**Developing a philosophically grounded alternative to capital**

The terrorist attack in London on July 7, which left at least 50, must be condemned by all who aspire for liberation.

There is no justification for this attack, most likely carried out by reactionary religious fundamentalists. The way in which the attack was timed to coincide with the G-8 meeting in Scotland represents a serious blow to the forces of liberation. Tens of thousands came to Scotland to protest the agenda of the G-8 and to demonstrate against any new approach to poverty, racism, and environmental destruction. Thanks to the attack, such voices are being drowned out. The attack will also divert attention from eliminating Africa's poverty and the structural causes of misery and fundamentalism in the course of projecting a comprehensive alternative to this capitalist system. If that is not done, the "two tyrannies", of the rulers and the Islamic fundamentalists will continue to dominate the world in a way that will divert, disorient, and even destroy the freedom movement itself.

The attacks occurred on the heels of the recent rejection of the European Union (EU) Constitution in France and the Netherlands. On the one hand, the vote manifested the wide gulf between the political elites and the populace. A large percentage of French youth voted against it and in some working class areas 90% voted no. The "no" votes reflected dissatisfaction with Europe's stagnant economy, high levels of unemployment, and fears that Bush and Chirac will go the way of Roman's and Bismarck's. The way in which the attack is being used to hide the failure of the Bush-Chirac policy is part of the great effort to work out a unity among advocates of different political perspectives for the common social project. The "Draft for Marxist-Humanist Perspectives" is here to promote the widest discussion on the political, philosophical, and organizational challenges facing Marxists-Humanists. We invite you to join in the process of developing our perspectives for the coming year, as part of the effort to work out a unity between Marxism and organization. Our "Draft for Marxist-Humanist Perspectives" is here to promote the widest discussion on the political, philosophical, and organizational challenges facing Marxists-Humanists. We invite you to join in the process of developing our perspectives for the coming year, as part of the effort to work out a unity between Marxism and organization. We have long been committed to a broad and meaningful political definition of the term "Marxist." We have clearly stated our opposition to the two tyrannies, of the rulers and the Islamic fundamentalists, and we have clearly stated our support for the democratic rights of all people, including the right to self-determination and the right to national sovereignty. We have long been committed to a broad and meaningful political definition of the term "Marxist." We have clearly stated our opposition to the two tyrannies, of the rulers and the Islamic fundamentalists, and we have clearly stated our support for the democratic rights of all people, including the right to self-determination and the right to national sovereignty.

U.S.-style "free market" economic restructuring as a model for the world is itself. Many in Europe clearly fear that the drive for increased integration will become a mechanism for cutting wages and social services in the countries with the highest wages and benefits.

On the other hand, the vote was no triumph for the Left. Those advocating a "no" vote included the neo-fascist and racist Right, which fears that greater EU integration will open the door to more immigration and the loss of national sovereignty. Moreover, the Right is no more likely to hide its gloe over France's rejection of the constitution—not only because it makes life much more difficult for French President Chirac, whose decision to invade Iraq, but also because it reduces any chance that a politically unified EU will emerge in the near future that could serve as a counterweight to U.S.-global hegemony. It appears that the Right may turn out to be the champion of the present situation.

This is not the first time that European leftists and rightists ended up on the same side of a political issue. In the 1960s many British leftists opposed Britain's entry into the Common Market because they distrusted national integration subjected to the agenda of the European Union. As Raya Dunayevskaya noted at the time, such views reflected a complete lack of revolution and internationalism.

This year's vote on the EU Constitution shows that simply saying "no" does not represent a forward step in the movement for liberation. Much, much more is demanded. The key is not whether one opposes specific aspects of the Constitution but whether one projects a concept of the transcendence of capitalism. If the radical movement refrains from the arduous theoretical work that will be necessary, it will repeat the errors of the past instead of paving a viable alternative.

**I. Bush's Wars at Home and in Iraq**

**A. Fighting the Right's "Vision" of the Future**

Nowhere is a new alternative needed more than in the U.S., where Bush and the Republicans are trying to impose total ideological and political control. Bush's lie that his reelection provided him with a "mandate" to push for deep cuts in social security, Medicare, and other programs, while doing out tens of billions more to continue the war in Iraq, reflects a serious social crisis.

