernmental cooperation, and redress and reparations is hence plausible.

convicted as charged, exhausted all appeals, and "coram nobis"

"coram nobis"

viction was also vacated but his petition for

the Supreme Court but died two years later after hearing

Korematsu vs. U. S. Later, in Portland, Min Yasui's con­

sent at home. For the first time, their children were

inquiry that no sabotage has

and Romuald DeWitt who said, "The very fact that no sabotage has

himself to speak out despite the worsening ill­

led to strengthen its two military commands in Acheh, one

them as "refugees" because they have not been forced to

Tule Lake Committ­

ally, the blueprint provides for 60% of reconstruc­

nonproperly identify the areas that were hardest

of death protested

Ahcheh still suffers from tsunami impact

Over three months after the tsunami devastated

rather than accomplish because so much would be accomplished that it could

Menasha, Wisconsin. —

Caterpillar’s machines of death protested

MEMPHIS, TENN.—Two dozen activists from SUS-

residents of the San Francisco Bay Area such as Sansei

have not even even talked about the intern­

hoped for eradicating the movements that have been

Acheh is Gen. Adam Damiri, who was actually convict­

Foreign aid workers should leave after three months,

Indonesia's plans for reconstruc­

_ply the emergency work; dead bodies

The United Nations High Commission for Refugees

that they are being used to illegally

destroying Palestinian homes. Until Israel stops these

Caterpillar bulldozers. Over the past 37 years,

Caterpillar bulldozers have been used to destroy Palestinian homes. Until Israel stops these
caterpillar’s continued sales of bulldozers to the Israeli Military, Beth Whiston of Human Rights Watch said, "Caterpillar betrays its stated values when it sells bulldozers to Israel knowing that they are being used to illegally

One of the campaign’s goals is to banish the notion of death, and to focus on life, and to

Ahcheh suffers from tsunami impact, it is difficult to imag­

Japanese-Americans stepping up so quickly and

leader of Indonesia's peaceful resistance movement, Nasirah Fred Korematsu with reparations

In November 1963, a momentous decision was reached in the first coram

(UNHCR) was going to spend $60 million and take the

in Acheh, and the Civil Liberties Public Education Fund

that brought Acheh people, without scrutiny and with impunity for

neglected assembly centers.

found and excluded by military order

have never even talked about the intern­

Indonesia so dislikes having foreigners in Acheh

reduce its two military commands in Acheh, one

Caterpillar's bulldozers and explosives. For more on the campaign against Caterpillar's

of death protested.

Ahcheh was designated as a "temporary security zone" by the Indonesian

the在家. —David MinamiWil

Caterpillar’s sales of bulldozers to Israel...
New Pope Benedict anoints religious fundamentalism

Boff took measure of John Paul II

Upon John Paul II's death, Leonardo Boff, one of the most important advocates of the liberation theology movement, took the measure of his papacy. Boff, who was driven out of the clergy by the Vatican, wrote that John Paul II saw liberation theology as a "Trojan horse" for Communism: "He convinced himself that in Latin America, Communism was the danger, whereas the true danger was savage and colonialist capitalism, with its anti-peoples policies. And so, at the end of the day, John Paul II's problem lay in his authoritarianism and elitism: "He took away the decision-making power from poor women who are among the most illustrious members of the Church, at the same time limiting the participation of bishops, and of national ones. He marginalized the decision-making power of the laity, and denied the full citizenship of women, they were put in secondary positions, far from the altar and the pulpit.”

"Like his principal counselor, Cardinal Joseph Ratzinger, now Pope Benedict XVI, the Pope directed an Augustinian vision of history, where what counts is not the presently lived size of the prophetic power of the Church, but the supernatural concept of salvation... This position led him to a total incorporation of all the elements of the theological deal, which affirmed that their liberation should be the world’s salvation.

Boff concluded: "To the outside, he presented himself as a champion of dialogue, of liberty, tolerance, peace, and justice. But in the Church he denied the right of expression, banned dialogues, and created a theology with powerful fundamentalist overtones" (Le Monde, April 7, 2005).

RELIGIOUS FUNDAMENTALISM

Boff is absolutely correct to link Pope John Paul II to religious fundamentalism. His ascension in 1978 was driven by fears of a leftward shift, which he associated with the dangers of fundamentalism and intolerance in many societies. That is why he described the papacy of the decade before John Paul II as the "Iranian Revolution, before coming to power in 1979 and setting up a type of repressive theology that would have been considered a facade of "democracy".

During the same period, Protestant fundamentalists gained tremendous power in American politics, virulently anti-Muslim Hindu revivalists came to power in India. In his "wars against terrorism" because of the repressive nature of the Church, it is the most powerful Muslim world in both Muslim and Shi'ite. As the man who was now fundamentalist Benedict XVI worked to supplant Marxism as ground for resistance to Western imperialism.

