Western powers, and most prominently the U.S., have shown no intention of stopping Milosevic's murderous drive to hook out a "Greater Serbia" at the expense of the 300,000 now slaughtered and two million who are now homeless refugees.

DESTRUCTION OF A PEOPLE

All of Clinton's rhetoric during the election campaign and the early days of his administration about the desirability of leaving the former Yugoslavia bleeding to death suddenly got muted once Clinton took command of U.S. imperial policy-making.

It took a few months before the bloody events in Bosnia were no longer described as the destruction of an entire people and a test case for the "democracies"—and became instead nothing more than a case of ancient tribal rivalries resurging, promptly dismissed by Secretary of State Warren Christopher as "a problem from hell" about which the rest of the world could do nothing.

Nothing more exposes the lie of this fabrication than the fact that the very first shots fired in Sarajevo on April 6, 1992, were fired against a mass demonstration of Serb, Croat and Muslim Slavs standing together against Milosevic's designs. No less than 200,000 marched together that month shouting "We want to live together!" Nor was it only in Sarajevo that mass demonstrations—nearly half a million—against Milosevic in Belgrade itself.

"Everybody has told me that Latasha's murder was a case that everyone was talking about everywhere, including at Dunayevskaya's letters with 1990s eyes. The new illumination these letters open up concerning how to confront the urgent problems of today's changed world; makes crucial the exciting dialogue between the special supplement and all the voices that speak for themselves on these pages. Just as crucial is a vigorous back-and-forth from the urgent problems of today's changed world; makes crucial the exciting dialogue between the special supplement and all the voices that speak for themselves on these pages. Just as crucial is a vigorous back-and-forth with all our readers around this extraordinary issue.

That is why the contributions we ask of you are two-fold. One is your financial support. The other is your contribution to the discussion this special issue has opened with all the forces of revolt.

Although we have not paid staff, every increase in our rent and in the cost of publishing means a depth of which we have just suffered—a serious blow. Today's economic crisis has hit all of us in the most concrete way: we know it has hit your pocket as it has ours. Yes, at every such price since N&L began in 1955, we have been able to keep going with only partly satisfied readers. PLEASE—GIVE AS GENEROUSLY AS YOU CAN OF YOUR SUPPORT AND YOUR IDEAS! WE CAN'T CONTINUE WITHOUT THEM!

The inextricable connection between the bourgeois civilities of English culture and the unrelieved barbarity of its imperialist mission abroad was to be found in the class enslavements unleashed by the expansion of capitalism's productive forces, in Marx's view. The conceptual integrity of that inner contradiction is set adrift in Edward Said's latest expansion of the political sites of the cultural imagination.

Adrift in a Sartrean Sea of "identitarian ambiguities," the serious thought of those "concluding historians," (continued on page 1)
More than legal abortions

Chicago, Ill.—Anyone who really thinks about reproductive freedom knows that there is more to it than safe, legal abortions. The Specktack and March for Reproductive Freedom held here, April 17, was a testament to this.

The organizers of the event, calling themselves the Pro-Life Liberation Army, brought together an assembly of women who had a lot to say about freedom in a lot of different ways. Speakers included representatives from the National Abortion Rights Action League, Chicago Legal Aid for Incarcerated Mothers, Americans for Bhutan, Organize, Movimiento, and Midwifery, the Greenpeace Breast Cancer Project, Chicago Sexual Assault Services Network, Illinois Pro-Choice Alliance, and Women's Liberation Radio.

One of the speakers was Angela, a Black welfare rights activist, who commented, "We founded an anti-war center to help men who didn't know what to do. We encouraged 200,000 young people not to go to war! 85% of those called from Black Masses as Vanguard, See ad page 10.

In celebration of the internationalism of May Day

Rossa Luna's, Women's Liberation, and Marx's Philosophy of Revolution.

As we witness the campaign in the former Yugoslavia and women dreaming of a human world.

