Copenhagen climate summit sabotages humanity’s future

by Frankline Dmitriev
National Co-Organizer, News and Letters Committees

The collapse of climate change negotiations in Copenhagen has amazed the bankruptcy, not only of the rulers of the 192 nations meeting there, but of the system they represent. Aside from deviously worded financial pledges, the Copenhagen Accord—described by President Obama as an “unprecedented break-through”—contains no specific commitments and no binding mechanisms on goals or deadlines. Nations’ specific pledges of action were the same the day after the summit ended as the day before it started, leaving climate scientists on track to a far greater warming than the 2 degrees Celsius that the Accord has in view.

Even 2 degrees of warming would leave whole regions vanishing below the oceans and vast and dislocation and suffering in many African and Asian countries. That is why over 100 nations called instead for a goal of no more than 450 parts per million of CO₂ equivalent, to limit temperature rise to 1.5 degrees. This empty Accord echoes the 1992 Climate Convention, which the U.S. gutted. As against that is the commitment to reduce world carbon dioxide emissions back to 1990 levels by 2000, emissions in 2000 were up by 12% over 1990.

That is why ‘System change, not climate change’ was a pervasive slogan at the protests that occurred in Copenhagen each day of the Dec. 7-19 negotiations. They brought out youth calling for the end of a system that guarantees rewards to those who destroy the earth and punishes those who try to save it. They brought out environmentalists pointing to the rising toll of extinctions and the impact of climate change on human health. Indigenous peoples demanding recognition of their land stewardship, as opposed to “protection” that earns “carbon credits” by turning forests into plantations and expelling the inhabitants; people from small island nations denouncing meager goals as a “suicide pact.”

PROTESTS PROLIFERATE

On Dec. 12, 2009, one day before the Dec. 12 march of 100,000 in Copenhagen during the climate change summit. The 2,000 held a “people’s assembly” in the streets, deliberating on ways to “build an alternative” to the present system. The extraordinary arrest of 1,800 protesters, the exclusion of 20,000 credentialed activists from official proceedings, the violence carried out by the Danish police against small island nations, and other vulnerable countries—all re enforce the force the U.S. and other top powers exerted to control the outcome and prop up the old system. Well before the summit began, President Obama declared that there would be no binding climate deal at Copenhagen. The U.S. has gutted any potential agreement beyond the most paltry measures to reduce emissions, ever since the first try at Kyoto. In 1992 Earth Club members blocked themselves from joining 2,000 marching outside. The 2,000 held a “people’s assembly” in the streets, deliberating on ways to “build an alternative” to the present system.

Brutal realities lay behind those bare numbers. Homelessness and hunger are increasing. Demands on food banks are at an all-time high. Home foreclosures continue to intensify.

The LOGIC OF CAPITAL DOMINATES

In short, the election of President Obama hasn’t repealed the logic of capitalism. It also didn’t repeal the logic of imperialism, as well as any other. All these forces came together for the Dec. 12 march of 100,000 in Copenhagen during the climate change summit.
by Terry Moon

Abortion rights—women's right to control our bod- ies, without which women are free—ends up being what Democrats, led by Obama, are willing to ditch to get their "historic" healthcare bill passed. Why could it be that the debate around the dubious Stupak-Pitts amendment, and Senator Ben Nelson's anti-abortion demands, be seen as destroying the Obama Administration's one opportunity to educate not only Congress but the U.S. population about the urgent public health issue: WHEN ABORTION IS ILLEGAL, WOMEN DIE

When abortion was illegal in the U.S., 50,000 women went to back-alley abortions each year and thousands more were mutilated. The 1976 Hyde Amendment barred the use of federal funds to pay for abortions, making it very difficult for poor women to terminate unwanted pregnancies. Although this ante- cedent escalates this on a woman's poor right to control her body. Rather than fight this outrage, we're being given a debate about how this fundamental restriction on women's rights really won't change the status quo because it mostly affects poor women and they didn't have insurance to pay for an abortion anyway. As if that makes it OK?

One can't help but wonder: what, if anything, would Obama fight for? He doesn't seem to get it. One has to fight for principles because they have conse- quences. A social policy that is strongly rejected by a success- ful attack on abortion rights, is that more women, chil- dren and families will suffer—especially now when the U.S. economy is teetering on the brink of unprecedented levels of unemployment, homelessness, hunger and im- permeability. For example, because of the worsening eco- nomic conditions, women who have had an abortion a 10-year high. Abortions grew at the fastest rate among girls 14 years old and younger. It is the poor who will suffer most. They will be forced to buy a pregnancy to term, forced to get a more dangerous later-term abortion as the poverty is worse. Women who can't afford the money, turn to a cheaper back-alley abortion, or try to abort themselves. Abortions are a legal and necessary part of women's healthcare. It is incredibly demeaning to require us to make two separate monthly payments—one for all insurance coverage except abortion and one for abor- tion coverage, as Senate Majority Leader Harry Reid's proposal mandates—if we’re luckily enough to even find a plan that will cover abortion with these outrageous requirements. Insurance companies are a business and it is a hot anti-abortion fanatics who see it as one more way to try to make abortion unthinkable.

