

"the truly real, i.e., rational"

cf. also H. P. Adams' "KMX & his Earlier Writings."

Knowing as a form of thinking
THE ETHICAL FOUNDATIONS OF MARXISM by Eugene Kamenka, Praeger, 1962 (Canberra) - Part I Summary of KMX

Ch. I--The Phil. of the Concept.
p. 17, "For the next 3 yrs. (1838-41) ff) Mx worked on his doctoral dissertation, "The Differences bet. the Democritean & Epicurean Philosophies of Nature."

p. 18, After resignation as editor of Rheinische Zeitung, (3/17.43) Mx resigned & occupied himself with detailed criticism "PAR. BY PAR." of those sections of Hegel's Phil. of Rt which deal with constitutional law of the State...

Emerging principle
p. 19: KMX: "It is a psychological law, that the theoretical spirit which has become internally free is turned into PRACTICAL ENERGY & coming forth as will from the shadow kingdom of Amethes. Turn against the mundane reality that exists without it... But the practice of phil. is itself theoretical. It is criticism." (M I, 101, 64)

p. 21: M I, I-1, 52: KMX: "the atom (for Democritus, ff) remains pure & abstract, category, a hypothesis which is the result of experience & not its emerging principle & which therefore remains unrealised, just as it fails to determine subsequent actual science."

p. 23: fn re Mx on "the unlimited freedom of the subject in dealing & grappling with objects."

Ch. 2, The Free Indiv.

KMX: (M I, I-1, 211, an end which necessitates unholy means is not a holy end." --all in law on freedom of the press, against any kind of censorship)
(Quotation I use in frontes, piece M&F on freedom is from same article.)

KMX: (M I, 6, 278, "The Communism of the Rheinischer Beobachter", 9 12/47: "the social principles of Christianity preach cowardice, self-contempt, debasement, subjugation, humility, in short, all the properties of the canaille, & the ppol. which does not want to be treated as canaille, needs its courage, its consciousness of self, its pride and its independence, far more than its bread."

6 yrs. later, in NYT, 6/25/'53, (reprinted in Mx&E on Britain, pp. 383-4): "We must not forget that these little communities (villages in India) were contaminated by distinctions of caste & by slavery, that they subjugated man to external circumstances instead of elevating man to be the sovereign of circumstances, that they transformed a self-developing social state into never-changing natural destiny, & thus brought about a crucialising worship of nature exhibiting its degradation in the fact that man, the sovereign of nature, fell down on its knees in adoration of the Kanuman, the monkey, & Sabbala, the cow."

Ch.3. The Natural Law of Freedom

Ch.4. The 'Truly Human' Society

K MX: MI, I-1, 272 (Discussion of wood theft laws* "Feudalism

in the broadest sense is the spiritual kingdom of

animals, the world of divided humanity in contrast

with the world of self-distinguishing humanity, whose

inequality is nothing but the spectrum of equality." Middle

Ages "are the normal his. of humanity, its zoology." (MI, I-1, 499)

"A State, which is not the concretisation (Verwirklichung) of

rational freedom, is a bad State." (MI, I-1, 248)

Part II-KMX's Rd. to Communism

Ch.5-The New Social Dialectic

KMX "On The Jewish Question", M I, I-1, 599): "Every emancipation

consists of leading the human world & human relationship

back to man himself... Human emancipation will be complete

when the actual existing individual man takes back into

himself the abstract citizen, when, as individual man, he has

become a generic social being in his everyday life, in his individual

wk. & in his individual rels., when man has recognized & org'd. his

own forces as social powers, & thus no longer severs this social power,

from himself in the shape of political power."

And further on same Jewish question, M I, I-1, 597-8): "Political

emancipation is the dissolution of the old society on which the

sovereign power, the alienated pol. life of the people, rests. The

political rev. is the rev. of civil society. What was the character

of the old society? One word describes it. Feudalism. The old civil

society had a directly political character, i.e., the elements of civil

spvoryu. such as property, the family & ways of earning a living, were

raised to the level of being elements of civil life in the form of

seignorial rts., estates & guilds. In this form, they determined the

relationship of the single individual to the State as a whole, i.e.,

rhwy swrweiniw hia political situation, i.e., his separation

or exclusion from the other constituent parts of society...

"The political revolution which overthrew the power of

these rulers & made affairs of state affairs of the people, which made

the political State a matter of universal concern, i.e., which made it

a true State, necessarily smashed all estates, corporations, guilds &

privileges as just so many expressions of the separation of the

people from its communal life. The pol. rev. thus destroyed &

the political character of civil society....

