

Dialectics of Liberation is a mess. Go back first to the period 1947-53, when CLRJ told me to shut up and do something on organization, instead of philosophy. There were fights over the whole period from 1947-53.

They began with the trip to Europe and the cable I had to send on Invading Socialist Society. At that time I got a letter from CLRJ and GL, saying that we will have a bulletin with my economic study of Russia. But the really new that will introduce it will be CLRJ on "Dialectical Materialism and the Fate of Humanity". (And RD is to get it published in Europe.) I went to try to find Sartre, but he was in Cannes.

There was the fight with Naville, who rejected it. But meanwhile within Naville's group, there were those who liked my writings. They forced Naville to publish RD in 1946, on state-capitalism.

Then in 1947 there were other publications of RD in French-- in Quatrieme Internationale, in Revue Internationale (Naville).

There is much by RD published in French and Italian in the 1940s that we don't have. I never got the "Fate of Humanity" published, but CLRJ saw that there were those in Europe interested in RD work.

When I got back, I didn't want to stay in NY with the PC of SWP. Went to Pittsburgh. We were already discussing Absolute in 1947, or at least by 1948. CLRJ says: I looked in Philosophy of Mind-- but there is nothing in there for us. His position was that he was the one to answer the problem of Absolute. RD should keep out. Then we move to the translations of the letters accompanying the Philosophic Notebooks. CLRJ saw that there was a critique of him in the

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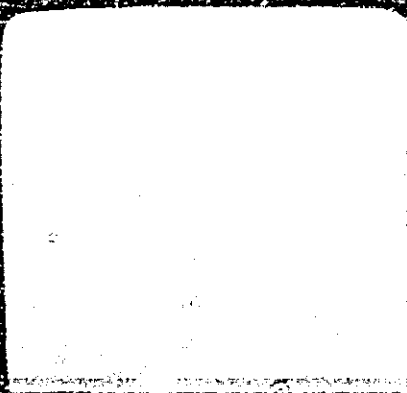
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it just appears for 1st time in 1948-49. letters, even if I didn't.

1947-48 O. we are... what we hardly really understand... 1948-49... 1953... Phil... and... being... excluded

Now move to News and Letters Committees. The first pamphlet we published was VIL's PN and my letters on the AI of 1953. We say that that is the ground for us. BUT: We played down the 1953 letters. We discussed only VIL's PN, to the extent we discussed it at all. And we played down RD's knowledge of Russian. Back in the late 1940s, the FI published RD's translation of Plekhanov's "The Meaning of Hegel". But they had inserted an editor's note about how the translation had been "checked" against the German. So the playing down of the letters on AI when the pamphlet came out in 1953 is understandable, if you keep in mind the whole of 1947-53.

And in 1951 as well as 1953... Correspondence... Res... Scare... D. J. G... vs... area of Being-Essence... Notion... ref... Essence

Now move to what happens when N&L is published. There are so many rich revolutionary events and ideas-- but they are seen without any understanding of the process by which I wrote them, without any view of Hegel.

So I propose that the organization read Hegel, and wrote the summaries of Hegel's works in 1960-61. Why weren't they ever discussed? To this day there is no listing by dates of the summaries in Dialectics of Liberation. The letter to Koffler on tragedy in Phenomenology doesn't belong there at all-- different subject. Not only is it 1968 but it was written in let. to one not member.

Nothing more is done until 12/67 when we have the classes on VIL's PN.

Here you can see that having correctly concentrated on hearing & recording voices of '60s + participants in events... We still do not make full return to these voices via VIL.

10782

*OK gets from Louis after 2 yrs  
little help from course Black  
lib*

in Sept. 1974 there is the first edition of Dial. of Liberation. It is after P&R, yet Philosophy of Mind is not mentioned. Then there is a later reprinting. Supposedly, Jan, who knows no philosophy, is catching mistakes. But nothing is considered philosophically.

Even later yet-- in 1983(?), I point out that Philos of Mind is there, but not on the cover. So we get new cover, but that's all. There is no Introduction yet.

I don't want the whole pamphlet re-issued. Only Notes on Phenomenology, and that with NEW INTRO by RD.

----- (Mike Here)

Go back to 1960. The dimension of Africa in the Europe trip is very important. I met Dixon Colley there in England. The Africa Forum meeting in London. I took up the question of ~~xxx~~ Hegel. Told them to disregard what Hegel said on history-- all the bad things he said on Africa-- and take his strict philosophy. (Here RD discussed the Lecture on "Marx's Debt to Hegel" at Leeds in London; as it is in FSM; and in Japan.) OK, before the trip(?) there was the ? of the union between Senegal and Mali. I went to Presence Africaine and got copies of Senghor's speech. Modibo Keita, the Pres. of Mali, very important. To Left of Toure. The point was that dialectics was being discussed in West Africa.

The letter to HK (10/60) on Absolute and Third World revolutions comes out of this. The key to the whole period is in ABSOLUTE AND AFRICA.

10783



I was trying to have someone to talk to when wrote HM.  
Didn't have CIRJ and GL.

The years 1958-60:

- 1) M&F was out and there were lots of reviews, but they were still mostly on economics.
- 2) The Frankfurt school thought I was still "small fry", except HM, and I wasn't sure about what I wanted with him.
- 3) In News & Letters Committees, there was the division between careerists like Saul and proletarians like John and Inez, plus Blacks like Denby. Where to have discussion on philosophy after M&F? AFRICA AND ABSOLUTE-- came in at one and the same time. But when I tell this to HM, it's like waving a red flag in front of a bull.

So I dug into Phenomenology (1960) all over again. But then comes the events of the 1960s, the activism of the Civil Rights Movement. We plunged into that. From 1960 to 1966 I couldn't say much on Hegel. The summaries didn't go anywhere then in the organization.