Real wages for workers in the U.S. today are falling at the fastest rate in 14 years. The modest economic growth has not filtered down to most workers, who are being forced to work longer hours to keep up with the cost of living, especially in light of ballooning costs for health insurance. The lack of health insurance is hitting Blacks and Latinos especially hard; while they make up 29% of the U.S. population, they account for 62% of those without health insurance.

Bush's "answer" is to call for even deeper cuts in social programs and to demand that his tax cuts for the rich be made permanent. His 2006 budget calls for deep cuts in everything from veterans' benefits to the Low Income Heating Energy Assistance Program. Such policies exacerbate capitalist society's tendency to become more and more class stratified. A recent study showed that for every additional dollar of income earned by the bottom 90% of the population from 1990 to 2000, the richest Americans (one-tenth of 1% of the population) earned an additional $18,000.

The social dislocations produced by this concentration of wealth and power at one pole and inequality at the other hits youth and African Americans especially hard. Teenagers seeking employment are being forced to work longer hours to keep up with the cost of living, especially in light of ballooning costs for health insurance. The lack of health insurance is hitting Blacks and Latinos especially hard; while they make up 29% of the U.S. population, they account for 62% of those without health insurance.

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Our bodies are ours!

by Terry Moon

The shock of September 11, 2001, and the subsequent war on terrorism has not been lost on women—nor of feminist organizations. Women and organizations of women have long since understood that war is not a solution to the world’s problems. The war in Iraq has opened a new era of state intervention in countries around the world, and has caused the loss of innocent lives.

Women, who have been the main victims of war, are demanding a new era of peace. This is not a new demand, but rather a reminder of the ongoing struggles of women around the world. The war in Iraq has only added to the suffering of women and their families.

APPEALS TO REACTIONARIES

That direct action was a relief from all the emails by O'Connor, who was appointed by Ronald Reagan as the head of the Supreme Court. The Court has banned late-term abortions, banned state-sponsored demonstrations, and is imploring women to call their congressional representatives. It has come so soon. Women reacted immediately because they know that Bush will use her resignation to nominate someone bent on destroying the rights won by women in the past century.

That's why her resignation is being met by women's organizations. It is those Democrats we're being told to call to protect abortion rights and emphasize instead that anti-abortion fanatics and are thus partly responsible for the place we are in.
Continued from page 1

proposition is called ‘Psychcheck Protection Initiative.’ It’s dressed up to look like a proposition to pro-

This is yet another sinister attempt to bust unions. It is a threat to the gains we have won and a threat to more ‘democracy’ in our unions, forcing union bureau-
crats to get our individual permission before they spend our money. Never mind that company executives don’t need our permission to take back benefits contractually promised to us! The only way this proposed initiatives has been appropriated by big money corporations that would get this proposition on the ballot is by many unions congregating in a ‘paycheck protection’ campaign to improve the lives of average workers.

Congress gave companies the right to renege on pension obligations owed to retirees, yet passed a law requiring individuals to fulfill debt repayment before declaring bankruptcy. The number one cause of personal bankruptcies in the U.S. today is the failure to pay debt. We need the ‘paycheck protection’ for that!

The idea is to prevent the debtor from being able to pay back their debts. The burden of the past, and the threat of the future, is entitled to the paycheck security that people are entitled to. The right of a person to be free from collection efforts and to plan for retirement, education, and the future is important. We demand a moratorium on debt collection in the face of economic hard times. We are united in our commitment to the labor movement, our brothers and sisters in the struggle for debt relief and economic justice. We are united in our commitment to the labor movement, our brothers and sisters in the struggle for debt relief and economic justice.

LA protests state cuts

CONJUGATION—In conjunction with a mass demonstration in Sacramento, 15,000 working people (over 1,000 of them from Los Angeles) assembled yesterday at the downtown Los Angeles protest against Governor Schwarzenegger’s pro-
pposed cuts in education, healthcare and other vital ser-

services. A key local point of this protest was the upcoming special election that would re-elect Proposi-
tion 98, which guarantees 40% of state revenues to public education.

Instead the petition drive sponsored by big business interests would culminate in the recall campaign and force automatic cuts if the state budget couldn’t be balanced. This would bypass the Democ-

ratic Party-controlled legislature. The governor and the state legislators temporarily suspended Proposition 98 to raise the state budget shortfall the following year. The government has beenPoster to that promise.

Many in attendance were teachers and other school workers from throughout southern California, and more than 1,000 union members made speeches and addressed the crowd. Many of the slogans included, "Only bullies take money from chil-
dren" and "My special interest? My students!"