"This perfection of the idealism of the State was at the

same time the consummation of the materialism of civil society...

Political emancipation was at the same time the emancipation of

civil society from politics, from even the appearance of a universal

content."

And in Ger. Id.: "The word, 'civil society', emerged in the

18th c., when prop. rels. had already extricated themselves from the

ancient & medieval communal society. Civil society as such develops

only with the bourgeoisie."

Ch.6. The Critique of Politics

Ch.7. The Critique of Economics.

Ch.8. Communism & the Complete, Unalienated Man

Part III, Critical Resume. Ethics & the Young Marx

Ch.9-Ethics-Positive or Normative (This is the most stupid of all

the chs. in which author, tries to "prove" that Marx, by believing

in self-determination as freedom, cannot believe in history & environ-

ment.

Ch.10. The Rejection of Moralism, of 'Rights' & of Normative Law.

p.108. K MX: "Man right of pvt. prop... is the rt. of self-interest/..

It allows every man to find not the realisation, but

the limitation, of his freedom." (On Jewish ques.)

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Ch. 11/Ethics & the 'Truly Human' Society

Part IV-Ethics & the Mature Marx

Ch. 12, The New Edifice: His. Mat. & the Rejection of 'Philosophy'

Q Marx Letter to Annenkov, 12/28.46. Assume a particular state of dev. in the prod. forces of man. (Corr., pp. 78)

Here Kamenka is good at least in showing no diff. bet. Mx the young & Mx the mature, though the latter became "materialist", determinist, etc.

p. 126: "It is the recognition that the mental & the non-mental belong to the same his., spatio-temporal reality, that they interact on single plane, & not any doctrine of the primacy of the 'substantial' which is the valuable part of Mx's materialism."

* The quotations given, however, reveal far more questionable material. Fetishism enabled Mx to reject the dualism of mind & matter & to see the mind as active, knowing as a form of striving. It also led him into the false view (sic, rd) that terms which are part of a single process become the same term. It is this false amalgamation of the knower & the known, the denial of any final distinction bet. them, which seems to bring him to the view that knowledge is possible only to those who actually participate in the movement of things."

Kamenka then has a footnote quotation from his "hero", Prof. John Anderson (Australasian Jour. of Phil. Vol. 37 (1959) p. 158 "Critical Notice of HEACON'S The Illusion of the Epoch"): "The general position of the Theses (on Feuerbach, rd) is that to have true knowledge is to be going with the movement of thing, which is a revolutionary movement; it is only the rev., participating in that movement, who really understands it-- who has a 'dialectic' understanding (i.e., precisely participatory, going beyond himself) as contrasted with the idle speculation of the non-participant."

Ch. 13. The Materialist Interpretation of His. & Mx's Critique of Moralities

Ch. 14. His. Mat. & the Overcoming of Alienation -- best of Kamenka pp. 144-5

p. 144: "The distinction bet. freedom & alienation, we have seen, was the ethical leitmotif of Mx. phil. & pol. dev. What Hegel & Feur. had seen in the his. of human thinking, Mx saw in the his. of human prod. & social life.... Yet in the eco. magnum opus of his mature per. Das Kapital--he does not rely on the term 'alienation' at all... Had it been dropped as a 'phil.' or 'ethical' (concept having no place in his new obj. scientific his. mat?)

* * * The ans. is no. The positive content which Mx gave to the term 'alienation' remains central to the position he is expounding in CAP. The mental process of objectifying one's own product & allowing it to dominate one Mx now calls the fetishism of commodities; it remains the same process. Man's loss of control over his l.p. Mx calls his dehumanization; it too remains the same process--a process which for Mx remains of central importance to the understanding of cap. Man's loss of control over the product of his wk. Mx now calls exploitation... Exploitation is made possible by the creation of s.v.; its basic

p. 145: ground for Mx remains the alienation of man from his l.p., the fact that man's activity becomes a commodity. In the Ger. Id. & in Mx's eco. notes (drafts made bet. 1850 & 1859) the connexion of all this with the term 'alienation' is made specific (cf., e.g. GI, 64-7; M I, 5, 56-9; Grundrisse, 73-82-, 88-90, 151-62, 504-8) But we do not need to have the connexion made specific, to have the actual term flourished in the text, to see precisely the same them in WL&E, Critique, & CAPITAL itself."

pp. 149-50. K Mx (Grundrisse, pp. 504-5): "In the sweat of thy face shalt thou labor! was Jenova's curse, which he gave to Adam. And it is thus as curse that A. Smith regards labour. 'Rest' appears as the adequate condition, as identical with 'freedom' & 'happiness.' A. Smith far from seeing that the indiv., 'in his normal condition of health, strength, activity, capacity & skill', has also the need for a normal