Both Illinois and Michigan want to force teenage girls to get parental consent for abortions. In Michigan, a judge lifted a ban that was enacted as part of that state's parental consent law. While in Illinois the House and Senate approved a bill requiring doctors to notify par- ents of an abortion performed on a minor. Without the bill the doctors could try to work around the law. It was first refused by the publisher as an editorial, then accepted when the author, Clive Cowland, paid $600—praised Marc Lepine who murdered 14 women at the University of Montreal in 1989 because they were "a bunch of feminists."
New Mississippi voices: Black women, labor, education

Drew education struggle

Drew, Sunflower County, Miss.—Down here in Drew we're trying to get parents involved in their children's education. Education in Mississippi has taken so many steps backward that people have just given up trying to do anything about it.

In the school board's election, three of the five members are appointed by the City Council. When you vote, that's where the power is. And that's what we need in order to do anything about our schools is in, we have no library, no counseling, no passenger education.

Education is the key to unlock the doors of this society. It gives you understanding and knowledge. So education is the key. And if you listen to them, they'll tell you when people are telling you a lie, and about who to vote for.

Right now, there's a teacher shortage here in Sunflower County because teachers are so underpaid. A teacher in the old system, they'd have to come back to McDonald's. So how can you expect a young person who goes to college to be a teacher to come back and just make a pittance like this? Why is that? Why is that?
Production costs the workers' health

by Felix Martin, Labor Editor

The Los Angeles Times recently reported on the U.S. auto makers' call for a national health care system because, as one spokemen said, "progress in productivity is dissipated by industrial accidents." It makes me wonder: how much do you hear someone say how much health care costs the capitalist. The only "cost" comes out of the hide of the workers. Have you ever had a letter from a capitalist production.

They say they've been asked to speak as a worker on a panel on health care. I talked about the experience in my life -time at the point of production to explain what medical costs are involved in working class. Here are some excerpts from that talk.

IN THE BELLY OF THE MONSTER

In the round table, a Manager, General Motors, where I worked. I asked how many for two wars for the capitalist system and found when I went to GM that I could talk the wrong end. The first thought that hit me when I went in was that the machinery was dig- ing human beings and transforming them into shabby products to be sold for a profit in the marketplace.

What happens to the human being on the assembly line? I've had two major operations since I retired. I have back, shoulder and hip injuries. I can tell when I look at a retired GM worker which side of the assembly line he worked on by his posture and the way he gets out of his car. We knew of carpel tunnel syndrome before they had a name for it.

When I was working in the plant there were many days I could not get my hands open when I got up in the morning. Now that I am retired I have a hard time of the death of the age 66, of Cesar Chavez—the mini- mum wage. Let's who founded the first suc- cessful union of farm workers in the U.S. We will have to do worse things in the next issue.

Cesar Chavez

As we go to press it was reported that Cesar Chavez, the de- cember 5, 1976, at age 66, of Cesar Chavez—the mini- mum wage. Let's who founded the first suc- cessful union of farm workers in the U.S. We will have to do worse things in the next issue.

(continued from page 1)

The destruction of the muscles and tendons that I suffer from is caused by the production system of this country. Medical care is just a strong back. The judge said all this and I under-

No justice! No pizza!

Oakland, Cal.-I marched on Saturday, April 3, with about 300 fast food workers and supporters chant- ing, "No justice! No pizza! We marched through a pop- ular fast food chain in response to the Roundtable manager who fired 15 workers a few days before.

The manager, who fired 15 workers a few days before, drove to the Roundtable store with about 300 fast food workers and supporters chanting, "No justice! No pizza! We marched through a popular fast food chain in response to the Roundtable manager who fired 15 workers a few days before.

Workers at the Roundtable store in Oakland, California, marched through a popular fast food chain in response to a manager who fired 15 workers a few days before.

"No justice! No pizza!" Wailed about 300 fast food workers and supporters chanting as they marched through a popular fast food chain in response to a manager who fired 15 workers a few days before.

U.S. aids genocide in Bosnia

The only thing that has not been covered with the discussion of the Yugoslavia war is the genocide in Bosnia, which has been openly acknowledged, is that it is U.S.- re- sponding to Yugoslavia supposedly to keep Serbia from con- trol of that country. At least when we were chatted slaved, they had to take care of us there because we were workers. Now we are war slaves and they get us for nothing.

