

Introduction

because the transformation of reality is central to the Hegelian dialectic Hegel's philosophy comes to life, over and over again, in all periods of crisis and transition when a new historic turning point has been reached, the established society is dug up by its roots, and a foundation is laid for a new social order. The fact that <sup>in 1970,</sup> there were a record number of Hegel studies, Hegel publications, Hegel translations\* and Hegel congresses that crisscrossed with celebrations of Lenin as philosopher may have appeared as pure coincidence of the year <sup>being</sup> the 200th anniversary of Hegel's birth and 100th of Lenin's. The ~~fact that~~, however, ~~is that~~ ~~the~~ ~~all-pervasiveness~~, the totality of the world crisis--economic, political, social, educational, racial. Not a single facet of life, prisons included, <sup>is</sup> not weighted down by it--and its absolute opposite in thought. ~~There~~ <sup>is</sup> a passionate hunger for theory, for a philosophy of liberation.

There may not be many professors of philosophy who relate to the "Soledad Brother" <sup>(1)</sup> who ~~has been~~ shot down this year. So deeply grounded, however, is the Black Dimension in "absolute negativity", in the desire for other beginnings through the "syllogistic" <sup>resolution of alienation of liberation</sup> that George Jackson's discovery of "the dialectic" in that hellhole <sup>of</sup> prison, can by no means be brushed aside as "accidental", a Black Panther reduction of philosophy to political Maoisms, such as, "power comes out of the barrel of a gun." <sup>No</sup> doubt, it is true that the extraordinarily wide public interest in Hegel (and in the most remote corners of the globe as well as in the metropolises of the world) has <sup>come</sup> via Marx, Lenin, Mao. <sup>(2)</sup> It is not, however, true that this new public--all those "new passions and new forces" for the reconstruction of society on totally new beginnings, <sup>(3)</sup> <sup>to</sup> they Blacks or Women Liberationists, anti-war youth or rank and file labor <sup>have</sup> stopped dead with the contradictory <sup>interpretations</sup> of Hegel, without once <sup>acknowledging</sup> <sup>the</sup> Hegelian <sup>dialectic</sup> <sup>are</sup> <sup>hungry</sup> <sup>for</sup> <sup>it</sup>.

*George Jackson*

\*1971 sheds an illumination on this <sup>even</sup> we limit ourselves to <sup>adding</sup> a single work, Hegel's Philosophy of Nature. This second book of the Encyclopaedia of Philosophical Sciences, first published in 1817, had not found an <sup>English</sup> publisher for over a century and a half. This year, however, we witnessed two translations <sup>of</sup> the <sup>entire</sup> volume, via Introduction and explanatory notes, into three volumes. (See listing in bibliography.)

(1) Soledad Brother by George Jackson.   
 \*\*For the chapter, "The Thought of Mao Tse-tung", I am indebted to a young scholar from Peking, Chiu-Hao, whom I interviewed in Hong Kong in 1966, and who then helped with both the research and commentary.

*Summary*  
Hegel himself, after all, lived during a turning point in world history, as the walls of the Bastille ~~were~~ <sup>came tumbling down</sup> and the great French Revolution initiated as new an era in thought as in the freedom of people. For good and sufficient reason the Hegelian dialectic has been called "the algebra of revolution."

*The Marx, the discoverer*  
of a totally new continent in thought--historical Materialism--grounded his philosophy of liberation in the praxis of the proletariat as well as in Hegel's dialectic. ~~Kinda~~ <sup>Lenin, too,</sup> at the outbreak of World War I and the collapse of established Marxism, ~~Marxists~~ <sup>Marxists</sup> felt a compulsion to return to the Hegelian dialectic as he ~~was~~ <sup>dug deep</sup> for a concrete universal ~~concept~~ <sup>output</sup>.

*of his state and Revolution*

"TO HUMAN,"  
The objectivity of today's hunger for theory has led ~~us~~ <sup>to</sup> look at this rich philosophic heritage both on the level of today's needs and the "in-itself-ness" of Hegel's Absolutes. Where, however, these are usually ~~analyzed~~ <sup>analyzed</sup> as "ends" as if absolute negativity was not inherent in them, ~~this~~ <sup>this</sup> author views them as new points of departure because absolute negativity is the inseparable, all-pervasive, immanent motive force--their very reason for being. And because Marx's and ~~Lenin's~~ <sup>Lenin's</sup> "return" to Hegel ~~can~~ <sup>can</sup> illuminate the problems of our day, their philosophic development is as central as are Hegel's own works to Part One, Why Hegel? Why Now?

*CRITICAL MOMENTS*

No such philosophic re-examination ~~emerged~~ <sup>emerged</sup> either from within established Communism, or by its most famous critic, Leon Trotsky, at the time the Hitler-Stalin Pact helped set off the holocaust for which Hitler had long worked. The end of World War II and the failure of the pre-revolutionary situations ever maturing into a proletarian revolution, ~~did~~ <sup>did</sup> produce a rebirth of Hegel studies, ~~that~~ <sup>that</sup> went hand in hand with a rediscovery of Marx's Economic-Philosophic Manuscripts, 1844, ~~which~~ <sup>which</sup> Marx's critique of the Hegelian dialectic was, ~~also~~ <sup>also</sup> a critique of "vulgar communism" as not being the

goal of human development, the form of human society." (9). Nevertheless, ~~the~~ <sup>the</sup> new philosophers (Sartrean Existentialists) ~~like~~ <sup>like</sup> the Trotskyists, continued to tailor ~~state~~ <sup>state</sup> Communism. It is true that the new generation of committed writers were not politicians. But the greater--and fatal--truth was their isolation from the masses. It is this which made it impossible for new ~~ground~~ <sup>ground</sup> to be broken. ~~the~~ <sup>the</sup> new turning point in history ~~before~~ <sup>before</sup> was the opposite of intellectual ~~Part Two--Alternatives--~~ <sup>Part Two--Alternatives--</sup> attempts to see why both Marxist--Leon Trotsky and Mao Tse-tung--and a non-Marxist philosopher ~~desirous~~ <sup>desirous</sup> of changing rather than just interpreting the world could do nothing to fill the theoretic void in the Marxist movement ~~since~~ <sup>since</sup> the death of Lenin, much less stop the ~~march~~ <sup>march</sup> to state-capitalism.

*needed before*

(9) Marx, Critique of the Hegelian Dialectic. I happen to have been the first to translate into English the now famous Economic-Philosophic Manuscripts, 1844, and am quoting from it (Appendix, Marxism and Freedom, 1958 edition, p. 309). Since then, many translations have appeared. See bibliography for a listing.

