

Raya on notes for Diamond conference

6/5/83

Mr. Kugel - his intellect. offering

B-3

new pb Mike on Plan

6 Abs med

Retrospective and prospective consideration of Marxism, as ideology and Marxism as critique; Comparative historical and critical analysis of bureaucracy.

The two new points of this year's international conferences have special significance because it is the centenary of Marx and it coincides with both the Third World and women's liberation as a movement. Even more amazing, than the wrong accusation of Eurocentrism and complete disregard of the writings of Marx on what we call today the 3rd world, since that arose with the knowledge of the Grundrisse and really not fully till the EN, is the disregard of the concept of woman which Marx had singled out from the very start of the discovery of his concept...

U.N.V. Coll., Dublin

I believe that the contrast between someone as profound and creative as H Marcuse, an independent Marxist, and S de Beauvoir, an Existentialist, will illuminate a problem that faces us today...

pre-cap resistance
Return of Promethean concept / Why in the 1950s...
pre-cap. village commune of least primitive is artisanal

Take the first period after the Grundrisse was found, when the question of the AMP did become a centerpoint of discussion and yet that was very much limited to the question of feudalism, instead of that Promethean vision which lead Mx to dig deeply into the full question of Pre-capitalist societies, not only in no way limited to feudalism, but seeing the positive features of the village community as resistant to the encroachment of capitalism and to such new appreciation of artisans

15709

The various drafts of Capital, whether or not you accept the Grundrisse as the very first draft, shows that the minute Marx broke with the concept of theory as a discussion ~~between~~ ~~institutions~~ with other theoreticians and assigned all those theories of surplus value to the end of the book, while that struggle ^{for shortening of the} ~~the~~ working day was ~~moved~~ moved into the center-point of Capital, ~~the question of the struggle for the shortening of the working day, but~~ and in that, the question of women and child labor becomes crucial

Cel

(Fairly recently, I find that the Univ. College, Dublin is now publishing all the Blue Books that Marx worked with over 100 years ago. And please remember that so often that brilliant empiric and philosophic analysis was just dismissed as "sob-stories".)

John

By the time Marx advises Dimit¹eva to go to Paris and organize a women's section of the 1st International and finds her so creative as the civil war in France erupts that she organizes the Union des Femmes...

Al (2)
 75 pp 2
 2/11/11

Do not forget either that by then Mme. Harriet Law, who has become a member of the General Council of the 1st Int'l and is the ^{only} ~~one~~ who provides a platform for Marx after the defeat of the PC, to develop his views of "lower and deeper". It becomes in fact such solid ground not only ~~both~~ both of a single revolutionary force becoming Reason, but that which will lead to all those terrific new moments of his last decade, that will take us through economics, ^(philosophy of) politics, organization and nothing short of ^{the possibility of} revolution itself coming in "backward" countries first.

Medusa
 Q. D. D. D.
 1/11/11

Al
 1/11/11
 1/11/11

44444

Now let's take that last decade year by year.

1873: while he is at work on the French edition of Capital, in which ^{he presents} that most exciting extension over which we are still arguing to this day, that is, fetishism of commodities-- Marx at one and the same time, returns to a ~~writing~~ ^{writing} of his before he broke with capitalist society, his 1841-42 Ph. D. thesis, where his preference for the philosophy of Epicurus to that of Democritus ~~becomes~~ becomes integral to the way he ~~relegates~~ relegates mercantilism to the interstices ...

And he is also busy.... Danielson?

continues correcting A. et.

1841/42
Dr. Darwin
1841/42

H. P. P.
Blue Be

1875: He not only had completed that French edition, which to this very day we still do not have a full English translation, but have it as edited by FE, so that the very paragraph which would show us that the so-called primitive accumulation is neither a separate part, but is in fact integral to the whole movement of accumulation as worked out in Part 7, and in which the expansion into imperialism...

6 CAP
1875
Antid
5/18/75
only

But it is that very year, indeed the very month, the very day that he sent off the French translation mss. he has worked out the modestly entitled, but actually most profoundly worked out philosophy of organization, the CGP.

1/8/75
Attachment to CAP
mtg. comments
to Dan
1/15/75
2/18/75
or 3/8/75

Alvin
1/15/75
1/18/75

55555

3/83 Marx
Herbert
1950
3 CAT

Now, he has no sooner completed these two very highest and at the ~~very highest and at the~~
same time new points-- the definitive edition of this greatest
theoretical work and the new work on organization, which is
inseparable from his philosophy of revolution-- than he ~~is~~
faces those magnificent militant new railroad strikes in
America that inspire him to think that a new form of organ-
ization will arise in the USA that will be superior to the
1st International that has just declared itself dead.