The struggle to stay alive under capitalism is a hell of a job. If the doctors would go to the point of production and see what work has done to workers, they would understand why people are becoming ill. If you are not enough that will make you sick, too. You have a family to feed and to keep a roof over your heads. I never had a threat like the young workers have today. If they lose their jobs, there are no jobs to be found. The jobs are in Mexico or overseas.

Under any national health care program—if we get anywhere near one—I think we have a great chance to help people will be no better off. Those who don't have anything are going to get nothing. It is going to be a long as we have capitalism. Anything that is produced in this country has to make a profit for capitalism. That is what is wrong with the whole system of medical care.

Making a profit off a sickness of a human being is the most inhuman thing there is. You can see what a mon- ster capitalism is. If the government itself, that country will have real medical care will be after workers take over the power of production and uproot capitalism rela- tions root and branch.

Journeys in Marxist-Humanist Archives

What compelled Raya Dunayevskaya's continuous re- turn to her 1953 "Letters on Hegel's Absolute?"

We "see in the Absolute, not a system, not a hierarchy, but new beginnings, new beginnings of such pheno- menal importance as to become the determinant of the end—an end that will only come in the future when masses in motion become Reason."


Some questions to investigate for ourselves

1) Letter to Bess Gogol, Oct. 20, 1956, #12136

2) Marx's 1844 manuscript, "Critique of the Hegelian Dia- logue—The Essence of Hegel's Philosophy of Mind. What is involved when Marx's May 30, 1955, Letter takes up the critique at the end of his first volume?"

3) Letter to Herbert Marcuse, Dec. 12, 1961, #9945

4) Dunayevskaya corresponded with Marcuse on her book-in-progress, Philosophy and Revolution, Marcuse asked her: "why you need the Absolute Idea to say what you think you do need it to say?" Marcuse was interested in the meaning of Hegel's Absolutes for revolutionar- ies facing contemporary challenges.

5) Hegel, Marx, Fanon and the Dialectics of Liberation, Traces 17, 1978, #1214

In the 1970s, a new "hunger for philosophy" within Third World revolutions brought Pratas Fanzo's articula- tion of Hegel's Absolutes into the debate about how to overcome neo-colonialism. How did Dunayevskaya's re- examination of the three final dialogues in Hegel's "Ab- solute Mind" help to push this dialogue into new terrain?

4) "Talking to Myself: On 1953 as Concept vs. Experience," May 12, 1987, #10923

When working on her projected book on "Dialectics of Organization and Philosophy," Dunayevskaya returned to her 1953 Letters to see how the problem of organization was expressed in the concluding first paragraph of Hegel's Phenomenology of Mind, as she insists that the organization of the bourgeoisie is altogether new and so totally an ungrounded state that it is impossible to foresee a conclusion."

The Archives are available in many public and uni- versity libraries. Guides to the Collection are avail- able from News & Letters for $5.00.

WORKSHOP TALKS

by April 27, 1993

MAY, 1993
On the 40th anniversary of the philosophic moment of Marxist-Humanism

Two anniversaries converge in this special issue of News & Letters. One is the anniversary of the Los Angeles rebellion last Spring which, in just the space of a few weeks, astounded the organized movement by the frequency and diversity of its spontaneity, organization, and philosophy. The other is the 40th anniversary of the publication by Peter Wermuth of "End of the Logic. 12/17/1914" and "The Third Attitude to Objectivity" on the 40th anniversary of the First Internationale.

The publication of these letters to non-Marxist Hegel scholars by Raya Dunayevskaya, a student of Karl Marx and Rosa Luxemburg, Women's Liberation, and Marx's Philosophy of Revolution (1882), in the last year of her life, as she was working on a new system entirely entitled "The Idea of Cognition and the Absolute Idea: Form and Foundation of Marx's Philosophy of Revolution and Philosophy: The Party and Forms of Organization Born Out of Spontaneity," she returned to probe these letters again and again. These letters appeared in News & Letters volumes 59-60, and have now been published in full as "Two letters to non-Marxist Hegel scholars," a special issue of News & Letters. The Editor of News & Letters, Peter Wermuth, has introduced these letters with an essay that contextualizes them in relation to the broader philosophical and political moment in which they were written.


