Tahrir three years later

Three years ago, the Egyptian Revolution was fighting for its life in Tahrir Square. For 18 days and nights, millions of Egyptians took to the streets again last summer to protest President Morsi and the Muslim Brotherhood, a conservative religious group that had refused to participate in the initial stages of the revolution. This was part of a worldwide struggle against reaction- ary fundamentalist religion that extends to Turkey, Tunisia, Iran, Syria, Sudan, the U.S. and beyond.

It was this global struggle that the military coup that ousted Morsi, and led to the massacre of over 800 of his supporters, was meant to stop short. Now, revolution continues, and the freedom idea lives, but the old world has tried hard to destroy it. Egypt’s newest New Constitution, passed Jan. 15 under the military rule of General Abdel Fattah el-Sisi, evokes only faint echoes of the Square to Square, occupation long term now. You here in the U.S. have time to think and plan. We can communicate the situation on the ground.

Rampant U.S. surveillance slouches toward totalitarianism

So overwhelming has been the past year’s flow of revelations about the U.S. government’s spying on virtually everyone in the world (Obama’s pick for a review panel had to acknowledge it). The Dec. 18 report by the Review Group on Intelligence and Communications Technologies tactically responded to widespread outrage with 60 recom- mendations, including that the National Security Agency (NSA) should “halt its blanket collection of U.S. phone call records. Though noting the potential for abuse of the state’s mountains of contact lists (address books), and telephony metadata (including numbers calling and called). The NSA’s Special Source Operations group alone has been reported to access the phone logs of the Library of Congress every 14.4 seconds.

The administration has little to say about reported NSA abuses such as:

• Whistleblower Russ Tice stated that orders were given in 2004 to tap the phones of Barack Obama’s longtime political advisors Hillary Clinton, John McCain and Dianne Feinstein, Secretary of State Colin Powell, Gen. David Petraeus, and a current Supreme Court Justice.

• Judge Reggie Walton concluded that some safe- guards have been put in place, but systematically violat- ed. “Other judges noted ‘systemic’ misrepresentations to the Foreign Intelligence Surveillance Court (FISC) by the NSA.”

• Analysts spied on former, current, or prospective lovers.

• Analysts listened in on personal phone calls of U.S. soldiers overseas.

• NSA analyst Adrienne Kinne admitted stealing hundreds of private conversations between U.S. citizens, from the Red Cross and Doctors without Borders.

In some cases the NSA pretends that only non-citizens outside the U.S. are monitored, but the documents also reveal that the agency routinely evades such re- strictions. According to the New York Times, “the agency regularly violates provi- sions in the Patriot Act and wiretaps foreigners in 22 countries.”

Rampant U.S. surveillance slouches toward totalitarianism

Syrian revolution ‘brought us together’

Chicago—About 150 people braved freezing rain to hear Syrian revolutionary activist Razan Ghaith and Raed Fares speak here. The evening was made more poignant by the knowledge that earlier in the day, 62 members of the Free Syrian Army had been killed attempting to lift the siege of Homs. We began with a moment of silence to honor them and all martyrs of the Revolution.

Razan is a well-known blogger from Damascus. Raed is an organizer in Kafranbel, responsible for the weekly signs that have become famous around the world. How are they possible for themselves.

Razan: I wanted to talk briefly about my work. I started with the revolution before the Revolution began. It’s easy to find someone like me, who blogs in English. Western media can deal with that. But there are many others who are not known. When I was first detained, it was with 15 other amazing women who got no notice.

If there was no revolution in Syria, I almost feel there would be no reason for me to exist. You don’t get tired of it. Revolution is what brought us together, as Syrians, for the first time.

In liberated areas, people are out of jobs. They have a lot of spare time but very few resources. We have doc- tors, lawyers, engineers, but they haven’t been able to practice. There was a culture of bribery under Assad. Even the jobs that existed weren’t taken seriously. I wanted to talk briefly about my work. I started with the revolution before the Revolution began. It’s easy to find someone like me, who blogs in English. Western media can deal with that. But there are many others who are not known. When I was first detained, it was with 15 other amazing women who got no notice.

If there was no revolution in Syria, I almost feel there would be no reason for me to exist. You don’t
**Language and death in Juárez**

by Yeyetzi Cardiel

Vera Wang / Bloomberg / Getty Images

In 2006, a woman in Juárez, Mexico, was found dead with her bellyprobe opened. She was among the hundreds of women who have disappeared or been murdered in Juárez, a city in the Mexican state of Chihuahua, which has witnessed a dramatic increase in violent crime in recent years. The city is known as a “city of death” because of the large number of women who have disappeared or been murdered there.

Juárez has become a synonym for violence against women in Mexico, and the city is often referred to as a “city of death” because of the large number of women who have disappeared or been murdered there. The city is known for its high rates of violence against women, including sexual violence, domestic violence, and femicide. The violence has been linked to the city’s history as a transportation hub for goods and people, which has led to a concentration of industries and businesses, including in the sex industry. The city’s economy is heavily dependent on the maquiladora industry, which is a source of employment for many women.

Juárez is a city in the Mexican state of Chihuahua, which has experienced a dramatic increase in violent crime in recent years. The city is known as a “city of death” because of the large number of women who have disappeared or been murdered there.

Juárez has become a synonym for violence against women in Mexico, and the city is often referred to as a “city of death” because of the large number of women who have disappeared or been murdered there. The city is known for its high rates of violence against women, including sexual violence, domestic violence, and femicide. The violence has been linked to the city’s history as a transportation hub for goods and people, which has led to a concentration of industries and businesses, including in the sex industry. The city’s economy is heavily dependent on the maquiladora industry, which is a source of employment for many women.

Juárez is a city in the Mexican state of Chihuahua, which has experienced a dramatic increase in violent crime in recent years. The city is known as a “city of death” because of the large number of women who have disappeared or been murdered there. The city is known for its high rates of violence against women, including sexual violence, domestic violence, and femicide. The violence has been linked to the city’s history as a transportation hub for goods and people, which has led to a concentration of industries and businesses, including in the sex industry. The city’s economy is heavily dependent on the maquiladora industry, which is a source of employment for many women.

Juárez is a city in the Mexican state of Chihuahua, which has experienced a dramatic increase in violent crime in recent years. The city is known as a “city of death” because of the large number of women who have disappeared or been murdered there. The city is known for its high rates of violence against women, including sexual violence, domestic violence, and femicide. The violence has been linked to the city’s history as a transportation hub for goods and people, which has led to a concentration of industries and businesses, including in the sex industry. The city’s economy is heavily dependent on the maquiladora industry, which is a source of employment for many women.
**We can’t survive on $7.25.**

New York—Over 500 union and non-union workers, predominantly from the education field and the newly mobilized and militant fast-food workers sector, rallied on Dec. 5 in New York City demanding $15. The fast-food workers demanded as well the right to organize a union without fear of being fired.

The rally was the culmination of a one-day strike by hundreds of fast-food workers around New York and thousands more across the nation. These workers made their entrance with a marching band and loud chants of “We can’t survive on $7.25”—the current minimum wage in New York.

Retail and grocery store workers were out in force. The teachers union was also well represented, along with contingents from the staff and faculty union at the City University of New York.

