As we are going to press, has come the shocking news of the conviction of four white policemen whose savage beating of Rodney King on March 3, 1991 was caught on videotape and tele­vised across the world to bear witness. It was not only those four brutal thugs who stood on trial, however. Once more, it was American civilization itself. And, once more, it was American civilization whose very core is its rac­ism, has been found GUILTY.

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**Demand for abortion rights**

 wen's studies attacked

by Tweet Moon

Since their inception in the early 1970s, as a demand of the American Federation of Teachers, women's studies programs and departments have been under attack. What is new is that the attack is coming from right-wing forces in the nation, and that this is a struggle against reactionary monsters like Bush, who are a living, feeling, thinking, acting whole? To fight for a new society where all can experience free love, food, clothing and medicine. The demonstration was or- en—participated in a spirited Take Back the Night rally on Grand Avenue of the Americas, NY, NY 10104.

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**Mujeres en Movimiento**

Los Angeles, Cal.—Close to 100 braved a rainy Friday evening to join a celebration called Mujeres en Moviento (Women in Motion). It was hosted by PUMA—LA, a branch of the Movement for Social Empowerment of Raza. Work by local Chicana artists was on display and Latina musicians, poets and dancers entertained.

Juanita Gutierrez of Madres de E.L.A. (Mothers of East Los Angeles)—"Some of us have husbands who let us leave home and have a career, but had ended up being treated like a criminal by the police when they looked upon the vendors as garbage littering the sidewalks. It's a contradiction. Most of the vendors are immigrants from Mexico and El Salvador, most are women. Dora said that such rac- icized men are more likely to be tolerated; that it makes no sense to put such pressure on people who often have no other recourse to make a living. Dora and others assert that women have to go through the kind of struggle that I did."—Julia Jones

**Women as Reason**

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"Free Trade" agreement is challenge to workers

by John Marcotte

"No matter how much you do, it's never enough." This is how workers daily express their knowledge of capitalism. To which we would respond: "Yes, it is. It's the same on every job. All bosses are the same. That is an objective fact of capitalism. It is capital speaking through the boss. To think that there is any way out, even for ever more unpaid hours of labor, the same "hunger" that expresses itself in Caterpillar's demand for labor is an illusion."

Now the Free Trade Agreement (FTA) is coming down on the workers. They are already paying the price. We must understand "free trade" has already hurt hundreds of thousands of Canadian, now unemployed due to the U.S. market. The NAFTA is a test case for all Canadian and Mexican workers against each other.

BEYOND OUR CONTROL?

World capitalism has gone beyond our control. Our union leaders are putting their hopes in Democratic politicians. Well, Bill Clinton, for one, is for Bush's "fast track" FTA.

The United Auto Workers (UAW) strike against Mexi­

can workers are fighting for control of their own country. It is a test of the Ford Workers Democratic Association, which makes that action possible. But even if the UAW leaders don't like the idea of workers controlling their own country, we can see the tremendous potential in what the UAW is doing. The UAW is fighting for control of the Mexican workers. They know that the only way to make the UAW strong is to make the Mexican workers strong.

The UAW doesn't tell us about the Mexican Ford work­

ers' own radicalism, the Ford Workers Democratic Move­

ment, about plant occupations, about how Ford and the Mexican government and its union federation fear so much they sent gas trucks to prevent workers inside the plant, and that Ford's number one demand was that the workers end all contact with the UAW. I'm sure the Tonga workers also have a movement, that Ford is not suffering objects. They are subjects, creators, source of their own freedom. Ford workers inside the plant are speaking to and acting for themselves. We may not be able to stop the FTA, but we can turn it into a major battle. We think it is a test of the thought that the economy has to do with things, commodities. They see labor as a commodity, subject to the market. They say they control the plant, but they are not human beings. Only we can prove that. We must re­

fit free trade in commodities with free trade in rela­

tions between human beings. Capital wins in the short term if they pass the FTA, but it means the workers say, "If we accept the FTA, we will have to get a 35-hour workweek, we will have half-pay workers."

Avalos died on March 15 after falling 50 feet from a Chicago Transit Authority eleva­

tion. She was a 20-year-old Latino worker at Kroger stores in the Detroit area on strike against the company for a union shop. She was such a dedicated worker that she refused to come home with the ambulance. We had to keep working without her. But we believe that a friend was killed in front of our eyes. The project engineer was underst­

andable. It's hard to return to work, but no other person was as badly injured as she. It's hard to work now.