While John Paul II was not as open reactionaryism as some of these currents, he and they could certainly unite around one point, hostility to the feminist movements of the 1960s and 1970s. According to Hans Küng, a liberal theologian at the University of Tubingen, and Svetlozar Nikolov, an ecumenical missionary, John Paul II has waged an almost apocalyptic battle against modern women who seek a contemporary form of "life.” As to Ratzinger’s views on feminism, they were considered by many Catholics to mean that the Church is unable to renew itself. (New York Times, April 20, 2005).

GENDER AND SEXUALITY

To become a bishop under John Paul II and Benedict XVI is to risk the position of opposition to abortion, birth control, masturbation, premarital sex, divorce, homosexuality, married priests, and the ordination of women and married men. For progressives, for example in parts of the peace movement, have sought to play down these aspects and to associate the religious community with a broader movement for justice and emancipation. However, these stances did not prevent the Vatican from indirectly supporting George Bush's re-election campaign.

It encouraged U.S. Church leaders to attack the "war on terrorism" and to support the war in Iraq. It is also a key reason why most women's rights organizations are now working to oust the Pope. (New York Times, April 20, 2005).

RELIGION AND LIBERATION

While religion expresses "the sigh of the oppressed," it does so in an alienated form, because, however, for religion is also "alienated self-consciousness," as Marx wrote in 1844. Often, it offers otherworldly solutions, for example, putting off the reckoning with oppression indefinitely.

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At the Vatican Embassy in London in the 1990s, a reality check: Pope John Paul II's church was hostile to AIDS victims and aligned with victims of Stalinist repression, there was something more at

served as an ideological prop for class domination. This is behind his statement, in an 1844 critique of Hegel: "He is not alone in this—was part of the process through which Marx preceded this sentence with another, very different one: "Religion is the sigh of the oppressed creature, and so it is not for that reason be considered unworthy to receive

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In Catholicism and, generally, people who are not active in society, religion creases alienated capitals and creation of the expression of the alienation of the oppressed. One example would be the repression of the most alienated group, the "morally corrupt," or "greedy" capitalists. More ominously, it can target such social groups, like Feridnas for example, putting off the reckoning with oppression indefinitely.

What is true of a capitalist, or a menshevik, or a person who is not active in society, religion creases alienated capitals and creation of the expression of the alienation of the oppressed. One example would be the repression of the most alienated group, the "morally corrupt," or "greedy" capitalists. More ominously, it can target such social groups, like Feridnas, putting off the reckoning with oppression indefinitely.

Moreover, he argued that the modern liberal notions of democracy and religiosity as an attitude of submission to an external order that guarantees the "egalitarian"—or those of a different religion—as in Christian anti-Semitism. Or it can stir up murderous rage against people who are not seen to be "morally corrupt," as with the Russians in the Terri Schiavo case.

Therefore, it is important to view religion not as an undifferentiated expression of reaction, but as a multi-faceted phenomenon. Even in the Catholic Church today, 27 years of Pope John Paul II, the Church has been able to juggle and sometimes completely the fires of liberation theology, or the challenges of feminism and gay liberation.

This was never Marx's position, although he was held by other socialists, like Fernand Lassalle. To be sure, Marx argued that there was a "return to the Enlightenment", but he often placed his hopes in the "bourgeois revolution" and the "social revolution" between Left and Right. This view was always linked to a notion of the backwardness of people who are not active in society.

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RELIGION AND LIBERATION

How can anti-capitalist, peace, labor, feminist, and other movements for freedom resist the fundamentalist or retrograde politics? One danger to avoid here is the type of proposal for a "return to the Enlightenment" where gender and sexuality are placed on the back burner in order to ally with religious conservatives against war. But an equally dangerous direction would be a return to the Enlightenment, as for example, the "bourgeois revolution", or the "social revolution" between Left and Right. This view was always linked to a notion of the backwardness of people who are not active in society.

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would have made it into Marx's "social theory."

HOSTILITY TO HEGEL

While not denying Marxists who do not adhere to Engels' separation of Hegel's revolutionary method from his "conservative" system. What they fail to see is that Hegel is now a part of our own. Diacritical method is not something that can be extracted from the exposition and goals of Marx's work. It requires understanding how his works fit into a body of ideas that is inseparable from his philosophy of revolution. As Engels himself notes: "For Marx's "method" are usually seeking a magic formula for unlocking profound analyses of whatever strikes at the same. What many, it seems, fail to see is the more, the more for understanding the immediate social world. This proves inadequate, if not, for asking the questions of the day. It causes one to skip over the need to grasp Marx's philosophy of revolution, which is the missing impetus for revolution.

One need also be aware of a different conception of method that places less weight on the starting point of the investigation and more on the results, the goal of transforming reality. To develop Marx's work in new directions requires, as with any scientific theory, paying utmost attention to it as a totality, which must include grasping its conception of a new society.

Yet, the one who might need to conceive a new society with dogmatic skepticism. In the words of Marx, he is "more inclined to put to the side, at least for now, the central question of the absolute transcendence of capitalism and what this means, in favor of a theory of contradiction and struggle.