1000
1/15/83

1871

15713

777777

cut

In proceeding to ^{the} 1880s as he ~~was~~ both finishes his works on anthropology and the East as well as taking the trip to Algiers, we have to turn to Engels, who published the year after Marx died, his Origin as if it were a bequest of Marx's. While it is true that Marx begged him to read Ancient Society and it is also true that he didn't bother to read it then, saying afterward that he was too busy with something else, what most certainly is totally wrong is to consider his work as any sort of bequest after he discovered Marx's notes on AS, from which he quoted ~~the~~ what he considered was the essence. But ~~now~~ now that we have Marx's own hundred page notes, ^{the} ~~the~~ judgement is very different.

cut

15714

10 10 10 10

tutionalized Marxism, which to me is state-capitalism calling itself communism, but ^{of} that new-old ^{study} anthropology. ~~But~~ placing it on the historical scene of today has hardly assured its bedoming the ground either for anthropologists or others as philosophy of revolution. ~~Is the~~ fact that Marx hadn't lived to work it out into a thesis of his own, instead of just marginal notes in opposition to the ideology of the day, any excuse for us not to do it for our day, taking full advantage of all his profound insights? How does it happen that "Marginal Notes", even when kept unpublished for 16 years and really not ~~studied~~ ^{studied seriously} for 42 years, didn't keep ~~it~~ from becoming the ground for the only successful proletarian revolution in the world? The ^m simple answer also gives you the greatness and the contradictions in that find.

The simple answer is the revolution knocking down all attempts at compromise with what is, just because "what is" has thrown over Czarist autocracy and presented itself as that Feb. 1917 revolution. The same objective situation when not separated from philosophy of revolution-- Lenin had already broken with his philosophic ~~past~~ past and tackled both the national revolutions as the bacillus for proletarian revolution and proceeded immediately to that second negativity when it came to smashing the state. Lenin's S&R combined and "rewrote" both the CGP and the Civil War in France as the State and Revolution, in theory and in actual November revolutionary practice. What hadn't he done?

15745

11 11 11

CW
Just as the Marxists even when they got the 1844 Essays hadn't seen the pages on Man/Woman so the Marxists who did not betray and who did in fact lead revolutions hadn't seen that "paragraph" ~~actually...~~ on the party, in CGP.

Actually, far from being a single paragraph, the whole of the CGP is a relationship of the "party" to revolution through a vision of the new society. Actually, far from being just a critique of the Lassaleans ~~and~~ ~~Marxists~~ it was a sharper critique of the so-called Marxists, the Eisenachists-- for ~~the~~ capitulating to an abstract unity of organization for "mass party" while forgetting its principles. Actually, this program, which is supposedly limiting his critique of it, is in fact the most concrete, the most profound, the most philosophic, the total ~~the~~ philosophy of not only the first negation of what is-- the revolution itself-- but the second negativity of that continuous revolution to follow after we have already succeeded in smashing the bourgeois state to smithereens and thus have ~~ground~~ ground for the non-state form of a functioning collectivity on the way to a truly new woman, a truly new man, a truly new society.

15716

12 12 12

The point is that those 1870s in which he thought he would complete Vols. 2 and 3 of Capital and corresponded with Danielson, telling him not to wait for the completion of Vol. 2 before he completed the translation of Vol. 1, were the very ones that returned to the "Asiatic"; not to mention semi-Asiatic (as in Russia), the African, and oh, yes, Native American studies of pre-capitalist society with such appreciation of that new force of revolution, be it from Mohammed's sons, the Arabs (Moors like him?), the Australian aborigines, the East Indies and in general that Asiatic mode of production which, when he first ~~made a category of it as~~ made a category of it as an independent epoch of human development in 1857 in the Grundrisse, had by now become so crucial and world-wide, not only of what is, but what it was going to become (the future) that he denied that the apex of his own greatest work,--"Historical Tendency of Capitalist Accumulation"-- was the universal form of development.

15717

B-1 B-1 Omitted points (Perhaps the analysis on bureaucracy should follow p.2, and instead of p.3, on the various drafts of Capital, p.3 becomes ~~.....~~

Handwritten initials, possibly "JG".

