

Paragraph added by Dunayevskaya on "Marx and the Black World"
at her lecture in Ann Arbor, Michigan, March 30, 1983

(To be added on p. 194, after first para.)

With this dialectical circle of circles, Marx's reference in the EN to the Australian aborigine as "the intelligent black" brought to a conclusion the dialectic he had unchained when he first broke from bourgeois society in the 1840s and objected to the use of the word, "Negro," as if it were synonymous with the work, "slave," and by the 1850s extended that sensitivity to the whole pre-capitalist world. Furthermore, by the 1860s, the Black dimension became, at one and the same time, not only pivotal to the abolition of slavery and victory of the North in the Civil War, but also to the restructuring of Capital itself. In a word, the often quoted sentence: "Labor cannot emancipate itself in the white skin where in the Black skin it is branded", far from being mere rhetoric, was the actual reality and the perspective for overcoming that reality. Marx reached, at every historic turning point, for a concluding point, not as an end, but as a new jumping off point, a new beginning, a new vision.

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NOTES ON THE BLACK DIMENSION AND RL, WL, KM

Both because, on the face of it, RL, WL, KM doesn't seem to be about Black Dimension, and because I wanted to work out for myself all the references to the Black Dimension in the book, in order to see ~~EXACTLY~~ the dialectic, not alone of the facts, ~~AND~~ but of how ~~THEY~~ RD worked out the difference between Phenomenology and Philosophy in Accumulation of Capital. This may not appear to be on the Black dimension, but in fact, I felt it was, because it is impossible to separate that Rosa Luxemburg theory from her very presentist way of how she scented imperialism. Let me therefore start, not at the beginning of the book, but with Chapter 3, on Acc. of Capital, specifically page 37.

In the 2nd paragraph on that page, where RL's analysis of the real process of accumulation through the conquest of Algeria and India; the opium wars against China; the Anglo-Boer war and the carving up of the African empire; and the extermination of the American Indian, RD writes: Q

In a word, ~~EXACTLY~~ RD's critique there revolves around the fact that here RL was so great in her description and led to nothing less than her break with Kautsky over the barbarism against the Hereroes, and yet she did not see those suffering Black masses as Subject. What attracted me especially to that section was the subheading "Luxemburg's Critique: Reality vs. Theory; Phenomenology vs. Philosophy". What I want to ask is: if Phenomenology, i.e. the appearance, remains simply a manifestation, as against seeing revolutionary force as Subject, how can one prove that it is philosophy which makes you see the revolutionary subject. I may wish to return to the final para. at end of p. 39 and top of p. 40, but for the moment just the posing of the question is what would bring us ~~EXACTLY~~ to consider the book as a whole, beginning with the Introduction.

Take the first paragraph on p.x, where the Third World and the Black dimension are introduced as one of the major points for the book's appearance, and the expression used on forces of revolution and Marx's major work, Capital -- the expression RD uses is "passion for revolution as well as a philosophy of revolution." My point is that Part I of the work, which looks as if it has not much on Black dimension, in fact has a great deal because what permeates it is the dialectics of revolution, so that by the end of p. 47, the whole idea of the National Question and RL's wrong position on that is what shows the greatest contradiction, in RL as a revolutionary post-Marx Marxist who was ~~EXACTLY~~ actively engaged in practicing the dialectic of revolution and yet did not grasp the philosophy of revolution. And it is precisely there that we see both the greatness of RL's feeling for the Black dimension and weakness in not seeing the philosophy.

Part II is, of course, the main source for WL and for Black dimension, and there we are not limited to either the time of RL or ~~THEY~~ her views but see RL as revolutionary philosopher. Take Chapter 6, on the Overview, where we see everything from Maria Stewart, 1831 through the 1929 Women's War in Nigeria which the British call the Aba Riots.

