

1/11/79

DIALECTICS OF LIBERATION, or DIALECTICS IN THOUGHT AND IN ACTION

9 Lectures on PHILOSOPHY & REVOLUTION - 5 talks on WDET  
Lecture 3 - Ch.1, Sec. 3. The Philosophy of Mind/Movement  
from Practice?

Talk 2 -- Is the Self-Thinking Idea Really a Self-Bringing-Forth  
of Liberty? Marx's Philosophy (Sartrrean)  
+ Other Philosophies-- Existentialism,  
Frankfurt School Critical Philosophy,  
especially Adorno; and anti-Hegelians like Althusser. 20th c.  
Historic Texts of Revolutionaries

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Introd.

Hello. Today we will be grappling with total opposites, glaring contradictions like Absolute Negativity as absolute end, ~~and~~ <sup>Self</sup> ~~new beginning~~ <sup>not</sup> ~~and~~ <sup>not</sup> a seeming empty abstraction, like Self-Thinking Idea--Hegel's ultimate expression: in the very last of his Syllogisms in the Encyclopaedia of Philosophical Sciences --

~~the Self-Bringing Forth of Liberty~~ <sup>the Self-Bringing Forth of Liberty</sup>, ~~on this earth where each of us faces today~~ <sup>on this earth where each of us faces today</sup> most concretely the question ~~which~~ <sup>which</sup> has preoccupied humanity ~~the~~ <sup>the</sup> ~~struggle for~~ <sup>struggle for</sup> ~~freedom~~ <sup>freedom</sup>.

FREEDOM.

Momentous  
crisis-historic  
events

philosophy which gives direction.

Passion and philosophy only seem to be total opposites. While they are nearly always so used in daily expressions, it is a fact that reason and feelings do meet and ~~as~~ <sup>as</sup> they merge, they ~~spell~~ <sup>spell</sup> social revolution. Moreover, it ~~is~~ <sup>is</sup> so not only ~~as~~ <sup>as</sup> proletarian revolution, but ~~all~~ <sup>all</sup> liberation struggles. ~~Because~~ <sup>Because</sup> the genius Hegel caught it in the French Revolution--that leap of development through contradiction--those ~~masses~~ <sup>masses</sup> in motion against the ~~old~~ <sup>old</sup> order--~~into~~ <sup>into</sup> philosophic method called DIALECTIC, ~~that~~ <sup>that</sup> became Absolute Method--ceaseless movement of ideas and of history which remained alive not alone for early 19th c. but for ours. It is true that what has helped make Hegel a contemporary was Marx's discovery of a new continent of thought, in his era of revolutions--1848, 1861, 1871-- but it is equally true that ~~that~~ <sup>that</sup> ~~new~~ <sup>new</sup> ~~departed~~ <sup>departed</sup>

When it did not stop at overthrown modes of negation but proceeded to create the new

Creation  
needs

14693





to those 3 final syllogisms of the whole cycle of knowledge  
#575, #576, #577. The 1st--#575--looks as if Hegel is merely  
listing the 3 books of the Encyclopedia, Logic--Nature--Mind.  
However, not to be lost sight of <sup>is out the listing, by</sup>  
having Nature, the middle, the mediation, it, not Logic, <sup>which</sup>  
is the centrepoint, <sup>that</sup> centrepoint, "sunders itself, <sup>not</sup>  
indeed to extremes of finite abstraction, <sup>nor</sup> itself to  
something away from them and independent..."

MEDIATION

all of Marx  
S.I.V.  
No. 10  
No. 10  
No. 10

You saw all the  
analysis in the  
beginning in the middle  
because you saw  
how it came  
from the middle

Now, whether, as Existentialists define  
Nature as "exteriority", or, as Lenin, translate it as Practice,  
the point is that Nature "loses" its merely reflective <sup>character</sup>  
we will return to this for it, <sup>is our, and our are alone, that</sup>  
that could recognize it as a <sup>movement</sup> <sup>because</sup>  
it is precisely what we were experiencing in the spontaneous <sup>and</sup>  
<sup>in the Black Rev. in the U.S.; in the</sup>

In the 2nd syllogism #576--Nature--Mind--Logic,  
Mind becomes the mediation, <sup>the focal point</sup>  
<sup>emerges</sup> We can see what, exactly, Lenin had caught without  
getting to the <sup>Philosophy of Mind</sup> (in the Science of  
Logic itself) when he was so excited over "expression" Cognition  
not only reflects the world, but creates it. "In overthrowing  
his own philosophy theory, developed in Materialism & Empirio-  
Criticism, he now promptly translates it as "Man <sup>is</sup>  
dissatisfied <sup>with</sup> <sup>the</sup> <sup>world</sup> and decides to change <sup>it</sup>." And he goes even  
deeper into "idealism", now reunited with materialism, as  
he hails Hegel on the threshold of the Absolute Idea  
declaring "the certainly of <sup>actuality of being</sup> and non-actuality

dissatisfied with the world

Logic  
Nature  
Mind  
Self-Thinking Idea

(can show how it is)

fact Hegel himself <sup>the world</sup> philosophy appears as a subjective cognition, of  
which <sup>freedom is the aim, and which is itself the act to produce it.</sup>  
WHAT PLUNGE TO FREEDOM WILL COME WITH US TO THE END

The final par.--#577--is the most startling of all.  
Instead of following the "logic", or sequence, as  
you wish, of those 3 works which would have made list them now  
as Mind-Logic-Nature and thus have Logic become the mediation <sup>of</sup>  
of which <sup>emerges</sup> the whole--objective-subjective; theory-practice; individual-  
universal. LOGIC GETS "THROWN OUT" ALTOGETHER. Instead, <sup>the</sup> <sup>Self-Thinking Idea</sup>  
Self-Thinking Idea <sup>is expressed not in syllogistic form,</sup>  
since "it is the nature of the fact, the notion, which causes the  
movement and development, yet this movement is equally the action  
of cognition."