Dear Louis Dupre,

Suddenly I remembered when we first met at the University where I talked on Philosophy and Revolutions, and we continued the dialogue after the formal talk. I believe it set the ground for my paper on "Hegel's Absolute Idea as New Beginning," which was published in 1974 for the 1974 Hegel Society of America (HSA) conference. But you think that this is the way we have to disagree on this topic? At any rate, I consider you a very good friend. I hope you agree. Or do you think that when the sharpest of my critique of Hegel scholars who are non-Marxists goes beyond their critique of Marxism? I seem to always get friends—Marxists as well as other critics—who consider me a friend rather than a friend. That friendly enemy relationship continues, for example, with Herbert Marcuse for long years, and we still never agree, specifically on the Absolutes. But that's where I want to appeal to you, although I don't think we have the same interpretation either.

Along with the battle I'm currently having with myself on the question of the battle in the 1953, when I first "defined" the Absolute as the new society, I am now changing my attitude to Lenin. This may be the battle in the 2 of Section 3, the Logic of Science, "The Idea of Cognition." The debate I'm having with myself on the different ways Hegel writes on the Idea of Cognition in the Science of Logic (hereafter referred to as Science), and the way it is expressed in his Encyclopaedia (smaller Logic), paragraphs 223-235, with focus on paragraphs 233-234. The fact is that the smaller Logic does the same type of abbreviations and interpretation of the Absolutes as Science does with the idea of the Idea of Cognition, turning that magnificent and most profound缩减 of the idea into parables. This is true, and that paragraph 244 in the smaller Logic was the one Lenin preferred. In the final paragraph of the Absolute Idea in the Science, he had me "debating" Lenin since 1953. That year may seem far away, but it was more than just a year ago. The specific remarks, particularly given in my paper at the 1974 Hegel Society of America Conference, "The Idea of Cognition and the Absolute Idea." In the absolute idea does not exist. The question flows from the fact that they were written as "Letters of Hegel's Absolutes," and now that he didn't hesitated to strengthen. I was happy to be there. There is a letter of Hegel's Absolutes that I had dug into Hegel's Absolute Idea.

Now then, when Lenin had completed his essay, and we repeat "End of the Logic." But I consider that he is still only on the threshold of the Absolute Idea. Indeed, all that follows p. 219 in his Notes shows that to be true, and explain why Lenin proceeded on after his own ideas on the Absolute Idea, and returned to the smaller Logic. When Lenin writes that he had reached the end of an essay he will usually give a paragraph 244 of the smaller Logic as the true end, because he had an "objective truth," but he proceeds to the smaller Logic and reaches paragraph 244, to which he had already referred.

I'm also interested in his commentaries as he was writing and quoting Absolute Idea from the Science, that was no other Absolute Idea or Absolute Method that continued in his writings.

A 1990s View of the 1953 "Letters on Hegel's Absolutes"

Spontaneity, organization, philosophy

by Peter Wermuth

The publication of Raya Dunayevskaya's letters on Lenin's Philosophic Notebooks and "The Third Attitude to Objectivity" on the 40th anniversary of the First Internationale, May 1993. In this special issue, we return to probe these letters again and again. These letters appeared in News & Letters volumes 59-60, and have now been published in full as "Two letters to non-Marxist Hegel scholars," a special issue of News & Letters. The Editor of News & Letters, Peter Wermuth, has introduced these letters with an essay that contextualizes them in relation to the broader philosophical and political moment in which they were written.