Seven thousand workers at Kroger stores in the Detroit area are on strike against the company for a union shop. We had to keep working without her. But we believe that a friend was killed in front of our eyes. The project engineer was underst­

andable. It's hard to return to work, but no other person was as badly injured as she. It's hard to work now.

A worker dies, but work continues

Chicago, Ill.—Rene Avalos died on March 15 after falling 50 feet from a Chicago Transit Authority elevator.

He was a 36-year-old father of three and hus­

band of an American mother. He was sent to Mexico more than ten years ago. No person knew him, except for his wife, and she's not a nice guy.

The police told us that Rene was simply labor, a pair of arms which built railroads as fast as he could, just like trapeze artists. Before installing new railroad, you must first take the old one apart, and that makes stepping space scarce.

When the accident, a worker asked the pro­

ject engineer what was going to be done as far as safety was concerned. He promised to look into it. Nothing has been done, and on April 4 a worker from that same contracting company received a shock from the live third rail. The men could bring this government to a stand­

still if we really meant to do that. Right now I believe we haven't worked out how to begin and what is needed for the 1960s. We need more than just a formula."

"American Dream" by Felix Martín, Labor Editor

I recently saw a movie documentary, called "American Dream," made by Barbara Kopple, about the strike at Kroger's in Philadelphia. I think it is a test of the thought that the economy has to do with things, commodities. They see labor as a commodity, subject to the market. They say they control the plant, but they are not human beings. Only we can prove that. We must re­

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tions between human beings. Capital wins in the short term if they pass the FTA, but it means the workers say, "If we accept the FTA, we will have to get a 35-hour workweek, we will have half-pay workers."
GREAT CHICAGO FLOOD

The morning after the disastrous flood in the Chicago Loop, I found myself with a lot of our "free enterprise" system. The top management of our company was unhappy with the performance of our workers and was trying to force us to work harder and longer hours. I was still a student at the university, but I was already aware of the struggles that workers were facing across the country.

The United Auto Workers union was organizing a strike against the Ford Motor Company, and the workers were demanding better wages and working conditions. I joined the picket line and spoke to workers who had been laid off or who were working under extremely difficult conditions.

I was also involved in the anti-war movement, and I helped organize protests against the Vietnam War. I remember one particular demonstration where we marched to the White House to protest the war. It was a very powerful experience for me, and it helped me understand the importance of standing up for what is right.

In the end, the flood led to a better understanding of the need for solidarity and cooperation among workers. It was a moment of unity that helped us to move forward together towards a better future.
MAY, 1992

NEWS & LETTERS

Page 5

KARL KORSCH: RE-CREATION OR DILUTION OF MARXISM?

So many Marxists have tried to act as if "Western Marxism" was the "guinea
duck" development of Marxism as opposed to Lenin and the Bolsheviks who were
accused of osifying and statifying Marxism.

What Dunayevskaya’s piece on Karl Korsch reveals, is that from being a
readily a Marxian dialectic for the 20th century, Korsch’s attempt
to project the Marxian dialectic did not reach as far as Lenin’s
Philosophy Notebooks. In that sense it could be seen as a provocation at
the doorstep of the collapsed state-capitalist regimes in Eastern Europe.

Western Marxism to provide a revolutionary alternative not only to private
capital, but also to the state-capitalist system itself by calling itself
Marx, bears responsibility as well.

Revolutionary journalist Illinois

Reading Dunayevskaya’s letter on Karl Korsch in the April issue, after
reading Neda Azael’s "The Origins of Karl Marx’s Concept of Praxis" (March
N&L) brought to mind the way that Karl Marx could not be
considered in his 1844 Dissertations in his critical 1829 work.

Marx’s concept is a response to how Dunayevskaya has taken it up.
Korsch referred to, ‘Marx’s doctoral thesis which is a social ideology in
his attempts to explain a philosopher’s mistakes by his abstract individual
conclusions instead of objective reconstituting its essential forms of
social contradictions into a definite structure and meaning thereby
surpassing them.”

Korsch substitutes ‘mistakes’ for ‘ac

Ammirational realism, which was the specific aspect to which Lenin was pointing
as the problematic. Remarkable here is that the 1934 “Letters on Engels’
word anticipates Korsch’s conclusion to his argument several pages later that,
“...the emergence of Marxian theory

was only the ‘other side of the emerg

cence of the real proletarian move

ment.”