One woman I talked to, a retired teacher, said that she had been a P.T.A. volunteer during the Roosevelt administration on the Lower East Side in the face of proposed gentrification. She said people were beginning to realize that, unless they organized themselves, no one else would help them.

Another teacher told me that what they hoped for from de Blasio, the new mayor, was a change in the city’s educational policies. When I asked a fast-food worker from Brooklyn if he had struck, he proudly said yes with a smile.

The only disappointing part of the rally was that, although it had been billed as a rally for all city employees who were working without a contract, the powerful local DC 37 of AFSCME, which represents tens of thousands of city workers, was not present.

Unlike New York’s unions present a solid united front in negotiating with the city, de Blasio will be certain to play off one against the other, exactly as Bloomberg did.

—Labor solidarity activist

**McDonald’s walkout**

Oakland, Calif.—The walkout at the 14th and Jackson Street McDonald’s near downtown Oakland on a national day of action demanded a $15 an hour wage, health insurance, and a pension.

The New York City McDonald’s workers didn’t make their entrance until Dec. 24, with a nationwide demand that the minimum wage be raised to $15 an hour. That would barely raise wages to a subsistence level.

After the massacre seven international retail giants including Gap, Adidas and Levi Strauss, in a letter to Hun Sen, called for “restraint” in the use of force. But they also noted that there will be “no supply line no matter what. Factory owners lay the blame for starvation wages on what retailers pay them. We need to pressure the buyers (retailers) and factory owners in Cambodia and they need to pressure the buyers (retailers) and factory owners in Cambodia...”

—Bob McAuliffe

**California dialogue**

Los Angeles—On Dec. 6, garment workers and organizers from Bangladesh and Los Angeles discussed their labor conditions at the downtown Garment Center. The 40 supporters, mostly Latino/a, included Chinese workers.

The first speaker, from Bangladesh, talked of the collapse of a factory building in April 2013 that killed over 1,300 workers (see “Prenegedticated murder in Bangladesh” July-Aug. News & Letters). He said if they had had a union, owners could not have forced workers back into the factory. Garment workers now average $25 a month. They are fighting for a minimum wage of $863 a month.

He talked of the November 2012 factory fire that killed 137 workers. Like the 1911 Triangle Shirtwaist Factory fire in New York City that killed 146 young immigrant workers, doors were locked to keep workers from leaving, and many workers jumped to their death.

The European Union and other organizations have now signed on to a fire safety accord that gives workers the power to sue. But Wal-Mart refused to adopt it—saying the Bangladeshi speaker suggested a national boycott: “We need to pressure the buyers (retailers) and factory owners, not just the garment factories organizing themselves.”

A Latina from the L.A. Garment Center, said many workers are paid $28 a week and work 60 hours, making $350 to $410 for 40 to 60 hours of work. Even then, wages earned are frequently not paid. Many workers are afraid to report these conditions. They want to be in a union, but they need a lot of support.

A Latino worker in Los Angeles, said of downtown garment factories “Sometimes we work a 14-hour day at 50 cents an hour. What Guess sells for $40 or $50, we make for five cents per piece. Often, there’s no ventilation. There are not enough toilets. Workers have to endure insults and attacks.”

“Nothing happens to employers who violate labor laws.” Being undocumented also discourages many from reporting to the authorities. Workers “have the right to organize themselves in a union.”

—Basso

**Workers’ mobilizations**

As I write, on Dec. 19, the Ukraine is once again riven by national strife, fueled, as always, by rival imperial powers. On the other hand, just two months ago, Kiev was home to an historic international gathering of workers’ organizations from four formerly Soviet nations that proposed a very different future.

The Nov. 2-3, 2013, New Trade Unions and the Democratic Left Conference was organized by the Confedera- tion of Free Trade Unions of Ukraine (KVPU), the Russian Confederation of Labour (RTR), the Belorussian Congress of Democratic Trade Unions (BKDP), the Confederation of Trade Unions of Georgia (KPG), the Global Labour Institute, and the Praxis Research Project and Education Center of Moscow.

“New Trade Unions” refers to workers’ organiza- tions that are independent of both the old government-controlled Soviet unions and the U.S.-sponsored AFL-CIO, which was a union movement of the early 1990s. Their orientation is radical rather than reformist. Alexei Gusev, radical historian and chair of Praxis, which I co-founded in 1997, reports below.

—Richard Greenman

The Kiev conference was really a breakthrough. For the first time a meeting co-organized by Praxis was so representative—more than 200 people with strong traditional leftist political perspectives. Many of the orga- nizers are saying that working people in the post-Soviet states have no choice: When there is a conflict between workers and profits, it is the workers who must lose.

But it doesn’t end there. Since labor is the primary source of all value, removing labor removes value and profit. Capitalism faces itself through its contradictions as its own gravedigger, but does not go peacefully. This generates a revolutionary response in society, and the future hangs in the balance.

A similar contradiction exists in robotics, with its great potential to contribute much that is positive, yet this potential is blocked by capitalism that is not bargained on human needs but on capital. That’s why it stands in total opposition to the philosophy that Karl Marx devel- oped and called humanism.

For the first time a meeting co-organized by Praxis was so representative—more than 200 people with strong traditional leftist political perspectives. Many of the organizers are saying that working people in the post-Soviet states have no choice: When there is a conflict between workers and profits, it is the workers who must lose.

But it doesn’t end there. Since labor is the primary source of all value, removing labor removes value and profit. Capitalism faces itself through its contradictions as its own gravedigger, but does not go peacefully. This generates a revolutionary response in society, and the future hangs in the balance.

A similar contradiction exists in robotics, with its great potential to contribute much that is positive, yet this potential is blocked by capitalism that is not bargained on human needs but on capital. That’s why it stands in total opposition to the philosophy that Karl Marx devel- oped and called humanism.

For the first time a meeting co-organized by Praxis was so representative—more than 200 people with strong traditional leftist political perspectives. Many of the organizers are saying that working people in the post-Soviet states have no choice: When there is a conflict between workers and profits, it is the workers who must lose.

But it doesn’t end there. Since labor is the primary source of all value, removing labor removes value and profit. Capitalism faces itself through its contradictions as its own gravedigger, but does not go peacefully. This generates a revolutionary response in society, and the future hangs in the balance.

A similar contradiction exists in robotics, with its great potential to contribute much that is positive, yet this potential is blocked by capitalism that is not bargained on human needs but on capital. That’s why it stands in total opposition to the philosophy that Karl Marx devel- oped and called humanism.

For the first time a meeting co-organized by Praxis was so representative—more than 200 people with strong traditional leftist political perspectives. Many of the organizers are saying that working people in the post-Soviet states have no choice: When there is a conflict between workers and profits, it is the workers who must lose.
A few months later, both questions I had posed to Denby appeared to be answered. It was on Dec. 5, 1953, when Stalin died. Denby called me the minute he got out of the shop. He said he imagined I was writ-
ing about the politics of the day. And so I did, as that meant and he wanted me to know what the workers in his shop were talking about. "Marxist-Leninist criticism," he was saying, "I have just the man to fill Stalin's shoes—my foreman." It impressed me so much that I said not only that I would write the story, but that rather than waiting for the post-mortem of the totalitarian, but that the workers' remarks would be-
come the jumping off point for my cycle of articles, he asked whether he could distrib-
ute those articles in his shop and receive the workers' comments. He agreed enthusiastically.

