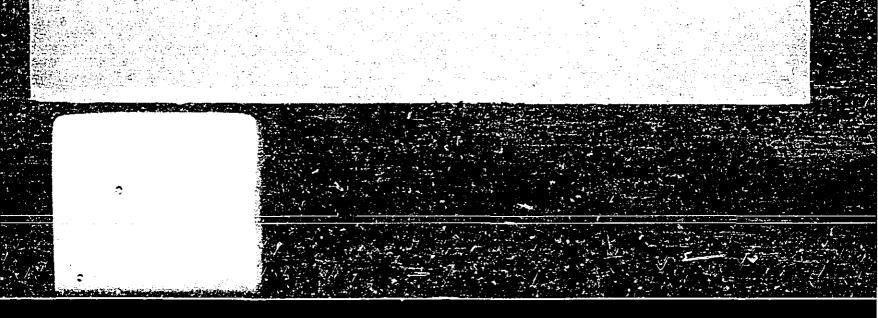
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WHAT IS MARXIST-HUMANISM?. HOW TO PROJECT IT AT MOMENTOUS: HISTORIC MOMENTS?

L. <u>The</u> 1st Moment of Articulation and Structure of Mar. -as original act of <u>world</u> history; plus <u>Afro-Asian Revolutions;</u> 1957, '58, '59.

<u>1957-59</u>. When the Nov. 1956 Revolution erupts, something both so great happens, **Hereitan** in actuality in the Revolution and in stirring up cognition, where it makes its own leaps in consciousness. Suddenly and precisely because of that simultaneity of subjective and objective, that is the moment where all doors fly open and each human being is ten feet tall.

New forces are forever arising, so that I could have"3 new pages of freedom" typed directly into the text of the book, as the events were happening at that very moment, so that with the new chapters would at one and the same time be seen what was happening in the second America as both a new stage of world production -- Automation -- before even the word automation was invented, and the new stage of cognition, Humanism, made the Black Dimension transclucent enough to occupy the same stage as the Hungarian Revolution.



With the American roots of Marxism, as well we as the world Humanist concepts becoming a single word, Marxist-Humanism readied itself to enter the international scene; I had been calling for an international conference of t all those who opposed both the ESE US and Russian poles of world capital, as well as matters maticulously tracing the emergance of a whole new Third World focused on African revolutions, that that pamphlet (Afro-Asian Revolutions) went with me too to that conference where I articulated MEF, and indeed where i made the concrete motion that Africans be invited; though the Africans alone had arranged the meeting for me following the Milan Conference, We all know by now that M&F itself had added two significant footnotes on the galleys as the book was going to press on Mao's latest version of On Contradiction -- How to Handle Contradictions Among the People -- had been expanded into a wholepamphlet, not as a description of the Afro-Asian Revolutions, but as an unfurled banner of them, which nevertheless start warned of the latest enemy from within -- the administrative mentality so integrated in such an amalgam of adventurism that it might

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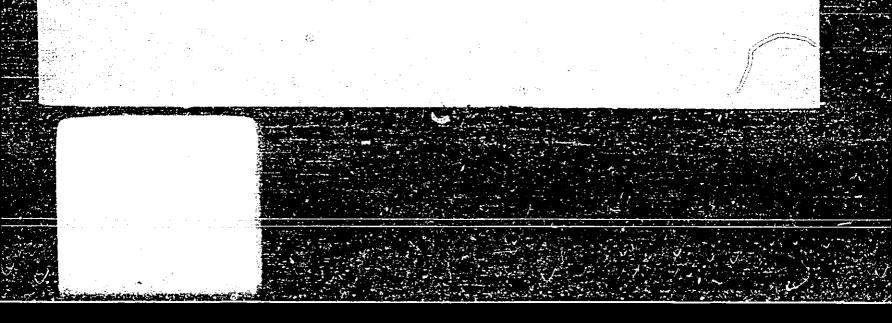
very well look very attractive to **Series** the new revolutionaries who sure hungered for a shortcut from the low level of technology that imperialism **S** burdened them with.