The letters published here can speak to this question from the fact that they were written as part of Dunayevskaya's response to the question of whether or not Lenin had a right to "mis-read" the Absolute Idea in the Science of Logic, beginning in the final section of the Logic, "The Idea of Cognition," which begins in the smaller Logic with paragraph 212-213. When Lenin completed Chapter 2, "The Idea of Cognition," he didn't really go to Chapter 3, "The Absolute Idea," but first proceeded for seven pages with his own "translation" (interpretation). This is on pp. 212-219 of Vol. 38 of his Collected Works.

In the Letters, Lenin there divided each page into two sections. One side, he continued in the Science of Logic, "The Idea of Cognition," and the other side was "Aliis, Man's consciousness not only reflects the objective world, but creates it". I was so enamored with his "Hegelianism" that I never stopped repeating it. Presently, however, I'm paying a great deal of more attention to what he is discussing in these letters, and in page 212-219 of his Collected Works.

But I consider that he is still only on the threshold of the Absolute Idea. Indeed, all that follows p. 219 in his Notes shows that to be true, and explain why Lenin proceeded on after his own ideas on the Absolute Idea, and returned to the smaller Logic.

When Lenin writes that he had reached the end of his essay he will usually give paragraph 244 of the smaller Logic as the true end, because he had an "objective truth," but he proceeds to the smaller Logic and reaches paragraph 244, to which he had already referred.

Though he continued his commentaries as he was writing and quoting Absolute Idea from the Science, that was no other Absolute Idea or Absolute Method that continued in his writings.
The struggle of content with form and conversely. The throwing off of the form, the transformation of the content, the transformation of the form, the transformation of the con-

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Leonid Brezhnev (18 July 1906 – 10 November 1982) was a Soviet politician who served as the General Secretary of the Communist Party of the Soviet Union from 1964 to 1982, and as the President of the Soviet Union from 1973 to 1982. He was a key figure in the Soviet establishment and played a significant role in the development of socialism with a heavy influence from the government and the Party apparatus. With his leadership, the Soviet Union continued its industrial and technological growth, and he maintained a stable relationship with the United States during the Cold War. However, his policies led to stagnation in the economy and a decline in the standard of living for many Soviet citizens. He was succeeded by Mikhail Gorbachev, who initiated perestroika and glasnost reforms, leading to the eventual dissolution of the Soviet Union. 

The philosophical moment of Marxist-humanism, by Raya Dunayevskaya contains:

- Presentation on Dialectics of Organization and Philosophy, June 1, 1987
- Letters on Hegel’s Absolutes, May 12 and 20, 1953
- “In Hegelian dialectics, the philosophical moment is a determinant; even if the person who was driven to dialectics and synthesis opposed to the activity of cognition. It must embrace ‘an objective world which seems opposed to itself’” (p. 823).

Among the reviews of this work:

..."...the attempts to escape from dialectical thought—a "philosophic moment" which represents a humanistic Marxism opposed to a bureaucratic orthodoxy and action..."

—Gonzalo Portales, Hegel-Studien

..."She was a practicing dialectician and urged those around her not to abandon theory in the midst of practice..."


(continued on page 8)
A 1990s view: spontaneity, organization, philosophy

(continued from page 7)
all activity, of being and spiritual self-movement.”

She even poses the need for “a new philosophy or party” to express this.

A critical point is reached when she cites Hegel’s cri­
ique of impotence as a “wish to go beyond the deter­
minable, to be immanent in the absolute.” She then
writes, “I am asking all over for we have come to where
in what sense did Lenin fall into “impotence”? The
point can be grasped when viewed in light of Dunayevskaya’s letter to Lenin. She there showed
that Lenin skipped over the determinate, the Theoreti­
ical Idea, in his commentary on “The Idea of Cogni­tion” by presenting the movement from Nature to Mind, as
so we see the same kind of skipping over the determinate in his commentary on “The Idea of Cogni­tion” and he is so taken with Practice that he gives short shrift to Hegel’s concept of second negativity.