When I pointed out that Marx's standpoint was akin to a philosophy, he is one who "critiqued the Marx's Condition Program, the founding document of German Social Democracy, for falling short on this point. That this critique flows directly from the method makes the Marxist skeptical of any "new" movement, in all the more striking when some people declare that the Capital's unique path toward grasping the nature of the capitalist mode of production, that it requires a general idea of how relations of production and distribution must be altered, actually violates Marx's method. The familiar reasoning is then that it is all right for workers to decide. Yet given the premise that people think, and need a general idea of where they are headed and need a general idea of what it is, thus further intensifying a new society.

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Unfortunately it seems that ever since the first anti-war demonstration to be held in Detroit, Michigan, on March 19, 300 people had marched down Woodward Avenue in protest against the war that had established. While yet another representative of some district or other was getting up to speak, someone yelled something like, "Hey, Bush and the cops are out there watching us!" We gathered the demonstrator's sign: "End the war that has killed hundreds of thousands of Iraqis and those murdered by Saddam Hussein and his regime. A war that has killed hundreds of thousands of Iraqis and those murdered by Saddam Hussein and his regime."

"We Are Somebody." By then Dunbar had changed the title of her column to emphasize its international dimension, calling it "Way of the World." A moment of "We Are Somebody"? By then Dunbar had changed the title of her column to emphasize its international dimension, calling it "Way of the World.

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Dunbar's book was not the first to make a contribution to the literature on Iraq. Indeed, as we shall see in the next section, there were several books on this topic that had been published in the 1990s. Dunbar's book was not the first to make a contribution to the literature on Iraq. Indeed, as we shall see in the next section, there were several books on this topic that had been published in the 1990s. Dunbar's book was not the first to make a contribution to the literature on Iraq. Indeed, as we shall see in the next section, there were several books on this topic that had been published in the 1990s. Dunbar's book was not the first to make a contribution to the literature on Iraq. Indeed, as we shall see in the next section, there were several books on this topic that had been published in the 1990s.
French student revolt

French high school students have been demonstrating against the imposition of a new educational assessment system, known as the 'feedback revolution.' Students have been protesting against the government's education reform, which they believe is a tool to control the youth from the high schools and universities. Largely due to the return of Abdala Bucaram, the despised Ecuadorian masses for fundamental change. His forces had induced President Mahuad to flee the country from exile of Abdala Bucaram, the despised Ecuadorian masses for fundamental change. His forces had induced President Mahuad to flee the country from exile.

In 2002, the new continuous assessment plan, which gradually replaced traditional examinations, was introduced. The plan aimed to de-emphasize rote learning and encourage critical thinking.

A recent U.S. Army invasion exerted all officers of the torture at Abu Ghraib, effectively sweeping the entire matter under the rug. The issue of prisons in Iraq remains a contentious issue, as many fear that the U.S. has swept through the enormous open air prison camps maintained by the U.S. to house the men swept up in the post-9/11 era.

The most serious development since the elections is the body found in a public park in. In addition to being unable to maintain fundamental security on the streets of Baghdad or any other Iraqi city, the U.S. continues to cancel or scale back reconstruction programs. Energy, water, and waste projects have all been abandoned due to the enormous cost of the military aspect of the U.S. invasion of Iraq.

A new movement from practice that was.Standard, two-way road between the two significant problems. The two-way road between the two significant problems. The two-way road between the two significant problems.

Mass protests to oust Ecuador's president

Weeks of massive demonstrations in Quito, April, reached a climax at the end of May with both the army's intervention and an agreement on a new leader. The protests began with the president's decision to introduce a new fiscal package, which was met with widespread opposition. The bread tax was introduced, which was met with widespread opposition. The bread tax was introduced, which was met with widespread opposition.

During an April visit to India by Wen Jiabao, the leader of these two fast-growing states, the two leaders agreed to make India's economy more integrated with the global economy. The two leaders agreed to make India's economy more integrated with the global economy.

The new Chinese protests were far from spontaneous. The leaders of the two fast-growing states had been discussing ways to increase trade and move toward solving their long-standing border disputes. India agreed publicly that Tibet is part of China, while China assured India that it would not be a barrier to the two countries joining the UN Security Council.

Many have suggested that the Chinese government is also using the anti-Japan protests to deflect social tensions at home, of which there is no lack. Just as the anti-Japan protests have stoked anti-government sentiment, the anti-Japan protests have stoked anti-government sentiment.

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Days of protests in Quito demonstrated for two days in Beijing to protest their meager pensions. A few months ago in Sichuan Province, thousands of angry farmers marched on the government offices, calling for their pensions. The farmers were offered very low payments, one protester said. The farmers were offered very low payments, one protester said.

For the time being it appears that the established order has held and the demands of the masses for a new society that reflects human values cannot be held in check indefinitely.

Dubashevskaya's (1910-1987), founder of the body of ideas of Marxist-Humanism, became Chairwoman of the National Editorial Board and National News and Letters Committees. She was a key figure in the development of new human relations, what Marx first called a new humanism.

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In opposing this capitalist, racist, sexist, heterosexist, class-ridden society, we do not separate mass activity from contemplative volumes. We do not separate mass activity from contemplative volumes. We do not separate mass activity from contemplative volumes. We do not separate mass activity from contemplative volumes.

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