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Existentialism vs. Marxism, Conflicting Views on Humanism, by George Novack
 I-The Originators--Nietzsche & K&M&F II The Opening of Debate, JPS & Beauvoir
 Introd. by GN III C-1st-Mxist Replies --Lukacs, Garaudy, EM
 A Summation by GN IV-2nd Phase of Debate--JPS & Camus V Fr&Sov. Views--Vigier &
 Gaidenko VI--Orthodox & Revisionist C-1sts--Kolakowski & Schaff

where JPS is quoted in Humanism & Diamat

GN says, as if his opening debate, rather than B/N is beginning of Existentialism. Sartre wk'd out his original Existentialist ideas under the influence of NON-MATERIALIST thinkers like Husserl & Heidegger as a deliberate challenge to Mxism & presented them as a phil. alternative to diamat. "p.3, i.e. what came out of phenomenology & existentialism late 1930s & B/N he presents when debate with CP started in 1945-46, & then throws in Kolakowski & "revisionists" in EE. By the time p.121 he reaches Mxism GN not only brings it down (1.) to pvt. prop. (2) "worker-peasant revolutions in Yugoslavia, China, No. Vietnam & Cuba" (p.13) but (3) further fragments Mxism, thus: "The ideas of Mxism can be divided into 3 parts. These diamat, its phil. & logical method, which deals with the evolutionary (sic) process in its entirety, incl. nature, society & the human mind; his mat., its sociology which investigates & formulates the laws of social dev. & scientific socialism, its pol. eco., which studies the operation of the contradictory tendencies & antagonistic forces under cap. leading to a higher form of social org." (p.13) which is exactly the way state-capitalist Communists & Thomists do. Then tries to save by ques. of "directive of class struggle & pol. rev. & social transformation" only to end with HIGHER GRADE OF PRODUCTION!!!! "thus"... a new rev. to est. new exo. forms & social relations is necessary if a higher grade of prod. is to be instituted & humanity is to move forward." when he does come to B/N he catches only one point since that bk. hardly mentions Marx: "In one significant passage he singles out Mxism as a specimen of 'the serious attitude'. This is not a complimentary term in his vocabularies. Seriousness is the antithesis of sincerity because it attributes greater reality to the world than to oneself & looks upon man not as a free being, but as a thing no better than a rock. It is an expression of 'bad faith'; that hides from man the consciousness of his freedom. 'Mx', S wrote, 'proposed the original dogma of the serious when he asserted the priority of the obj. over the subj. Man is serious when he takes himself for an obj.'" (p.17)

Then GN singles out "Mat. & R v" as most extensive against Marxism as if all the time that J-P S followed & follows CP is not that. ~~But that is not the case~~ GN however is not bad on 2nd part of Critique de la Raison Dialectique both on scarcity & on terror, quoting J-PS: "His experience has undeniably revealed that the 1st movement of socialist society in the process of construction could only be... the indissoluble aggregation of the bur., the Terror & the personality cult." But fails to add that the basis for this view is in LF & his "backwardness" of Russia & bur. as due to false distribution, etc. Introd. is 50pp.

Novack has the full NA to include any of E-P M's 1844 though it is these ~~Handwritten~~ Essay, Next which, precisely, started the debate, but indeed quite ~~the~~ important for ideology but he, Novack omits "Abe... in 1844"

GN have the
 from Marxism
 Dec 1/69