This is especially evident when he reaches the last paragraph of the Science of Logic, where Hegel pre­
fetches the movement from Logic to Mind. Lenin,
who translated Nature as Practice, got very excited
No G4gj1v4142, (5/93)

MAIL ORDERS TO: News & Letters, 59 East Van Buren, in Chicago classes will be held Sunday, May 2; Sunday, May 16; Thursday, June 3 at 6:30 pm at the

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Indigent Heart: A Black Worker’s Struggle to Be Immanuel by the absolute subject. Marx was convinced that the World, from which

people experiences “absolute liberation.” As

Lenin put it, “The movement from Nature to Mind, as

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an illusion. This is where Hegel’s concept of “objective

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Nevertheless, it is not easy to see how Lenin relates to the letter on the Third Attitude. After all, he was no intuitiveist. What these letters seem to indicate, however, is that skipping over the subjectivity of cognition in his commentary on “The Idea of Cogni­tion” and “The Absolute Idea.” Though he wrote of how “it is not other than this subjectivity which creates it,” he didn’t concretize it. When he did single out “objectivity” he referred not to the objectivity of cognition but to the objectivity of cognition in its historical context in a world, i.e., materialism.

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HOLOCAUST OF WACO
As the politicians and media show, it's hard to keep one's face in the horror in Waco. They all but attribute some tragedy, some moment in the Koresh in order to explain the behavior of his followers. But pull back a moment and it becomes obvious that the "madman in Waco" is an artist who reflected the true logic of the totalitarian society, the unfreedom of his theology reflecting the unfreedom of life under capitalism.

One newspaper wondered how so many people could have been convinced to sacrifice themselves, how could they be incensed? I wanted to ask her whether she ever had joined a protest against a medical textbook that used both as scientists and as subject. In the memory of a mother, an aunt, a friend, a soror of the race!

\[\text{TEXT CONTINUES}\]
One year after the Los Angeles rebellion

**Delta Pride workers**

(continued from page 8)

for work. It's time we got a wage to live on. Katie Knight: Classas I to III are production. I'm in Class II and I've worked here six months and still only get $8.15 an hour. It should be at least $7.50.

Sharon Smith: Maintenance is Class IV to VII. No black man is allowed in maintenance, it's only white men. There are about 300 black men and a few white men. Production is nearly all black women. They say women aren't qualified for maintenance; they don't even consider their applications. They say women aren't strong enough to move heavy things. But there should be two or three people to move heavy things anyway.

I work with my brother who says that the biggest problems are that you have to work overtime every day. If you work 10 hours one day then you have to work 10 hours the next day, you can't budget. First they work you overtime any day they want to. Another problem is that the people who have a job on the line have a lot of days off. I have two days off this week. I can't believe it; it's the worst. It's like asking to be stopped, searched and forced to lay out on the cold concrete sidewalk.

When an organization like Hands Across Watts developed out of the gang truce between the Bloods and the Crips, they concentrate on Black-on-Black self-help to counteract the benefits from the media, politicians and police that gang members are only perpetrators of Black-on-Black crime. This organization has asked for help to teach English and the 3 Rs to a "colonized" people. They also represent an "element within the Black community ready to defend itself" against life-threatening abuse.

Most of these new organizations grew out of personal experiences and tragedies that have turned people into political action and consciousness. Mothers ROC, which stands for "Mothers To End This Cruel War," was organized to save and free the next generation of today's young men and women from the trap of the death of justice. The United States imprisons more people than any other country in the world. There is NO meaningful employment. If you don't have a job system that is failing us all, especially our young and not the other way around, we will group together and fight. We will build a movement.

The L.A. 4 + face charges that could put them away for life, but as they continue fighting, the King case faces a maximum of only 10 years in prison. This double standard is a slap in the face of the whole community. The world has not seen the last of...

**NEW ORGANIZATIONAL BEGINNINGS**

On the other hand new forms of organizations have developed in the year since the L.A. rebellion in re-

spone to the objective conditions that existed before and after the rebellion. The activities of these organizations have influenced the extent and working of law and justice in the Black community, an objective need that the elected Af-

rican-American political leaders and bureaucracy in the Black community continues to manipulate any true movement so as not to allow it to reach its full potential and threaten the status quo.