From the very beginning there has been so much wrong with this healthcare bill that Obama is tutoring. He began by banning from the discussion advocates of single-payer health reform and any public health insurance alternative, and then granted Big Pharma their wish to bar the importation of cheaper drugs from Canada. Big Pharma and the insurance industry spent an unprecedented hundred of dollars on a campaign of lies about what they want- ed— and they did, buying the healthcare bill that they wanted, not what we needed.

DESCRIPTORS SOLD OUT WOMEN'S LIVES

But women lost out on abortion, not only because of millions spent. The anti-abortion movement did much more. They brought with them the use of federal funds to pay for abortions, made it very difficult for poor women to have health insurance. They would have to find a way to pay for their abortions, forcing them to buy a pregnancy to term, forced to get a more dangerous later-term abortion as the poverty is worse. Women who can't afford the money, turn to a cheaper back-alley abortion, or try to abort themselves. Abortions are a legal and necessary part of women's lives. When abortion was illegal in the U.S., 50,000 women went to back-alley abortions, and thousands more were mutilated. The 1976 Hyde Amendment barred the use of federal funds to pay for abortions, making it very difficult for poor women to terminate unwanted pregnancies. Although this precedent escalates this on a woman's poor right to control her body. Rather than fight this outrage, we're being given a debate about how this fundamental restriction on women's rights really won't change the status quo because it mostly affects poor women and they didn't have insurance to pay for an abortion anyway. As if that makes it OK?

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Cane cutters: Slaves no more

Call, Colombia—The European Union’s response to the 1949 brought slavery to the workers. This was a result of the policies of production while exploiting our natural resources and our indig enous people. In this context, the modern oligarchy that holds power in Colombia can be traced di rectly to those criminals.

The oligarchy today holds all the power and property in the Cauca river valley. Some of the big landowners. These barbarous acts were passed off as technical improvements. The Cauca river valley became a green desert of monoculture sugarcane cultivation. It was subsidized to maximize profit while exporting sugar for export at the cost of up to 50% of the international value. Some of the unions are in danger because of the war-like atmosphere.

Working but not surviving

More than 12,000 sugarcane workers live in the Cauca river valley. These are the descendants of ASOCANOA (Association of Colombian Sugarcane Cul tivators). The workers lack the basic minimum that a family needs to survive. People have no health, fair pay, no labor contractors, social guarantees for the workers and their families (health, housing, education), a fair price for the weight of cut cane, investment in social develop ment of the communities located close to the refinery.

These persistent conditions have driven the workers to strike on many occasions. While this con straint struggle shows the strength of the cult ure-industrial proletar iat, it calls into question the policies of the transnational corporations. They are either submissive in the face of the workers or they use the bosses and the State, or isolated from the struggle of other social movements. This has happened in many occasions to side with the bosses, against their class allies.

The neoliberal State has successfully carried out its vision against the workers and the Colombian people, dismantling labor laws and social security and retreating against the social movements and popular struggles. They’ve institutionalized outsourcing and loose labor laws through the poorly-named “Associated Worker Cooperatives,” hiring agencies, union contracts, and piecework. They have extended the working day to more than 12 hours.

Very likely, recently, workers were paid with vouchers they could only use at local stores owned by these tyrants, just as the North American imperialists did on the banana plantations in the last century. These are the elements that constitute the implementa tion of modern-day slavery here in Colombia.

Serving many masters

If there is any difference from the slavery of old, it’s that the modern slavery doesn’t rely on one master to exploit him and house him in a little hut. This can’t be considered as paid in instalments or as a sum of money. The cane cutters don’t even earn the minimum legal wage; they are exploited by their many masters without ad equate compensation. Until today they’re hired to work a job, and the next not finding work to be able to provide for their families. The workers struggle for life and freedom can’t stay in the dark forever, especially when its power reaches out beyond the limits of the refinery, factory, or office. These struggles have been seen and heard in the streets. The workers’ voices—who are as brave and dedicated to the struggle as their husbands—and families march toward the workers to the churches and support of the urban populations.

