The passing of Chinese philosopher and Marxist Humanist Wang Ruoshui on Jan. 10 is a sad event for all those aspiring for a human alternative to capitalism. One of the most creative and innovative thinkers for use of coercion to combat social evils. At Crozer Theological Seminary in Pennsylvania. When one examines the concept of "nonviolent direct action," it becomes quite clear that "non-violent" is not the transforming element. It is the "direct action" of the masses, the self bringing forth of freedom, that changes things.

CAROLYN CHURCH OF RESISTANCE

Rev. King did not need to turn to Gandhi in order to find the humanist interpretation of Marx. He decided that the humanist interpretation of Marx was correct. This is also how he first encountered the work of Raya Dunayevskaya. The essay was praised by no one less than Mao, and it deserves a question mark. These two senses are not to be muddled, and the second sense should not be inferred from the first.

"Materialism, too, has been the ideology of the bourgeois (and even of slave-owning and feudal classes) but this did not prevent it from becoming the worldview of the proletariat. Indeed, Marxist materialism was no different than humanist ideology, it deserves a question mark. These two senses are not to be muddled, and the second sense should not be inferred from the first.

The passing of Chinese philosopher and Marxist Humanist Wang Ruoshui on Jan. 10 is a sad event for all those aspiring for a human alternative to capitalism. One of the most creative and innovative thinkers for use of coercion to combat social evils. At Crozer Theological Seminary in Pennsylvania. When one examines the concept of "nonviolent direct action," it becomes quite clear that "non-violent" is not the transforming element. It is the "direct action" of the masses, the self bringing forth of freedom, that changes things.

Wang Ruoshui, Marxist Humanist

The passing of Chinese philosopher and Marxist Humanist Wang Ruoshui on Jan. 10 is a sad event for all those aspiring for a human alternative to capitalism. One of the most creative and innovative thinkers for use of coercion to combat social evils. At Crozer Theological Seminary in Pennsylvania. When one examines the concept of "nonviolent direct action," it becomes quite clear that "non-violent" is not the transforming element. It is the "direct action" of the masses, the self bringing forth of freedom, that changes things.

Wang Ruoshui, Marxist Humanist

The passing of Chinese philosopher and Marxist Humanist Wang Ruoshui on Jan. 10 is a sad event for all those aspiring for a human alternative to capitalism. One of the most creative and innovative thinkers for use of coercion to combat social evils. At Crozer Theological Seminary in Pennsylvania. When one examines the concept of "nonviolent direct action," it becomes quite clear that "non-violent" is not the transforming element. It is the "direct action" of the masses, the self bringing forth of freedom, that changes things.

Wang Ruoshui, Marxist Humanist

The passing of Chinese philosopher and Marxist Humanist Wang Ruoshui on Jan. 10 is a sad event for all those aspiring for a human alternative to capitalism. One of the most creative and innovative thinkers for use of coercion to combat social evils. At Crozer Theological Seminary in Pennsylvania. When one examines the concept of "nonviolent direct action," it becomes quite clear that "non-violent" is not the transforming element. It is the "direct action" of the masses, the self bringing forth of freedom, that changes things.

Wang Ruoshui, Marxist Humanist

The passing of Chinese philosopher and Marxist Humanist Wang Ruoshui on Jan. 10 is a sad event for all those aspiring for a human alternative to capitalism. One of the most creative and innovative thinkers for use of coercion to combat social evils. At Crozer Theological Seminary in Pennsylvania. When one examines the concept of "nonviolent direct action," it becomes quite clear that "non-violent" is not the transforming element. It is the "direct action" of the masses, the self bringing forth of freedom, that changes things.

Wang Ruoshui, Marxist Humanist

The passing of Chinese philosopher and Marxist Humanist Wang Ruoshui on Jan. 10 is a sad event for all those aspiring for a human alternative to capitalism. One of the most creative and innovative thinkers for use of coercion to combat social evils. At Crozer Theological Seminary in Pennsylvania. When one examines the concept of "nonviolent direct action," it becomes quite clear that "non-violent" is not the transforming element. It is the "direct action" of the masses, the self bringing forth of freedom, that changes things.
A case of philosophical sexism? By Maya Jhansi

On Saturday, Jan. 19, I went to the launch party for the new book *The Power of Negativity: Selected Writings on the Hegel-Marx Connection* by Raya Dunayevskaya (South End Press, 2002). This is a new collection of Raya Dunayevskaya’s writings on dialectical philosophy and gender, which had never been brought together before. However, not only does the book not have a single essay by a woman, it also failed to mention Dunayevskaya at all in its introduction, a historical synopsis of the different approaches to the Hegel-Marx connection. In their introduction, the authors seem to think that Engels has written extensively on the subject. This is not to say that Engels is often a voice in her insistence that Hegelian dialectics is needed for a feminist rethinking of Marxism.

As women’s rights activists we are extremely concerned about the messages these two cases send to the women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s rights activists we are extremely concerned about the messages these two cases send to the women. Women are taught that they must earn love rather than be entitled to it. Women try to stay little girls just long enough for their men to parent them. As women’s...
It is worse in the summertime, when it's 20 degrees hotter in the trucks than it is outside. In Memphis that means it can get up to 120 degrees. I still have scars on my back from getting red rash where my back and arms rubbed against the heat. A lot of times it's probably best if you don't report an accident because you have to explain how the accident happened to you. They'll say, "You should've been watching out for this. You should've been watching out for that." For example, a young man got his hand caught in the conveyor belt. They told her to put on her gloves because she hadn't been wearing them. She was keeping them off for a reason—the gloves have a tendency to get caught. They give us gloves, and tell us to wear them, but they're too big for the hands. Here obviously didn't fit very well and got caught underneath the conveyor belt and pulled her hand under there. She fractured her wrist pretty badly. She docked her pay for that.

—Young FedEx worker
India and Pakistan on the verge of war

Kashmir is home to a culturally tolerant and religiously diverse population, and is a center of Sufism on the subcontinent. The Indian fundamentalist tendencies that have popped up in Kashmir in the last decade are alien, sponsored and supported by foreign elements known to be responsible for numerous human rights abuses perpetrated by the continued betrayals and human rights violations perpetrated by the Pakistani military. Neither India, which has sent an occupying army into Kashmir, and Pakistan, which has been victim to the violent communal politics that have divided the people of the subcontinent since the partition of India and Pakistan in 1947. In the election platform of the right-wing party that now rules India, there is a call to abolish the constitutional article that grants Kashmiri autonomy. This has only served to alienate the Kashmiri people, who are determined to see to it that his vision of a humanist Marxism takes on new life in the 21st century.

Peter Hidus

India: Kashmir is a Transnational Conflict

The heightened tensions between India and Pakistan after the Dec. 13 terrorist attack on the Indian parliament have not yet led to outright war. However, there has not yet been a withdrawal of the 500,000 strong build-up of the Indian army at the border, and the fear and threat of nuclear war remains real.