We are united in our commitment to the labor movement, our brothers and sisters in the struggle for debt relief and economic justice. We are united in our commitment to the labor movement, our brothers and sisters in the struggle for debt relief and economic justice.

Stop homecare cuts

LOS ANGELES—On May 24, one day after Coca Cola demonstra-
ted against a lockout, 5,000 homecare workers assembled in downtown in a spirited protest against Governor Schwarzenegger’s pro-
posed cuts. Most of the workers who came from throughout southern California were immediate survivors of Proposition 98, which guarantees 40% of state revenues to public education.

Ordinarily I would not walk a picket line for a short time strike. It won’t do a lot. We don’t have the whole membership behind us. We need to raise awareness for union support and for the talk. AFSCME took a deal in May that UC is trying to force now on us. The governor and the state legislators temporarily suspended Proposition 98 to raise the state budget shortfall the following year. The government has beenPoster to that promise.

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Marxist-Humanism's relation to Marx's Humanism

The point this time is that in the work on Rosa Luxemburg, which is also on Women's Liberation, which is also on Trotsky, it is clear that Lenin, and which is also on Trotsky, I just took up revolutionaries, but great revolutionaries who were proletarian.

Nobody was greater than Lenin in 1917 or greater than Trotsky. This time it did not stop at the Leninist form of organization, as crucial as that is. The impression was filled; now we are speaking about the fact that even Lenin, who had made the great philosophical break-through (in 1914), had remained ambivalent.

He had philosophically reorganized himself in his lifetime, had made it possible for the first time that the nature of the revolution that would not stop at the Leninist form of organization but go all the way to the proletarian and elemental and international revolution. He also was for self-determination for the workers. This was a break-through. That is not limited to the new in organization.

2. FROM ABSOLUTE IDEA AS MOVEMENT FROM PRACTICE AS WELL AS FROM THEO­

I. PHILOSOPHIC CONFRONTATION WITH PRACTICE—THE MILESTONES OF THE MID-1950S MOVEMENT FROM PRACTICE

After the death of Stalin, which had lifted a heavy incubus from my brain

The news of the death of the June 17, 1953 revolt in East Germany—the first ever from under totalitarianism—I turned to the study of the Absolute Idea, which had involved the splitting of the concept of history into two parts, i.e., saying that there was not only a unity of theory and practice, but there was a movement from practice, and not only from theory.

So I want to challenge what you understand as "inexcusable pedantry." This characterization meant that a worker be present when I gave my next talk. This was stirring in the world; I felt it very strongly.

The latter contains Kosa Luxemburg. Women's Liberation, and Marxism and State-Capitalism, which became Lenin's day to our age, specifically the years 1950 to 1953. The six people will get up who have the impression that Marx was so ill

We have all too often stopped at the committee-form of organization, as crucial as that is. The impression was filled; now we are speaking about the fact that even Lenin, who had made the great philosophical break-through (in 1914), had remained ambivalent.

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2. FROM ABSOLUTE IDEA AS MOVEMENT FROM PRACTICE AS WELL AS FROM THEO­
The radical Left, much of which had assumed that the welfare state and nationalized property would move society towards "socialism," proved completely incapable to deal with this situation. For years the radical Left— including those leftist opposition regimes that called themselves "socialists" or "communists"— refrained from projecting a viable alternative to the existing power structures that called themselves "socialist" or "communist." They were rooted in the nature of this challenge. We were not thrown off course by the threat that the future Iraqi Constitution will severely restrict the rights of women by imposing a male chauvinist libido state and nation­alized anti-war movement is not getting stronger. It has become smaller and more fragmented over the past year. This has everything to do with its failure to recognize that the struggle is not just to end U.S. occupation or the Ba'athist and fundamentalist armed groups, but also to democratize and secularize the society.

Many in Iraq are voicing opposition to the latter even as they demand that U.S. troops leave the country. Yet such demands are especially evident in Iraq's small but growing labor movement. The Southern Oil Company Union has set up workers' councils in 25 areas. Iraqi women and men are being subjected to religious fundamentalism. The void left by the absence of a political and social alternative has created a fertile ground for the rise of reactionary tendencies like religious fundamentalism.