This brings to mind the demonstrations of Oct. 1, 2007, when more than 8,000 workers marched in Cali while the workers on strike were attacked at the refinery by tanks, the national guard and police (see “Colom bia: Challenges to Oligarchy,” Dec. 2008-Jan. 2009). Through all of this, the cane workers have counted on the solidarity of the Colombian and the Venezuelan people. Venenamos is a union of truck drivers, oil and food suppliers to the workers during the strike, only to be hit with layoffs. It defies the military and carries out the orders. According to the President of the Colombian, the striking workers were “terrorists.” The only thing that they do is carry out their work through isolation, brute force, and hunger.

A common mural painted in this past of Colombia reads “Cane cutters: Slaves no more.” The struggle for dignity for these agricultural laborers continues.

For Black History Month—Two classics of labor history by workers Black and White

SPAIN BACKS OUTLAW

Workers at a protest of Air Comet Airlines in Ma drid on Dec. 22 displayed a sign that said, “Families in ruin, [by] Incomsequent Corporations.” (See El Pais, Dec. 22.) Due to nearly 20% unemployment in Spain, the 709 employees approved a plan to work without pay relying on the personal guarantee of Gerardio Diaz Ferran and Gonzalo Pascual, owners of Air Comet. They also own Marna, a large Spanish newspaper agency. The workers did not get seven paychecks. Unions representing the workers demanded that the government find them new positions. On Dec. 30, Air Comet was ordered shut down. A British judge ruled in favor of a German bank, Nord Bank, which claimed its 17 million euros ($24 million) debt. This stranded 70,000 travelers, some of whom went on hunger strike in Barajas airport in Madrid. The workers criticized Joa Blanco, the commerce minister, for “not doing anything to prevent the closing of Air Comet at this time.” Diaz Ferran, for his part, did not pay his $24 million debt ($32 million social security fees) to the workers. And it did not bother at all to pro tect the workers.

For the workers it seemed like a conspiracy, to close an airline operation during high season activity. They had thought that the high season traffic would generate enough income so they would get paid. The workers and a real worker group(where they would be in control of production for their own benefit).
Dialectics of the freedom movements

as myself to this undertaking?" Here is a supposedly unintelligent man, and he recognizes that as great as is his own struggle, there is no impossibility that he, though he heard the voices from heaven, thought of it alone. He is absolutely sure that the Spirit, meaning the historical consciousness, and the people fighting for freedom are the same thing.

How these two movements—objective and subjective, idea of freedom and proletariat power for freedom—function together, is what we are going to be learning today. It is called dialectics. We will see how they come to jam up against each other and why, even when the Hegelian established it, and what it is with Marx—we will know all there is to know about philosophy.

Dialectics originally meant "dialogue" or talking—and the Greeks had a very high opinion of it if it was the philosophers who were doing the talking. They had the first democracy for the citizens, but not for the slave laborers. The idea was that if you, the philosopher, talked to someone, and he had an idea, you opposed your idea, and you then contemplated, you would finally come up with an idea that was totally different than either one originally was. And it is true that you get something that way, but the talk that went on was the talk of only intellectuals, it was contemplation alone or nothing at all. There are reasons why there is this great division.

ALL OF THE HISTORY of mankind can be divided into two categories: those societies that have included science (which we can't), it would still be a fact that it is not only the hardware to go to the moon that labor has produced; the things that make you live, the earth, which really make the world go around: food, shelter, clothing. Labor has built everything. But we can't think that just because the working man has produced all of this, the only thing he can do is manual labor. That is what we can't accept.

There is another kind of labor besides manual—mental activity. And this mental activity is not restricted to scientists or to other intellectuals. In fact, what they think generally comes from this movement from below. What is most important of all is that what workers are thinking is the thought that workers think that workers are the thoughts that move the world.

It is all summarized in one word: freedom. There is no such thing as new ideas, no such thing as free thought unless it is the thought of how to get freedom. All of man's history is various stages of the struggle for freedom. As Marx said in the Black press, we exclude science (which we can't), it would still be a fact that it is not only the hardware to go to the moon that labor has produced; the things that make you live; the earth, which really make the world go around: food, shelter, clothing. Labor has built everything. But we can't think that just because the working man has produced all of this, the only thing he can do is manual labor. That is what we can't accept.

LET'S START IN 1831, Nat Turner's Revolt. This was the same year some whites in New England started a paper called The Liberator, stimulated by the movement of the slaves in the South. The coalescence of these two forces led finally to the Civil War. But that's not why I'm choosing 1831 for today's discussion. I'm choosing it for Nat Turner's Revolt—he tried to start a rebellion in Virginia, and he failed, but it is interesting to note that this was the year that a man named George Wilhelm Friedrich Hegel died. He was a German philosopher, we can't imagine in today's ivory towers, yet what Nat Turner did and thought is related to Hegel, though they were of course quite unknown to each other.

