



UNIVERSITY OF HAWAII
HONOLULU 14, HAWAII

DEPARTMENT OF PHILOSOPHY

June 7, 1963

Miss Raya Dunayevskaya
4482 28th Street
Detroit 10, Michigan

Dear Miss Dunayevskaya:

Please forgive my silence. The end of the academic semester has hit me with untold obligations on my time and I simply haven't had time to get to anything other than my academic duties. Since I am also preparing for field research in South Africa my time has been completely occupied.

I found your discussion on Hegel very interesting. Unfortunately I am painfully aware of my inadequacies with respect to Hegel. I will be doing an upper division seminar on Hegel next year and intend to work through the material religiously. As you have no doubt gathered from my article in the Jour. of the History of Ideas, I don't think the early Marx manuscripts can be understood without an adequate knowledge of German Idealism. But I haven't got sufficient grasp of the material to deal with it in broad compass.

I would welcome your assistance in this respect. At the moment I am completing the work on the chapter on the early Marx manuscripts for publication in December. I don't intend to do much with Lenin---particularly with the Notebooks. I'm not competent to interpret the oft-times cryptic notes and stenographic remarks. With the English publication of Lenin's complete works perhaps I will be able to do something more adequate later. As a matter of fact the only good part of my forthcoming book will be the section on the early Marx. The rest will be quite pedestrian.

I am leaving Honolulu on the 15th of June and after the first of July I will be in South Africa. Should you wish to reach me this can be accomplished through Professor J. D. J. Hofmeyr, Department of Genetics, University of Pretoria, Pretoria, Republic of South Africa.

If you have any reprints of articles or papers you have done in this area I would welcome them. I'm sorry that I can't hold on to your letter to Marcuse. I should like to go over it a few more times and compare it to the Hegelian texts. But I can understand your desire to keep your files complete, so I have duly enclosed it herewith. Should you not contact me in the interim, I will write you upon my return from the XXth Sociological Congress in Argentina which I am attending in September. At that time I must get my manuscript ready for press and would welcome your review.

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Miss Dunayevskaya 6/7/63 p. 2

I was interested to note that your letter on the Hegelian analysis of the subject-object relationship was similar in some respects to my analysis of the Manuscripts of 1844. I think that certainly in these Manuscripts Marx is committed to an "idealist", sophisticated "materialist" (?) position that is more "Hegelian" than most commentators are ready to admit (except Gentile who saw the critical role of Entfremdung long before Lukacs "rediscovered" this critical link in the twenties). I think I have considerable evidence that Marx abandoned the ontological aspects of Entfremdung in his later treatment of alienation—but I would welcome correction. You seem to feel that Marx continued to entertain this ontological, epistemological conception of Selbstentfremdung. I certainly think the first gloss on Feuerbach retains this concept but after 1845 or 1846 I don't find it anywhere. Even the German Ideology seems to have abandoned the ontological and epistemological aspects of alienation. The discussion becomes increasingly "empirical" until it becomes the picture-theory of reality, with the subject a passive contemplator in the cognitive process, that we find in Engels' Anti-Duehring, Dialectics of Nature and Ludwig Feuerbach. I have been able to find but very little to support any other view. And Marx did "approve" of Engels' treatment of some of these issues in the Anti-Duehring. Please let me know what you think of this. Thanks for your assistance to date.

Sincerely,

A. James Gregor

A. James Gregor

Enc. Photocopy of R.D.'s letter to H.M. dated 1/12/61.

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