Several years earlier I had translated the last of Lenin's notebooks on Hegel and I now read certain sections to Denby. He said that Hegel's language was absolutely nothing to him, but that he certainly understood Len-
in: "Could you let out Hegel and just publish what Lenin said? If intellectuals want to read Hegel, can't you just tell them the pages?"

The following month, on June 26, 1953, when miners revolted in East Berlin against raising the work norms in their factories, they marched out of the factories, they smashed the statue of Stalin. This was so great a world historic turning point, and the fact that it broke out against the dictates of a stale internationalized totalitarian, but also to show a new phase of international solidarity.

Along with the birth of News & Letters came our very first pamphlet. We published, in mimeographed form, Lenin's Philosophic Notebooks in the form Denby had recommended—our very first "best-seller." 1955 was also the year the Montgomery Bus Boy-
cott began. Whereas no others recognized the Black Revolution until it had already become ac-
tive participants in that struggle and considered it on as high a level for opening new pages of world freedom as the East European countries, was, as Denby, his home state, and he headed South to meet with both Rosa Parks and Rev. Martin Luther King. Here is how the November 1956 visit was reported by Denby in News & Letters:

I have recently come back from a trip to Alabama, where I was born and raised. Montgomery is my home-
town. From what I've seen and feel, there is a social rervo-
lation going on in the South that has it in a turmoil of a kind that hasn't been seen since the days of Reconstruc-
tion.

RELATIONSHIP OF REALITY TO PHILOSOPHY

In becoming both a columnist—a Worker's Journal— and an intellectual, Denby no longer limited himself to stories from auto-
tories, but also gathered stories from the mines, steel mills and from the East Berlin worker who was first introduced. He pressed it in Workers' Battle Automation:

"If a particular intellectual, engineer or

writer—may think Automation means the elimination of heavy labor. The production worker sees it as the elim-
ination of the last, the petty bourgeois.

And just as he had opened two chapters of his au-
tobiography so that his wife, Christine (Efie) Owens, could have her story, the two weeks before the birth of the Women's Liberation Movement, so now he saw to it that stories of women freedom fighters were reflect-
ed in News & Letters. He wrote the special story on the sit-in movement he obtained from a State Teachers College student from his hometown, Montgomery, Ala., which appeared in the very first News & Letters, un-
der the title "No One Moved." One of the most important developments of the turbulent 1960s, of course, was the anti-Vietnam War movement whose voices were heard regularly in the pa-
er. In general News & Letters not only became the place for all voices but for all voices for them-
selves—from the Black and white Freedom Riders, to the youth of the Free Speech Movement, to Women's Liberationists, to the many others who came together for conferences of activists in all these movements.

Thus, when the highest point in those 1960s came to a climax which led to the internationa-
ized revolution both in the U.S. and in France, Denby, far from ringing down the curtain, was instrumental in call-
ing together a Black/Red Conference on Dec. What pleased me most about Denby was his con-
cept of a new kind of workers' paper, and in 1955 ac-
sented editorship of News & Letters. Along with the birth of News & Letters came our very first pamphlet. We published, in mimeographed form, Lenin's Philosophic Notebooks in the form Denby had recommended—our very first "best-seller." 1955 was also the year the Montgomery Bus Boy-
cott began. Whereas no others recognized the Black Revolution until it had already become ac-
tive participants in that struggle and considered it on as high a level for opening new pages of world freedom as the East European countries, was, as Denby, his home state, and he headed South to meet with both Rosa Parks and Rev. Martin Luther King. Here is how the November 1956 visit was reported by Denby in News & Letters:

I have recently come back from a trip to Alabama, where I was born and raised. Montgomery is my home-
town. From what I've seen and feel, there is a social rervo-
lation going on in the South that has it in a turmoil of a kind that hasn't been seen since the days of Reconstruc-
tion.

RELATIONSHIP OF REALITY TO PHILOSOPHY

In becoming both a columnist—a Worker's Journal— and an intellectual, Denby no longer limited himself to stories from auto-
tories, but also gathered stories from the mines, steel mills and from the East Berlin worker who was first introduced. He pressed it in Workers' Battle Automation:

"If a particular intellectual, engineer or

writer—may think Automation means the elimination of heavy labor. The production worker sees it as the elim-
ination of the last, the petty bourgeois.

And just as he had opened two chapters of his au-
tobiography so that his wife, Christine (Efie) Owens, could have her story, the two weeks before the birth of the Women's Liberation Movement, so now he saw to it that stories of women freedom fighters were reflect-
ed in News & Letters. He wrote the special story on the sit-in movement he obtained from a State Teachers College student from his hometown, Montgomery, Ala., which appeared in the very first News & Letters, un-
der the title "No One Moved." One of the most important developments of the turbulent 1960s, of course, was the anti-Vietnam War movement whose voices were heard regularly in the pa-
er. In general News & Letters not only became the place for all voices but for all voices for them-
selves—from the Black and white Freedom Riders, to the youth of the Free Speech Movement, to Women's Liberationists, to the many others who came together for conferences of activists in all these movements.

Thus, when the highest point in those 1960s came to a climax which led to the internationa-
ized revolution both in the U.S. and in France, Denby, far from ringing down the curtain, was instrumental in call-
ing together a Black/Red Conference on Dec. What pleased me most about Denby was his con-
cept of a new kind of workers' paper, and in 1955 ac-
sented editorship of News & Letters. Along with the birth of News & Letters came our very first pamphlet. We published, in mimeographed form, Lenin's Philosophic Notebooks in the form Denby had recommended—our very first "best-seller." 1955 was also the year the Montgomery Bus Boy-
cott began. Whereas no others recognized the Black Revolution until it had already become ac-
tive participants in that struggle and considered it on as high a level for opening new pages of world freedom as the East European countries, was, as Denby, his home state, and he headed South to meet with both Rosa Parks and Rev. Martin Luther King. Here is how the November 1956 visit was reported by Denby in News & Letters:

I have recently come back from a trip to Alabama, where I was born and raised. Montgomery is my home-
town. From what I've seen and feel, there is a social rervo-
lation going on in the South that has it in a turmoil of a kind that hasn't been seen since the days of Reconstruc-
tion.
The impasse in the anti-capitalist movement after 1989 is the result of two things: one concerning how to do organizationally, not just about the abolition of capitalism, but a positive concept of the future after capitalism.

This is an opportunity to engage Marx's view of these concerns, which was rooted in his 1844 declaration of a revolutionary moment. The commodity form of total contradiction that opens up to a totally new future by refusing to be defined by what it is against. Marx's humanism also re-emerges as a positive self-definition, which most directly defines the role of a revolutionary organization in the 1879 Critique of the Gotha Program (CGP), in terms of a new humanism that guides a non-capitalist future, like the projection that labor goes beyond "the prime necessity of life."1

On Jan. 11 in Oakland, Calif., the PPJ pooling fund opened a small room to attend the first of a series of discussions around Endnotes 3 (September, 2013), a book-length journal put out by a small group of anti-statist, anti-vanguardist Marxists. Many of the ideas elaborated in the crucial concluding chapters, "Spontaneity, Mediation, Rupture (SMR)," had already been presented by Aaron, a representative from Pakistan, in Endnotes, in a discussion of communicatory theory.