Now in our age, whether <sup>and Hungarian</sup> the East German/revolutions  
from under totalitarian Communism, or the African Revolutions from  
under Western imperialism, or the new generation of revolutionaries  
that fought not only <sup>US</sup> the Vietnam war, but the Black  
Revolution within US, <sup>and</sup> those struggles for freedom did not  
become total revolutions, though 1968

the illusion that <sup>the</sup> <sup>activism</sup> could  
be a "total" <sup>of</sup> <sup>the</sup> <sup>people</sup>

III. Movements From Mind that Have Isolated Themselves from Movement from Practice

Ever since the first historic ~~appearance~~ appearance of revisionism, <sup>of Marxism</sup> with the Bernstein theory of evolution ~~at the end of the 19th century~~ reformism has demanded "the removal of the dialectical scaffolding" ~~which was~~ allegedly inhibited. Marxism with Hegelian mysticism. In fact, as the revolutionaries then proved in theory and by 1905 in actual revolution, the reformists were moving away, not from Hegelian idealism, but from revolutionary materialism since that meant the transformation of reality by the gravediggers of capitalism ~~the secretization of the Hegelian~~ the revolutionary proletariat.

Yet, once that revolution was defeated, the Social Democracy, revolutionists as well as reformists, went on its empiric way--with no attention to the philosophy of revolution. When ~~it took WWI~~ it took WWI + total collapse, 2nd Int. to return Lenin to Hegelian dialectics gave that became ~~the~~ new road to 1917 R.R., the Brezhnev void after Lenin's death and transformation into opposite, 3rd int. state ~~on~~ S-C Scrup created room for Intellectual to think they

Individualism  
what price for  
for Brezhnev

Individual freedom  
Other - all the WWI was being

Existentialism

was moral successfull WW II

himself had to admit that Existentialism was but a "parasitism" on Marxism "the one philosophy beyond which we cannot go" until we do finally root out capitalism. ~~It was clear that~~ though he was an outsider looking in, ~~he was committed to Marxism~~ he truly wanted to be in, without, however, giving up ~~his~~ Existentialism was supposed to have originated the "conquest of the human dimension" which was the "missing link" in Marxian concept of history, or at least "lazy Marxists" (Communists, Trotskyists). ~~To reconquer the human~~ dimension Sartre ~~presented~~ 3 contributions: (1) a new rationality = which ~~excluded~~ ~~actual~~ ~~history~~ - they were promised to return it - (2) "HEURISTIC" method that was at once both "Progressive and Regressive" - the rationalism of PC and (3) totalitization.



12/5/76

*Handwritten:* They capture prophetic utterances

Today's New Beginnings,  
Absolutes AS

*Handwritten:* GM, GM, GM, GM, GM

Is Mao A New Rev. Beginning?

*Handwritten:* (S), (P), (R), (S)

Whether Bourays' new dialectical taks: "Equivalent Substitution-  
FOCOS,  
or WI's Existentialist Individualism--witness Philly, 1975."

*Handwritten:* how is mo... part of... since... u.u.u.u.

*Handwritten:* had me explain a bit more fully in WH

*Handwritten:* Today's REINVENTS because

NEW BEGINNINGS IS 1st foremost SUEJ., a  
subject that includes, SUEJ ITY, a subject with a HEAD.

III ABSOLUTE IDEA & the <sup>-3-</sup>simultaneously obj.-subj. MEDIATION  
M&F P&R --D.H. Lawrence

"Art speech is the only truth. An artist is usually a damned liar, but his art, if it be art, will tell you the truth of his day." PHIL. TELLS NOT ONLY THEM BUT ~~THEIR~~ in it is implicit tomorrow...

I said vantage point --1972--3rd world theorist *Benilley*

PHEN. D/54: THE ABS. &U INVERSION OF REALITY & THOUGHT, THEIR ENTIRE ESTRANGEMENT THE ONE FROM THE OTHER: IT IS PURE CULTURE

PHEN. 5.543: "The honest soul takes each moment as a permanent & essential fact & is the uncultivated thoughtless condition that does not think & does not know that it is likewise doing the very inverse. THE DISTRAUGHT & DISINTEGRATED SOUL is, however, aware of inversion; it is, in fact, a consciousness OF abs. inversion."

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Trouble is it is NOT 3rd world or BL. dimension AS IT IS but as supposedly it was 1917, I repeat 1917, not 1920 when VIL did become very conscious of 3rd world--with result that

same time, *less* becomes, at one &

Now then, what did happen (1) 1953-6 vs. 1957-1967 (2) 1963-6

As Humanism in EE was FORM of new concrete U struggling to be born, in 1968 it was

& along with that "Soledad Brother" concrete Universal