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Am "Absides" on "phen" for Part II before family

The "Why Phenomenology? Why Now?" -- the "Now" being not just today, but the way 1953 read Marx's reason for writing on Phenomenology: 1. p. 305 "The true source and ~~secret~~ secret of the Hegelian philosophy: Phenomenology", at which point he gives his own version of the Contents Page of the ~~Phen.~~ Phen. with A. containing Consciousness, Self-Consciousness, Reason under the sub-title "Self-Consciousness"; and B, Spirit, in which is included Ethics, Alienated Spirit and Culture, Morality; C. Religion ; D. Absolute Knowledge.

2. Marx then departs to show the system as a whole, i.e. the Encyclopedia, in which appears: "Logic is the money of the spirit, the abstract expression ..." But having analyzed the/estranged spirit in ~~the~~ the separate disciplines of Anthropology, Phenomenology, Psychology, Ethics, Art, Religion, Absolute Knowledge, Marx ~~returns~~ returns once again to "Why Phen." as the source of the whole system and the answer is that when he talks of the objective situation whether he calls it "Wealth, State, Power, etc./Essences, alienated from Human essence, he does so in their alienated thought form." which is why, according to Marx, it ends with Absolute Knowledge and such categories as Being-in-itself, Being-for-itself, BUT BECAUSE HE, NOT HEGEL, HAS PUT IN THAT LITTLE WORD "HUMAN," AS THE ABSOLUTE OPPOSITE TO THE ALIENATION, HE CONCLUDES THAT IT IS "AN INHUMAN MANNER..." So from that moment on (p. 308) is when he shows that, despite himself, but because criticism is so strongly in dialectic, is inherent in it, it "often far surpasses the later developments ... " -- in a word, that's the second "why" Marx has chosen to concentrate on Phenomenology.

So that, once again, in the following page (p. 309), Marx puts in the word, "humanity", in relationship also to Nature, in order to stress that Nature, too, is produced by history: "The Phen. is, therefore, the hidden, still unclear, even to itself, and ~~is~~ mystifying, critical philosophy. However, ... all elements of criticism lie hidden in it, and are often already prepared and worked out in a manner extending far beyond the Hegelian standpoint." Whereupon Marx, after this "why" shows all the sections on Unhappy consciousness, Honorable Consciousness, downtrodden consciousness, "contain the critical element, although still in an alienated form -- of whole spheres like Religion, the State, Civic Life, etc. "

And it is there that he praises ^{the "greatness of} Hegel's Phen." and of the final result -- "the dialectic of negativity as the moving and creative principle lies in this..." which is when he mentions Labor.

It is true Marx returns to criticize the one-sidedness and limitation of Hegel's final chapter on Absolute Knowledge; But, but, but... It is never, never, never externalization, or science (what Marx calls "externalized science") without always including ^{"and"} ~~transcendence~~ "transcendence".

Indeed, he spends a whole page in describing the movement of ^(transcending) ~~the object of consciousness~~ "the object of consciousness". To put it still another way, despite all the attacks on the illusions of abstract speculative thinking and even "the lie of his principle" it is not, is not, just the externalization and objectification, but the great need of us -- the new Humanism he has discovered

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To see "the positive moments of the Hegelian dialectic..."
and it is there when Marx actually uses "transcendence" as
objective movement, adding (319) "this is the insight, ex-
pressed within alienation, of the appropriation of objective
essence, through the transcendence of its alienation, ~~XXXXXXXXXX~~"
And it is there where Marx concludes that it's not only the
transcendence of Religion or of private property, which
vulgar communism talks ~~XXX~~ about, but "positive Humanism
beginning from itself" (p. 320)

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