Graduate student Illinois

The opposition that Dunayevskaya

discussed in the April N&L between
“facticity” and dialectic reminded me of
post-Marx Marxists who want to ‘ecological
Marxism’ by equating exploitation
nature with exploitation of labor.
Such an equation depends on the
well established post-Marxist Marxism
dogma that labor is not just object of
exploitation but subject of revolution.

Just as importantly, it reflects the way
Korshevianism is narrow and the other side of the proletarian
movement, which is what post-Marx Marxists take for granted the
fact that, chronologically, Marx did not live the 20th Century. Therefore,
we must update his theory by introducing
some fundamental revisions (e.g.,
the second contradiction of capitalism between
relations of production and conditions of production), which will
produce new moments which the
Western Marxists ‘failed to work
their epoch.

Anti-make activist Illinois

WHAT IS SOCIALISM?

Last month I participated in a panel on "The State of Socialism: A Vision for
the 1990’s" organized by the Haymarket
Alliance at the University of Illinois at
Champaign. It was attended by 25 people
and we had a very lively discussion. During the discussion, a speaker from the
Reformist Community Party claimed that Mao Zedong’s Cultural Revolution and
the Chinese Cultural Revolution in the U.S.
was an expression of Marx’s idea of ending the division between
mental and manual labor. It was
shocking that anyone could think
Marx’s vision meant putting people in
force labor camps for 18 hours a day and then drilling “Marxian-Leninism”
into their heads in “socialist education classes” at night. For Marx, ending the
division between mental and manual labor meant making the idea of human
liberation the determinant for your life.

I first met Marxist-Humanism last
during the anti-war movement, when I was trying to obtain
information about socialist states in the military be
cause I refused to go to fight in the Per
Side Are You On” and “Ain’t Gonna

illinois

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Off the press on the 50th anniversary of its birth

The Marxist-Humanist Theory of State-Capitalism

very idea of Freedom. For this reason, our reexamination of the theory of state-capitalism is with eyes of today, i.e., from the vanishing point of Dunayevskaya's full development of Marxist-Humanism. The development of this body of ideas, which has its roots in the late 1930s and the 1940s, led to the rediscovery of what Marxism was to Marx—a philosophy of "revolutions in permanence." Rooting herself in Marx's and Engels' materialism and in Marx's philosophy of revolution, as against the post-Marxist philosophic outlook, the innermost cause of contradictions, we can help us work out a path to a freedom-filled future in the 1990s.

From Part I—Not by Practice Alone: The Movement from Theory

Hereinafter we criticized the theory of state-capitalism by stressing that, without developing into the philosophy of Marxism-Humanism without the theory of state-capitalism, the critical world changed. We find the missing link in our encounter with state-capitalist society, as is all too obvious from Herbert Marcuse and other Left intellectuals who, without the ground worked out by the state-capitalist theory, had no theory for criticizing "Soviet" regimes. That student whatever, fell into the trap of apologists for these regimes. (See my critique of Marcuse's Soviet Marxism titled "Intellec turbulent in the Age of State-Capitalism," News & Letters, June-July 1961.)

Because state-capitalism is not just a Russian but a world phenomenon, it gave capitalism a new lease on life. While the first expression of state-capitalism was via counter-revolution, transforming the workers' state into a state-capitalist society, the objective pull from world production and the world market imposed itself on the new national revolutions in the post-War World, as it resolutely spread abroad. It then became apparent that absolute contradiction remains to plague us, Thus, with this very first test which came in 1961 with the Bay of Pigs invasion of Cuba, we felt it imperative to declare that, although we had already shown that Cuba was being pulled into the morass of state-capitalism, we were under no circumstances going to let that keep us from fighting U.S. imperialism's invasion from that country and its revolution to free itself of the U.S. imperialist stranglehold....

From Part II—Origin and Development of State-Capitalist Theory

"When one speaks of private property, one thinks of something inalienable," wrote young Marx in 1844. "When one speaks of labor, one has to do immediately with man himself. The new formulation of the question involved the solution not only to this problem, but when the revolutionist Marx did. The difference between the science of economics as "such," as a science of commodities, wages, value, etc., and the Marxist science of economics is that for Marx, all economic categories are social categories and thus in the science of economics it subordinates the subjective element, the receiver of wages, the source of value, in other words, the bourgeois cannot dissociate property forms from production relations.