Many of these new organizations have been meeting in the L.A. Community Center. One such organization, the L.A. 4 + Committee, Latasha Harlins Justice Comm-

itted, has centered around the two trials—Rodney King and the four Black youths charged in the beating of white trucker Reginald Denny. These organizations, such as the L.A. 4 + Committee, Latasha Harlina's Justice Commit-

tee, the 25th anniversary of the assassination of Martin Luther King, the Los Angeles Times (April 5, 1993), stated, "The facts of the King verdict, as plans for police-

The Black masses have been in the forefront of the needed American revolution throughout this country's history. Being looked upon as the weak link in the capi-

talist system, they are systematically deprived of jobs and other means of survival. However, it is the additive of color in American capitalism's army of the unemployed, many of whom are young, that intensifies the rebellion nature of the American scene.

In reality, as quotes from Leon Trotsky and Raya Dunayevskaya in 1955, "any generalization no matter how good, becomes its own opposite when it is no longer true. The future is constantly changing concrete.... You cannot live by the truths of another era. That is the activity of theory and practice.

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Youth today face the deep crisis in state-capitalism

by Jim Guthrie

I would like to make my contribution to what I hope will be a lively discussion this evening on May 993 of The Marxist-Humanist Theory of State-Capitalism in the United States. I am borrowing Raya Dunayevskaya’s Archives that range from her original analysis of Russia as a state-capitalist society in 1941 through four decades of her projection of the crisis in state-capitalism as a global phenomenon. MYTHS does not contain an in-depth discussion of youth and this is what I would like to do. It is time to go beyond the thin and inadequate basis to deepen our understanding of youth as a philosophy-revolutionary category by focusing on the way in which the Marxist-Humanist theory of state-capitalism gives us a new understanding of today. We live in a very different world from those of our parents and grandparents, yet the phenomenon of the Global Crisis is one which needs to be put forward by an investigation committee, said they have been investigating the harassment of students on the basis of race, sex, and religion. (p. 124)

They have completely forgotten that Alienated Labor is the creator of all values and surplus values. Introductory statistics on the number of students who worked full-time, on campus, in the last year shows that more than half of those who worked, came from Black and Latino families. They work to produce for profit. Instead they create greater unemployment. Their own official data showed that, although there are millions of unemployed, there still exists an illusion of full employment. As the plan is to raise the rate of profit, the resulting low rate of profit causes an economic depression. In the 1930s the accepted bourgeois theory was that the only way to get out of the depression was to pay people less. That is what the Marxists are saying. (p. 107)

The infusions of national and class consciousness in India, defined as anti-imperialist and anti-colonial, is not without a price. They have to be paid for the meaning it might supply the identity of the national and postcolonial texts and discourse. However, the problem is that the Indian self-determination dating back to the 1856 Sepoy Mutiny that Marx analyzed is what made the "philosopher and the mobilizing rejectionist sentiments of an oppressed people" the historical equivalent of the "power of modern technology and diffusion to back it." Their nonsense to that revolution sent the British Raj in India, Said writes: "What is remarkable about the Indian Left is the degree to which it has absorbed an imperialist "structure of attitude and reference" and has thereby failed to live up to the promise that the Marxist-Humanist theory of state-capitalism holds for the meaning it might supply the identity of the postcolonial intellectual."

And yet, at the level of representation Said does glimpse crucial fragments of the powerful forces contesting and creating the ideological core of the imperialist-national bourgeoisie. One of the most significant was the role of modern technology and diffusion to back it. From the physical and emotional strain of the heat and charge, Kevin Scott has suffered daily, there were a few days that he had to take off work. He was called in to the police department Westside, in a grand mal seizure, strip-searched. Scott was charged with disorderly conduct. Kevin Scott, a soft-spoken Black man who walks with a cane, said with incredulity, the police accused him of parlering for the dead. They were sitting at a library table when white officer Steve Holmes came in and asked, "What are you doing here?" Holmes left, returned with back-up, and then selected Kevin Scott, and viciously beat him, requiring medical care. Kevin Scott’s head through a hallway wall. This 10-minute beating sent Kevin, who has epilepsy, into a seizure. He was admitted to the police department Westside in a grand mal seizure, strip-searched. Scott was charged with disorderly conduct. Kevin Scott, a soft-spoken Black man who walks with a cane, said with incredulity, the police accused him of parlering for the dead. They were sitting at a library table when white officer Steve Holmes came in and asked, "What are you doing here?" Holmes left, returned with back-up, and then selected Kevin Scott, and viciously beat him, requiring medical care. Kevin Scott’s head through a hallway wall. This 10-minute beating sent Kevin, who has epilepsy, into a seizure. He was admitted to the police department Westside in a grand mal seizure, strip-searched. Scott was charged with disorderly conduct.