Although India has agreed to Pakistan's request to halt all military operations, the situation remains volatile and tense demands, including the extradition of 20 suspects charged with terrorism, remain a sticking point in the army and government. The tense situation has even led Pakistan's General Musharraf to claim that what he can do is to round up extremists, though he recently assured the hardliners in Pakistan that the war is in effect over. India, too, is ready to fight with "all our might." The situation has been likened to a war in the land where one of the oldest and most advanced of human societies once flourished.

What has further alienated the Kashmiri people, who are determined to see to it that his vision of a humanist Marxism takes on new life in the 21st century. Following the attacks, there were 500,000 people sent to Kabul and in 1947. In the election platform of the right-wing party that now rules India, there is a call to abolish the constitutional article that grants Kashmiri autonomy. This has only served to alienate the Kashmiri people, who are determined to see to it that his vision of a humanist Marxism takes on new life in the 21st century.

Peter Hidus

India and Pakistan on the verge of war

Kashmir is home to a culturally tolerant and religiously diverse population, and is a center of Sufism on the subcontinent. The Indian fundamentalist tendencies that have popped up in Kashmir in the last decade are alien, sponsored and supported by foreign elements known to be responsible for numerous human rights abuses perpetrated by the continued betrayals and human rights violations perpetrated by the Pakistani military. Neither India, which has sent an occupying army into Kashmir, and Pakistan, which has been victim to the violent communal politics that have divided the people of the subcontinent since the partition of India and Pakistan in 1947. In the election platform of the right-wing party that now rules India, there is a call to abolish the constitutional article that grants Kashmiri autonomy. This has only served to alienate the Kashmiri people, who are determined to see to it that his vision of a humanist Marxism takes on new life in the 21st century.

Peter Hidus

India and Pakistan on the verge of war

Kashmir is home to a culturally tolerant and religiously diverse population, and is a center of Sufism on the subcontinent. The Indian fundamentalist tendencies that have popped up in Kashmir in the last decade are alien, sponsored and supported by foreign elements known to be responsible for numerous human rights abuses perpetrated by the continued betrayals and human rights violations perpetrated by the Pakistani military. Neither India, which has sent an occupying army into Kashmir, and Pakistan, which has been victim to the violent communal politics that have divided the people of the subcontinent since the partition of India and Pakistan in 1947. In the election platform of the right-wing party that now rules India, there is a call to abolish the constitutional article that grants Kashmiri autonomy. This has only served to alienate the Kashmiri people, who are determined to see to it that his vision of a humanist Marxism takes on new life in the 21st century.

Peter Hidus
Another look at Hegel's Phenomenology of Mind

G.W.F. Hegel

Editor's Note

We publish here a chapter of The Power of Negativity. It is a discussion of what Marx considered Hegel's most significant philosophical work—The Phenomenology of Mind. The first piece is a letter written by Dunayevskaya to the editor of the Marx-Engels-Lenin Institute, now the Raya Dunayevskaya Collection, 10769. The second piece is an Introduction to a republication in News & Letters, May 8, 1987, of her 1969 "Notes on Hegel's Phenomenology of Mind," the text of which appears in Part II of The Phenomenology of Mind. The footnotes at the end of this article ad on page 8. Footnotes are the editor's except those noted as the author's.

LETTER OF JUNE 26, 1986, ON HEGEL'S PHENOMENOLOGY OF MIND

I let me tell you some of the past from a faraway age—and I'm not talking so much about Marx or Hegel, but about history. Why do you suppose academics to this day refer to Phenomenology of Mind as "chaotic," "very brilliant and profound in spots," but definitely "Hegel's most difficult book"? I am not being wrong-headed; that he didn't even have subheadings was a matter of developing that movement, historic consciousness, and that vision Marx alone saw. And he was right to tend to teach and even to think of Mind as the most difficult book to his contemporaries because it was the work that brought the whole truth about Hegel's "biological time and life" to light. Phenomenology, he discovered, was a complete system to make it comprehensible. It never fails. And that's what we have to do, too. That is what we all have had to suffer through—fruits of the momentous world historic turning points, it is very difficult to tell the difference between two types of twilight—whether one is first plunging into utter darkness or whether one has reached the end of a long night and is just at the moment before the dawn of a new day. In either case, the challenge to find the meaning—what Hegel called "the undifferentiated formlessness of something unknown"—becomes a compulsive task, and the skill of this, the "Table of Categories" is found in the Johnston and MacMillan translation by A.V. Miller (Oxford University Press, 1975). We have yet to see any full, serious, full explanation of what we all need to know—"Hegel's Phenomenology of Mind." And, yes, here we are—five years after Hegel died, he felt that he should add the three final syllables: Absolute Mind. Do you think he was right? I'll tell you why. It is because we haven't understood that Phenomenology of Mind (1807, not 1830) projected ground for the Absolute Mind, not just Hegel's fragmented mind. Hegel had not understood that he was creating a whole new structure of the new world. That is what we are trying to do today in Marx. We are opening a new dialectical category, and we are talking philosophy and time and time again. The whole philosophy of 2,500 years has a new finding, and here is it. This is a new vision then and they have no vision now. The whole truth is that between 1807 and 1818 (1811) it was a matter of developing that movement, historic consciousness, that Marx was to continue in his dialectic and of the new European Revolutions (1840s). That is why a new interpretation is required. This is written at the end and is at the same time an Overview, which is what Marx was doing from 1843 to 1883.

INTRODUCTION TO "WHY HEGEL'S PHENOMENOLOGY? WHY NOW?"

The Spirit of the time, growing slowly and written, is reaching self-preservation. It is the same, disintegrates one fragment for another of the structure of its previous world. This world is just as in 1817. Marx's condition is not the symptoms here and there. Frivolity and again ennui, which are spreading in the established order of things, the undifferentiated formlessness of something unknown—all these betoken that there is something else approaching. This gradual coming to pieces, which did not alter the general look and aspect of the whole, that is interrupted by the sunrise, which, in a flash and as a single stroke, brings to view the form and structure of revolution. This is what Marx referred to in the Preface to the Phenomenology of Mind (PhGB, p. 75; PhGM, p. 67-74).

The most difficult of all texts that Marx put forth to the generation of Marxists is to work out Marx's Marxism for itself, his own, after his death. He had never before Hegel that Marx had never been more difficult than the one that is to be had in the decade of the 1980s. We often like to say that Marx has a creatively great state of mind about Hegel about the "biological time and life" of the human being, and a period of transition is likewise one that speaks to the "Table of Categories". It is never fails that, at momentous world historic turning points, it is very difficult to tell the difference between two types of twilight—whether one is first plunging into utter darkness or whether one has reached the end of a long night and is just at the moment before the dawn of a new day. In either case, the challenge to find the meaning—what Hegel called "the undifferentiated formlessness of something unknown"—becomes a compulsive task, and the skill of this, the "Table of Categories" is found in the Johnston and MacMillan translation by A.V. Miller (Oxford University Press, 1975). It is written to the historian Janet Afary, author of The Iranian Constitutional Revolution, 1906-11 (New York: Columbia University Press, 1986).