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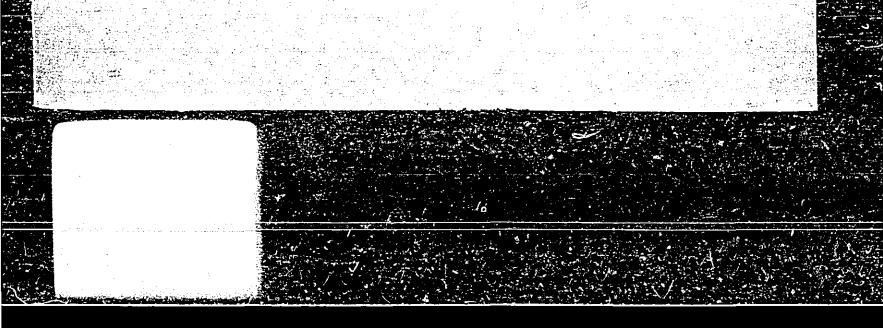
Considering that that is the one book that has been quite well projected by the organization and is constantly being used in classes, the question still remains why was '59 nearly omitted until recently, even though the reason for it, the publication of M&F, meant the trip to Europe, the international conference of state-capitalist groupings who would be challenged by me on the philosophic question, not just as either on the American or European question -- and they certainly thought Europe was way ahead of backward America politically -- but as a world question, specifically Africa. What I came with was not only M&F in hand and going to press with the Italian edition, but Afro-Asian Revolutions pamphlet. To them it sounded as if that only proved my backwardness, but in fact on the occasion of I brought with me the Humanist Speech of Senghor methis union between Senegal and Mali, contrasting it with to the the intellectuals both in France. Be they state-capitalist, bureaucratic collectivist or existentialist, they wars the same theoretical that Daniel Bell's End of Ideology did. All you had to do to see that is the European failure to see neo-fascism of DeGaulle and what to do about it.

In that mense, Projection as act of world history, that I will skip from the '50s, except to say that Philosophy and Revolution, which we talk of as a '70s work, actually also began in that year of '59 as a 'corollary' to M&F when I explained, after being accused of some form of religiousity, that there was no way to have a successful revolution unless you did have ; and they "corrected" me to say that Lenin said you can't have a successful revolution without theory, not philosophy. And they all acted as if they had good political theory. 10871



The question that persists to this day is this: **W** How, in spite of the fact that M&F had been the best projected work, the <u>thilosophic</u> methodology of projection has not extended to this third moment to which I'm going to skip now Let me give you just a hint of what I will not develop until it comes to 1924-87. It involves the Phenomenology, or rather our publication of Dialectics of Liberation without an Introduction, and my present proposal that we reproduce only the Notes on the Phenomenology and its Introduction Distance of Karl Marx's first Moment of what we've certainly spoken a great deal and correctly so on the significance of 1844, without seeing that his relationship to Hegel's **Margause** need to go to Nature was eons away from Lenin's "translation" of Nature as Practice.





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Boug provents the rom The provent to all Maexists to mast Not Each per as mere abje Continuer, to Projection of the The Third Marxist-Humanist Philosophic-Historic Moment-

Post-Marx Marxism as perjorative: RLWLKM 1982-83; Marx's where to begin after Hegel, 1841. Jor, Marx's A PMM ally Mirk's where to

III.

Why the jump over the '60s and '70s, both of which I will of course return later? The reason lies with my finding missing from my 1983 trip with RLWLKM in hand my type of projection of Marxist-Humanism that I did with the first moment when I presented M&F and extended it to '59 at the International Conference in Italy, What was missing was not just the single element but the totally new category -- Fost-Marx Marxism. I began suddenly feeling that there couldn't have been this big division between what I was saying and what our comrades were the center as I well as at the Local, there was a profound comprehension of that little phrase Post-Marx Marxism. In the Shadowing somewhere in the background seemed to be emerging a difference, not just between Marxist-Humanists and non-Marxist-Humanists, but within Marxist-Humanism. Indeed, it held over until the Convention, which is why I felt so utterly mad and insigted on re-writing the final section, "Not by Practice Alone". Please don't tell me it's only

one--the third section. Reread the whole '84-85 Thesis in July, especially 'from Managuaz to Grenada'. HERE 15 what 9 would tell for

