

JULY 1984 to JUNE 1987

JULY 1984: Special type of convention, ~~XXXXXXXXXX~~ drew from the 1983 Marx Centenary Tour, with RLWLKM in hand. The realization that the new of RLWLKM regarding the challenge to all post-Marx Marxists had not been projected fully to the members; that, in fact, we all remained so enamored still about the movement from practice that we were still suffering from the failure to fully understand Chapter 1 of P&R, the movement from theory, much less ~~XXXXXXXXXX~~ ^{grasping} the process, the monumental problematic still to be worked out, and what it was that the objective movement demanded of us ~~XXXXXXXXXX~~ because we had now critically examined the great revolutionaries, which included both Lenin who had dived into philosophy but not on the Party, except politically, which we rejected long ago; Luxemburg, who was a spontaneist, who ~~XXX~~ lacked dialectics ~~XXXXX~~ in philosophy, on the National Question, and on Organization. Hence, my reworking the third part of the Perspectives, "Not by Practice Alone".

DEC. 30, 1984: It is ~~XXXXXXXXXX~~ while Olga gathers all the writings on WL, direct or indirect, that I decide it is true ^{as I think it is} that that if/"Not by practice alone" was not fully grasped it certainly will not be seen in WL, when there was' neither a movement nor myself being more than a reporter during the very great strike when I wrote what the miners' wives were doing. Therefore, I must write an Intro. Overview and show there was a dialectic of revolution throughout, and this dialectic of revolution is so all-embracing and all encompassing that even when you are not conscious and it appears only in a single event at first, 1950, that is what must be grasped, though it be post festum. It is at that point, that an Expanded REB is held, where I first ~~XX~~ discussed the dialectic of the

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Intro/Overview in detail, and struck a hostile chord in ~~XXXX~~ the empiricist -- but I don't mean only the articulator of the hostility, but ^{the} empiricism that is in all Americans not excluding M-Hists. Again, we come to the word, projection.

~~TEXT~~. 1985: Workshop-Classes as one path to becoming Practicing Dialecticians and the necessity both of the retrogressionism of Reagan's 1980s epoch and the visage of Hitler in apartheid South Africa which ~~XXXXXXXXXXXXXXXXXXXX~~ he propped up. It related to the paper not only when, in 1986 we moved to a Biweekly, but in 1985

trans. to beginning

1980, which we called the Year of the Books, and meant that we hope to finish RLWLKM then, was the year of Reagan's ascendancy to the Presidency, and the opening of so vast an abyss of retrogressionism that, by now, we not only have run out of adjectives but are on the edge of both Depression and Nuclear War. ~~TEXT~~ To keep from the precipice that worries even the capitalists, we seem to have, on the one hand, some mild steps toward some sort of arms control, and at the same time, the scandals and deeper involvement to get us into a war far from the shores, and very complex, like the Middel East, ...

In the Executive Session, when we talked of the Dialectics of Leadership, as well as the Self-Bringing Forth of Liberty the question of process and therefore, of method, became so ~~XXXXXXXX~~ central ~~XXXXX~~ as we still talked of "the dialectic of the party" rather than the new title, that the impression may have been given that Methodology, when it's absolute is the Idea. BUT IT ISN'T. What may have given that impression is the stress on the need to become practicing dialecticians.

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The key, then, is imbedded in the drive to ~~XXXX~~ additional path, than Workshop-Classes, to becoming practicing dialecticians. In 1986 it was definitely spelled out as the test ~~XXXXXXXXXXXX~~ needed to respond speedily to shifting objective events. The question is, How is that related to the new title of the Book -- Dialectics of Organization and Philosophy: The Party and Forms of Organization Born out of Spontaneity?

Now let's get to the reality of the single dialectic in in philosophy, in organization, no matter what its form, in paper, no matter what its frequency. The real point is the form, and this is meant not as a contrast to content, but form as a Universal directly related to philosophic moments : What distinguishes us from any other paper? ^{did} How ~~was~~ that form as well as its soul -- Marxist-Humanism -- result in abolishing the distinction between a theoretic organ and a popularization in a newspaper form? And ~~was~~ how did that change the relationship between inside and outside?

Worker-intellectual; theory-practice articles; with each form have a little of the other in it; Readers' Views, national/international; spontaneous actions as Leads as well as editorial type of leads.

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ When individuality is collectivity, and it isn't only in Perspectives.