2. This "Table of Catagories" is found in the Johnston and MacMillan translation of the Science of Logic (New York: MacMillan, 1969).

3. Not a direct quote, but Dunayevskaya's summary of his position in a dramatic form.


5. This phrase is taken from the revolutionary hymn, "The Internationale," composed in 1871 by the Paris Communist Louise Pauzieu.


8. For this study, see Part II of The Power of Negativity—RD

9. Dunayevskaya did not live to complete her Part II of "Why Non-Commodity?" Why Non-Commodity? What is a high draft of it, entitled "Why Phanomenology? Why Now? What is the Relationship either to Organization, or to Philosophy, not Part II of 1984-87? It is what I found in the Supplement to the Raya Dunayevskaya Collection, 10883-90.

10. In the section on "Phenomenology of Commodity," in chapter 1 of Capital, Marx refers to Eucken, the subject matter of his doctoral dissertation of 1841.

COMING SOON IN YOUR AREA...

Four public meetings on The Power of Negativity

1: Hegel's Dialectic: Then and Now

2: Marx's Transformation of Hegel's Dialectic into a Philosophy of Revolution


4: Marxist-Humanism: Its Unique Contributions

For a syllabus and schedule of meetings in your area, contact us through the directory on page 3.
The POWER OF NEG A T I V E

Select Dialectics

Introduction

Part I
The Philosophical Moment of Marxist-Humanism

1. On the dialectics of Organization and Philosophy (June 1, 1987)
2. Letters on Hegel's Phenomenology
   A. Letter on Hegel's Science of Logic (May 12, 1953)
   B. Letter on Hegel's Philosophy of Mind (May 20, 1954)

Part II
Studies in Hegelian and Marxian Dialectics, 1956–63

3. Notes on Phenomenology of Mind (1960)
4. Remarks on Science of Logic (1961)
5. Notes on Smaller (Encyclopaedia) Logic (1961)
6. Dialogue on the Dialectic
   A. Letter on Marxian and Freedom, from 1776 Until Today (1950)
   C. Letter to Charles Denny (1960)
   D. Letter to Jonathan Spence (1961)
   E. Letter to Erich Fromm (1963)

Part III
Theory and Practice at a Turning Point, 1964–71

7. Letter to Herbert Marcuse (1964)
8. Hegel's Dialectic and the Freedom Struggles of the 1960s
   A. Lecture in Japan on Hegel (1966)
   B. Presentation in Black Freedom Conference (1966)
   C. Logic as Stages of Freedom, as Stages of Style (1965)
9. Toward Philosophy and Revolution
   A. Letter on Hegel's Theory of Tragedy (1965)
   B. Letter on draft of chapter 1 of Philosophy and
      Revolution (1968)
   C. The Newness of our Philosophic-Historic Contribution
      (1969)

Part IV
After Philosophy and Revolution: Hegel's Absolutes and Marx's Humanism, 1972–81

12. Lukács' Hegelian Marxism
   A. Letter on Lukács (1972)
   B. Lukács' Philosophic Dimension (1973)
13. The Hegel–Marx Relation Revisited
   A. Letter to Harry McShane (1978)

Part V
The Changed World and the Need for Philosophic New Beginnings, 1982–87

14. Marxist-Humanism and the Battle of Ideas
   B. Letter on Karl Korsch (1983)
   C. Marxist-Humanism: The Summation that is a New
      Beginning (1983)
15. Forces of Revolt as Reason, Philosophy as Force of Revolt
   A. By not Practice Alone: The Movement from Theory
      (1984)
   B. Letter to the Youth on the Creation of New Human
      Relations (1983)
   C. Dialectics of Revolution and Women's Liberation
      (1985)
   D. The Power of Abstraction (1985)
16. Another Look at Hegel's Phenomenology of Mind
   A. Letter on Hegel's Phenomenology of Mind (1986)
   B. Introduction to "Why Hegel's Phenomenology?
      Why Now?" (1987)
17. Considering the Dialectic: Critiquing Lenin...and the Dialectics of Philosophy and Organization
   A. Letter to Louis Dupré (1986)
   B. Letter to George Armstrong Kelly (1986)
   C. Talking to the Hungarian (1986)
   D. On Political Divides and Philosophic New Beginnings
      (1987)

Appendix

Excerpts from 1949–51 Philosophic Correspondence
   with C.L.R. James and Grace Lee Boggs --
   Letters of February 18, February 25, and March 12, 1949, to C.L.R. James

(continued from last issue)

Dunayevskaya's interpretation of Hegel's dialectic diverges in
important ways from those of other Hegelian Marxists, such as Georg
Lukács and Herbert Marcuse. As will be seen in one of the secu-
larizations of Hegel's dialectic, however, Lukács and Marcuse's
views of Hegel's dialectic also diverge from those of other
Hegelian Marxists, such as Georg Lukács and Herbert Marcuse.

(continued from last issue)

Dunayevskaya's interpretation of Hegel's dialectic diverges in
important ways from those of other Hegelian Marxists, such as Georg
Lukács and Herbert Marcuse. As will be seen in one of the secu-
larizations of Hegel's dialectic, however, Lukács and Marcuse's
views of Hegel's dialectic also diverge from those of other
Hegelian Marxists, such as Georg Lukács and Herbert Marcuse.

(continued from last issue)

Dunayevskaya's interpretation of Hegel's dialectic diverges in
important ways from those of other Hegelian Marxists, such as Georg
Lukács and Herbert Marcuse. As will be seen in one of the secu-
larizations of Hegel's dialectic, however, Lukács and Marcuse's
views of Hegel's dialectic also diverge from those of other
Hegelian Marxists, such as Georg Lukács and Herbert Marcuse.

(continued from last issue)

Dunayevskaya's interpretation of Hegel's dialectic diverges in
important ways from those of other Hegelian Marxists, such as Georg
Lukács and Herbert Marcuse. As will be seen in one of the secu-
larizations of Hegel's dialectic, however, Lukács and Marcuse's
views of Hegel's dialectic also diverge from those of other
Hegelian Marxists, such as Georg Lukács and Herbert Marcuse.

(continued from last issue)

Dunayevskaya's interpretation of Hegel's dialectic diverges in
important ways from those of other Hegelian Marxists, such as Georg
Lukács and Herbert Marcuse. As will be seen in one of the secu-
larizations of Hegel's dialectic, however, Lukács and Marcuse's
views of Hegel's dialectic also diverge from those of other
Hegelian Marxists, such as Georg Lukács and Herbert Marcuse.

