

RV

February 9, 1983

*J. Harrison as / Reddy*  
*" x " Critique*  
*Il. Zellerbach M*  
*113 V. KH: 10/18/81/1/8/81*  
*2. Quaker*  
*3. EN*

Prof. Stanley Diamond  
Anthropology Department  
New School for Social Research  
Graduate Faculty  
66 West 12th St.  
New York, N.Y. 10011

Dear Stanley Diamond:

The public advertisement of the Second International Conference on the comparative, historical and critical analysis of bureaucracy, riveted my attention on the announcement that the 100th anniversary of Marx's death would be the occasion for a retrospective and prospective consideration of Marxism as ideology and Marxism as critique. It was as early as 1941 that I first used, as ground for my economic studies, Marx's formulation that "the praxis of philosophy is itself theoretical. It is the critique which measures individual existence against the essence, particular reality against the Idea." I've been commemorating the Marx centenary, not as death but as his final writings; it was in 1982 that Humanities Press published my latest work which focuses on the Ethnological Notebooks and the "new moments of Marx's last decade." Along with Rosa-Luxemburg, Women's Liberation and Marx's Philosophy of Revolution, Humanities has also reissued my two earlier works, with new Introductions -- the 1957 Marxism and Freedom and the 1973 Philosophy and Revolution.

I would like to develop some new points at your Conference. My pivot would be Marx's philosophy as it relates to the dialectic of Women's Liberation during three periods of his writings, beginning with the formulation of the Man/Woman relationship in the 1844 Economic-Philosophic Manuscripts and his formulation of the family in the 1847 Communist Manifesto. I would then extend this to the Grundrisse, where Marx recreated the Hegelian dialectic to encompass the "Asiatic mode of production", indeed the whole of what we now call the Third World. Thereby, Marx's dialectic extends from his earliest critique of bureaucracy and the State, as well as bureaucracy in education, not to mention his most profound analysis of the hierarchy in the factory in Capital, to the Pro-methean vision of the development of humanity as "the absolute movement of becoming." The third period focuses on the relation of Marx's concepts of anthropology in the 1840s and 1850s to his concept when he studied the latest empirical findings in anthropology, 1878-1882. I feel that these cannot be separated from the difference between

*Handwritten scribbles and signatures*

15677

Marx's Marxism and Engels' The Origin of the Family,  
Private Property and the State.

From what Kevin Anderson has written to me of his conversation with you, I assume that this type of topic would be acceptable to the Conference in September. Would you wish to discuss it further with me when I am in New York, March 14 through March 25, on my lecture tour around my three books and the Marx centenary?

Yours sincerely,

\* "Bureaucracy counts in its own eyes as the final aim of the state.... The aims of the state are transformed into the aims of the bureaux and the aims of the bureaux into the aims of the state. Bureaucracy is a circle from which no one can escape. Its hierarchy is a hierarchy of knowledge. The apex entrusts the lower echelon with insight into the individual while the lower echelon leaves insight into the universal to the apex, and so each deceives the other."

DIAMOND. re my letter to him 2/9/83: "My pivog WL in 3 periods

1)1844 Man/Woman &  
1847 --family--CM

2)1857 Grundrisse AMP

AS MEDIATION TO CAP.&EN--hierarchy in factory --Anthropology

3)Bur., from 1843-1883

from Educ. to State

inc. empirical anthropology

\*\*\*\*\*

VITKIN, 1979--Studies in Soviet Thought, #20

only correct thing is crediting KM with  
"history in all its fullness"

1981 AMP, Phil. & Social Criticism

AMP debated since late 1920s but only its  
resumption, &c. later, with Wittfogel's & Weiskopf's wks.

+esp. & above all, 1964 B. Zilberman--MONISM

WL MISSING IN ALL; & nearly all, is  
\*\*\*\*\*REV. MISSING IN VITKIN. DIAL. MISSING IN ALL.

substitute SOCIOLOGY OR CRITIQUE OR  
SOCIAL FOR U.

MV: begins with "Among modern tendencies in the sphere of  
classical-Marx current vs. plurality--historic NON-BEING

"AN ABSENT PRESENCE"

*From Jan 20, 1983*

*NgRB*

*P 53*

**CALL FOR PAPERS**

**Occasion:** The Second International Conference on the comparative historical and critical analysis of bureaucracy

**IDEOLOGY, BUREAUCRACY AND HUMAN SURVIVAL**

**Place:** New School for Social Research

**Time:** September 19th to 23rd, 1983

**Organizer:** Gottlieb Duttweiler Institute for Economic and Social Studies  
Green Meadow Foundation, Ruschlikon/Zurich

**In cooperation with**

New School for Social Research, New York  
Center for Philosophy and Social Theory  
Institute of Social Sciences, University of Belgrade

**SOME SUGGESTED THEMES:**

Ideology as false consciousness  
Generic ideology of the state  
Ideology of particular forms of the state  
(fascism, communism, bourgeois democracy)  
Ideology and science, science as ideology  
Ideology and the limitations of art  
Ideology and the question of legitimacy  
Ideology in the nuclear age

On the occasion of the 100th anniversary of Marx's death, a retrospective and prospective consideration of Marxism as ideology and Marxism as critique.

**STEERING COMMITTEE:**

Prof. Stanley Diamond, New York  
Prof. Zagorka Golubovic, Belgrade  
Prof. Wolf-Dieter Narr, Berlin  
Dr. Rolf Homann, Ruschlikon

**Deadlines for papers and/or abstracts of papers: March 31, 1983**

**Inquiries and Papers (4 copies) should be sent to:**

Dr. Rolf Homann  
Gottlieb Duttweiler Institute  
Green Meadow Foundation  
CH-8803 Ruschlikon/Zurich, Switzerland

15680