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 dislectical circle of circles, Marr's reference in the EN to the Australian aborigine as "the intelligent black" brought to a conclusion the dislectic he had unchained when he first backe 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 Elack 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 akin where in the Black skin it is brended", far from being mere rhetoric, was the actual realkty and the perspective for overcoming that reality. Marx reached, at ever historic turning point, for a concluding point, not as an end, but as a new jumping off point, a new beginning, a new vision.

NOTES CAT THE BLACK DIMENSION AND RL. WL. RM W. KM doesn't seem to

Both because, on the face of it, RL.WL.KM doesn't seem to be about Himck Dimension, and because I wanted to work out for myself all the references to the Elack Dimension in the book, in order to see HELLIAMELY.EXTERNET the dialectic, not alone of the facts, ALE but of how HEEX RD worked out the difference between Phenomenology and Philosophy in Accumulation of Capital. This may not appear to be on the Elack deimension, but in fact, I felt it was, because it is impossible to separate that Rosa Luxemburg theory from her very presection tray 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 Chana; 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, Interest RD's critique there revolves around the fact that here RL was so great in her description and led to nothing less than her back with Kautsky over the barbarism against the Hermose, and yst she did not see those suffereing Hlack 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 KENTYMATHECHERISMETERS. 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 INCLEXIEMENTALEM 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 HEEL her views but see RD 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.

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What appears to me the most challenging task for us as Whists, and especially Hack Whist, is the last chapter of that Part which is on the mirinished task that remains for us. It is this I wish to concentrate on mainly, and I want to stress that it should include not only the pages of Chapter 8 but the fins (pp 109 to 112) — but each of us must work this out from our own experiences.

Now, Part III ... KM as Critic of Hegel to Anthor of Capital and Theorist of Permanent Revolution ... would again, on the fade of it, not appear to have anything on the Hlack Dimension. In fact, it is there where we get the real American roots of Marxism, Edifficient leading to nothing short of the restructuring of his final book on the basis of that new aga Marx felt was uskered in with John Brown's attack on Harper's Ferry. Here, too, the final chapter, especially pp. 190 to 195 on the Arro-Astan Revolution, on Frants Fanon and the philosophy of a national obsciousness that is not nationalism but internationalism, is what gives the answer, not as a conclusion for our age, But a conclusion for his age, which MD claims is a trail to the 1980s.

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