

5/25  
 Could possibly some little residue of the intellectual sloth that followed the death of Lenin and expressed itself in a never-ending missing link of philosophy ~~has~~ <sup>have kept</sup> us from making that whole category of post-Marx Marxism as a pejorative ~~category~~ until 1980?

1980 we had designated as the "Year of the Book", RLWLM. Chapter 12 was the chapter where finally ~~there~~ <sup>there was the first appearance (mild anticipation?)</sup> that the philosophic ambivalence <sup>deeper</sup> of Lenin had to be further concretized into a <sup>Marx Centenary</sup> critique. The 1983 <sup>Marx Centenary</sup> tour with that work cleared the road for some very new heretofore untrodden roads on the whole question of Organization and <sup>totality of</sup> Philosophy. The Year of the Book also meant a change ~~from~~ for N&L from an 8 pager to a 12 pager, in order for us to develop as a philosophic nucleus with space for essay articles and ~~to create the category of essay writing.~~ <sup>to create the category of essay writing.</sup> (That was a very successful 6 year experience to which we will need to return).

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C. ORGANIZATION AND ~~THE~~ BECOMING PRACTICING DIALECTICIANS

(Probably a portion of this that is related directly to the book itself will begin before even the philosophic moment.)

The crucial years -- that is, <sup>in</sup> the period preceding 1988 -- <sup>in the Perspectives</sup> is 1984. It is then/once we had focused on "not by practice <sup>as well as the focus</sup> alone", that the direction/~~was~~ on the imperativeness of becoming practicing dialecticians. Day in and day out, whether it was for writing articles ~~for~~ for N&L, whether it was for visiting, or developing relations with non-yet MHists, as well as self-development. The key always was the need for organizational growth, not as recruitment, but as, simultaneously, extension of the ideas outward, and inwardizing our own achievements philosophically, and not just as activity with others or as immediate reaction to the objective world, but working out the meaning, both of the event and the experience. <sup>Smart</sup> ~~Toward this end, we first~~

② ~~tried~~ classes as workshops which would also lead to the writing of a brief, 2-page, analysis on what happened that very week. <sup>①</sup> Along with this, came ~~not only~~ the Introduction/Overview in the reissuance of <sup>some</sup> pamphlets the ~~1982~~ <sup>1983</sup> convention voted for -- ~~1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988~~ <sup>1983</sup>

Transp to next p.

(15)

(insert for page 6)

I think the most important conclusion that resulted from the intensity of this need for organizational growth was what occurred when Olga collected 35 years of writings on Women's Liberation and I saw that the red thread running through on that single subject, from 1950 on, would not be obvious in and of itself, when each item is treated as a form in most concrete historic years, over three decades, that the projection, therefore, of M-Hism before there was a M-Hist or-  
ganization, before M-Hism was pronounced as our aim in 1957 and was the objectivity of the dialectics of revolution. It is this that I developed in the Introduction/~~XXXXXXXXXX~~ Overview, ~~XXXXXXXXXXXXXXXXXXXX~~ Because this led to the conclusion that Marxist-Humanism is the Absolute Idea of our age...

Whatever it is that disturbed some when I read out ~~XXXXXX~~ the Introduction/Overview as directly related both to dialectics of revolution as well as to the whole idea of Marx's Humanism in our age, what was clear beyond the shadow of a doubt was that somehow the very formulation of Introduction/Overview was very, very distant from ~~it~~ <sup>it</sup> technical concept as an "update". (Here, transpose from p. 6, last para. ~~with~~ with difference sequence as indicated.)

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(10)

this year on the dialectics of philosophy and organization

1953

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