Raya on notes for Diamond conference 6/5/89

Retrospective and prospective consideration of Marxism

Retrospective and prospective consideration of Marxism, as ideobgy 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 call today the 3rd world, we 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 forest.

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....

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Take the first period after the Grundrisse was found, when the H question of the AMP did become a centerpoint of discussion and yet that wase 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 features of the village community as resistant to the encroachment of capitalism and to such new appreciation of artisans

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White but with the pour ir all away, having two starten, not with the pour ir all away, having two starten, not with Cap's showed hum. Sathered reverles or the pakes how as real artists, as one of the forms of the breakdown between faller mental and manual labor, and finally and above all, humanity's must be development as a "Absolute movement of becoming".

Let us stop here also in order to grapple with the actual in the startent with the startent with

fact that the Gryndrisse to which Mx referred in his letter to Lassalle as having taken up 15 years, the best years of his life. What we have to keep in mind in grappling with that fact med now that we know what follows -- Capital and the EN-- is that the Grundrisse is the mediation between the early Mx, the "middle" MK, the truly mature Mx. as well as the very last decade of his life. Philosophic mediation, as we all know, has nothing whatever in commmon with the administrative mentality, much less with bureaucratic image of a mediator. By being both objective and subjective, self-development in both ideas and in persons, here it compel s us to view those 27 years when Mx produced all his greatest works, so that even the last few years of his great life points a trail to the 1980s, as to what precisely the Hegelian concept of return/is. Far from being anything as very nearly simplistic as Hegel's comparing saying one's prayers as a child and as an old man, the Marx's return, to his concept of woman when one can concretize it both on what it meant at the beginning and what it means actualizes after Marx lives through two revolutions, in the greatest of which, PC, "Women Incention aries", while the International WA that he headed both had a woman as one of its leaders and he was for establishing an autonomous women's organization.

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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 theroy as a discussion there. With other theoreticians and assigned all those theories of surplus value to the end of the book, while that struggle is the working day was moved into the centerpoint of Capital, the question of the struggle for the shertoning of the struggle for the shertoning of the said and in that, the question of women and child labor becomes crucial

(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".)

By the time Marx advises Dimitieva 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...

Do not forget either that by theen Mme. Harriet Law, who has become a memeber of the General Council of the 1st Int'l and is the 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 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, politics, Norganization and nothing short of revolution itself coming in "backward" countries first.

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

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

And he is also busy.... Danielson?

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 ...

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

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Now, he has no sooner completed these two respectively.

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 insert those magnificent militants new railrand strikes in America that inspite him to think that a new form of organization will arise in the USA that will be superior to the 1st Interpatible that has instanced itself dead.

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In proceeding to 1880s as he may 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 to busy with somehing 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 that we have Marx's own hundered page notes, judgement is very different.

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tutionalized Marxism, which to me is state-dapitalism calling itself communism, but that new-old anthropology. it on the historical scene of today has hardly assured its bedoming the ground either for anthropologists or others as fact that Marx hadn't lived philosophy of revolution. 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, tkaing full advantage of all his profound insights? How does it happen that "Marginal Notes", even when kept unpublished studied seriousl for 42 years for 16 years and really not didn't keep from becoming the ground for the only successful proletarian revolution in the world? The stole answer also gives you the greatness and the

contradictions in that find.

The simple answer is the revolution knocking down all attempts at compounise 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 trains past and tackeled 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 training in France as the State and Revolution, in theory and in actual November revolutionary practice. What hadn't he done?

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Just as the Marxists even when they got the 1844

Essays andn'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" (Activities)

on the party, in CGP.

Actually, far from being a single paragraph, the whole of the CGP is a prelationship of the "party" to revolutaion through a vision of the new society. Actually, far from being just a critique of the Lassaleans The so-called Marxists, the Eisenachists -- for and 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 philosophy of not only the first negation of what is-- the revolution itself-but the second hagativity of that continuous revolution to follow afterwe have already succeeded in smashing the bourgeois state to smithereens and thus have ground for the non-state form of a functioning collectca truly new woman, a truly new man, by on the way to a truly new society.

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 an independent epoch of human development in 1857 in the Grundrisse, had by now become so crucial and worldwide, 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 - war to universal for the i development.

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B-1 B-1 Ommitted points (Perhaps the analysis on bureaucracy should follow p.2, and instead of p.3) on the various drafts of Capital, p.3 becomes 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. FF on the "dictator ship of the proletariat" (c) plus Asiatic mode of production -- incl. Kovalevsky notes p.370).