Last year a prize was given to a white Southerner for a book about Nat Turner—a horrific book. A lot of things got very, very wrong in really bad fashion, and abused the author, [William] Styron. There is no bad answer—but what is really great is Nat Turner's own Confessions. It is a moving, private story. White Southerners and Turner stressed the fact that he had the right to fight for freedom. He had heard voices and they told him to do it. That took place at the same time, and the white rulers were sure that there had been a conspiracy. Turner denied it. I, see, you doubt my word. But you cannot think the same idea which prompted me might prompt others as well.

Explore Marxist-Humanism on the Black dimension

Philosophy and Revolution

"Whether or not consciously related to the Hegelian concept—the transcendence of the opposition between Notion and Reality, and the unity which is the essence of the Hegelian dialectic—the actual development of the Black masses, Black consciousness, awareness of themselves as African Americans with a dual history and special pride, is a drive toward wholeness. It means an end to the separation between objective and subjective."

American Civilization on Trial: Black Masses as Vanguard

"The first appearance of trade unions and workingmen's parties in the U.S., paralleled the greatest of the slave revolts and the emergence of the Abolitionist movement. This parallelism is the characteristic feature of American class struggle. Only when these two great movements coalesce do we reach decisive turning points in U.S. development."

Rosa Luxemburg, Women’s Liberation, and Marx’s Philosophy of Revolution

"The turning point for American Black women was reached in 1867...when Rosa Luxemburg, Women's Liberation, Rosa Luxemburg, Women's Liberation, was formed in Baltimore in August 1866."

To order, see literature listing, p. 7.
and the union in February, declaring the strike illegal, which prohibited union members from striking. This completely dried up the pauperly aid that some charitable organizations had provided the miners and prevented all help from other sympathetic national labor unions.

Dunayevskaya, who had moved to Pittsburgh, about 60 miles from Morgantown, worked closely with us during the entire course of the strike. Recognizing the urgent need for aid that the miners described, she immediately suggested that those of us who were miners, and who had a very good relationship with area union leaders from our strike years, should meet to set up a miners relief committee that would select rank-and-file representatives to go out and seek assistance for the miners.

This idea was accepted, and three militant miners went east and three were sent with aid, with special emphasis on labor unions where there were members of the JFT. The president of the largest local union in the area, where the rebellion against Lewis had first started, volunteered his union’s address for the miners’ relief committee. Aid poured in from throughout the country, ending the strike that had started with a hunger strike for the miners.

All of this, however, would be a footnote to a story written by Marion Raya Dunayevskaya. She not only had a profound and comprehensive grasp of Marxism, she was deeply involved in the JFT’s struggle with the continuous miner, which the miners called “a man-killer,” the miners were the ones who moved the question of automation from offices, healthcare, advertising, newspapers, magazines, shipping, transportation—in short, the scourge of automation is pandemic, leaving no country or industry untouched. It has not only decimated workers in steel production, electricity and all of industry. A discussion of automation is essential to the understanding of the entire strike, and that was what was important for a philosophy that was about speaking for himself; however, she certainly did understand the problem and said that what was important for a philosophy that was about speaking for himself; however, she certainly did understand the problem and said that what was important was to focus on the concrete facts of the philosophical concepts and to use my own expressions in discussions with workers.

AT THE TIME THAT the strike began, the continuous miner was introduced by the coal operators and totally transformed the mining process as well as the relationship of the miners to production. Cutting two-thirds of the work force and imposing horrendous working conditions on the miners, the continuous miner became the decisive weapon of a war that was dubbed automation that created not only a new stage in production, but also in cognition.

Dunayevskaya pointed out, under the impact of the continuous miner, which the miners called “a man-killer,” the miners were the ones who moved the question of automation from offices, healthcare, advertising, newspapers, magazines, shipping, transportation—in short, the scourge of automation is pandemic, leaving no country or industry untouched. It has not only decimated workers in steel production, electricity and all of industry. A discussion of automation is essential to the understanding of the entire strike, and that was what was important for a philosophy that was about speaking for himself; however, she certainly did understand the problem and said that what was important was to focus on the concrete facts of the philosophical concepts and to use my own expressions in discussions with workers.

The critical question today, and while the miners did not succeed in transforming their conditions, the point is not to judge the success of a movement in a new human society, their reach to the rest of U.S. labor and their own actions of taking their destiny in their own hands points the method, for all who are aspiring to achieve a human society.