SMR investigates its title concepts in "an attempt to realize a new unity of theory for our time" (SMR, 229) and to face unresolved issues in Rosa Luxemburg's view of "organization as coordination" in her correspondence with Georgi Plekhanov and the party" (CW, 225). Spontaneity, the creative heart of SMR, poses that far from being lack of organization that must be seen as a scarce slope, the positive, spontaneous revolts create new content, their own disruptive new forms of organization, as well as forms of struggle.

Further, none of this can be known in advance. The coordination problem is "only solved in and through the mediation of a historical process" (SMR, 236). The "coordination problem" must tackle how seven billion humans work out their inextricably intertwined lives without the mediation of a single party's production. This defines the role of the revolutionary organization out to make a total break with capitalism.

The mediating role of capitalism coordinates revolutionary spontaneity's "unfolding sequence of struggles" in a search for tactics to "finally destroy the linkages of the worker's movement and the working class" (244), that is, destroy living by means of the cash nexus and selling one's labor power in a global division of labor. In short, the political role is the new integral link between work and life cited above from CGP. Neither, however, is an immediate outcome of a revolutionary organization out of spontaneous total rupture with capitalism. Therein lies the problem.

THE POSITIVE IN THE NEGATIVE

2 The key idea here is "Communization and Value-Form Theory," defined as communication as "the destruction of the commodity-form and the simultaneous establishment of immediate social relations between individuals." "Communization theory and its discontents truncate Marx's dialectic" (Jul. -Aug. 2013) and the "crisis of the commodity form" (SMR, 247).

SMR acknowledges that "new mediations will inevitably be erected out of the old" (238). Yet Hegel's dialectic of development, the "dialectical moment in the whole, corporeal human being, means specifying the movement through the way human relations are mediated. The human self is not shaped by concepts, which, in turn, determine how the world presents itself to those humans. In other words, opposition, dialectical mediation by its nature, confront the dialectical moment.

The dialectical moment is never only a general concept, merely negative opposition, but always realizes the positive in the negative, a new mediation that is shaped by concepts and specific. Hegel's Phenomenology revolutionary dialectical moment in history to show that the form of mediation, the revolutionary movement of the positive in the negative must come from the revolution itself.2

The important breakthrough came out of soberly facing contradictions in the total revolutionary rupture of the French Revolution, its total negative power of immediate thought and its new institutionality of which had existed in Europe for over a millennium. Hegel's dialectic set out to make a difference through full recognition of contradictions could not just not arbitrarily or by default, that is, not just be a winning fiction like a Napoleon or a Stalin, emerging out of a purely negative history and age. This recognized mediating dialectal shaped Marx's practice as he engaged the new revolutionary impulses that emerged out of the brand new revolutionary upheaval.

MARX'S PRACTICE OF PHILOSOPHY

SMR sums up Marx's organizational view after the 1848 revolutions in The Eighteenth Brumaire of Louis Bonaparte as defining the very nature of total contradiction that engages, but is distinct from, the disruptions and organizations of spontaneity (241).

But Marx saw the 1848 revolutions' total rupture also as an attribute of the tenuously, self-critical, spontaneous content of the new proletarian mass activity—a content, writes Marx, that far exceeded its expression, in contrast to other tendencies and their potential to re-fashion the tools of revolutionary theory for our times.

The coordination problem "is only solved in and through the mediation of a historical process" (SMR, 236). The "coordination problem" must tackle how seven billion humans work out their inextricably intertwined lives without the mediation of a single party's production. This defines the role of the revolutionary organization out to make a total break with capitalism.

The mediating role of capitalism coordinates revolutionary spontaneity's 'unfolding sequence of struggles' in a search for tactics to "finally destroy the linkages of the worker's movement and the working class" (244), that is, destroy living by means of the cash nexus and selling one's labor power in a global division of labor. In short, the political role is the new integral link between work and life cited above from CGP. Neither, however, is an immediate outcome of a revolutionary organization out of spontaneous total rupture with capitalism. Therein lies the problem.

POSITIVE HUMANISM

2 The key idea here is "Communization and Value-Form Theory," defined as communication as "the destruction of the commodity-form and the simultaneous establishment of immediate social relations between individuals." "Communization theory and its discontents truncate Marx's dialectic" (Jul. -Aug. 2013) and the "crisis of the commodity form" (SMR, 247).

SMR acknowledges that "new mediations will inevitably be erected out of the old" (238). Yet Hegel's dialectic of development, the "dialectical moment in the whole, corporeal human being, means specifying the movement through the way human relations are mediated. The human self is not shaped by concepts, which, in turn, determine how the world presents itself to those humans. In other words, opposition, dialectical mediation by its nature, confront the dialectical moment.

The dialectical moment is never only a general concept, merely negative opposition, but always realizes the positive in the negative, a new mediation that is shaped by concepts and specific. Hegel's Phenomenology revolutionary dialectical moment in history to show that the form of mediation, the revolutionary movement of the positive in the negative must come from the revolution itself.2

The important breakthrough came out of soberly facing contradictions in the total revolutionary rupture of the French Revolution, its total negative power of immediate thought and its new institutionality of which had existed in Europe for over a millennium. Hegel's dialectic set out to make a difference through full recognition of contradictions could not just not arbitrarily or by default, that is, not just be a winning fiction like a Napoleon or a Stalin, emerging out of a purely negative history and age. This recognized mediating dialectal shaped Marx's practice as he engaged the new revolutionary impulses that emerged out of the brand new revolutionary upheaval.

MARX'S PRACTICE OF PHILOSOPHY

SMR sums up Marx's organizational view after the 1848 revolutions in The Eighteenth Brumaire of Louis Bonaparte as defining the very nature of total contradiction that engages, but is distinct from, the disruptions and organizations of spontaneity (241).

But Marx saw the 1848 revolutions' total rupture also as an attribute of the tenuously, self-critical, spontaneous content of the new proletarian mass activity—a content, writes Marx, that far exceeded its expression, in contrast to other tendencies and their potential to re-fashion the tools of revolutionary theory for our times.解开
I have been active in a number of student groups around labor and women’s issues. We always talk about “inter- sectionalism” and recognizing different struggles. Somehow that didn’t seem to apply, though, when it came to the Syrian Revolution. Suddenly people didn’t want to talk about it. I have the feeling that when people did support us, they tended to be Marxists. The Lead in the New York Times, “The Syrian Revolution as the Test of World Politics” was good, and it seems as though I was happy to read something that makes me feel less alone.

I liked the Lead’s unique perspective on Syria. The U.S. and Iran reached a “Grand” bargain re- garding Iran’s nuclear program. It was sacrificed in this bargain was Syria. Apparently, Iran would remain a great player in Syria, hence in Lebanon, in re- turn for a regime of total nuclear inspect- ion plus a minor lifting of the sanctions. Iran is now invited to the next round of Geneva talks, which aims at maintaining- and even strengthening the existing con- stitutional arrangement, apparently with Assad still at the helm!