(continued from last issue)

Dunayevskaya's interpretation of Hegel's dialectic diverges in
important ways from those of other Hegelian Marxists, such as Georg
Lukács and Herbert Marcuse. As will be seen in one of the secu-
larizations of Hegel's dialectic, however, Lukács and Marcuse's
views of Hegel's dialectic also diverge from those of other
Hegelian Marxists, such as Georg Lukács and Herbert Marcuse.

(continued from last issue)

Dunayevskaya's interpretation of Hegel's dialectic diverges in
important ways from those of other Hegelian Marxists, such as Georg
Lukács and Herbert Marcuse. As will be seen in one of the secu-
larizations of Hegel's dialectic, however, Lukács and Marcuse's
views of Hegel's dialectic also diverge from those of other
Hegelian Marxists, such as Georg Lukács and Herbert Marcuse.
Writings on the Activity in Hegel and Marx
by Raya Dunayevskaya

As Lukacs, Gramsci, and others, Marx's appropriation of Hegel's dialectic and his Absolutes, in which she saw the vision of a liberatory future that post-Marx Marxists had failed to articulate, are more timely than ever.

As a result, the meaning of Marx's Marxism in light of this problem, this reality, this contradiction, it is hard to see how it is possible to break from the strongholds of retrogression which has engulfed the world ever since the Reagan-Thatcher era of the 1980s. For this reason, we, Dunayevskaya's studies of Hegel's dialectic and his Absolutes, in which she saw the vision of a liberatory future that post-Marx Marxists had failed to articulate, are more timely than ever.

VI

The Power of Negativity

Raya Dunayevskaya

Selected Writings on
the Dialectic
and

IV

As Lukacs, Gramsci, and others, Marx's appropriation of Hegel's dialectic and his Absolutes, in which she saw the vision of a liberatory future that post-Marx Marxists had failed to articulate, are more timely than ever.

As a result, the meaning of Marx's Marxism in light of this problem, this reality, this contradiction, it is hard to see how it is possible to break from the strongholds of retrogression which has engulfed the world ever since the Reagan-Thatcher era of the 1980s. For this reason, we, Dunayevskaya's studies of Hegel's dialectic and his Absolutes, in which she saw the vision of a liberatory future that post-Marx Marxists had failed to articulate, are more timely than ever.

As a result, the meaning of Marx's Marxism in light of this problem, this reality, this contradiction, it is hard to see how it is possible to break from the strongholds of retrogression which has engulfed the world ever since the Reagan-Thatcher era of the 1980s. For this reason, we, Dunayevskaya's studies of Hegel's dialectic and his Absolutes, in which she saw the vision of a liberatory future that post-Marx Marxists had failed to articulate, are more timely than ever.
THE WAR ON FREEDOM

It's important to always refer to the so-called "war on terrorism" as that of Bush and the Democrats. The same is true of the "war-on-freedom." The duplicitous Democrats may soon begin to curry favor with voters fed up with attacks on our civil liberties. Then it may be too late to assign blame for the latest installment of militarized war at the doorsteps of the Democrats as well as John and Bush "Southern Patriotic" Ashcroft.

Supporter

***

The deaths of thousands of civilians in the Middle East, both from direct military action and the resulting refugee crisis, is nothing short of state-sponsored terrorism. It is not the way to find justice for the 3,000 who died at the hands of terrorists on September 11.

Activist

New York

***

Giving careful consideration to how our foreign policy affects other peoples would do more than the destruction of war to rid the world of terrorism.

D.T.

Louisiana

***

I was glad to hear that Clayton Lee Waagner was apprehended for sending terrorist literature to a Muslim tuần. It is the beginning of a legal battle that called King a political prisoner, even when not in prison, of the same government he fought against to end a so-called Government activist in the...Ab-Jamal supporter Philadelphia

AN AMERICAN TALIBAN?

I read an article recently that asked what Bush was going to do now that he was taking on religious persecution in Afghanistan—about religious persecution at home. And how about in all the other Islamic fundamentalist states? It turned into a discussion about the attack by the Saudis, in the week between Christmas and New Year's, of the men because they had allegedly engaged in homosexual acts. Then the article asked why, since we wouldn't do anything like that, do we still have 122-year-old "laws" on the books in 16 states, including Texas, where two Houston men were arrested recently and hauled to jail for having sex together in their own apartment.

The answer is the same reason Saudi Arabia chose off homosexuals' heads—because some religious fanatics have made their hearts the law of the land. The article was talking about the Christian Coalition, the 700 Club, and the Moral Majority who constitute a real American Talibain. Our own religious Right is the inspiration for the fanatics who bomb abortion clinics and kill gays on the streets of America. When is Bush going to take on the Talibain at home?

Angry and alarmed

Chicago

***

ISRAELI SOLDIERS SAY 'NO'

The worst of the Virginia campaign is well underway, and in the past few months a very right-wing Jewish political service is emerging. As businesses are bulldozed by 33%. The minimum wage will be kept at $8 but they have introduced a "beginner's wage" of $5, which can be worked off after 500 hours. Since virtually all so employed will be part-timers, 500 hours must seem a lifetime. Privatization is the mantra of the day.

ISRAELI SOLDIERS SAY 'NO'...A large ad in today's Ha'aretz (Jan 25), signed by 53 combat soldiers and officers in the Israeli army, announces: "We hereby declare that we shall continue to serve the Israeli Defense Forces in any war that seeks to violate the sovereignty of the State of Israel. The mission of occupation and repression does not set a goal and we refuse to participate in it."

This is an unprecedented call by Israeli soldiers to other Israeli soldiers not to serve in the army of occupation. It is an important development. The Israeli army is left with no other option but to serve the Israeli army. This is a great step forward in the struggle for the purpose of domination, expulsion, starvation and humiliation of an entire people. It is in the rich moral tradition of Bush Giv'ul and New Profile, two organizations that have courageously advocated this position, but in unprecedented numbers.

May their numbers grow.

Gila Svirsky

Jerusalem

SICKENING HEALTH POLICY

One of Tony Blair's closest advisors runs a private healthcare company that is making millions from acute National Health Service shortages. Lord Sawyer, the former Labour Party general-secretary and public sector union chief, is now chairman of Reed Health Group, whose own public sector union status (it aims to profit from the structural deficiencies of the NHS, the continuing shortage of nurses and an aging population. Karen Jennings, head of nursing at the public sector union Unison, said the situation was nothing short of a scandal: "The more desperate the hospital is, the more these firms charge." Dr. Eric Harris, the Liberal Democrats health spokesman, said: "I have lost count of the number of so-called progressive Labour politicians who leave their principles behind to make money from the private sector."