IT MUST BE NOTED that of all the representation of events by a philosopher, Dunayevskaya was the one who filled in the gap, who covered the strike, one, and only one, was able to understand the historic significance of the strike, and that was Raya Dunayevskaya. [The telling of it today shows that it was in our activities in that historic 1949-50 strike—where our theoretical practice of dialectics in action, where the root of what became the whole body of ideas we call Marxist-Humanism which has been developed over the full 60-year period and the crises wracking society back to the miners’ strike. The unity of the two is clear when we consider the point of production and the dehumanization that inevitably emerges from the division of mental and manual labor.]

The uniting of mental and manual labor is at the core of the question the miners raised when they asked for automation. Their work was the point of production and the dehumanization that inevitably emerges from the division of mental and manual labor.

It remains the crucial question today, and while the miners did not succeed in transforming their conditions, the point is not to judge the success of a movement in a new human society, their reach to the rest of U.S. labor and their own actions of taking their destiny in their own hands points the method, for all who are aspiring to achieve a human society.

The major cause of the huge unemployment today is automation. It has not only decimated workers in industry, it has also created mass unemployment in the country, eliminating the jobs of millions of workers in offices, healthcare, advertising, newspapers, magazines, shipping, transportation—in short, the scourge of automation is pandemic, leaving no country or individual untouched. In its wake are the increasingly dehumanized conditions of labor and the sterility of millions throughout the world and the potential ecological destruction of the earth. But we have no choice. They have but one goal, that of multiplying capital, regardless of the effect on human beings. All of this Dunayevskaya projected in her work, and had the miners in the campaign and the miners in 1949-1950, also projected the way out of these catastrophic developments. A communist revolution amounts to nothing less than a ruthless, ruthless massacre taking human destiny into its own hands. We have accepted Dunayevskaya’s challenge to work to create a new society.

Celebrate the Raya Dunayevskaya Centenary Year by reading:

The Coal Miners’ General Strike of 1949-50 and the Birth of Marxist-Humanism in 1950
by Andy Phillips and Raya Dunayevskaya

"The Miners’ General Strike seemed to touch at one and the same time, the so called Marxist Left, which had designated as alienated labor and the subjectivist Right, which had spelt out as the end of the division between mental and manual labor.... It is long past time, therefore, for a philosophy and organization. The fact is that the problems disclosed in that strike have not only not been solved, they have become much more acute and relevant for today.

The major cause of the huge unemployment today is automation. It has not only decimated workers in industry, it has also created mass unemployment in the country, eliminating the jobs of millions of workers in offices, healthcare, advertising, newspapers, magazines, shipping, transportation—in short, the scourge of automation is pandemic, leaving no country or individual untouched. In its wake are the increasingly dehumanized conditions of labor and the sterility of millions throughout the world and the potential ecological destruction of the earth. But we have no choice. They have but one goal, that of multiplying capital, regardless of the effect on human beings. All of this Dunayevskaya projected in her work, and had the miners in the campaign and the miners in 1949-1950, also projected the way out of these catastrophic developments. A communist revolution amounts to nothing less than a ruthless, ruthless massacre taking human destiny into its own hands. We have accepted Dunayevskaya’s challenge to work to create a new society.

On the 60th anniversary of the coal miners’ general strike, the question the miners posed, which philosophy and organization can answer, remains the same.
REAL ‘STATE OF THE UNION’ AND WORLD AS WE START 2010

I am in the passionate discussions at meetings about ‘U.S. history, events that make you a real American?’ of being a Fascist, Communist, or witch not about American values.

It is not that we have taken thousands of dollars in fees for lawyers for him in seeking redress. His parcels of land were in the vicinity of Big Sodar Bridge, where a few years ago the late Michael Jackson, along with a prominent businessman, was interested in building an amusement park.

He wanted to know, ‘Why don’t we hold the government accountable? Why do we not use it? We need to get our due as citizens or shut the country down!’ Big business provides capital for the means of production, but the income gained by them goes to those less for more and more labor.

I am in the passionate discussions at meetings about the way of the family farm swallowed up by large landowners and community pride is going. It also illuminates the housing crisis, which is driving families to make choices often the wrong one, the decision would be beneficial to the whole community.

As a young promi- nent businessman, was interested in building an amusement park.

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In her Articles writing in the December issue, Dunayevskaya was challenging youth (including especially, I think, in her own organization) to become thought. This would challenge all the alternatives to Marx’s Marxism. She focused especially on the struggle against the notion that meaning is an illusion, and she warned against the idea of “meaningless” as part of meaning. This is like a thing in itself has no meaning. But if it is part of centuries of labor protests, it becomes a universal endeavor toward a new society, and a new human nature. She was trying to create a new ground for organization. In my view she was asking us to help create the idea that “Dialectics of Philosophy and Organization” was working on. 