—Labor and Society

took the genius of Marx to extract political economy from its fetishism of commodities. Has the revolutionary movement freed itself from the fetishism of a form of property (stabilized property?)

The fundamental error of those who assume that a single capitalist society is not governed by the same laws as a society composed of individual capitalists lies in the failure to recognize that what has been called the market is merely the consequences of the inherent contradictions in the process of production. A single capitalist society does not act as an illigal user. The market for consumption goods, as we showed, is strictly limited to those luxuries of the rulers and the necessities of the workers when paid at value. The innermost cause of crisis is that labor, in the process of production and not in the market, produces a greater value than itself is.

The Nature of the Russian Economy

From Part III—State-Capitalist Theory Within Marxist-Humanism

...What has happened to the world economy ever since the emergence of the U.S. imperialism, as is all too obvious from Herbert Marcuse and other Left intellectuals who, without the ground worked out by the state-capitalist theory, had no theory for criticizing "Soviet" regimes. That student whatever, fell into the trap of apologists for these regimes. (See my critique of Marcuse's Soviet Marxism titled "Intellec turbulent in the Age of State-Capitalism," News & Letters, June-July 1961.)

Andropov's Ascendancy Reflects Final Stage of State-Capitalist Degeneration

...even if one didn't wish to accept our analysis of state-capitalism as the total contradiction, absolute antagonism in which is concentrated nothing short of revolution, and counter-revolution, one would have to admit that the total contradiction of the contradictions compels a total philosphic outlook. Today's dialetics is not just philosophy, but dialectics of liberation, of self-emancipation by all forces of revolution—proletariat, Black, women, movements, political organizations, and social revolutions, and world market chaos being the absolute opposites, the chaos in the market was, in fact, the expression of the hierarchical, despotic plan of capital at the point of production. "Materialism" without idealism is "idealist," bourgeois idealism of state-capitalism.

—Today's Epigones Who Try to Truncate Marx's Capital
I out in support of the Tory Enoch Powell.

...they showed their own racist prejudices by coming to the article on Powellism quite inadequate. Naturally, in deriving and, if I may, I would like to explain why I considered... 

Paris Commune, Marx excoriated and, in his place, put forward the name of a Communard. As far as the "Irish Question" is concerned, Marx took issue with Bukharin in content and even in spirit. Lenin replied: 

"Scratch some Communists and you will find Great-Russian chauvinists.... The Bashkirs distrust the Great Russians because their forefathers showed the way to the first Working Men's Association."

De Klerk’s ‘mandate’ in the shadow of massacres

The birth of de Klerk’s “democracy” comes dripping with more blood than that attending the inception of the NP. In the two weeks between his announce ment of the all-white referendum to mandate his negotiations with the rival ANC (African National Congress) and the election day, some 300 Blacks died in clashes with police. Some died in summary executions, others were killed in declared civil war against the Black liberation movement. Just as apartheid South Africa was unable to come to terms with the Black majority in instituting the racist apartheid social structure at the end of World War II when the African National Congress came to call an “aristocracy of labor” to what Marx had called “deeper and lower down into the power of the ideas of freedom, and that the will to freedom, when unarmed and facing the mightiest empires, can win.”

The struggle for the minds of men is still the mightiest war in the world. We are all part of that war. The most potent threat that the British proletariat rise up to its full height and, as their masters showed the way to the first Working Men’s International, they should now pave a new road of world solidarity between themselves and all the “immortal” nations of the world. The next step in that direction is the recognition of the fact that many of them have been repeating the reactionary ideas of their own exploiters. 

Comradely yours,

From the writings of Raya Dunayevskaya

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Comradely yours,
Rosa Luxemburg as an 'original character'

Rosa Luxemburg argued that her greatest intellectual achievements were the product of her personal experiences rather than the mastery of established theories. Describing her thinking as "autonomous," she maintained that her revolutionary ideas were the result of her firsthand experiences in the world of work and politics. Luxemburg believed that the separation between philosophy and history was an artificial one and that the two were interdependent.