Sick Nurse

Britain

ARGENTINA'S CRISIS

There is a big difference between how Latin Americans and people in the U.S. view the crisis in Argentina. A lot of people in the anti-globalization movement here in the States are acting as if the Argentine crisis is a great thing since it exposes the fragility of global capital. But that's not how folks are reading it back home. They view it as a disaster and are worried whether they will ever see decent living conditions and wages that had disappeared.

Exiled Latin American

Chicago

***

When I look at the Argentine collapse, I think what we're witnessing is a harbinger of new revolts against global capital, or a repeat of Russia's economic collapse—which didn't lead to any revolutionary beginnings.

P.M.

New York

***

Interesting that Castro sent a message of support to President of Argentina, Adolfo Rodriguez Saúl, at the very moment working-class and unemployed were marching against the state of siege he had imposed. He had more understanding of the beleaguered rulers of Argentina than for the masses.

Observer

Illinois

Select your preferred view format.
N&L) refer to Hegel's assertion that the Absolute Idea is the reality of human practice. This is in fact the central point of Hegel's failure: he did not unite theory and practice through his abstract idea of practice. While it was no doubt his intention to close himself out of this closed system, in fact he did not do so.

Reader New York

Dunayevskaya says we faced a "new divide" in Marxian when Lenin returned to Hegel but did not return to the Hegelian dialectic—but that we now face a new divide in the relations of those roots cannot be kept in private notes but has to be developed "openly, publicly." The theme of the article to me is a fundamental difference between her way of proceeding and Lenin's. Lenin's passion from the past is what gives an opportunity to avoid the same mistakes.

Activist/scholar Spokane

I'm impressed with your steadfastness—your effort to expose and give the power of negativity in today's freedom struggles—as you entitled your Perspective for 2001-2002. While I can't understand about 70-80% of the practical propositions, I can see that you are grave not fully understanding the philo­ sophic meaning of absolute negativity.

Sustaining subscriber Maine

It is not at all clear to me from reading your last issue why all this fuss is being made about Hegel's Absolute. One can surely appreciate the impor­ tance of Hegelian concepts like the "negation of the negation" without both­ ering oneself with the "spiritual deduction" of the Absolute, it is really the negation of negativity which is a residue of meta­ physical speculation.

Teacher Illinois

AN URGENT APPEAL FROM IRAN

Ahkar and Manoocheh Mohammadi are brothers who have been held in prison in Iran since the pro-democracy demonstration was crushed there in July, 1999, under the harshest of prison conditions, including beatings and other tortures. They are in serious need of medical attention and have consistently been denied medical care or even the one-day furloughs allowed for medical attention. They have been ignored by the Iranian authorities. Bush and the bombing were con­ demned but there was no attempt at an objective analysis of the impact of the war on Afghanistan. No one expressed support for the Afghan people in the so-called secularist democracy, let alone society, for that matter. As a result of the war, a young Black American who argued that a real "war against terror" would take us to the KKK, the militia, and the CIA.

R. Bunting Chicago

There was a section in the May 2001 N&L on "Globalization and Di­ alectic" which speaks to the question N&L has recently raised about what happened to the anti-war movement? In an article on "Globalization and our own risk" the writer went through his own history in the movement and how he's kept alive what was an organic form of the immediate issues. He seems to believe that the time was now the choice was between human power or capital power. He saw philosophy as a question of life and death. That's the same question I think needs to be posed to today's yet-another-anti-war movement.

Women's liberationist

ANTI-WAR STRUGGLE: WHAT NOW?

The theme of a piece in the December N&L asking "What happened to the anti-war movement?" and the ever­ persisting movements and persisting left tendencies. That's what has hap­ pened from the Vietnam war to the war in Afghanistan. Where, in both cases, the living subject group had the right to resist. Bush and Sadaam or the RAWA women fighting both the Taliban and U.S.'s Northern Alliance. The answer here is that the opposition to war is not based on the absolute negativity, seen in the struggles of women, workers, Blacks and other national minorities, but on the way that theory has become an external script for practice. As Lenin tried to point out. We have to do away with the idea that war is to be driven to be whole. But the left ten­ dencies themselves perpetuate. The war today is not because they don't recognize problems with capital­ ism, especially in their sensitivity to the Absolute, but because they want an answer beyond economics and the Left's oppo­ sition to U.S. imperialism.

M. Bay Area Hegelian California

What does it mean when supposed revivals of the Left are no more involved in the working class than are those of the so-called anti-imperialist forces such as Khomeini tried to show the way of the Left. Bush learned from Khomeini who said you are either for us or against us. They have allowed the reaction forces, accusing them of being under American influence. Haven't we left­ enough comrades in Iran and Afghanistan over the last 30 years to explain that, and that such efforts are reactionary forces. People like Jerry Falwell and Pat Robertson stand in opposition to rulers in the U.S. Does that make them revolutionaries?

Frank revolutionist California

Two previous anti-war events I attended here were silent processions, but that March 17th was a march with slogans, banners, speakers. The police were dissolved and only bare­ ly noticeable because I had a Hobo tag, our British Marxist-Humanist journal, to work with. None of these events had any of the kind of new human society we are for." The future of an independent non¬ recognition as an independent nation and an embargo for the same length of time. So when I wish you happy 198th birthday, I hope you get more years, but with a brother like Uncle Sam, who can say how many more years you will be allowed to have? New Orleans Jewett Chicago

MUMIA ABU-JAMAL

The first year of the new millennium ended with good news in the case of Mumia Abu-Jamal on the Dec. 19 front page of the Battle Creek Enquirer (the local version of the National Enquirer) it was announced that the new phase of Mumia Abu-Jamal had been thrown out! Retired postal worker Battle Creek, Mich.

Editor's Note: On Jan. 17 attorneys for Mumia Abu-Jamal filed an appeal against murder conviction. Prosecutors have also ruled their appeal of the ruling of Judge William Young. As we went to press, the Board of the Court of Appeals will likely take years to resolve, freeing Young's African-American continent the case which has been a touchstone in the international debate over the death penalty.

L. New York

The economic impact of September 11 ripples out in tidal waves. As recovery workers continue to clean up the wreckage and the city puts up viewing platforms for the tourists, more and more people are losing their jobs. Over 100,000 were lost in the last three years.

Concern for the victims is giving way to criticism about the disparate treat­ ment of the rich and the poor. The losses on September 11, Marriott World Trade Center Hotel workers. Even those who promised replacement jobs still do not have them. They held a demonstration in Times Square on Jan. 16. On Jan. 17 over 500 relatives of the dead held a protest rally against the federal compensa­ tion plan. The New York Times ran a story about anonymous undocumented workers pointing out that no one knew all the people who died that day because some employers didn't even know their workers' names.

With the passage of four months ques­ tions are also in being asked about whether so many lives had to be lost. Was the building construction faulty? Should police and firemen have been stopped from rushing into buildings that were going to collapse? No one is speaking about whether it is safe to breathe the air in that part of the city continues, which the families of those who work or live there just keep on breathing.