I was asked why I became so active in support of the Syrian people. It’s a long story. It’s because seeing the courage, the bravery, the quality that the people in the Syrian Revolution have shown me, has taught me that when people did support us, they don’t make a difference.” She signed it with a little drawn heart.

The Syrian Revolution has shown me, has taught my family are home schooling their children—something some of them would. They be able to study around clinics that offer abortions.

The fact that “We want to be human. What I do for them is really human. What I do for them is really important to recognize that we can learn from reading News and Letters.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.

The Who We Are statement on the front page of this issue shows that we are not just a paper but also an organization. The relationship between the newspaper and the people who are the editorial, publishing, and production staff of the paper. A newspaper has a page and an organizational life.
Did you read Melville’s description of the death of a whale? They’re going to be gone due to sonar, pollution, the garbage gyre, and radiation leaks into our mental cousins. It is so beyond what those people are going through. We should emulate Germany during World War II, yet behaved like autocracy was something that he was “tough on communism.” Cold War politics of the time, Kennedy, a ruling class’s collective guilt and remorse for more than their Vietnam War disaster, that the concrete, it is how the concrete subjects of philosophy and politics are born. They import more Chinese products than big countries like Russia or Germany. The Koch brothers family fortune, the Walton fortune derives from Wal-Mart, and how Raya Dunayevskaya singled out that chapter as crucial to “dialectic structure of Capital.” And how Stalin ordered it not to be taught. The dialectic of Capital is crucial to all the new environments and forces. From submerging the concrete, it is how the concrete subject—the human being fighting for freedom—moves. Marxist-Humanists not only supports all forces fighting for freedom, but also the single dialectic structure of the multidimensional struggle to be whole.

FROM BEHIND THE BARS

I’ve been concerned about an isolation unit in California for more than 40 years. Your dynamic and articulate keeps me duly informed on the national and international issues that surround the world. Thank you for the good job and please continue my donor subscription.

Philipp Peck

N. C., is excellent and informative! Information and views expressed not found in mainstream media. I share and distribute to others and keep this other here with me in solitary confinement. I am one of the human stickers at Pelican Bay State Prison who did the whole 59 days and a member of the class action.

Your coverage of our struggle and prisoner issues is appreciated.

Prisoner Pelican Bay, Calif.

I like reading about what is happening over there. Having been in this place for over two decades, I know what it is like to be oppressed, held down and treated like you are nothing, like you’re unimportant, like your opinion means nothing. So I relate to a lot of what those people are going through. Thank you very much for this donation for my sub.

Prisoner Angelus, Texas

I’m a white man incarcerated in California. For over 30 years I’ve been in the Security Housing Unit, solitary confinement, the “Habe” conditions. Changes over the years, only the circumstances get worse. The “system” doesn’t discriminate once you are in here. Only color of eyes are being opened to the greed and corruption of the prison system here and across the country. Thank you for distributing the news of our progress as it happens.

Prisoner Pelican Bay, Calif.

Thank you for the subscription to News & Letters. The articles on current events and world politics are very enlightening and educational. Furthermore, every around new subscribers share your newsletter with, appreciates the coverage we’ve done on our Hunger Strikes. It would be greatly appreciated if you can keep on your subscription list for both of the people I’ve mentioned. Someone on the prisoner fund list could send me a copy of the pamphlet on the Pelican Bay Hunger Strikers.

Prisoner Pelican Bay, Calif.

TO OUR READERS: Can you donate $5, the price of a subscription, for a prisoner who cannot pay for one? It will be shared with many others. A donation of 50 cents for each subscription plus the Pelican Bay Hunger Strikers pamphlet to be sent to a prisoner.

See our website or contact us for fuller listing www.newsandletters.org arise@newsandletters.org

NEWS & LETTERS – www.newsandletters.org

January-February 2014

Pamphlets published by News and Letters Committees

Q The Coal Miners’ General Strike of 1949-50 and the Birth of Marxist-Humanism in the U.S. by Andy Philips of Dunayevskaya

Q Dialectics of Black Freedom Struggles: Race, Philosophy & the Needed American Revolution by John Iann

Q Pelican Bay Hunger Strikers: We want to be treated as human

Q Voices from within the Prison Walls

Q Working Women for Freedom by Angela Terrano, Mary Dixon and Mary Holmes

Mail orders to:

News & Letters, 229 South Halsted, Suite C, Chicago, IL 60604, Phone (312) 431-8242

Enclose $5 for the literature checked. Please add $2 postage for each pamphlet, $4 postage for books. Items 1-6 add 7% sales tax.

Mail orders to:

News & Letters, 229 South Halsted, Suite C, Chicago, IL 60604, Phone (312) 431-8242

Enclose $5 for the literature checked. Please add $2 postage for each pamphlet, $4 postage for books. Items 1-6 add 7% sales tax.

We invite you to read the critically acclaimed Dialectics of Black Freedom Struggles, Race, Philosophy & the Needed American Revolution, by John Iann.

Order 2 copies now for a special price of $5.00 each, $7.00 first class. To order, make check out to News & Letters Collective and mail to:

News & Letters, 229 South Halsted, Chicago, IL 60604, Attn. John Iann

$7.00 each

For more information visit www.newsandletters.org

We invite you to read the critically acclaimed Dialectics of Black Freedom Struggles, Race, Philosophy & the Needed American Revolution, by John Iann.

Order 2 copies now for a special price of $5.00 each, $7.00 first class. To order, make check out to News & Letters Collective and mail to:

News & Letters, 229 South Halsted, Chicago, IL 60604, Attn. John Iann

$7.00 each

For more information visit www.newsandletters.org
continued from p. 1

Syrian revolution ‘brought us together’

KANSAS CITY, Mo.—More than 300 people of all races came out to confront an effigy of Nazism at the Bartle Hall Convention Center on Nov. 9. Racists of the National Socialist Movement labeled themselves as anti-immigrant warriors and took part in the largest rally of the month. It was a day of angry rhetoric against the Muslim Brotherhood. The effigy of the new Constitution, that it “contains many of the same labor violations that led to the Muslim Brotherhood’s 2012 Constitution.”

Its provisions include protection for the continuing use of the label “Islamist” for forced labor and restrictions on the right to form unions. There is also a provision for civilians being tried in military courts. This codifies what has become the standard military crackdown on the Muslim Brotherhood is accompanied by the repression of secular activists.

STATE CAPITAL & CIVIL RIGHTS

The Egyptian military has reserved to itself a leading role, and General Sissi is expected to run for President. The state security apparatus, acting as mediator between the citizen and the demands of world capitalism, is a form of state-capitalism. The transformation of the Egyptian economy, funded by the U.S. and Gulf states, has tried, relatively speaking, to do this with a velvet glove—when compared to Syria’s Assad or Libya’s Qaddafi. The Syrian state’s vast security apparatus is the method in reserve: at the same time that they outlaw and attack the Muslim Brotherhood, and jail other activists, the military is courting the even more fundamentalist Nour party—also funded by the Saudis.

