July 28, 1986

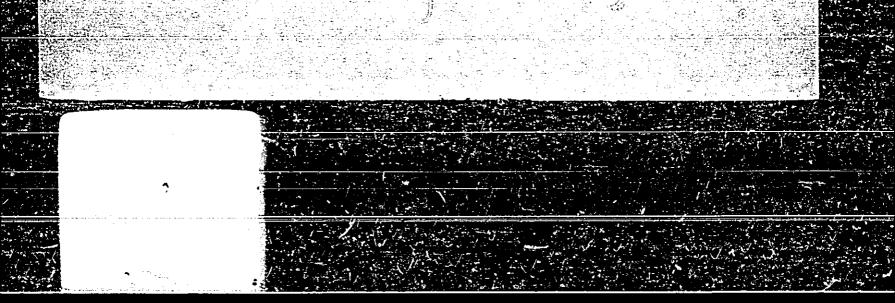
Suggestions for Terry's Report

Though I didn't have a chance to raise the question about the form for your report, the point about form is the reason I'm making these notes now. Becuase it is that which would directly give me ground for my insistence that everything stems from the new, the new, the new. It is that which gets one to look at history not as past, but the presence of future in the present.

Thus, you are absolutely correct to start your report with the new communications from the international scene, (but) you lost something there when you at once jumped back to 1969 and my writings. No matter how precient they may have been, you should, instead, have continued to develop what flows from that new which in turn had made them write not only that they realize the significance of why we call ourselves Marxist Humanist and not just Marxist so that by this moment they have sent in no less than four African views on N&I and its proposal for saw in the RV's in N&L. It's that which a bi-weekly, which we would bring you back to U.S.A,) specifically [Chicage] and even more specifically for your report the WL page of N&L. That would have led you to/critique)of the WL Page and immediately, not rest on that but go to what your perspectives are for 1987.

Take the question of Women Write-on. 'That column is weak not just because the writers area away from the exchanges; on the contrary, the year 1987 requires more than ever that comrades learn how to be editors in the field; they will certainly have greater responsibility and shorter: time in which to do it and that will be true also of the Center.

Or take the question of the local as the Center. The lack of discussion on theory/practice descented and the discussion of the 111

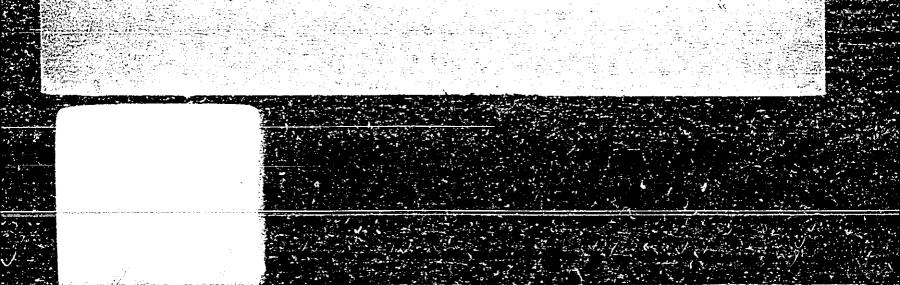


Center as the locals in the field. A critique is not just of criticizing others or yourself; a critique is a question of relating the objective and the subjective philosophically in such a way that you reveal what a so-called after-thought means and that is not merely foggetfulness, but only when you have it all written out in black and white can you first know the conclusion that was just implicit at first. Process, process, process.

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Oh yes, when you talk about responsibilities in the field you could refer to how Peter's report about In the Field--and it is the first time no we've had such a report which by accident had a report of who often volunteered to do leads and such--covered not only local but Mexico and international reports. In a word, if locals considered themselves part of the globe and feel that way which they should, then the self-discipline will indeed be born from their own experiences.

The fact, for example, that I mentioned there must be two meetings of the WL Committee before the Conference . . looks now as if two are conference no matter how little time is given to the past things, there is no doubt that what you should come with is proposals for an .: agenda: 12 2) what reports are to be given from the center and what reports from the local; i.e., subjects that flow from the Draft Perspettives or the WL, and that the WL in turn includes the report to the N&L Convention; 3) whether Neda brings news from India, or Laurie from NY, each local should have a report of this meeting of yours at the Center before Aug. 29. Finally, re Rowbotham "is there an organizational answer?" was the title of my question, not Rowbotham's. She had an answer, she never asked any questions. Her answer(rais) organizing to a principle in the place of either a "man's" party or philosophy or, well I supposes. she meant that was theory;



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That was the <u>substitute</u> for philosophy, for theory and for the return not only to a "new" elitism AND the return to pro-Marxism which was led not by women but by men. I don't have to tell you that that is vanguardism whether no matter whether the men or women are doing it. What she was talking about was a re-statement, if not outright plagiarism, of Lenin's 1903 principle <u>tactic</u> for organization <u>under Tsarism</u> which he tried valiantly for 12 long years to modify and definitively put it down as a particular, not as a Universal and by 1917 when he accepted the Soviets as a most original form of organization and that was born out of spontaneity, we had a right to think that he was through with the concept. Well it would there me way long into <u>dialectics of</u> organization.

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Yours,

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