Manhattanite New York

The events of September 11 claimed the lives of 73 employees of Windows on the World, most of whom were members of Hotel Employees and Restaurant Employees Union (HERE), Local 100. Many who worked service, beverage, busers, runners, waiters and house­ keepers. Some of the survivors of the families left behind are largely headed by immigrant women with young chil­ dren. It's unclear. If American society is even greater as they are ineligible for most government assistance. Since the last lives, over 240 Windows workers were displaced from their jobs and are struggling to find jobs. For us all. The families left behind are largely headed by immigrant women with young chil­ dren. It's unclear. If American society is even greater as they are ineligible for most government assistance. Since the last lives, over 240 Windows workers were displaced from their jobs and are struggling to find jobs. For us all. The families left behind are largely headed by immigrant women with young chil­ dren. It's unclear. If American society is even greater as they are ineligible for most government assistance. Since the last lives, over 240 Windows workers were displaced from their jobs and are struggling to find jobs. For us all.

The HERE New York Assistance Fund was established to directly aid these victims and is administered by Judeson Memorial Church, New York City. The fund is directed to families and displaced work­ ers and the needs of undocumented workers will receive special attention. Donations should be sent to: HERE New York Assistance Fund Judeson Memorial Church 55 Washington Square South New York, N.Y. 10011

A CALL FOR DISCUSSION

In the December N&L Peter Hudis added his voice to the growing chorus on the Left calling for "a projection of the kind of new human society we are for." Unfortunately there have been many exhortations, there has been none of the kinds of discussions out of issue and discussion which is required. What is needed is for left journals to devote a few pages to clarifying through the obvious questions and calling for partici­ pants to react to the discussion. Two basic groups of issues are: 1) How would a world devoted to producing use values for all would change the social, political, pro­ duction and exchange in a democratic, ecologically and environmentally sound world? 2) How would a world which is taken at what level (production unit, project) so many lives had to be lost. Was the building construction faulty? Should police and firemen have been stopped from rushing into buildings that were going to collapse? No one is speaking about whether it is safe to breathe the air in that part of the city. which the families of those who work or live there just keep on breathing.

Manhattanite New York

The events of September 11 claimed the lives of 73 employees of Windows on the World, most of whom were members of Hotel Employees and Restaurant Employees Union (HERE), Local 100. Many who worked service, beverage, busers, runners, waiters and house­ keepers. Some of the survivors of the families left behind are largely headed by immigrant women with young chil­ dren. It's unclear. If American society is even greater as they are ineligible for most government assistance. Since the last lives, over 240 Windows workers were displaced from their jobs and are struggling to find jobs. For us all. The families left behind are largely headed by immigrant women with young chil­ dren. It's unclear. If American society is even greater as they are ineligible for most government assistance. Since the last lives, over 240 Windows workers were displaced from their jobs and are struggling to find jobs. For us all. The families left behind are largely headed by immigrant women with young chil­

WHO READS N&L?

Thanks for the years of enjoyment and understanding of what's going on in this country. I have not read a paper more widespread. I wish you would print at the bottom of each page: "Who reads this paper? Share it with someone." We have to keep Marxism and freedom alive.

Prisoner Texas

The news you bring out of the problems among human beings around the globe has made such an impact on me that I have started looking into the traditions of all cultures and writings on "civil society." Please thank all the donors who make N&L available to me.

Philosopher teacher India
Bush-Ashcroft Declare War on Immigrant Communities

(Continued from page 1)

for no other reason than his Chinese ancestry.

Though on September 11, 2001, and his Al Qaeda network provided a golden opportunity for reactionary right-wing forces to use the fear of terrorism as an excuse to stifle the civil liberties of all, what matters is the distinction between citizens and immigrants, even those who are naturalized. Here, the Bush-Ashcroft doctrine of a police state control over their movements and lives with bossess following suit.

LIVES UPENDED, WORK INTENSIFIED

Many Latino workers meet the job they are very good at, not just in the days after September 11 but losing their jobs or jeopardizing their status here in the U.S. One housekeeper told me some of her friends have relatives in Afghanistan who were not in favor of the war and some kind of amnesty. Instead, there's going to be more of a crackdown on illegal immigration, their movements and lives with bosses following suit.

In California we thought we were done with the punitive immigration bill of 1996 erected many barriers at the border might keep many from returning to their homes.

Many who commute across the border daily have faced interminable delays and lost their jobs. Many immigrants, especially those judged by authorities to have been in the U.S. illegally, have been apprehended and, after being questioned, are now in prison. In theory, this is a grand scheme. What is at stake is the status of the "caminos" in the burgeoning set back to American civil liberties.

Ashcroft himself declared in front of a Congressional panel last April, "We're fighting a war in Afghanistan," said Kareem Abdullah, the director of the Arab-American Anti-Discrimination Committee in Washington, DC. was inundated with calls in the days after September 11. Prison administrations had promulgated new regulations of prisoners.

The Arab-American Anti-Discrimination Committee in October 2001 reported that one of the perpetrators of the September 11 attacks was speaking about is the Bush and Ashcroft doctrine of a police state control over their movements and lives with bosses following suit.


Though these incidents are disturbing, what is even more disturbing is the growing fear and suspicion caused by heightened surveillance.

In an effort to stem this feeling of national paranoia, the INS has put people in prison at a vastly faster rate than any other agency. From 5,500 people in 1994, that number had risen to almost 200,000 by September 11.

Now, after September 11, a police network constantly identifies immigrant-speaking or -acting people as "terrorists." As a Mexican American said, "Why are we being denied the right to be here because of September 11? We've had worse wars, people trying to raise our family. We're not criminals."

LEADING EDGE OF TRENDS

Heeding xenophobic calls to create a national identity card, Senate Majority Leader Trent Lott took this month to taking steps to use the driver licensing system to elec- tronically monitor the movements and lives with bosses following suit.

As secretary of homeland security, Ashcroft declared in front of a Congressional panel last April, "We're fighting a war in Afghanistan," said Kareem Abdullah, the director of the Arab-American Anti-Discrimination Committee in Washington, DC. was inundated with calls in the days after September 11. Prison administrations had promulgated new regulations of prisoners.

The Arab-American Anti-Discrimination Committee in October 2001 reported that one of the perpetrators of the September 11 attacks was speaking about is the Bush and Ashcroft doctrine of a police state control over their movements and lives with bosses following suit.

Unfortunately even "liberals" like Senator Feinstein echo the same sentiment. She's using her position as chair of the Senate Judiciary Committee to rail against any consideration of amnesty for those who wish to see the dream of equality. We may all be Americans, but not the majority of white Americans. That they "still" have jobs is a testament to all the progress that has been made in the last 250 years. If they are not great athletes, but also a propensity to be crim- inal. This type of social gospel was part of the very history of the United States. White immigrants, especially those from Asia, are potential drug dealers, and Arabs, Indians, Africans...Muslims, are potential terrorists.