[a] bureaucracy in education 1843 and the final paragraph in letter to Diamond; (b) hierarchy in the factory, pp. 92-94 in M&F, including PC vs. FE on the "dictatorship of the proletariat" (c) plus Asiatic mode of production -- incl. Kovalevsky notes (p.370).

* * *

Now as for mythology. At the end of (p. 3) and before p.4

It is very ~~.....~~ instructive to try to work out where and how it comes about that both in Marx and in RL even when they didn't acknowledge woman as having any relevance to the specific new "political" point they were developing, a reference to Greek mythology suddenly emerged. In the case of Marx, very heavily steeped in Greek literature in the original, there were not only these references throughout, whether he was speaking on art-- the reference to the childhood of mankind in the "Intro. to Grundrisse"-- though materially we couldn't possibly duplicate it, ~~.....~~ (p.86 Carver).

* And in the case of ~~.....~~ Greek goddesses, Marx related it to the move to patriarchal society, by hearkening back to the era when women were freer (EN, p. xxx).

As for RL, whatever made her call on the Queen of the Amazons, in her 1917 New Year's greeting to a Social-Democratic friend who dared come to the defense of those not actively involved in the anti-militarist

Medusa notes p.2
The break with the concept of them was there connected to a single person in that period of time only of love a decade to decade in the CPT and been written before this time. This is the point to be made.
[Handwritten scribbles and signatures]

Marxists-- and more than once he had to call himself a "non-Marxist" when confronted with not only Lasalleans, but Proudhonists and Bakunists in his party, ~~that~~ that determinant of ~~the~~ revolution was the only ~~unchangeable~~ unchangeable characteristic.

Let us now return to mediation as Absolute Method. The post-Marx Marxists have, ~~in throwing~~ ^{in throwing} out the ~~word~~ ^{mechanical} word Absolute, reduced the question of method to a tool

9
And because they did so, as economic determinists, dialectical methodology hardly means anything more to them than something more than a ~~tactic~~ tactic, or at most a strategy, thus transforming philosophy ~~into~~ into an ideology, that is to say, so false a consciousness regarding the masses in motion and the philosophy of revolution that it is ^{hardly more than} ~~simply~~ the opposite side of the ^{elitist} coin of bourgeois ~~ideology~~ ideology, leadership ordering ^{backward} the masses to follow the right line. Hegel, on the other hand, though he was concerned only with thought, developed Absolute Method, ^{a mystical} ~~not~~, as ~~any~~ Absolute, but as a unity of theory and practice that is constantly evolving a continuous motion, ~~manifesting itself~~ ^{manifesting itself} both as the "self-determination of the Idea" and the "self-bringing forth of liberty".

to visit
a people who
are

is continuity not as bees
but as concretisation of

Original vision after Melina
of phil. in economic
fundrise as nat.

to read screen

Now when it was narrative
New Moments

two times 1981 to 1982
1981 - 1982
1981

Spac KR
+ 1000
School of studies

can we think
of it as a

What is the
relationship between
the two times
1981 and 1982
and the original
vision of the
project?

Extensive handwritten notes and diagrams on the right page, including:

- Top left: "K.N. Hildat" and "K.N. Hildat - 1981"
- Top center: "K.N. Hildat" and "K.N. Hildat - 1981"
- Top right: "K.N. Hildat" and "K.N. Hildat - 1981"
- Middle left: "K.N. Hildat" and "K.N. Hildat - 1981"
- Middle center: "K.N. Hildat" and "K.N. Hildat - 1981"
- Middle right: "K.N. Hildat" and "K.N. Hildat - 1981"
- Bottom left: "K.N. Hildat" and "K.N. Hildat - 1981"
- Bottom center: "K.N. Hildat" and "K.N. Hildat - 1981"
- Bottom right: "K.N. Hildat" and "K.N. Hildat - 1981"

to visit /
rejects not
obvious

Concrete
TOTALITY
Marxism
a dial-ly sophistical
historical
anthropology that

Spore & Co. 6/2/21
Impulse to
Communal
Worship & Staffing

SD = 1/1
was in the
to get special

Discontinuity NOT as break
but as concretisation of
original vision after
Mediation
of phil. in economics
Grundrisse as that
now seen

Even when AM uses "paraphrase"
New Moment as Human

More to accept
Marx's evolution
more from matrarchy to
as "and the idea
of female
Tribing
as if it were
the end

this time NOT as 1/2 bit
1891 - 2/1 9/11
1891 - 4/2 et. of Origin