REVOLUTION VS. IMPERIALIST WORL

The legacy of Tahrir Square is understood differently. Yet the masses and the rulers. After the failures of the Arab Spring, it is no longer possible for revolutionaries to think of an act of rebellion without projecting at the same time what one is fighting for. For that, philosophy is indispensable. The new generation of activists working outside the Paris Commune, might be united by their common interest in counter-revolution. Lenin made the same point in his book “What Is to Be Done?” and added his experience to the books. Living with a family and having a chance to listen to a battering of speakers against the state security apparatus. The state security apparatus is a form of state-capitalism. The transformation of the Egyptian economy, funded by the U.S. and Gulf states, has tried, relatively speaking, to do this with a velvet glove—when compared to Syria’s Assad or Libya’s Qaddafi. The Syrian state’s vast security apparatus is the method in reserve: at the same time that they outlaw and attack the Muslim Brotherhood, and jail other activists, the military is courting the even more fundamentalist Nour party—also funded by the Saudis.

REVOLUTION VS. IMPERIALIST WORLD

The legacy of Tahrir Square is understood differently. Yet the masses and the rulers. After the failures of the Arab Spring, it is no longer possible for revolutionaries to think of an act of rebellion without projecting at the same time what one is fighting for. For that, philosophy is indispensable. The new generation of activists working outside the Paris Commune, might be united by their common interest in counter-revolution. Lenin made the same point in his book “What Is to Be Done?” and added his experience to the books. Living with a family and having a chance to listen to a battering of speakers against the state security apparatus. The state security apparatus is a form of state-capitalism. The transformation of the Egyptian economy, funded by the U.S. and Gulf states, has tried, relatively speaking, to do this with a velvet glove—when compared to Syria’s Assad or Libya’s Qaddafi. The Syrian state’s vast security apparatus is the method in reserve: at the same time that they outlaw and attack the Muslim Brotherhood, and jail other activists, the military is courting the even more fundamentalist Nour party—also funded by the Saudis.

Syrians at Chicago meeting expressing solidarity with Boston bombing victims.

La escuela zapatista (Zapatista Little School)

San Cristóbal de las Casas, Chiapas, Mexico—The end of 2013 and the beginning of 2014 marked the 30th anniversary of the EZLN (the Zapatista Army of National Liberation) and the 20th anniversary of the founding of the Zapatista Little School, when, the Zapatistas went public. The double celebration was a part of a new moment in the Zapatista resistance and struggle for autonomy. The experience of the Zapatista Little School (la escuela zapatista).

When has any social movement facing “bad government” on the federal, state and local levels, as well as continual threats from paramilitary groups, chosen to open their doors to thousands of social activists from Mexico and countries around the world to come and live with the Indigenous communities in resistance and learn about “Freedom according to the Zapatistas”?

There have been 2,000 students (see, the social activists who had come to Chiapas to participate) traveled from San Cristóbal to one of five regions of the Chiapanec region (Caricuiro) with several hundred others in a bus caravan. We were greeted by hundreds of Indigenous Zapotec, Mixe, Mixtec, and Evenk communities. Each of us was met by a guardian who would be our individual tutor-teachers for five days.

Our group was a large assembly where more than a dozen Zapotec teachers explained the central concepts of their autonomy for the Zapatista community including: (1) Councils of Good Government (Junta de Buen Gobierno) at the regional level as well as municipal level; local governing bodies, all independent of the Mexican government. (2) Construction of an autonomous education system. (3) A healthcare system including control of the communities and medical clinics, staffed with community members who had taken workshops on different aspects of healthcare. (4) The role of women in all the administrative work which the Zapatistas strive to implement. (5) Collective work on recuperated lands from the 1994 rebellion. After the assembly came the heart and soul of the Little School, which was to experience the life and labor of the families in the community for three days. I lived in Miguel Aurelio with three other students and four other Zapatistas.

Although the Zapatistas have strived to implement equality of women in all administrative tasks, within the communities there remains a sexual division of labor. In my family, the women were the first up, going for water, building the fire, and preparing the breakfast. They cared for the children while cleaning, collecting firewood, going for water, washing the clothes in a nearby stream, preparing lunch and dinner.

With our guardians we had study sessions on “Freedom according to the Zapatistas” two weeks on their autonomous form of government, one on the participation of women in the autonomous government, and on the history of the book. That whole book was not written by intellectuals, Subcomandante Marcos or others. Rather, the experience and thought of members of the Indigenous communities in real-life situations was recorded, transcribed and presented. (Books in Spanish can be found at: www.proyectosembiende.org/ index.php/noticias/reales/2012-12-cuadernos-del-caso-libertad-siguen-las-zapatistas.)

Discussing the book with my guardian was insightful. He has lived this autonomy and added his experience to the books. Living with a family and having a chance to listen to a battering of speakers against the state security apparatus. The state security apparatus is a form of state-capitalism. The transformation of the Egyptian economy, funded by the U.S. and Gulf states, has tried, relatively speaking, to do this with a velvet glove—when compared to Syria’s Assad or Libya’s Qaddafi. The Syrian state’s vast security apparatus is the method in reserve: at the same time that they outlaw and attack the Muslim Brotherhood, and jail other activists, the military is courting the even more fundamentalist Nour party—also funded by the Saudis.

Three moments stand out for me in my experience at the Little School: (1) The incredible self-organization and self-discipline of the Zapatista Indigenous to build and live in their communities, and to be able to carry out the Little Schools for thousands of participants. (2) The creativity in practice and thought of the Zapatistas from dozens of communities. Each of us was met by a guardian who would be our individual tutor-teachers for five days.

The state security apparatus, acting as mediator between the citizen and the demands of world capitalism, is a form of state-capitalism. The transformation of the Egyptian economy, funded by the U.S. and Gulf states, has tried, relatively speaking, to do this with a velvet glove—when compared to Syria’s Assad or Libya’s Qaddafi. The Syrian state’s vast security apparatus is the method in reserve: at the same time that they outlaw and attack the Muslim Brotherhood, and jail other activists, the military is courting the even more fundamentalist Nour party—also funded by the Saudis.

REVOLUTION VS. IMPERIALIST WORLD

I have lived this autonomy and added his experience to the books. Living with a family and having a chance to listen to a battering of speakers against the state security apparatus. The state security apparatus is a form of state-capitalism. The transformation of the Egyptian economy, funded by the U.S. and Gulf states, has tried, relatively speaking, to do this with a velvet glove—when compared to Syria’s Assad or Libya’s Qaddafi. The Syrian state’s vast security apparatus is the method in reserve: at the same time that they outlaw and attack the Muslim Brotherhood, and jail other activists, the military is courting the even more fundamentalist Nour party—also funded by the Saudis.

REVOLUTION VS. IMPERIALIST WORLD

I have lived this autonomy and added his experience to the books. Living with a family and having a chance to listen to a battering of speakers against the state security apparatus. The state security apparatus is a form of state-capitalism. The transformation of the Egyptian economy, funded by the U.S. and Gulf states, has tried, relatively speaking, to do this with a velvet glove—when compared to Syria’s Assad or Libya’s Qaddafi. The Syrian state’s vast security apparatus is the method in reserve: at the same time that they outlaw and attack the Muslim Brotherhood, and jail other activists, the military is courting the even more fundamentalist Nour party—also funded by the Saudis.
Prison privatization is a crime

Lapeer, Mich.—On Dec. 1, Aramark Correctional Services started managing the Lapeer, Michi
gan Department of Corrections (MDOC), creating an
other sector of low-wage workers in Michigan. Instead of rewarding MDOC Food Service employees for their years of loyal service, the state of Michigan took away their decent-paying jobs with benefits and gave them the same pay and working conditions for Aramark at the poverty wage of $10 per hour. In a state struggling with a high unemployment rate and flooded with low-wage dead-end jobs, there was little reason to place people in the Detroit metro area alone, why would the state government choose to add to these statistics?