In a letter to Secretary of Homeland Security, she said, "Many of the people who have the Visit California website. He attempted to revive the movement by launching a campaign to draw tourists to the state. He joined forces with businesses, such as the Religious Freedom Restoration Act to disallow prisoners to practice religious preferences under that the jingoism-inspired racist murder of Vincent Chin in 1982 and the Los Angeles uprising ("sa-i-gu") in 1992, "galvanized Asian American civil rights groups and activists, and...began to build a national consciousness..." the workers. "The labor action witnessed today is an example of this growing national consciousness."

The labor action witnessed today is an example of this growing national consciousness. It is not just a job action fueled by anger and denigration because they treated people as if they were "illegal," but also a propensity to be criminal.

One of the reasons for the growth of this movement is the perception of people of color, their ideas, religious, cultural nuances, and individualism in the context of blending in with the American mainstream. A new reality is emerging here, and this more prevalent than in small rural communities. Since 1982, America has been identified in most of the world, including in the United States, as a country of immigrants, being Black there is an alien concept, so it is not surprising that the variety of religions or cultural differences is much more pronounced here than in small rural communities. Since 1982, America has been identified in most of the world, including in the United States, as a country of immigrants, being Black there is an alien concept, so it is not surprising that the variety of religions or cultural differences is much more pronounced here than in small rural communities.

In a letter to Secretary of Homeland Security, she said, "Many of the people who have the Visit California website. He attempted to revive the movement by launching a campaign to draw tourists to the state. He joined forces with businesses, such as the Religious Freedom Restoration Act to disallow prisoners to practice religious preferences under that the jingoism-inspired racist murder of Vincent Chin in 1982 and the Los Angeles uprising ("sa-i-gu") in 1992, "galvanized Asian American civil rights groups and activists, and...began to build a national consciousness..." the workers. "The labor action witnessed today is an example of this growing national consciousness. It is not just a job action fueled by anger and denigration because they treated people as if they were "illegal," but also a propensity to be criminal.

One of the reasons for the growth of this movement is the perception of people of color, their ideas, religious, cultural nuances, and individualism in the context of blending in with the American mainstream. A new reality is emerging here, and this more prevalent than in small rural communities. Since 1982, America has been identified in most of the world, including in the United States, as a country of immigrants, being Black there is an alien concept, so it is not surprising that the variety of religions or cultural differences is much more pronounced here than in small rural communities. Since 1982, America has been identified in most of the world, including in the United States, as a country of immigrants, being Black there is an alien concept, so it is not surprising that the variety of religions or cultural differences is much more pronounced here than in small rural communities.

In a letter to Secretary of Homeland Security, she said, "Many of the people who have the Visit California website. He attempted to revive the movement by launching a campaign to draw tourists to the state. He joined forces with businesses, such as the Religious Freedom Restoration Act to disallow prisoners to practice religious preferences under that the jingoism-inspired racist murder of Vincent Chin in 1982 and the Los Angeles uprising ("sa-i-gu") in 1992, "galvanized Asian American civil rights groups and activists, and...began to build a national consciousness..." the workers. "The labor action witnessed today is an example of this growing national consciousness. It is not just a job action fueled by anger and denigration because they treated people as if they were "illegal," but also a propensity to be criminal.
Energy Secretary Spencer Abraham’s Jan. 11 recommendation to bury 77,000 tons of high-level nuclear waste at Yucca Mountain, Nev., was a long-expected counter-blow against the anti-nuke movement. The rejection of NRC attempts to situate Yucca Mountain and Bill Richardson’s other was immediate—not only denouncing the decision as driven by “politics, not science,” but announcing an all-out anti-nuke movement that will involve lobbying and public education will be stepped up. The White House decided that Yucca Mountain was a concession won by the anti-nuke movement, a concession that became an inducement for the 1979 partial moratorium on nuclear power.

Inside Iraq—delegation denounces sanctions

Iraq—Greetings from the 41st Voices in the Wilderness delegation. Last year, Basra saw much needed rain it had lacked over the previous two seasons, and it looks like this year the skies are following suit. Of course, for neighborhoods like Janamaya—a neighborhood which the U.S. bombed in January 1999—who the streets are flanked with open sewer trenches, rain floods the raw sewage out into the streets, right next to those five kids playing marbles. Dick Cheney, the United States Human Rights Day the 53rd anniversary of the UN’s Declaration of Human Rights. Every year on December 10—the Nobel Peace Prize. Here we stand in a land where the population is deprived of their human rights as a matter of course for 19 years of a punitive embargo, of air raids and biological, of collateral damage, and the body count exceeds that of one Trade Towers tragedies. The bombardment of Desert Storm severely crippled Iraq’s criminal infrastructure, most notably the power sector, and it would take very little to do the same again. The U.S. has repeatedly displayed its ability and willingness to use military force to destroy the infrastructure of a sovereign nation from the air. If our new Bush is to finish the job his father started, he will have to build up and they keep us down. You don’t know how much pain you put away our signs and went indoors to talk to the women in Black, and were about 75 today in Jerusalem. Last week we had been joined by contingents from Michigan, France, and India. This week we were not. There were the usual dray bodily shooting-off-at-the-mouth passersby, but nothing exploded. That is a victory of sorts.

It was an efficient, two demonstration day for us, besides the other Women in Black vigils all over Israel. I hope there will be a big turn tomorrow for Peace Now’s demonstration called “Sharon is Assassinating the Peace.”

—Gila Svirsky

Jan. 18, 2002

Letter from Argentina

A lot of demonstrations took place in the province of Entre Rios over the last few months, mainly due to the government’s lack of response to people’s demands. Some things has changed in that sense, as the people have needed people need and have not done since the 90s and 70s. Analysts are still at present with “pan-basting” demonstrations by opposition politically neutral middle class. Bloodshed is too terrible; the authorities will have to respond.

—Belén S. García

November 2001

Homeless youth hold vigil

Chicago—A candlelight vigil for homeless youth and survivors of sexual exploitation took place at the St. Sabina Church in Chicago. Over 800 of them youth, demanded Governor Ryan increased funding for programs that help them, and plans to cut the Illinois Department of Human Services budget by $500 million by Feb. 2002.

Vigils with candles are a mark in increase in services from $4 million to $8 million. Currently, Illinois spends only about $160 per homeless youth in services from $4 million to $8 million. Currently, Illinois spends only about $160 per homeless youth in services.

—Sonias Bergonzii

Aftermath of terror in Israel

Jerusalem—The cycle has begun again.

A month of quiet between Israel and Palestine. Prime Minister Sharon began to worry that he would not be able to keep up with the ongoing wave of terror, so he ordered yet another assassination and threatened the Israelis that would get him off the hook. It didn’t take long.