The essay by Raya, her report on the November uprisings, and news reports of continuing mass protests, provide a beacon for all who envision a human society. Iran shows the persistence of the idea of Freedom. Raya’s expression of the irony of the theocratic state transforming secularism: a new meaning of control is very illuminating—the abortion laws in the U.S. have done the same thing to the proposed healthcare bill by prohibiting private insurance companies who use federal funds from selling abortion coverage. Likewise, the warning against seeking secularism as an end in itself is important—having emerged from the extremist secularism of the Christmas holiday period, I know I want a better society than the secular one we have now. 

Raya’s Essay presents the problem of Iran in the opposite way from the Left. It’s not “not to be more anti-imperialist” but starts with the need to confront counter-revolutionary anti-imperialism. On the basis of a revolution of 30 years ago, he is asking what happens after... 

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Who reads News & Letters? Greetings to every one of you for your hard work! Freedom will someday be real, but for now all must fight for real freedom. N&L is the only true voice of working people that allows workers to have our own voice! Others want to put the words in the worker’s mouth, but N&L allows the workers to speak for themselves. Sometimes, workers at Walmart and other large retailers put their own Blue Sheet like at GM at the South Gate Plant in California back in the 1950s. Someday the workers at Walmart or SuperTarget or any other big company can have a real workers’ meeting and be able to truly fight for freedom. Maybe 2010 will see a new men’s freedom truly begins throughout the world! Freedom Now!

---

If I recall correctly, I ran across N&L about two years ago online when I was doing what I usually spend most of my time online for—researching leftist. I thoroughly enjoy reading the articles I’ve read in N&L, and I see it like it is going to be my new publication of choice. It doesn’t talk over people’s heads, but it doesn’t talk down to people, either. It explains theory, which is all too often overlooked in leftist dialogue. I am most interested as of late in the ideas of self-governing socialism, particularly the history of it and a history of self-governing technology. I would have supported the Workers’ Opposition in Russia rather than Lenin or Trotsky, and I think the fact that the Workers’ Opposition was killed by Lenin is the reason the USSR only lived for 70 years. I am ordering a $5 subscription via PayPal.

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Dear Reader

This page has been extremely informative... I am most interested in N&L’s concept of “human power as its own end.”

---

I was amazed and excited to finally find a newspaper that interests me so extremely. It made me think our wonderful ‘justice’ system for not giving me life, because I see there is a struggle far too big to fight just in here. Another world IS possible.
The socialism of Hubert Harrison

continued from p. 1

to put an end to the exploitation of one group by another, whether that group be social, economic or ra
cial. In a word, to affirm the government duty of the Socialist Party” (p. 59). Addressing socialists, he wrote,
“the ten million Negroes of America form a group that is essentially proletarian, more than any other Ameri
can group” (p. 71).

It was the “essentially proletarian” character of Af
can-Americans which called for an American socialism that
did not keep faith with Hubert Harrison, Hubert kept faith with socialism” (p. 238).

NOT NARY: NATIONALISM

Harrison's concept of race-consciousness embraced Black women's suffrage, sexual liberation and the movement for

The uprising of Iranian people on Dec. 27, 2009, caused everyone to be struck by its depth, breadth, including the opposition leaders. It was truly spontaneous and self-directed. Unlike previous street protests, no one, not even the opposition leaders, called for it. It displayed remarkable creativity in the masses as they wove all security preparations of the riot police who were scattered throughout the entire city. There were countless instances where the masses not only attacked and looted, but also made use of the riot police, who were needed to contain the crowd, killing dozens and wounding many more, a hand-on-hand clash between the police and the crowd. This was a precursor of an all-out civil war. People set up barricades, used bare hands, rocks and stones to battle the police, setting fire to streetcars, burning public buildings. They set police and basijí headquarters ablaze, tore down giant pictures of the Supreme Leader, as the parade of troops entering the Khomeini Mosque in Tehran captured by the television. They even went to their homes, burned down homes, killed many people, destroyed the entire city. But the police, in order to protect the government, was not going to stand for this.

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Traveling down Gloria Joseph's "Glorious Road"

On Time and In Step: Reunion on the Glory Road by Gloria J. Joseph (Winds of Change Press, Chris
tians, St. Croix Virgin Islands, 00820) is a difficult book to characterize. It is certainly fictional—a novel based on historic figures whose names will be recog
nized by ordinary, well-read people, especially those in both the Black and Women’s Movements. But these historians have come to recognize the reader and engage in constant live with each other, discussing both the past and contemporary events with an insight that can become a trajectory to the future, for its readers.

