

On page 85, the author deals with the relationship of abstract to concrete in Hegel and then the manner in which it is used by bureaucracy where "Marxist original conception of a human society has been reduced to the idea of an affluent society and this impoverished ideal has been pressed on masses of people as a goal for the future." The trouble with the essay is that it has hardly begun before it has finished and thus his conclusion remains an abstraction: "this humanist philosophy and dialectical method seems to presuppose each other."

CW
Karel Kesik raises some serious problems about "the philosophy of man" insofar as it became a question because it had been neglected by Marxists and taken up by existentialism.

Staub
PK
Bronislaw Baczko in his article "Marx and the Idea of the Universality of Man" likewise is abstract with the sole exception of the following paragraph: "For Marx, the measure of human universality is the degree of individualization of mankind. Individuality, for him, is neither the particularization of the species nor the epiphenomenon of history. It is for Marx a concrete phenomenon that is not reducible to any exterior conditions related to it, even though the premise of the entire diversity of individuality is the opportunity that history and society provide for the development of the plenitude of individuality." (pg. 176)

Individualization to mankind

Philosophy, economy, if any

Philosophy
Best of philosophy
Philosophy
Philosophy

The really important one because it relates directly to Philosophy and Revolution is the one by Laurin Pejovic: "On the Power and Impotence of Philosophy": "Indeed, 'Philosophy and Revolution' is only another way of expressing Marx's well-worn catch phrase about the 'realization of philosophy' beginning as a revolution in philosophy in order to end as a revolutionary philosophy in the form of the philosophy of the revolution." (pg. 181)

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The author also establishes that as far back as his doctoral dissertation Marx considered Prometheus "the greatest in the entire philosophical roster." The movement from this historic mission of philosophy to lead to the liberation of the world to its transformation into bourgeois economics about the production of goods is, for Marx, "the same process of the perversion of philosophy from an idea of liberation into the science of exploitation and enslavement."

Like Markovic, Pejovic stresses the fact that the perversions in philosophy by Stalinism could have occurred "only on the basis of a total or absolute organization of politics, economics and all spheres of Soviet life generally." For some peculiar reason both authors seemed bent on calling Stalin the Hegelian, although both say Stalin is counter-revolutionary and Hegel's philosophy is revolutionary. What they must mean is that Stalin "is the philosopher of the technological revolution par excellence." (pg. 187) He then brings in Chinese communism as outstripping Stalinism as "the beastial form". On page 189, the author introduces the fact "Stalinism is not just false; it is part of the truth: "As power, philosophy has already been realized in technology. As powerlessness, philosophy may be defined as the creative powerlessness to determine the full sense of the movement that reveals itself to a limited extent in various eras of history."

Markovic