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1s-thet where) the not only for ell the tensions between myself and you begin, the actuality the popularization, the following-through of all the concrete in 1983, that is to say, new editions of ACOT, AAR, (as well as the new pamphlet on the Miners' Strike) FFSABT miss the fact that it's not just an update but in a very fundamental sense a totally new and the projections, because they come after the new category of post-Marx Marxism. It isn't that they used the phrase. Whether regarding the new, the specifically new of this decade -- RLWLKM as well as EN and rejection of FE as KM, or the Miners General Strike Pamphlet after for some lit 130 Gremada Marxist-Humanism was hungering to experience a shock of recognition of its Uniqueness Universality, rather than particular and smartness, for the moment when the Self-Determination of the Idea and the Self-Bringing Forth of Liberty finally PLUSTEKA <u>become</u> one.

ومستحكما والمراجعة المؤلسة والمتحول والتنات المتحر ومؤشمة والمعتبان والمؤافع والهوا والمواد

find I also felt that each one took a single element s single element only -- like the Women, WL, or making RL the Organization) rether than the book as a totality? And HER when Electrony Was minthoned (a) (- Tow the bookist har a totality, chapter 12 was not the fourthe tothe for scoreof

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As a new beginning, has no precedents, so the star I know. Absolute Ides in I don't think I thought of it until after re-reading Science of Logic, and that was after the three final syllogisms in the philosophy of Mind, that I suddenly said to myself: it is not only a new beginning, it is as new beginning, that Marx clung to Hagel after he x discovered his own new continent of thought -that was the new beginning. Why did no one see it?

Is Lenin's State & Revolution "as a new beginning"? No, I don't think so. Revolution first had to be made real again after that betrayal, so it was only our age, post-WW II, when the movement from answer practice was itself a form of theory have that theory management had to Management and the second states and a new beginning in philosophy.

Hegel's works became the ground for testing whether a new beginning is what we have to test, and it must be tested through allwho came before us in the Marxist movement, Marx himself, Lenin, Trotsky, Market Man, the new Existentialists, the East Europeans, the Africans and philosophically also Frantz Fanon, disregarding psychoanalysis, but adding to Wretched of the Earth the part on Hegel in Black Skins, White Masks. I felt strongly that if I listened to those who wanted me to begin with chapter 9, we would lose precisely that great new philosophic

M moment, Absolute 200 Negativity as New Beginning, 55 Has the uniqueness, the originality, the Challenge from testening to Hegel think as MM heard him coould be hast in politicizing" where actualizing th 15h Marxistan 10875

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In Hegel, to the extent to which he used the new beginning; it was quite abstract. It was used at every new part; In Marx, it was definitely the revolution, and that was so dominant that the post-Marx Marxists misread it at once as the abandonment of philosophy. Engels certainly made it that, or reduced it to historical only, while with Dialectical method for

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No one in the Marxist movement bothered to refer to it at all; it was just taken for granted that **Marking Marking and End** materialism is Waubstitute.

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When Lenin Mark compelled to return to it, it was definitely not the Absolute, but the Dialectic Method. It was true it was no mere tool; but since **XEXME** the emphasis always was that it was a theory of knowledge that was referred to in the end as epistemology, Dialectic which he did want you to read in Hegel himself, was burdened with being in the hands of materialists, militant atheistic materialism. So we come to the ones, to the only ones, who did finally say, let's look at it; it's for our age. I'm referring to JFT.

When it finally wound up with the Nevada Document (Notebooks on Dialectics), which at one and the same time I considered so great that it inspired me to translate Lenin's Philosophic Notebooks, and on the other hand I saw the difference -- and the difference all went to Lenin's crédit -- between Lenin's Notes and J's.

At which point I began to realize that what J. was really referring to was the Notes I read way back in 1941 in an on-sight. Handlater Jeon Rudden, on any case we need not on serve

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