

Wm. K. ...
his intellect. ...
B-3 ...
new pb Mike ...
K. Abs ...
Raya on notes for Diamond conference 6/5/83

Retrospective and prospective consideration of Marxism,
as ideology and Marxism as critique; Comparative ⁽¹⁾ historical
and critical analysis of ⁽³⁾ 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 libera-
tion as ^(To me,) movements. 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~~ 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 ~~scope~~ ...

Wm. K. ... 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...

pro-cap Resistance
+ Return
w/ 1st Promethean concept / Why in the 1950s ...
pre-cap. Village commune of least primitive ...
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 com-
munity as resistant to the encroachment of capitalism and to such
new appreciation of artisans

15709

Ch

John

Ad 12
T. P. 2
R. C.

2
P.C.

Medusa Q. Deane & Abbott

first.

[Handwritten: HERE]

[Handwritten: Alvin Karpis]

[Handwritten: Communist Party]

150
 30, m
 300
 1000
 10000

1873, while he is at work on the French edition of Capital, in which ~~that~~ ^{he presents} 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 ~~position~~ ^{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 ~~now~~ becomes integral to the way he ~~now~~ ~~relegates~~ mercantilism to the interstices ...

continues correcting

4/27/44
 Blue Box
 resumes
 1 Cmp
 1/12
 1/12
 Antep
 1/27/44
 5/18/44
 1/12/44
 Done
 in Eng
 Only
 act
 1/12/44

phy of organization, the CGP.

[illegible]

55555

3/83 Marx
der...
1980
31 CAT

Now, he has no sooner completed these two 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.

15713

777777

cul

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.

cul

15714

10 10 10 10

tutionalized Marxism, which to me is state-capitalism calling itself communism, but ~~of~~ ^{study} that new-old ~~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~~ ^{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 ^{studied seriously} for 16 years and really not ~~for~~ ^{for} 42 years? ~~it~~ didn't keep ~~it~~ from becoming the ground for the only successful proletarian revolution in the world? The ~~simple~~ ^m 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~~ 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~~ 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, it was a~~ 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~~ ~~it was~~ 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 a truly new woman, a truly new man, on the way to 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 ~~something~~

[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 "dictator-
ship of the proletariat" (c) plus Asiatic mode of prod-
uction -- incl. Kovalevsky notes (p.370).

* * *

Now as for mythology. At the end of (p. 3) and before p.4
It is very ~~interesting~~ 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 ~~the~~ 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

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 ~~mechanical~~ mechanical word Absolute, reduced the question of method to a tool. ~~And~~ ^{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 ~~simply~~ ^{hardly more than} the opposite side of the coin of bourgeois ~~ideology~~ ^{elitist} 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".

is continuity not a break.
but as Concretisation of
Original Vision of Mediation.
2 phil. is economic.
Fundrisse as that. } 2 years

100.45 now seen

Given when off was "disparate"
 (2) \rightarrow he
 New Moment \rightarrow New
 Note \rightarrow 70 \rightarrow 60
 free time \rightarrow 1982
 1991 \rightarrow 6/19/91
 1991 - 2/2/91 - 2/2/91

[illegible]

Spence
Co. 6/12/18
+ impulse to
communal
work of staff for
accident

SD = 1/4 of 11 was withdrawn
because to go to Special

[illegible]

~~to twisted~~ / h/p
 B
 a repeats nature
 h g v r
 acesse

Concrete
TOTALITY

a dial-ly Sophisticated
Historical
anthropology that

Discontinuity not a break
but as concretisation of
original vision affirm Mediation

3 phil. is economics
Grundrisse is that.
~~the~~ is now seen

Even when AM uses "save" ϕ

New Moment ^{E. Decade} // (New) ^{Human}

~~This time Not as big~~

1891 - 1908
1891 - 1908

