

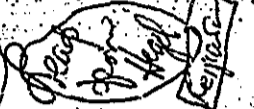
KARL MARX by K. R. Korsch, 1938

221 "Behind Hegel, as he stood the Eng. & Fr. of the 18th c. with their new discoveries of the structure of society who, in their turn, reflected the real his dev. which culminated in the Ind. Rev. in England after the middle of the 18th c. & in the great Fr. Rev. of 1789-1815."

cf. itn 32Cap., Vol. I

p. 32 itn. It is interesting to note in this connection that he introduced the term "value" as distinct from "value in ex." into the statement of his theory AS LATE AS 1867 while he had not used it in an otherwise identical exposition of argument in 1859. He did so, in the writer's opinion, mainly for the sake of clarifying the more detailed critical exposure of the Fetishism of Commodities which was now added in the 1st ch. of CAP. to the earlier statement of the theory as contained in CR.

W. he had not used it in an otherwise identical exposition of argument in 1859.



(RD: RT., BUT THEN IT MEANS THE EXACT OPPOSITE OF WHAT REMEMBR: YOU'RE TRYING TO PROVE ABOUT HIS BEING FREE OF HEGEL) he has now recreated THINGHOOD AS RETIFICATION WHICH IS A LEAP FROM

HEGEL ENTIRELY OTHERWISE THAN YOU IMAGINE.) For ex., it is not only apparent, but real (notional) when you go on to say p. 34: "By an apparently notional dev. (in the best Hegelian style) of the various connotations of the classical term of 'value', he in fact disclosed the real social nature of the (fundamental human relations) underlying the so-called 'value' of the classicists."

He had Hegelian style of the various connotations of the classical term of 'value'.

He to FEV 1858 re value.

p. 111: His E-P MSS (Holy Family) anticipated all the critical & rev. conclusions which were later embodied in Capital,.... For ex. he disposed of the socio-eco. phenomenon which he was later to solve in a rational way in his critical exposure of the "Fetishism of Commodities" by the reference to the (in most fashionable Hegelian term of "human self-alienation.")

He to FEV 1858 re value.

NE NE NE: Marx's 1847 Bruggala lectures on Wage-Labor & Cap., he published in his rev. paper DURING the 1848 revolutions (NEUE RHEINISCHE ZEITUNG 5/4/11, 4-19 reprinted MEGA)

Ch. 1

(cf. itn in Capital on rising revolt: "one will remember how Ch. & the tables began to dance when the rest of the world appeared to stand still pour encourage les autres.")

p. 130 itn. A careful distinction bet. the earlier & later, the final & preliminary statements of he has a particular imp. for the subj. under discussion as just here the further dev. of the Marxian thought has continuously remained in a state of flux. Thus in the CR. of 1859, the 1st ch. on "Commodity" which presents the earlier version of the later 1st ch. of Capital was ONLY IN THE LAST MOMENT added to the rough draft, which, instead had only contained a section on 'Value' against the sparse references in the CR. to the 'justification of the commodity' which appears in the text, v. was only in the last revision of the text of Capital enlarged to the 2nd. examination of the Fetish... which now forms the concluding section of the 1st ch. of 1st vo. of Capital.

only... Still... Marx's 1847 Bruggala lectures on Wage-Labor & Cap., he published in his rev. paper DURING the 1848 revolutions (NEUE RHEINISCHE ZEITUNG 5/4/11, 4-19 reprinted MEGA)

p. 135 from the critical exposure of the fetishism inherent in the commodity 'itself' (rd: rd CM) there was but one step on the discovery of the most general form of the 'eco. fetishism appearing in the commodity itself'... the fetishism of commodity is at this stage (for theoretical purposes) regarded as a mere DERIVATIVE of the more general fetishism which is contained in commodity itself... Thus the Marxian criticism of the existing order is transformed from a particular attack on the class character into a universal attack on the fundamental deficiency of the capitalistic mode of prod. & the structure of society based upon it. By revealing (all) eco. categories to be the fragments of one great fetish and Marx ultimately TRANSCENDS all preceding forms & phases of socio. theory (even the most advanced classical economists remained in the spell of that same fetish which they had already practically dissolved by their own theoretical analysis, or fell back into it, BECAUSE they had never succeeded in extending their critical analysis to their GENERAL FUNDAMENTAL FORM which appears in the value form... & in the commodity form itself. The great theoretical arts of the bourgeoisie met its historical barrier.... Marx was (1st) to represent the fundamental character of the bourgeois mode of prod. as the particular (1st) stage of material prod., which SOCIAL FORM is reflected reversely, in a 'fetishistic' manner (both) in the practical concepts of the ordinary man of business & in the scientific reflection of that 'normal' bourgeois consciousness--Pol. Eco. (Fetishism) (is the quintessence of the eco. theory of CAP. & the most explicit & most exact definition of the theoretical & his standpoint of the whole materialistic science of society."