It began with the shooting of Israelis in the territorles. Netanyahu then ordered Israel to change its policy. Netanyahu then ordered Israel to change its policy. Ten thousand Israeli tourists were evacuated from the country, and the government is on high alert.

The most moving part of the vigil was when three women and men, despite the tradition, who came forward, the Declaration of Human Rights in the 1948, and the government is on high alert.

—Mora
Anti-government unrest sweeps Argentina

Kevin A. Barry and Mary Holmes

Anti-government demonstrations have swept Argentina since July, with resistance emerging from all social sectors. A wide range of public protests, strikes, and demonstrations have been called for various social demands, with the immediate trigger for unrest being the Peronist government's decision to begin payments on Argentina's debt to the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD). This move has led to widespread strikes and demonstrations across the country, with people joining protests in the streets and occupations of state offices, universities, and factories.

The protests in Argentina have been significant not only for their size and scope, but also for their diversity. While they began in response to the IMF's demands for austerity measures, they have since expanded to include a broader range of demands, including the resignation of President Carlos Menem, the end of corruption, and an end to the government's policies that have led to economic hardship for many Argentines.

The protests have been met with violence from the police and security forces, leading to widespread injuries and fatalities. Despite this, the protests have continued, with demonstrators calling for more radical action, including the nationalization of key industries and the distribution of land to the landless.

The situation in Argentina is a stark reminder of the dangers of neoliberal policies and the importance of solidarity and resistance in the face of austerity measures. The protests in Argentina are a call to action for people around the world to stand in solidarity with the Argentine people and to demand an end to austerity and a just, equitable future for all.

NEWS & LETTERS COMMITTEES
Who We Are And What We Stand For

Our Life and Times

Anti-government unrest sweeps Argentina

Kevin A. Barry and Mary Holmes

Anti-government demonstrations have swept Argentina since July, with resistance emerging from all social sectors. A wide range of public protests, strikes, and demonstrations have been called for various social demands, with the immediate trigger for unrest being the Peronist government's decision to begin payments on Argentina's debt to the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD). This move has led to widespread strikes and demonstrations across the country, with people joining protests in the streets and occupations of state offices, universities, and factories.

The protests in Argentina have been significant not only for their size and scope, but also for their diversity. While they began in response to the IMF's demands for austerity measures, they have since expanded to include a broader range of demands, including the resignation of President Carlos Menem, the end of corruption, and an end to the government's policies that have led to economic hardship for many Argentines.

The protests have been met with violence from the police and security forces, leading to widespread injuries and fatalities. Despite this, the protests have continued, with demonstrators calling for more radical action, including the nationalization of key industries and the distribution of land to the landless.

The situation in Argentina is a stark reminder of the dangers of neoliberal policies and the importance of solidarity and resistance in the face of austerity measures. The protests in Argentina are a call to action for people around the world to stand in solidarity with the Argentine people and to demand an end to austerity and a just, equitable future for all.

NEWS & LETTERS COMMITTEES
Who We Are And What We Stand For

Our Life and Times

Anti-government unrest sweeps Argentina

Kevin A. Barry and Mary Holmes

Anti-government demonstrations have swept Argentina since July, with resistance emerging from all social sectors. A wide range of public protests, strikes, and demonstrations have been called for various social demands, with the immediate trigger for unrest being the Peronist government's decision to begin payments on Argentina's debt to the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD). This move has led to widespread strikes and demonstrations across the country, with people joining protests in the streets and occupations of state offices, universities, and factories.

The protests in Argentina have been significant not only for their size and scope, but also for their diversity. While they began in response to the IMF's demands for austerity measures, they have since expanded to include a broader range of demands, including the resignation of President Carlos Menem, the end of corruption, and an end to the government's policies that have led to economic hardship for many Argentines.

The protests have been met with violence from the police and security forces, leading to widespread injuries and fatalities. Despite this, the protests have continued, with demonstrators calling for more radical action, including the nationalization of key industries and the distribution of land to the landless.

The situation in Argentina is a stark reminder of the dangers of neoliberal policies and the importance of solidarity and resistance in the face of austerity measures. The protests in Argentina are a call to action for people around the world to stand in solidarity with the Argentine people and to demand an end to austerity and a just, equitable future for all.

NEWS & LETTERS COMMITTEES
Who We Are And What We Stand For

Our Life and Times

Anti-government unrest sweeps Argentina

Kevin A. Barry and Mary Holmes

Anti-government demonstrations have swept Argentina since July, with resistance emerging from all social sectors. A wide range of public protests, strikes, and demonstrations have been called for various social demands, with the immediate trigger for unrest being the Peronist government's decision to begin payments on Argentina's debt to the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD). This move has led to widespread strikes and demonstrations across the country, with people joining protests in the streets and occupations of state offices, universities, and factories.

The protests in Argentina have been significant not only for their size and scope, but also for their diversity. While they began in response to the IMF's demands for austerity measures, they have since expanded to include a broader range of demands, including the resignation of President Carlos Menem, the end of corruption, and an end to the government's policies that have led to economic hardship for many Argentines.

The protests have been met with violence from the police and security forces, leading to widespread injuries and fatalities. Despite this, the protests have continued, with demonstrators calling for more radical action, including the nationalization of key industries and the distribution of land to the landless.

The situation in Argentina is a stark reminder of the dangers of neoliberal policies and the importance of solidarity and resistance in the face of austerity measures. The protests in Argentina are a call to action for people around the world to stand in solidarity with the Argentine people and to demand an end to austerity and a just, equitable future for all.

NEWS & LETTERS COMMITTEES
Who We Are And What We Stand For

Our Life and Times

Anti-government unrest sweeps Argentina

Kevin A. Barry and Mary Holmes

Anti-government demonstrations have swept Argentina since July, with resistance emerging from all social sectors. A wide range of public protests, strikes, and demonstrations have been called for various social demands, with the immediate trigger for unrest being the Peronist government's decision to begin payments on Argentina's debt to the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD). This move has led to widespread strikes and demonstrations across the country, with people joining protests in the streets and occupations of state offices, universities, and factories.

The protests in Argentina have been significant not only for their size and scope, but also for their diversity. While they began in response to the IMF's demands for austerity measures, they have since expanded to include a broader range of demands, including the resignation of President Carlos Menem, the end of corruption, and an end to the government's policies that have led to economic hardship for many Argentines.

The protests have been met with violence from the police and security forces, leading to widespread injuries and fatalities. Despite this, the protests have continued, with demonstrators calling for more radical action, including the nationalization of key industries and the distribution of land to the landless.

The situation in Argentina is a stark reminder of the dangers of neoliberal policies and the importance of solidarity and resistance in the face of austerity measures. The protests in Argentina are a call to action for people around the world to stand in solidarity with the Argentine people and to demand an end to austerity and a just, equitable future for all.