MDOC is further privatizing its operations. MDOC privatiza
tion includes Corizon Inc. (Health Service), Keefe Commis
sary (Stores) and Aramark (Food Service). They are middlemen with their hands in taxpayers’ pockets, the pockets of their employees, prisoners and the state. The shift to low-wage labor will only increase the smuggling of tobacco and drugs into Michi
gan’s prisons, resulting in further loss of control in prisons where control is already critical. It’s well documented that corrections employees are responsible for over 50% of contraband smuggled into prison and under
deploying them serves to incentivize their smuggling.

The atrociously inadequate healthcare pro
cided by Corizon might lead to more people going on hunger
fast. Diagnosed colorec
tal, prostate and skin cancers remain untreated for the majority of inmates who will remain intentionally untreated, with patients’ in
terest prostrating through their abdominal walls, un
til it’s too late and long after the death of a fraction of the in
estant. Corizon’s business model is to provide little or no healthcare until sued, and then offer lowball set
ttlements to prisoners’ estates. Aramark, on the other hand, Corizon’s eyes prisoners’ lives aren’t worth very much, and certainly not worth adversely affecting their bot
tom line. Eventually, many will have to go broke with their bank accounts swollen at state taxpayers’ expense, as will Aramark and Keefe, and the taxpayers will end up footing the bill for an aged and poorly cared for prison population.

—Rand Gould

Solidarity with Guantanamo hunger strikers

If we ask Yasmin Bey after her demonstrative ordeal as to whether force-feeding was torture, he would not hesitate. The UN has condemned force-feeding actions. In May 2013, a number of officials, from the UN Working Group on Arbitrary Detention to the Inter-American Commission on Human Rights, lashed out at the U.S. response to the hunger strikers, citing force-feeding as illegitimate and denouncing the indefinite holding of many prison
ers “arbitrarily” and “permanently” in international law.

Yet the UN has failed to follow through with renewed, forceful criticism of U.S. interna
tional law largely because of widespread human body diabetes dependent on an international order founded on state power. Within this setting, the nation-state remains paramount over the actual human per
son.

Human rights law is always going to find itself
diverting from force-feeding the hunger strikers, but it would not hesitate. The UN has condemned force-feeding actions. In May 2013, a number of officials, from the UN Working Group on Arbitrary Detention to the Inter-American Commission on Human Rights, lashed out at the U.S. response to the hunger strikers, citing force-feeding as illegitimate and denouncing the indefinite holding of many prison
ers “arbitrarily” and “permanently” in international law.

My decision to go on hunger strike points to the need for new forces to defend the rights of universal man

(Solidarity (continued from last issue)

The argument that, with the destruction of the Tal

ihan state, the nature of the conflict has changed, leads to the inevitable conclusion that post-Taliban Afghanistan is unique.

The problem with this line of argument is that it re
tirely unproblematically repudiates the arguments of the British govern
tment and the U.S. military. The legitimate function of the Second Boer War of 1899-1902, where, following the destruction of the Orange Free State and the Transvaal Republic, British forces occupied and occupied the area, is often insufficient to reconcile with the mythic of legal norms that they had previously enjoyed as subjects of a recognized government. Even more is the case with the U.S. military, which, as the dominant state, can never be considered to be the legitimate function of the Second Boer War of 1899-1902, where, following the destruction of the Orange Free State and the Transvaal Republic, British forces occupied and occupied the area, is often insufficient to reconcile with the mythic of legal norms that they had previously enjoyed as subjects of a recognized government. Even more is the case with the U.S. military, which, as the dominant state, can never be considered to be the legitimate function of the Second Boer War of 1899-1902, where, following the destruction of the Orange Free State and the Transvaal Republic, British forces occupied and occupied the area, is often insufficient to reconcile with the mythic of legal norms that they had previously enjoyed as subjects of a recognized government.

The need to defend the rights of individuals, the right
to live freely and to threaten them with discrimination

Russia's renewed oppression of LGBT people con

Indiia's Supreme Court ruled in December that

San Francisco—In the Nov. 5 city election, voters re

Hyper-‘gentrification’

San Francisco—In the Nov. 5 city election, voters re

Incredibly, Aramark claims it can feed prisoners for

For a private corporation to take over access

For a private corporation to take over access to

For a private corporation to take over access to

For a private corporation to take over access to

My decision to go on hunger strike points to the need for new forces to defend the rights of universal man
Illegal evictions sully Mandela's legacy

Durban, South Africa—Christmass is often the time of excessive consumption, but it also helps to emphasize the poverty that many people are away at their rural homes and that it is difficult to get legal, media and political support at this time of year. In November 2011, with involvement by the Department of Public Works, the South African Police Services and the South African National Defence Force, grandson of the late Nelson Mandela, the AfriForum Legal Unit demanded that the government to stop illegal evictions of residents in the Western Cape. The demand was made after the death of a 68-year-old man, who was found in his home on December 23, 2011. The man, who was an innocent bystander, was killed by a police officer who was attempting to evict his family from their home.

The illegal evictions continued throughout the country, with the police force being accused of using excessive force and of targeting vulnerable communities. The evictions were often carried out with little or no notice to the residents, causing considerable distress and trauma. In some cases, the police force used force to evict residents, including using tear gas and water cannon to clear out homes. The police force was also accused of intimidating and threatening residents who resisted the evictions.

The illegal evictions sparked widespread protests and demonstrations across the country. The government was called to account and to provide a response to the situation. The protests were met with a heavy-handed response from the police force, with some reports of police brutality and violence being used.

The situation was further complicated by the fact that the government was unable to provide adequate resources to deal with the situation. The police force was underfunded and overstretched, and the government was unable to provide adequate support to the affected communities.

In response to the situation, the government announced a moratorium on all evictions until the end of the year. The government also announced plans to provide assistance to the affected communities, including financial support and legal aid.

The situation in South Africa is a stark reminder of the ongoing struggles faced by many residents, particularly in rural areas. The government must address the root causes of poverty and inequality, and provide adequate resources to deal with the situation.

The government must also take a proactive role in ensuring the rights of residents are protected, and that force is not used to evict them from their homes. The police force must be held accountable for any use of force, and the government must provide effective oversight and regulation of the force.

The government must also work to address the root causes of poverty and inequality, and provide adequate resources to deal with the situation. The government must also take a proactive role in ensuring the rights of residents are protected, and that force is not used to evict them from their homes.
When I was a teenager I had a couple of survival manuals by Marge Piercy. One was Abbie Hoffman’s Steal This Book: Why We Won’t Pay for the Drugstore. The other was Dance the Eagle to Sleep by Marya Pearcey. Both have chapters about how to survive, but, more importantly, how to stay free and fight to change the world. But the book that I wish we had published happened in 2012. Every young person around the world should run to their nearest radical book store and buy a copy. Stay Solid! A Radical Handbook for Youth is dynamite.