As the same time, racism remains the cornerstone of U.S. capital's effort to maintain economic, political and ideological hegemony. Despite such welcome events as the June convention of one of the killers of the three civil rights workers in Mississippi in 1964, U.S. society is becoming more segregated and racist. Rates of poverty and unemployment among African Americans are growing in the inner cities. And African Americans die from HIV/AIDS at a 750% higher rate than whites. These horrendous conditions may lead to new forms of revolt by Black America, as it has repeatedly shown itself to be most recently seen in the Cincinnati uprising in 2001.3

Clearly the Democratic Party poses no serious opposition to Bush—as seen in how it too endorses cuts in social programs, has failed to fulfill Bush's judicial nominees, and is officially downplaying support for abortion rights.

In light of this situation, it is crucial to build upon resistance from workers, African-Americans and other minorities, women and youth. On May 24, 5,000 mostly women healthcare workers rallied in Los Angeles to protest Governor Arnold Schwarzenegger's efforts to impose deep cuts in wages and benefits. African Amer­ican women workers have also led the response. The Bush vision of an "ownership society," as seen in efforts by a number of women's organizations to forge a movement to end racism, and others in the Southern Oil Company Union. Bush's ideological assault on the welfare state is not limited to the U.S. An especially important expression of women's resistance was the March 8 demonstration of 35,000 women in Santiago, Chile. Thirty-five countries, including 10 in Africa, participated. It was held to promote the passage of a charter on women's rights that was first discussed at the World Social Forum in Porto Alegre in January.

The charter states: "We view patriarchy as the sys­tem oppressing women and capitalism as the system that enables a minority to exploit the vast majority of women and men. These systems reinforce one another. They are rooted in, and sustain each other in, racism, sexism, misogyony, xenophobia, homophobia, colonialism, imperialism, slavery, and forced labor. These myriad forms of fundamentalism that prevent women and men from being free....We propose to reject a better world where exploitation, oppression, intolerance and exclusion no longer exist, and where integrity, diversity and the rights and freedoms of all are respected."

C. The War in Iraq: Quagmire for Bush and the Left

The greatest crisis facing Bush is his murderous war in Iraq, which has led to deaths of 120,000 Iraqis and 1,700 U.S. soldiers. Contrary to Bush's rhetoric of a "war on terror," the Iraqis continue to face massive unemployment, a collapse of social services, and devastating attacks by religious fundamentalists and ex-Ba'athists as well as by U.S. troops. Donald Rumsfeld now says that it may take more than a decade before Iraq will be "stable" enough for U.S. forces to leave. These conditions are leading to growing opposi­tion inside the U.S. to the occupation.

It is clear that while support for the war inside the U.S. continues to drop, the organi­zed anti-war movement is not getting stronger. It has instead become smaller and more fragmented over the past year. This has everything to do with its failure to recognize that the struggle is not just to end U.S. occupation or the Ba'athist and fundamentalist armed groups, but also to democratize and secularize the society.

Meanwhile, women around the world are speaking out against the threat that the future Iraqi Constitution will severely restrict the rights of women by imposing a male chauvinist libido state and nation­alized anti-war movement is not getting stronger. It has become smaller and more fragmented over the past year. This has everything to do with its failure to recognize that the struggle is not just to end U.S. occupation or the Ba'athist and fundamentalist armed groups, but also to democratize and secularize the society.
The need for such an alternative is especially borne out by ongoing events in Latin America, which is experience an expansion of new revolts and movements. The first is a movement of urban poor people in Latin America, which is being driven by the need for an alternative to the current political and economic systems. These movements are characterized by a desire for social justice and a commitment to the principles of democratic participation and popular sovereignty. The second is a movement of indigenous peoples, who are demanding greater recognition and control over their land and resources. These movements are also driven by a desire for social justice, as well as a commitment to the principles of self-determination and cultural integrity.

The events in Latin America are not isolated, but are part of a broader struggle for social change that is taking place around the world. In every country, there are people who are fighting for a better future, and who are committed to the principles of democracy, social justice, and human rights. The challenge is to build a movement that can unite these struggles, and to create a world that is truly free and just.
Many leftists continue to ignore the fact that calls for a "self-limiting revolution" or "interventions" are inherently revolutionary or even progressive. They can just as readily become a vehicle to dismember the workers in control. In fact, Nationalizing industry and property is a necessary but insufficient condition for the liberation of society. Only when it is under the direct control of the masses. Clearly, our age is still haunted by the specter of halfways houses.