Joseph has created a highly original and provoca
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Jones and other Obama appointees. Remarks about Van
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Jones, a Negro who can talk passionately about the need for
a new Black Consciousness, and who can point out how,
the capitalist crisis and the election of a Black presi
dent, together with racists, woman-haters and homophobes. It may be at the moment, that brings big business to
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Copenhagen climate summit sabotages future

continued from p. 1

Summit. The U.S. never ratified the 1997 Kyoto Proto-
col and its 1997 Protocol itself. The U.S. is still on China and all “developing countries.” The U.S. and China have maneuvered for several years to use climate negotiations as a platform for country-by-country bar-
bargains. In the spirit of capitalist competition, they are heading toward a suicidal path rather than risk the other getting an economic advantage—as if to il-

lustrate Karl Marx’s analysis:

Capital ‘allows its actual movement to be deter-
mined by the mere economic relationship of the
degradation and final depopulation of the human race,
as by the probable full of the earth into the sun...After
me the earth is mine, my own, and I will make the
most capitalistic profit out of every capitalist nation...This does not, indeed, de-
pend on the good or ill will of the individual capitalist.
Free competition for the highest price of the first four
laws of capitalist production, in the shape of external coercive lau-

nings passing over into external coercion itself.”

CHINA’S POWERS AND VALUE’S HOLD

One new element at Copenhagen was China’s dis-
play of power. Now the world’s top greenhouse gas emi-
ter—though a quarter to a third of the emissions—China is
not listed among industrialized countries, even demanded deletion of that list’s 2050 target to cut greenhouse gas emissions. China, 99%, is the model of the already half-hearted mention of a later 1.5-degree goal, Maldives President Nasheed retorted, “How can you say my people are rotten?”

Though China, with an eye to global power, is still
trying to represent—that is, assert leadership of—the
developing countries, it is clear. China is making them
promises of carbon trading but is postponing and the prosecutor’s charge of gang affilia-
tion—though a quarter to a third of its emissions are

The most celebrated denunciations of capitalism at

Copenhagen were by Presidents Hugo Chavez of Vene-

zuela and Evo Morales of Bolivia. Even Chavez’s buddy

President Ahmadinejad of Iran denounced capitalism, but his henchmen were busy repressing the freedom movement at home. The Israeli Security Cabinet declaration never mentioned capitalism, socialism or revolution, it left the field open for Chavez.

The urgency of opposing the slide to climate chaos is
clear; the movement will not settle for a partial suc-

cess of slowed warming, leaving hundreds of millions of impoverished climate refugees. Success means the es-

tablishment of a new classless society capable of halt-
ing climate change and adapting. Or it depends on the
colossus of workers of all countries with each other and

the climate justice movement.

women in Bangladesh mark the international day of climate action, demanding binding commitments to cut emissions of atmospheric CO2, equivalent to 150 parts per million.
Wrongfully convicted

Chicago.—Thirty-year-old Barney Brown was under interrogation. There was a big guy with black gloves called ‘Big Bob’ and Barney ‘f综合实力 you could trust.’ The ‘good cop’ told him to cooperate with the big guy so he could go home. Well, Barney decided to cooperate and did so—30 minutes later. Barney told his story on Oct. 8, 2009, one year after his release from the criminal justice system. A panel discussion he was on marked the inauguration of the Center on Wrongful Convictions of Youth at Northwestern University College of Law. Panelists from youth organizations from youths will be a major focus of the new center.

Some members of the panel were professional people—members of the criminal justice system. At least two had been admitted that they had made mistakes because they found it hard to believe that anyone would confess to a crime they did not commit. But Jay Japsef, a past detective, and a fixer, firmly believes that with the right coercive strategies, anyone could be made to confess—especially children. A ten-hour grilling to a child may seem like a lifetime.

Dr. Bernadine Ravaughn, who evaluates juvenile suspects, explained what she looks for to determine whether a child is actually guilty. The confession is dubious if the interrogator does almost all the talking, if the child has said he or she understands Miranda, but has not been asked to explain it (‘children will say ‘ah-huh, you gotcha! I’m innocent!’ as an early sign of guilt, were you thinking and feeling while being questioned? If there were many interruptions, or the person says, ‘At the time I felt I did do this,’ there are evidences of a false confession,” she said.

Most panel members agreed that the system of appearance of a possible witness should be taped the entire time they are in the police station. If there were many interruptions, or the person says, ‘At the time I felt I did do this,’ there are evidences of a false confession,” she said.

More than half of Illinois exonerations have been due to the work of DNA. Thirteen-year-old Barney Brown who were exonerated, 13 were African Americans.

