

EDITORIAL STATEMENT

IN THIS SECOND issue of *Situations*, Ellen Willis gives us a compelling critique of the cultural conservatism of Thomas Frank and a subtle analysis of the left that follows him. She adeptly points out the cultural misconceptions and political contradictions that have led to three decades of cultural reactionary formations and demonstrates some of the left's ongoing complicity within this reaction.

The French No vote to the European Union Constitution has sparked much debate over globalization, the future of nation states and the perennial problem of the Other. Dennis Broe engages the Non vote with an eye to the future of French left politics, and Sandro Mezzadra problematizes the EU constitutional situation in the light of the colonial legacy that precedes it.

In a special section on Latin America and a resurgent left, Jim Cohen offers us a critical look at a new anthology of articles on left power and movements in the region and speculates on Venezuela's democratic future. Peter Ranis analyzes what can be learned from the recent Argentine worker experience of fighting neoliberalism with workers' cooperatives and enterprises. And Bruce Gilbert asks the question of whether the Brazilian landless movement can exist outside of Capital's domination and force a rethinking of property relations.

Following the tragic aftermath of Katrina, William DiFazio examines so called natural disasters as symptomatic failures of thirty odd years of privatization and perceives a space for a radicalism of new class alliances to emerge from these human tragedies and the Bush administration's incompetence to deal with them.

Will Weikart presents a theoretical analysis of a "new" multitude, the critical mass movement, and how the left might learn new forms of resistance from a group of bicyclists. Using Deleuze's and Guattari's concept of the nomad, Weikart shows the critical mass as a mobile resistance machine; yet, he offers critical questions of its continued viability as a political force and warns against homogenization and corporate sponsorship.

And finally, Stanley Aronowitz asks whether it is time for a new radical political party. By reorienting the grand narrative style of interweaving political history and theory, Aronowitz challenges the relativism and fragmentary character of the political space of our current conjuncture and presents new forms of political organization founded on a careful rethinking of the history of both the old and new left.

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for the editorial collective