While some are bailing this a sign that Chavez is atering Venezuela toward "so­cialism," these " develop­ments" are nothing but a devi­ation from the earlier goals.

recently stated at a mass meeting that since "the boss­es are out of the picture," the workers need no longer to defend themselves. His comments "caused serious concern among union leaders (workers) who worried that the "idea of co­management and worker agency in the country was being watered down to become a model for capitalist coop­eratives,"(8) Workers in the state electronic company, Cadiva, have also expressed concerns that Chavez's policy of "co­management" between workers and the state will lead to a weakening of unions and increased explota­tion at the point of production. At the same time, independent demands are growing for the transformation of unions and increased exploita­tion at the point of production. The most critical contradiction facing Venezuela is the need for workers' control of production; some groups are even calling for workers' councils to run production. There has also been a growth in unionization drives in some sectors.

Especially important was our participation in the 2005 World Social Forum in Brazil. This event, attended by over 160,000, showed that many around the world know that capitalism is bankrupt, that the plan­et is facing ecological destruction, and that it's crucial to show that "another world is possible." However, there are numerous different institutional and social upheaval in various forms of labor" (p. 54). Since they see such social revolutions that uproot the capitalist relation can save humanity, but they do not know how to address the question of how to transform the political and cultural revolutions of the past 100 years. As a result, there tends to be a lack of concrete, the­oretically rigorous discussion about the actual content of a new society in the movements against global capita­lism.

This problem is reflected in the work of such theo­rists as Michael Hardt and Antonio Negri, cal­lig work has generated much attention because of their effort to explain the changed world reality of the past few decades in a way that rejects neither Marxism nor the importance of mass self-activity. They write in their book, Multitude, "Even when labor is subjugated by capita­lism it should never lose the capacity to react, to maintain its autonomy, and this is even more clearly true today with regard to the networked, hypermediated, and hyper­creative forms of labor" (p. 54). Since they see such slavages as immanent to the very movement of capita­lism and the existence of the human subject, they oppose the old "vanguard party to lead." This means that when such work comes to projecting a vision of the future? Their previ­ous book, Empire, suggested that the goal of a new soci­ety is to eliminate spontaneity in social struggles so that there isn't a need to theoretically articulate the goal at all. For this reason, their book contained little discussion of the role of organization. It concluded, "only the multi­tude through its practical experimentation will offer the models and determine revolution and how the multitude becomes real" (p. 411). Multitude may seem to move in a different direction, since, in the book, they state: "we have to search for a post-capitalist political alternative today" by developing a "new social practice," or say that developing such an alternative is "anything but spontaneous and improvised" (p. 354). However, they view the task of envisioning an alternative primarily in political terms. They say little or nothing about how to trans­form the mode of production, or the relations of produc­tion, instead for "a new science of democracy" that can determine the proper social form to realize freedom. They write, "the central point is how the multitude can根据自己's needs, as well as the interests of those for them, come down to inventing different forms of representa­tion or perhaps a new form of democracy that go beyond the present institutional mechanisms." Hardt and Negri's tendency to reduct the question of defining a new society to the question of transforming the existing political system while shying away from the question of how to tran­scend the capital relation itself, is symptomatic of much of radical thought today.

For many years post-Marxist Marxists spoke of trans­forming the mode of production—by which, however, they usually meant transforming the relations of produc­tion. The disastrous outcome of that approach is that the radical movement has virtually dropped any discussion of transforming the mode of production, focusing instead on civil rights, cultural expression, etc. These issues are important, but what's been left­aside is any discussion of how to transform the eco­nomic structure of capitalism. The bankruptcy of uni­versalist socialist alternative to capitalism remains to be dealt with. The crisis of capitalism has led not to the transformation of society, but to the transformation of the state, the workers no longer need a union to defend

As a result, there tends to be a lack of concrete, theoretically rigorous discussion about the actual content of a new society in the movements against global capitalism.

The task is neither to return to the economic reduc­tion of the old Left nor to refrain from the theoret­i­cal work of developing a viable alternative to capital­ism. Developing a philosophy of liberation that ad­dresses "what happens after the revolution" does not mean "imposing" some program upon the masses. It means instead the whole of the questions and chal­lenges posed by mass self-activity. IV. Towards New Beginnings in Marxist Humanism...

...from each according to his ability, to each accord­ing to his needs" this day remains the perspective for the future, yet the Marxists who keep quoting it never bother to study just how consistently that arose from the activities of the multitude, the spontaneous, the al­liant and the capitalist mode of produc­tion is left untheorized.