Justice for U.S. youth has been in the news, with the Supreme Court hearing a case against spraying chemicals on people under 18 without parole. Eleven Paredes, a 22-year-old person who has been incarcerated for 17 years, has made juvenile life without parole a focus of his political activity. He was wrongfully convicted. Go to www.4efren.com to learn more about his case.

Levi Strauss' anti-humanism vs. dialectic

Not long before his death in October 2009, the high priest of structuralist thought and method, 100-year-old Levi Strauss, celebrated the 100th birthday of anthropologist and theorist of structuralism Claude Levi-Strauss with a conference called “Beyond the Structure.” This title is an ironic one that is also for the question of what to do with the word “structure.”

Levi-Strauss’ death gives us an opportunity to revisit a brief but interesting discussion by Raya Dunayevskaya about the relationship between dialectics and anti-humanism. She was such an important human being that we should understand the full potential of her thought.

Dunayevskaya’s work is about the dialectics of human beings, their need to understand their own activity. She saw the total pattern of human life as a dialectical process, and all of her understanding of the human condition was a dialectical process. She understood that human beings act in the context of dialectics. She understood that human beings have a need to understand their own history and to understand the past.

Dunayevskaya saw human beings as living in the context of dialectics. She saw that human beings need to understand their own activity. She saw that human beings need a dialectical understanding of their own activity. She saw that human beings need to understand their own history.

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Dunayevskaya’s work is about the dialectics of human beings, their need to understand their own activity. She saw the total pattern of human life as a dialectical process, and all of her understanding of the human condition was a dialectical process. She understood that human beings act in the context of dialectics. She understood that human beings have a need to understand their own history.

Levi Strauss’ anti-humanism vs. dialectic tail on his rejection of the relationship between dialectics and human history. History for him is merely a chronologically successive series of events in which human beings play out their interaction with the structures that determine their existence. He rejects the idea of an essential structure of human beings, as the philosopher Kevi Sliper summarizes.

The anti-humanist stream of Levi Strauss’s work had a great impact in France. Among the thinkers influenced was Althusser, so that today the dialectic of thought of Levi Strauss’s work has diminished from the zenith of its influence in the 1980s and 1990s, it is said in his works.

Levi Strauss’ anti-humanism gives us an opportunity to revisit a brief but interesting discussion by Raya Dunayevskaya about the relationship between Kant’s “Thing-in-itself” to the “non-meaning” of Levi Strauss. In his 1962 book, The Savage Mind, Dunayevskaya contrasts this attitude to the dialectical attitude in which he establishes a relationship between Kant’s “Thing-in-itself” to the “non-meaning” of Levi Strauss. In Dunayevskaya’s view, the anti-humanist stream contributes to the creation of the object—a “ceaseless movement of becoming, disclosing the meaning of the object.”

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Yemen in U.S. sights

The bombing of al-Qaeda in Yemen's capital, Sanaa, continues to be a source of concern for the United States. The December 22, 2010, explosion killed 22 people and injured dozens more. The attack is the latest in a series of bombings that have targeted government officials and politicians in Yemen. The U.S. has increased its military presence in the country in recent years, and there are concerns that the situation could spill over into other parts of the region.

Haiti's unnatural disaster

Haiti is still reeling from the devastating earthquake that struck the country on January 12, 2010. The disaster has left thousands dead and hundreds of thousands homeless, and the recovery efforts have been slow and difficult. Aid organizations have struggled to provide basic necessities such as food, water, and shelter, and there are concerns about the spread of disease in the densely populated areas.

UGANDA'S ANTI-GAY LAW

The Ugandan government has passed a law that criminalizes homosexuality, making it illegal to engage in any form of sexual activity involving members of the same sex. The law also makes it a crime to discuss or promote homosexuality. The law has drawn condemnation from human rights organizations and has led to a decrease in the visibility of the LGBT community in Uganda.

SOUTH AFRICAN ARTS

South African poet and revolutionary Dennis Brutus died on November 26, 2010, at the age of 81. Brutus was a key figure in the anti-apartheid movement and was known for his powerful poetry and his work as a political activist. His legacy continues to be celebrated in South Africa and around the world.

FREE GAZA!

The Free Gaza Movement, a group of activists who support Palestinian rights, has been facing increasing pressure from the Israeli government. The movement has been involved in several protests and demonstrations in recent years, and there are concerns about the possibility of violence.

Who We Are and What We Stand For

News and Letters Committees is an organization that promotes the rights of LGBT individuals and advocates for social justice. We work to create a more equitable and just society, and we are committed to fighting for the rights of all people.