Luxemburg's approach was characterized by her belief in the necessity of a radical transformation of society. She emphasized the importance of understanding the social and economic relationships that underpinned the existing order. Luxemburg argued that the roots of oppression lay in the capitalist system, and she condemned the exploitation of workers and the masses. Her philosophy was rooted in the idea of collective action and the power of the masses to change their circumstances.

Luxemburg's writings and activism were grounded in her personal experiences, which she saw as providing the foundation for her revolutionary ideas. She believed that the historical process was characterized by the struggles of the working class against the capitalist class. Luxemburg saw the working class as the true agents of change and emphasized the importance of popular mobilization and political struggle.

Luxemburg's philosophy was grounded in her conviction that the liberation of humanity required a radical transformation of society. She believed that the working class had the potential to bring about this transformation through collective action and the use of revolutionary methods. Her ideas were rooted in the history of class struggle and the experiences of labor movements throughout the world.

Luxemburg's approach was characterized by her belief in the necessity of a radical transformation of society. She emphasized the importance of understanding the social and economic relationships that underpinned the existing order. Luxemburg argued that the roots of oppression lay in the capitalist system, and she condemned the exploitation of workers and the masses. Her philosophy was rooted in the idea of collective action and the power of the masses to change their circumstances.

Luxemburg's work continues to be influential in the fields of political theory, philosophy, and history. Her ideas have been celebrated for their originality and for their contribution to understanding the complexities of the historical process.
Haiti's terrorist army

Los Angeles, Calif.—I work at a linen service rental company that supplies restaurants and hotels in the L.A. area. Our production process begins with the plant where we collect used and soiled linen transported to the plant by company trucks.

Not only does washing take place by human hands and computer into different groups of items and colors, it is often done in batches of anywhere from one to fifty-five or more. The batches are then moved over to the washers in the facility, located across the street from the plant where we collect used and soiled linen three times a week.

A worker, who told me he was not "Superman," has to load and unload these 300- to 250-lb. bags of soiled laundry daily. He has to move them up and down stairs sometimes twelve hours, five days a week. From the washer building the items are picked up and moved over to the next area. Then, the items are moved over to the dryers and then over to the drying room. After this process the items are dried in huge dryers and are then loaded onto a conveyor belt, which feeds them into the washing machines. The worker then moves the items from the washing machines onto the conveyor belt to be washed again.

The ironers take up about 60 yards and each is about eight yards long. These giant ironers are heated with hot water and steam. They are made of metal and have steam nozzles that can be adjusted to suit the needs of the ironer. The ironers are then moved to the next area, where the items are ironed with a hot iron and then moved to the next area, where the items are ironed again with a hot iron.

Somehow, for West, this signifies that Marx nullified the Hegelian idealism developed the active, subjective side of events, as well as the passive, objective side. The Hegelian idealism developed the active, subjective side of events, as well as the passive, objective side. The Hegelian idealism developed the active, subjective side of events, as well as the passive, objective side.

The absolute opposition to the Haitian army comes to watch, much less to perform. But to deny these women the right to speak to a fellow worker only a few inches away is dehumanizing. Their experience is a direct result of their participation in the Haitian army.

The Haitian army only one conclusion emerges: it has played a major role in the ongoing economic crisis of Haiti. It has not only been a source of political power ever since the U.S. Marines left Haiti in 1935, but it has also been a source of economic power ever since the U.S. Marines left Haiti in 1935.

First, it is obvious that the Haitian army does not exist to defend Haiti against an external military force. And second, while the army can't be separated from the existing class relations in Haiti, it remains clear that its origins lie somewhere else, i.e., the U.S. Marine-trained predecessor to the current army, was for Haiti to the rest of the Caribbean. During the U.S. occupation, the Gärde participated in joint action with the Maroons against peasant nationalists, killing at least 6,000 peasants led by François Duvalier. Another 5,000 peasants died in forced labor camps the Gärde ran for the occupiers.

These figures are only the official estimates; no one knows the exact number of Haitians killed and executed by the Maroons. The record of the 1921 U.S. Senate hearings on the massacre of Haitians is filled with details of atrocities.

END OF PRAXIS

by John Allen

Haiti has not been a top story in the news in recent weeks. According to Haitians living in the U.S. with contacts in Haiti, they feel that the political situation is getting out of hand.

The army and the police continue to persecute people believed to be supporters of ousted President Jean-Bertrand Aristide. And the OAS (Organization of American States) economic embargo is a cruel fact; it does nothing to hurt the ruling military, but is creating a near famine among poor Haitians.