From the very beginning it sets out a revolutionary vision of both the book itself and the world that it hopes will come to be one day, after the revolution. The editor says, “This book is a collection of ideas and stories of a more hopeful tomorrow, advice, and encouragement to stay solid and build a new world in a corrupt world.” We’re pretty confident that what you’ll find in here is an argument for staying solid in the midst of all of the rot. What is the goal of the book? It is for readers to “stay radical, keep asking hard questions, keep resisting, keep fighting the good fight and keep trying to be a good person leading a thoughtful, generous, fun life.”

Stay Solid! is divided into 21 sections, each vital for young people. The topics that are locked down, City College alumna David Suker sat down in front of the door in protest, which eventually led to his arrest. The book features students from the Revolitional Student Coordination Committee who were able to pull together a good turnout at a protest to reclaim the space. Everything from organizing a strategy, a language of passion and purpose, vision and creativity, Solidarity and direct action. And when we truly find our voice, and we should use it, to shout, finally and deafeningly: Of course there is an alternative. It is us.”

The book also features sections on mental and physical health and the role of art for both in an increasingly insane society and concludes with some words for the new generation of young revolutionaries who also began their time as a revolutionaries who also began their time as a revolutionaries of the 1960s.

Every section is set up the same way. There is an introduction by the editor or editorial collective, a short but valuable resource guide, and then lots of pages where young people and their elders write about, reflect on, and dream and imagine a better world. One chapter provides a step-by-step guide to setting up a pirate TV station. Another reflects on what it means, through her poetry, to be a Third World person persistently being studied by academics and other jerks while fighting back.

One writer explains what the idea of class and class struggle is really about and does it with a two-page analysis and critique of liberalism. There are useful sections on ecocide and a Zapatista cartoon book. Most of the authors are ingenious, bold and eloquent. For example, on community, one writer said, “we must tell our story in a new language, a language of passion and purpose, vision and creativity, Solidarity and direct action. And when we truly find our voice, we should use it, to shout, finally and deafeningly: Of course there is an alternative. It is us.”

The book also features sections on mental and physical health and the role of art for both in an increasingly insane society and concludes with some words for the new generation of young revolutionaries who also began their time as a revolutionaries of the 1960s.
Violence between Christian majority and Muslim minority communities has torn the social fabric of the Central African Republic (CAR), one of the world's poorest countries. Over 1,000 people have been killed since Michel Djotodia became president in March 2013. He was styled by a Muslim militia group, Seleka (‘Alliance’), made up largely of Chadian fighters, as well as from other Muslim communities in the more populous regions of CAR. Consider all people from Djotodia’s remnant enemy region to be Chadian, too.

Reciprocal massacres between the two communities have caused many observers to see a real possibility of a Rwanda-type genocide being repeated.

BACKGROUND TO A FRAGILE ACCORD

Despite Djotodia’s having been forced to step down by a coalition of the Economic Community of Central African States, and the official disbanding of the Seleka, the situation remains desperate. Seleka remnants and Christian anti-balaka (‘anti-machete’) militia have continued to commit atrocities. Fearing for their lives, nearly a million people have fled their homes. Two million people, half the population, are in need of humanitarian aid.

While some point to religious differences as being at the root of conflict, observers have noted that Christians and Muslims have a history of peaceful co-existence. Some say that actually current state of affairs, where Christian and Muslim clergy have sometimes brought torn communities back together.

Meanwhile, Jotodia has evaded the charge that he has been inspired by religious fanaticism. He is a thoroughly modern man, one who was educated in the Soviet Union and returned to his country, as the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice it. He was trained as a lawyer and served as a judge in the darker corners of his inheritance and was now disposable.

This is a kind of ancient dynastic politics that hardly differs from the days of Egyptian or Roman ruling houses. Many observers say it is unlikely that it signals any significant diversity among North Korea’s ruling elite. The small group at the top—their rule would be without lockstep unity. They have changed in style, but not in substance: they know how fragile their rule would be without lockstep unity.

What was at stake in the murder of Jang was probably just what Kim Jong-un said he was doing, as the murderous accusation of the stepfather, on which Kim Jong-un was actually accused of committing, was that the combination of theory and practice.

This body of ideas challenges all that which is inhuman. It presents history and theory as emanating from practice that was itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice it. This is the staked policy of the Netanyahu government. There have been violent assaults on refugees and their supporters, especially in Tel Aviv. That is the essence of this part of the world. The government has sought to silence these protests by using evictions and force of war. Many of them work at low-paid jobs in service industries. As a statement by activists said, “We believe this is the only way to survive the Israeli Right wishes to deny refugees any serious status.”

Crisis here is related to the other regional crisis in Darfur, Sudan, and Congo. In Congo alone, over 4,500,000 have died from the epidemic of HIV and AIDS. The number of Celts and Africans has increased, and so has the competition between superpower blocs. While the Christian-Muslim conflict is a result of the racist policies of the Netanyahu government, the refugee crisis is a direct result of Israel’s Negev gulf policy.

Racialism in Israel

Tens of thousands of African asylum seekers demonstrated in Tel Aviv, Israel, on Jan. 5 and 6. Most are from war-torn countries such as Sudan, Eritrea and Ethiopia.

The Sudanese seek refuge on African continent, which permits investment by companies in the region.

HISTORIC CONNECTIONS

Other Israelis, opposing these racist laws, have made the connections. One young woman blocking a police vehicle said, “We are creating a strategy that are creating evacuation camps, and if we get up and leave we are consenting to it. Seventy years ago we would have been happy to accept the state of Israel for our grandparents and grandmothers in Europe.” This historic memory is the key link to that of the Israel Right, which now sees fit to embrace illegal settlement movements, the expulsion of Palestinians, European neo-fascists, and the war against Iran.

This historic memory is the key link to that of the Israel Right, which now sees fit to embrace illegal settlement movements, the expulsion of Palestinians, European neo-fascists, and the war against Iran.

The attitudes of the government of Israel under Prime Minister Benjamin Netanyahu are oriented toward a new Zionism, whose ideology is based on an aggressive understanding of national interests of the Zionist movement. This body of ideas challenges all.

The articulation of the relationship between the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice that was itself a form of theory and the movement from theory to philosophy is itself a form of theory and the movement from practice it. This is the staked policy of the Netanyahu government. There have been violent assaults on refugees and their supporters, especially in Tel Aviv. That is the essence of this part of the world. The government has sought to silence these protests by using evictions and force of war. Many of them work at low-paid jobs in service industries. As a statement by activists said, “We believe this is the only way to survive the Israeli Right wishes to deny refugees any serious status.”

Crisis here is related to the other regional crisis in Darfur, Sudan, and Congo. In Congo alone, over 4,500,000 have died from the epidemic of HIV and AIDS. The number of Celts and Africans has increased, and so has the competition between superpower blocs. While the Christian-Muslim conflict is a result of the racist policies of the Netanyahu government, the refugee crisis is a direct result of Israel’s Negev gulf policy.