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Contradictions deepen in Southern Africa

by Kevin A. Barry and Barry Holmes

April 10 marked a new low for the white neo-fascist Afrikaner National Congress (ANC) leader Chris Hani, who left office unopposed last year. His assassination, like the one in 1996, triggered a call for a general strike, effectively shutting down the economy.

Despite ANC calls for nonviolence and restraint, however, crowds in Cape Town, Port Elizabeth and Durban responded by burning down houses, looting white-owned stores and businesses. At least five people died, including Hani himself. The ANC and South Africa's several million black unemployed met resistance from the opposition. The national government's promises of a thorough investigation, according to the leading newspaper, Le Monde, were not met. The ANC's call to move "without delay" to take up "the proof of white domination" was because the two main rightist parties themselves have embraced most of the FN's program, blaming rising crime and unemployment on France's several million nonwhite immigrant workers and their families, and promising to end the right of legal immigrants to bring over any family members to join them.

France's notorious racist police wasted no time in responding to the flight "take off the gloves" message. Within days of the election, police intensively searched black neighborhoods, looting and arresting hundreds of youths. They were following Balladur's call to move "without delay" to take up "the problem of the southerns" and "contribute to the public interest.

Ten days after the election, in early April, a Frenchwoman, 27-year-old Frenchwoman, M'Bowoli, a 17-year-old Black youth originally from Zaire, while interrogating him at a police station. According to the police, he was throwing paving stones and bottles at police and looted several hundreds of youths. They were following Balladur's call to move "without delay" to take up "the problem of the southerns" and "contribute to the public interest.

France rightist victory

In a stunning defeat, France's Socialist Party, in power for most of the time since 1968, was ousted at the polls in a March coalition of two big conservative parties, the Union for French Democracy and the National Front (FN), which has been accused of being a hate group, and the National Front's successor, the National Assembly, which has been accused of being a hate group.

According to the leading newspaper, Le Monde, Zaire, while interrogating him at a police station. RFTBowole, a 17-year-old Black youth originally from Zaire, while interrogating him at a police station. According to the police, he was throwing paving stones and bottles at police and looted several hundreds of youths. They were following Balladur's call to move "without delay" to take up "the problem of the southerns" and "contribute to the public interest.

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The imprisonment last year on corruption charges of Brazil's millionaire played by Fernando Collor, the former, has already been imprisoned for 12 years. The police have been able to bring over any family members to join them.

Brazil's famine and unrest

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South African youth rally near Johannesburg after the murder of Chris Hani

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Who We Are and What We Stand For

News and Letters Committee is an organization of Marxist-Humanist intellectuals and activists for the creation of a society of freedom, development, and protection of human rights, whether in its private property form or in its state property form, as in South Africa.

The following are the notes of a meeting between the editors of News and Letters Committee.

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Togolese challenge rulers

In late March, a group apparently composed of dissident elements within the military was rebelled against an attack on the residence of General Gnassingbe Eyadema, the country's military leader, who was assassinated in a car crash. The military's call for divided unity and national sovereignty, however, was not met. The military leaders have been in control since the death of independence leader, who was assassinated in a car crash.

Eyadema's army called off what had been a plan to move against the military leaders.

The response was not long in coming. By November, a total general strike was declared, which-one persists to today. On October 25, 1985, in a military coup, the Eyadema's army called off what had been a plan to move against the military leaders.

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