Our experiences of the past year show that our org­anizational strategies have to be based on mass self-­aneous self-activity. Nor are we the only ones to say that. The 1960's and 1970's has seen an erosion of the aftermath of the failure of statist "socialism." The emer­gence of new social movements, and postmodernism, has meant that the sort of full-blown form of expres­sion of theory. What none except the philosophy of Marx-studians say, however, is: 1) the move­ment from practice is a form of theory—a form, not the form; 2) theory is not the same as philosophy; and 3) the philosophy of Marx's revolution in perma­nence developed to its next stage of dialectical develop­ment. The fact that there is little discussion of Marx's reality, that the multitude and the historical mirror and respond accordingly. MEETINGS Contact for information P.O. Box 3384, Oakland, CA 94609 510 463 2671 banard@yahoo.com www.newsandletters.org

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Continued on page 8
vision of the future on the part of the Left fails to pro­
vision and project the total­
ity of Marx's Marxism. The first work of Marxist-Humanism's "trilogy of
the whole of Marx's Marxism. Without his philosophy of
Marx— the whole of Marx. Without his philosophy of
value and of class society;
tion and Philosophy." It remains a difficult issue to
book she planned to write on "Dialectics of Organiza­
whole of humanity will have discovered the ground
society. As Dunayevskaya argued, "We must turn to
it. It led to renewed explo­
contrast to those who stress Hegel's method while
contrast to those who stress Hegel's method while
fronts, or engaged in the anti­vanguardist "group like us"
answer "what happens after" the revolution is missing.
answer such questions, they can get taken over by
more class-conscious than the working class move­
"the economics, politics, and philosophy.
entail being responsible for the whole of his con­
man's historic right to exist depends on its assuming
his Absolutes as some mystification, Dunay­
ly than ceaseless struggle. It means struggle in pursuit of
social relations in which the end of racism and of
in discussing her commentary
thesis of Mind in the News & Letters, "I end not with the form of
Marxism. To continue to contest Marxism-Humanism requires that the writings of the founder of Marxist-Humanism be
and sentiments of common people that can make it
of Marx's Marxism. The first work of Marxist-Humanism's "trilogy of
the whole of Marx's Marxism. Without his philosophy of
the whole of Marx. Without his philosophy of
value and of class society;
It is a measure of the depth of their collective guilt that every sector of the American political class—including the executive, legislative, and judicial branches at both the federal and state levels, Democrat and Republican alike—were caught flat-footed on September 11. Politicians thought they could redeem themselves by their concern over one human life even as they sniffed out the dozens, hundreds, and millions of other bodies which the Iraqi made desperate people to divert attention from that carnage.

So-called experts appear whose dire situation exposes the mani­fold and still uncaptured extent of our collective, still unarticulating existential dread. In so doing, they pro­vide an awakening of consciousness for those who feel they have seen it all before. This is the precious gift I saw Terry Schneider giving the American people, though it finally died. May she rest in peace. Now it is time to pull the feeding tube from comatose capitalism.

Ex-Postal Worker
Michigan

SARENBREICA REMEMBERED
Stones of violent death, devastation and terrorism are left as an indelible part of the human collective memory. In July 1995, at Srebrenica, the seeds of genocidal slavery movement with much of interest, not the least of which is the very small num­ber of dedicated men and women who fought for freedom for all, and the speed with which they were successful. One of the many interesting facts cited states that up to 300,000 people, four times the number of Chicago, the population was in bondage in some form or another—from the serfs of Russia, to the crofters of Scot­land, to the tiniest slivers of indigenous people anywhere, in every quarter of the earth's population was in a form of slavery movement. In fact, slavery did not end elsewhere in the world until the United States took a vote to end it. This is the theme of the art exhib­ition created by the team of Curators at the Gallery of Links for International Promotion of the Arts.

LIPS Gallery, 410 South Michigan Ave.,
Chicago, IL 60605

END SUDANESE GENOCIDE!
Across the country, universities and state legislatures are finally taking action to divest from companies operating in Sudan. These initiatives send a clear message to the Sudanese (so­called Bashir), and will place a significant strain on his ability to buy weapons and sustain his genocidal regime. Sudan has now genocide within it. Sudan. Bashir has just hundreds in the first steps, passed the second state divest by putting pressure. Sudan, however, does prohibit Illinois from investing in companies doing business in Sudan. It joins both Harvard and Stan­ford University already on record in this kind of divestment. The drive is now on to get other universities and states to fol­low suit. Information from the Sudanese Action Network shows that all the work can be found at www.SudanAc­tivism.com/divestment.html.

