

ALIENATION by Richard Schacht, Doubleday, New York, 1971

Walter Kaufman's Introduction, outside of showing his super-big

ego, and despite all his erudition, takes advantage of the fact that since Marx's Humanist Essays weren't known in the U.S. until Fromm made him popular in the 1960s, actually not to pay any attention to Marx's Essays as Marx ~~was~~ not only wrote them, but as they influenced all his work. But what is interesting is that meanwhile it is revealed -- and this certainly was news to me -- since I was absolutely sure that Hegel's Phen. of Mind was, if not recognized in 1807, surely had become part of the history of philosophy long before the 1960s, but here it is (p. xvii) Only during the 1960s that the term (alienation) gained entrance into philosophical dictionaries. Now he does give credit to Marx, though there, too, he writes "the one great exception confirms this view". The "one great exception" refers to Marx's 1844 Mss., and "this view" refers to the fact that despite Alienation being so crucial and listed as such in Phenomenology, it was not paid attention to (i.e. singled out) in the most scholarly experts on the question. Thus, Hermann ~~Habermas~~ did not refer to it in his ~~four-volume~~ four-volume Hegel-Lexikon (1935-39); ~~Hoffmeister~~ did not include it in the scholarly edition of Phenomenology (1952) or in his ~~immensely learned~~ immensely learned Wörterbuch der philosophischen Begriffe (2nd ed., 1955).

The other interesting point in this Introduction is that he shows that the Young Hegel of Lukacs was, in part at least, (i.e. the final section Entzweiung) written as "an elaborate attempt at self-justification" (p. xix).

(That same page (xix) has real examples, however, of how ignorant erudition can be, especially when you are as hostile to Marx as Kaufman, because he now says that since Marx's essays weren't published by "Marx, himself" (was not to be found in the books Marx, himself, published) which happens to be absolutely wrong, because his philosophic expression in Capital had not been translated correctly and the 1857 Grundrisse is full of them and Kaufman has no need to read it only in English translation, and always pretends to have read it in German, )

As for this Doctoral Thesis of his pupil, Richard Schacht, who writes a 204 page book, very nearly everything being on the linguistics and nearly nothing whatsoever on history, and yet be judged to have the most comprehensive compilation of everything ~~written~~ written on alienation, very nearly from time immemorial -- how anyone can do that is beyond me. Insofar as the crucial chapter 3 on Marx's early writings is concerned, it is clear that it is so full of errors and so limited in reference (mainly on the (1963) Bottomore translation, and one early German, and naturally not a word about me) that: 1- On p. 74, he says that the mss. "are the last (sic!) writings in which the term, alienation, figures at all centrally". I suppose ~~centrally~~ "centrally" as supposed to protect his flanks, even as the "explicit references to alienation" are supposed to be "derisive ones" by his quoting out of context references in the Com. Man., in German Ideology, when in fact these were directed to the neo-Hegelians, not to Hegel.

2- On p. 280, he then goes into the essay on the Jewish Question, and he acts as if that essay preceded, instead of following, Marx's Critique of the Phil. of Right.

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3- The book is a 1970 publication; there is no reference to the Grundrisse so as to make it appear (if Schacht knew about the Grundrisse, which I doubt) as if 1844 Mss. were the "last" of Marx's writings.

4- The funniest of all is when he begins to talk on labor, as if there is no alienation of that, when Marx becomes the economist.

5- The stupidest of all remarks is on p. 118, where obviously -- at least it's obvious to Schacht, -- Marx is supposed to put away his essay on the Jewish Question "because he realized it accomplishes nothing, he does not suggest it in a subsequent written manuscript" -- "It" is supposed to refer to the alienation experienced in religion. This is climaxed on p. 120 on the question of Marx's "applications" of the term alienation as his "alienation syndrome".

6 - One final word. The ftms to chapter 3 have three references to Feuerbach, 4 references to Hegel, 1 reference to Hook, 1 to Tucker, and only 2 references to Marx, himself, which is actually 1 since both are to the Early Essays, and 2 other to the ~~CM~~ CM for which he credits Engels as co-author.