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

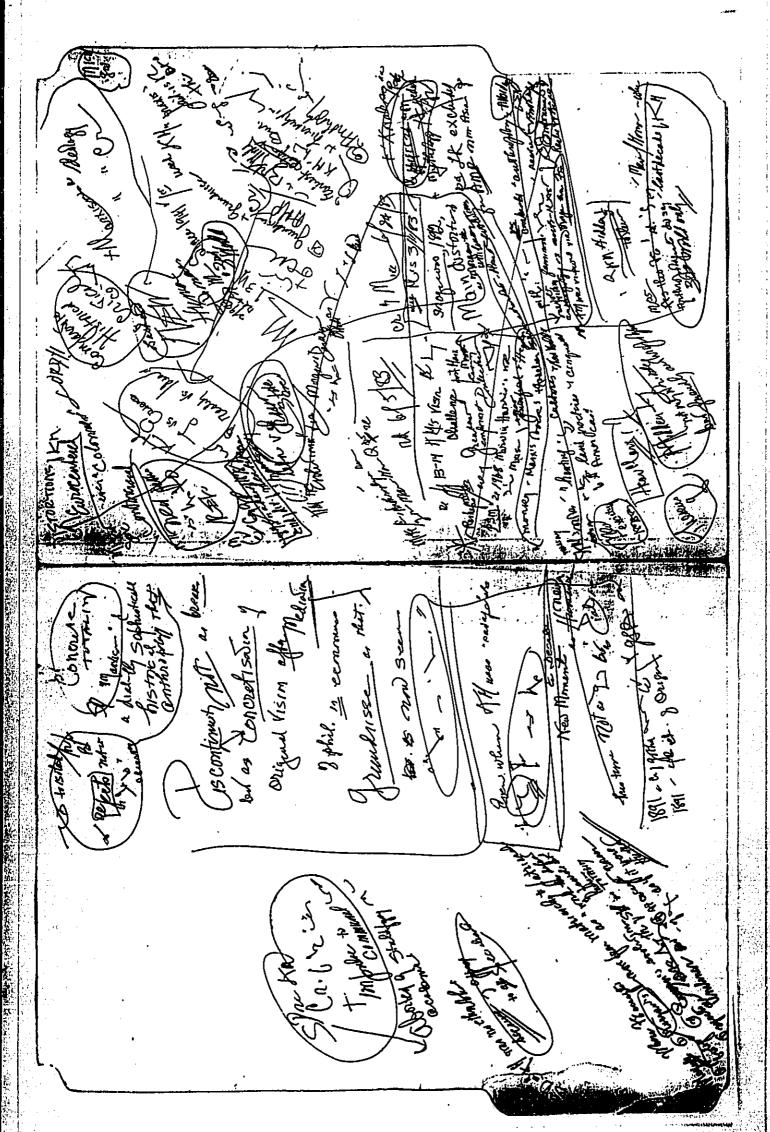
It is very instructive to try to work out
where and how it comes about that both in Marx and in
RL even when they didn't acknowledge woman as having
any relevance to the specific new "political" point they
were developing, a reference to Greek mythology suddenly
emerged. In the case of Marx, very heavily steeped in
Greek

Interature 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...

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(xkx)).

As for RL, whatever made her call on the Queen of the Amaxons, 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 Marxists -- and more than once he had to call himself
a "non-Marxistm" when confronted with not only Lasalleans,
but Proudhonists and Bakunists in his his party
that determinant of revolution was the only unchangeable characteristic.

Let us now return to mediation as Absolute Method. The post-Marx Marxists have, mechanical pword Absolute, reduced the question of method to a/tool And because they did so, as economic determinists, dialectical methodology hardly means anything more to them than something more than a textx tactic, or at most a strategy, thus transforming philosophy samta into an ideology, that is to say, so false a consciousness regarding the masses in motion and the philosophy of revolution that it is simply pposite side of the coin of bourgeios identity ideology, leadership ordering the/masses to followthe right line. Hegel, on the other hand, though he was concerned only with thought, a mystical developed Absolute Method, not, as may Absolute, but as a unity of theoy and practice that is constantly evolmanifesting itself ving a continuousi motion, waxibaxxiixemin the "self-determination of the Idea" and the "self-bringing forth of liberty".



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