Jesse Sage
American Anti-Slavery Group

REPRODUCTIVE RIGHTS
To think it is impossible for women to lose the right to control their body is to live a life of utter ruthlessness of Christian fundamentalism and the American right-wing anti-abortion movement. Both these movements are founded on an anathema philosophy that to be truly religious one must agree with the politicians who would trade away our abor­tion rights in the hope of getting elected.

Tennessee

Good news for reproductive rights comes from New York State, where the legislature passed a law giving women access to emergency contraception (the "morning after" pill). The law demands that women obtain blanket prescriptions for the pill and dispense them to any woman who asks for them, and that the pill be free. Even if they have an illness the nurses and doctors treat you like an off-brand one that's about to be butchered. People on the outside don't care, and the public, the majority of women in prison for drugs, is it for them to work us like mules

Terry Moon

THE ANTI-WAR MOVEMENT
It was recently noted in N&L that some anti-war activists have put women's issues on the backburner. Here in New York City, the anti-war movement has risen over whether peace and justice and other anti-war organizations should take a stand on race issues and to what extent the war affects people of color. One argu­ment for keeping it narrow focus of the war was that narrowing it would draw a "broad constituency," but it also highlighted the fact that people of color is what would bring in more people. We need to think about who we really want to draw, and the answer to that is that we want everyone.

New York

It is good to see that a critical attitude to the reactive elements of the Israeli "resistance" seems to be gaining ground in the American political class. A year ago N&L seemed like a lonely voice in the movement. Now more and more on the Left are adding its voices to denounce the Ba'thist/Fundamentalist killings of labor organizers, oppression of women, and so on. The Campaign for Peace and Democracy, for example, is asking anti­war activists to sign a Statement Con­demning Attacks on Iraqi Trade Union­ists. It is important to support this trend by publicizing it.

Anti-war activist
Memphis

The War Resisters League has been circulating an important petition to help in organizing a youth-led counter­military recruitment movement as a key strategy to oppose the war on Iraq. But the spread of militarism and vio­lence in our society. They are urging young people to sign up and demand "equal time" to hear both sides if military recruiters are allowed on their school campuses. Their students know that our federal law for public schools permits this. They know that deals with the many myths the military recruiters like to spread. Perhaps the best real truths about college funding, job opportunities, and benefits for vets. The petition is at www.warresisters.org/youth.htm.

WIL supporter

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1317 East Fulton
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Lafferty Bookstore
1043 W. Grinnell
Chicago, IL 60607

WEB SITE THE ANTI-WAR MOVEMENT

The Texas State legislature recently voted to reduce further the state prison­ers only to make sure that there will be no escape in one time. I have never seen the prisoners’ food bad,” he said.

Texas prisoner
Lufkin, Texas
Environment Day solidarity

Disability rights activists fight cuts

No peace, no rebuilding in Acheh

Six months after last December’s tsunami killed more than 200,000 people in Acheh, the Indonesian military has still made little effort to rebuild. Bodies continue to be pulled from piles of rubble and most residents are still living in the open. Meanwhile, the military has imposed an economic boycott on the Acheh region, driving up prices and exacerbating the suffering of the people.
null
The election of an arch reactionist fundamentalist, Mahmoud Ahmadinejad, to Iran's presidency on June 23 stunned the world. It is important to view this elec tion against the backdrop of the evolution of the current situation in Iran as a whole.

Andres Manuel Lopez Obrador (often referred to as AMLO) seems to be in the best position to contest the presidency of Mexico. He has already made an outstanding achievement in the Mexican elections. He has a clear majority, and his campaign has been free from any fraud or irregularities. This has earned him the support of most of the Mexican voters, and his chances of winning the presidency are looking good.

But the election of a reactionist like Ahmadinejad in Iran is a major setback for the anti-imperialist forces in the Middle East. The reactionists who dominate the Iranian regime are a threat to the anti-imperialist struggle in the region.

The march was ten times as large as a 'typical' protest in the city's Zooci, and is being referred to as the "Black March." It is a protest against the government and the ruling party of the Islamic Republic.

It is important to remember that the Islamic Republic is a reactionist regime, and its leaders are determined to maintain their power at all costs. The people of Iran are determined to fight against the reactionary forces, and their struggle is an important part of the anti-imperialist struggle in the world.