

B1

Existentialism vs. Marxism, Conflicting Views on Humanism, by George Novack
I-The Originators--Nietzsche & K&M&FE II The Opening of Debate, JPS & Beauvoir
Introd. by GN III C-1st-Mxist Replies --Lukacs & Paraudy, EM
A Summation by GN IV-2nd Phase of Debate--JPS & Camus V Fr&Sov. Views--Vigier &
Gaidenko VI--Orthodox & Revisionist C-ists--Kolakowski & Schaff

where JPS is quoted in Humanism & Dialectic

GN says, as if his opening debate, rather than B/N is beginning of Existentialism
"Sartre wkd out his original Existentialist ideas under the influence of NON
MATERIALIST thinkers like Husserl & Heidegger as a deliberate challenge to Mxism
& presented them as a phil. alternative to diamat." p.3, i.e. what came out of
phenomenology & existentialism late 1930s & B/N he presents when debate with
CP started in 1945-46, & then throws in Kolakowski & "revisionists" in EE.
By the time p.12f he reaches Mxism GN not only brings it down (1) to pvt. prop.
(2) "worker-peasant revolutions in Yugoslavia, China, No. Vietnam & Cuba" (p.13) but
(3) further fragments Mxism, thus: "The ideas of Mxism can be divided into 3
parts. These diamat, its phil. & logical method, which deals with the evolutionary
(sic) process in its entirety, incl. nature, society & the human mind; his mat.,
its sociology which investigates & formulates the laws of social dev. & scientific
socialism, its pol. eco., which studies the operation of the contradictory tenden-
cies & antagonistic forces under cap. leading to a higher form of social org."
(p.13) which is exactly the way state-capitalist Communists & Thomists do.
Then tries to save by ques. of "directive of class struggle & pol. rev. & social
transformation" only to end with HIGHER GRADE OF PRODUCTION!!!! "thus"... a new
rev. to est. new exo. forms & social relations is necessary if a higher grade of
prod. is to be instituted & humanity is to move forward." when he does come
to B/N he catches only one point since that bk. hardly mentions Marx: "In one
significant passage he singles out Mxism as a specimen of 'the serious atti-
tude'. This is not a complimentary term in his vocabulation. Seriousness is
the antithesis of sincerity because it attributes greater reality to the world
than to oneself & looks upon man not as a free being, but as a thing no better
than a rock. It is an expression of 'bad faith'; that hides from man the
consciousness of his freedom. 'Mx', S wrote, 'proposed the original dogma of the
serious when he asserted the priority of the obj. over the subj. Man is serious
when he takes himself for an obj.'" (p.17)

Then GN singles out "Mat. & R v" as most extensive against Marxism as if all the
time that J-P S followed & follows CP is not that. ~~But that is not so~~ GN however
is not bad on 2nd part of Critique de la Raison Dialectique both on scarcity
& on terror, quoting J-PS: "His experience has undeniably revealed that
the 1st movement of socialist society in the process of construction could
only be... the indissoluble aggregation of the bur., the Terror & the personality
cult." But fails to add that the basis for this view is in IT & his
"backwardness" of Russia & bur. as due to false distribution, etc. Introd. is 50pp.

GN took this
from Marxism
p. 169

Novack has the gall not to include any of
the E-P M&S 1844 though it is these Humeanist
Essay, M&S which, precisely, started the debate,
but just not quite the fragment for ideology that he, Novack
calls the "Advent of I.C. 1844"