

October 1, 1961

Dear JB --

Here it is already Oct. 1. I have my passport, as you know, and I had hoped I would already have completed arrangements for my trip to Africa but developments on the objective scene have presented complications.

I had expected that part of my getting to Africa would have been made possible because I know many of the governmental leaders and, at the very least, they would have arranged paid lectures for me. Since their not-to-be-neutral stand at Belgrade, however, Sekou Touré e.g., has not pursued our correspondence further although he was most encouraging when it seemed to be only a question of my focusing on Marxist-Humanism as if it could be separated from my anti-Communism. Kwame Nkrumah, whom I knew very well as a student here, has gone so far into the Communist camp that I wouldn't even trust him with my safety any more than I would trust my life to Russian Communists.

Yet the very move away from true independence to alignment with the "other" of Western imperialism puts, in my view, an urgency to my completing my new book, and my hopes for creating a true Marxist-Humanist pole. (Incidentally, both on the neutralists and Russia, I've been writing Weekly Political Letters that my friends have asked for; they are very informal, but I thought you might like reading, so am enclosing those that throw a light on my special problems regarding book and trip.)

There are other complications. For example, I have been unable to convince a publisher to advance me a substantial sum because they are now more interested in a journalistic work on Africa. I do not oppose such a work on Africa, ~~it's not that simple~~ but mine is a book on Marxist-Humanism and one on Hegel as it applies to the underdeveloped countries, principally Africa. It relates to the Absolute Idea; specifically the second negation, or "The transcendence of the opposition between Notion and Reality and that unity which is the truth, rests upon this subjectivity alone."

"This is where Africa comes in. "This subjectivity alone," for our age, is to be found in the most underdeveloped, the most exploited, the most backward countries. Because that is so, and because of the maturity of the age, these "subjects" have absorbed "objectivity," both as technology easily to be mastered, and as idea. As idea, African writers have already specified African socialism as Humanism. Western intellectuals, by contrast, speak either of "End of Ideology," or "From Ontology to Technology," and thus fall victim to either of the two poles of world capital.

I consider the African trip so very important because my theses will get flesh and heart from it, instead of being just bones and "scul."

I thought if I could work up some of the ideas in a way that relate ~~ask~~ to actual events, I could get the necessary cash from a publisher. Do you know of any. In any case, I would like you to look over the enclosed section of my preliminary notes on the new book. And please forgive me for not even completing sentences. I'm leaving it in that unfinished state because I want your views on this work in progress.

Yours,

13856

Draft

9/61

Dear JB:

I'm glad to take advantage of <sup>the opportunity</sup> your letter of Aug. 22nd gives me to discuss the book on Africa and my trip there. As you see, I'm still here as I have not the money for the trip though I have the passport and am unable to convince a publisher to advance me such money or substantial part thereof. Do you know of any?

The problem is rather complicated. For one thing, it isn't a book on Africa--it is a book on Marxist-Humanism in its application to the underdeveloped countries as contrasted to M&F which ~~concentrated~~ <sup>concentrated</sup> around problems of the "West." It is furthermore a book on Hegel or at least his Absolute Idea, specifically ~~in~~ the second negation or "the transcendence of the opposition between Notion and Reality and that unity which is the truth, rest upon this subjectivity alone."

This is where Africa comes in. "This subjectivity alone" for our age is the most underdeveloped, the most exploited, the most backward that yet, because of the maturity of the age, has absorbed "objectivity" both as technology he can easily master and as idea which he has already shown he is much in advance of the Western intellectual with his African Socialism is Humanism, where "we" speak either of "End of Ideology" or "From Ontology to Technology" and thus fall victim of either of the two poles of world capital.

If I could go to Africa and expand upon my knowledge of it from books and from knowing many of those who led the revolutions as well as the new students who made it and who are here, then the thesis would get flesh and heart instead of just bones and "soul."

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