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portion of work, for an end to rest. It is true that the amt. of labor is determined externally, by the purpose sought & the obstacles to attainment of that purpose which must be overcome thru labor. But A. Smith has just as little conception of the fact that this overcoming of obstacles is itself the activity of freedom--of the further fact that the appearance of merely external natural necessity is stripped off from external purposes & that these purposes are revealed as purposes which the indiv. sets himself--of the fact, therefore, that the overcoming of obstacles is self-realization, objectification of the subject, therefore concrete freedom, whose action is precisely work. He is right, however, in seeing that in its historical forms of slavery, feudal services & wage labor, labor always appears as something repulsive, as external forced labor, & that no wkg. appears in relation to this as 'freedom & happiness'. This is doubly true: it is true of this contrasted labor, of the labor which has not yet created the subj. & obj. conditions... to make it travail attractif, self-realization of the indiv., which does not mean that it becomes mere fun, mere amusement, as Fourier thinks with all the naivete of a grisette. Truly free labor, e.g., composition is damned serious at the same time, it is the most intensive exertion. The work of material prod. can acquire this character only by (1) having its social character affirmed (2) having a scientific character & being universal labor, the exertion of a man not as a natural force but as subj., which appears in the process of prod. not only in its natural form & dev. as part of nature, but as an activity regulating all natural forces."

p.150 Kamenka rightly says that bet. 1844-67, the surprise is not in the mass of material absorbed & details of economics, but "what is amazing in view of this is not how much new material came in as the Paris grew into 3 vols of CAP., but how much of the old material & of the old thought remained." (p.151) By sympathy Mx always remained a philosopher. Thruout 20 yrs. of intensive labor in eco. field he developed economics... His extraordinary achievement had been to take ontological concept of alienation & invest it--quite early in his thought--with concrete social & eco. content. It was because alienation & freedom remained central to his thought that the argument had to be followed to the bitter end."

Part V-Communism & Ethics Ch.15 Ethics of VP. Ch.16 Law & Morality in Sov. Soc Conclusion.s.

Key
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*Invest ontological term ALIENATION
- invest in work field*

to Edward Fordson & Alan Saper-Kavens
Prager - 1962

of Vladimir & Frank Trager (Stanford 1908)

Recherches de la Section de Linguistique
1959

of H. Carver Hunt's "Prayer & Practice" C-182

Studies on the S.U. 1963 New Series 11.11 #3

Manuscript 6
"Sov. Phil" by Constantine (L'Esprit) pp 146-165

Wkly 1962 (2.2nd RCP) & 1956 (1956) conference no credit
"Cult. personality" (L'Esprit) 1960, 1961 criticized philologist

propaganda, Disches, recently accused of falsifying
Party Congress, 1965, contradicts his own "Heritage"
"On the Significance of the Soviet Heritage"

(Priglasenie k razgovoru #3 1922)
Deborin met with G. Buzdard
Apparatchiki Mitin, Konstantinov, Yudin who
displeased Deborin

Stages of "socialism" in the USSR
Deborin's "dialysis"
② personal edition of Zhdanov decided L's legacy as
③ ch 4 of D. P. P. - Belin's "Sov. Comm." (1937) reduced to zero the
heritage

Postelov - Alexander 1 - 6
"Heritage" came late
with Deborin & Zhdanov

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~~CC Res - condemned as the primary ideology of the~~
~~Not proscribe the [unclear] / [unclear]~~
 Also mentioned in Alexandria, [unclear] [unclear]

Maleness have over the mantle of M. Copus

Year 1955 attack on Maleness group

B.H. Kedari who dealt with I.S.'s Philosophy
 dismissed as ed. of Young Philosophy

regimented philosophy - H. Liu, P. G. S.,
 Yubin, Konstantin - returning
 to Mal. Emp. + [unclear] [unclear]

Not only survived but also [unclear]

Only physicists & mathematicians "took form" at least the
 themes of Relativity & Quantum
 physics were advanced by 1950s

counter-attack, finding phil. [unclear] vs Super. [unclear]
 Theoretical Physicist V.A. Fok
 Mathematician A.D. Alexandrov

20th / ACP lecture "Creation of M-L
 Based on Fullst. [unclear]
 L.S. Phil. [unclear]"

p153 religion, "obj. dialectics, i.e. dialectics" [unclear]
 12207 also scientists of philosophy