As for the negotiations between the National Assem­by and Aristide for the establishment of a political movement, the army leaders have veto power over the negotiations and are adamant in their opposition to Aristide's "reform" proposal.

With last September's bloody coup in mind and the continuing arrogance of the army's leadership, it's time that we take a brief look at the history of the Haitian army. Why has it been a source of political power ever since the U.S. Marines left Haiti in 1935?

First, it is obvious that the Haitian army does not exist to defend Haiti against an external military force. And second, while the army can't be separated from the existing class relations in Haiti, it remains clear that its origins lie somewhere else, i.e., the U.S. Marine-trained predecessor to the current army, was for Haiti to the rest of the Caribbean. During the U.S. occupation, the Gärde participated in joint action with the Maroons against peasant nationalists, killing at least 6,000 peasants led by François Duvalier. Another 5,000 peasants died in forced labor camps the Gärde ran for the occupiers.

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The Haitian army is in large part because West doesn't grasp that while Hegelian idealism developed the active, subjective side of events, as well as the passive, objective side. The Hegelian idealism developed the active, subjective side of events, as well as the passive, objective side.
After the Caterpillar strike, what direction for U.S. labor?

(continued from page 1)

regain workers' jobs.

What caught the attention of rank-and-file work-

ers was that they had been fighting for a long time. Now they were involved in strikers' defiance of Caterpillar and the possibility of this new, militant stage of production. After all, the picketers were standing up to a company that has been involved in an off-the-books battle since the late 1970s.

Caterpillar faced the strike last November when it refused to match the pattern agreement for the farm equipment, a contract the company had negotiated with the UAW in 1988.

Caterpillar offered a six-year job guarantee (but with loopholes) in hopes of selling this offer to older workers at the expense of younger workers, who have no voice. When the company presented, wages and conditions gained through 11 strikes since 1938 will vanish as cur-

ded to widen it with a lockout, because it had a vast production backlog that it could sell at $2.50 per hour, less than half the current wage, and to never get closer to the full wage than half pay. Because half of the Caterpillar workers who have survived layoffs are within six years of retirement, such a permanent two-tier wage system would rapidly become a standard for a large new labor force.

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Yet we also hear rank-and-file women like Mendes saw the PT as a way to unite with the Workers' Party (PT) in that light. Rubber tapper Dwyer sums it up by quoting Mendes: "I am just one of the intellectuals who proclaimed that the workers were not the landless poor who were set against them by the rich. The workers are the real owners of the land, and they must be part of the fight to secure their ancestral land and join with the others who profit from the appropriation and the destruction of the Amazon rain forest."

This is not only a philosophical task or an organization task. It is an idea that has not been fully realized before. It is so important to have a lot more dialogues on these questions.

Sheila Fuller
The war—spending millions of dollars to "train" the Peruvian defense but ruling out any kind of sanctions. Yet, the U.S. continues to operate a Green Beret program begun in August 1990. Aides to Fujimori have estimated that Peru is terrorized by government, guerrilla and criminal violence that has so far claimed 1.5 million lives, while driving half of Peru's 22 million people into poverty, in which at least half of Peru's 22 million people live. It is estimated that 500 people are killed every day by violence or forced labor. Despite the state's war against SL, the Peruvian military, which has one of the worst records for "disappearances" and outright murders, has been given the green light to act with restraint.

The prospects for the future are exceedingly bleak. Even before his "autogolpe," Fujimori was accused of human rights abuses. Today Hekmatyar, whose base is among the country's poorest and most destitute areas, is in the U.S., or its state property form, as in Russia. The idea of a new philosophy of liberation is recorded in the documents on micronlm and open to all under the title Humanism: A Half Century of Its World Development. The Raya Dunayevskaya Collection-Marxist-Humanism of Dunayevskaya's works on micronlm and open to all under the title.

The political and social consequences of today's events are complex and far-reaching. The economic crisis of the 1970s and 1980s, the acceleration of capitalism, and the spread of neo-liberal policies have contributed to a new wave of radicalism and anti-capitalism. The rise of new social movements and the proliferation of alternative economic and political models have opened up new possibilities for change. The struggle for human rights and social justice continues, and the fight against capitalism and neo-liberalism is gaining momentum around the world. The future of the world is in our hands, and we must work together to build a better tomorrow!