(rd: Again here Korsch takes away the greatness of his own explanation, by stressing it is empiric study, etc. & no "Hegelian wizardry", which of course is true but tells you nothing at all since the facts too were... stable

but only came to mean fetishism by the rel. deep ingrained rel. of Hegelian dialectics with this"

(cf. Mx to E 4/30/68 re continuation of final ch. on Class in Vol. II CAP) as yearning to result in the his. event of the rev. class war."

Key to error in Korsch can be seen in reductionism on p. 169, top: "Mx's mat. science, being a strictly empirical investigation into definite his. forms of society, does not need a phil. support."

p. 179: "He was already a materialistic critic of all existing realizations of the State idea when he reproached Hegel for 'proceeding from the State to make man a subj. form of the State' instead of 'in the sense of modern dem., 'proceeding from man to make the state an obj. form of man. He' described as early as this 'dem.,"

NS NE NB***** (again in his Ph.D thesis as being rev. materialistic politics)

as being: "the general form of the State in WHICH the formal principle is at the same time the MATERIAL principle," and added the far-reaching remark that "the mod. Fr. have understood this to mean that in true dem. the pol. State must disappear." (Gr. of Hegelian P. 41. of Law) (In the letter to his father, Mx stated that he wanted "to plunge into the sea once more with a definite intention of finding the nature of mind to be just as necessary, concrete, & tightly rounded as the nature of physics."

p. 179 Korsch then admits [age] introduced the "empirical" attitude of the scientist into not only mind but...

It was JUST THIS fact which man says this was temporary; a direct & rational way which formed the real contents

these material connection bet. men & things, hidden under apparent speculative connection of ideas....

From Holy Family: "It does nothing, it possesses no immense wealth, it fights no battles; it is rather man, real living man, who does everything, who possesses and fights; it is not His, which uses men as a means to carry out its ends as if it were a separate person, but it is nothing besides the activity of man in the pursuit of his ends."

Korsch is good on nature & society in showing that nature was always his (social & human) as these worked on nature that it can be used against J-PS) consult p. 235

Needled w/ Phil. Support
But Marx thought differently
shoved differently
within

12 Dec 68
Tenn
Rep. Johnson

A NEW TYPE OF GENERALIZATION
Korsch, p.76: The abstract, i.e., the real, social, eco. contents
of existing society were confronted with their abstract contents

conceptual form, and the as yet unformed substance of a new prol. soc-ist

"becoming" was opposed to the fully determined forms of existing bourgeois
'being'. This is one of the 'materialistic' tendency of the new, rev. science
of society."

p.113: re difference bet. WLC, given in Brussels lecture, 1847
a CAP: the most conspicuous difference is that Marx in his earlier work
does not yet start from the analysis of "COMMODITIES" in general but from a
particular kind of commodity—wage-labour, and from the opp. bet. the 2 main classes
of mod. capitalistic society which directly springs from the appearance of that
commodity—WAGE LABOUR SCIENTIFIC EXPRESSION—unsurpassed in trenchant power even
by Mr's own later formulae... (here fetishes—rdNO NOT MERE)

after PART I
p.128: From now on the labor process, or what is according to Marx but
another name for the same thing, the process of material prod.
both in its material & its aspects, constitutes the subj. matter
of the eco-theory of CAPITAL... Capital is only nominally
the subj. of Mr's new eco/theory. Its real theme is labor...

SOURCE OF
ERROR—rd

According to Mr his most general category within the realm of economics
is no longer "value" or the "quantity of value" but the value-form of the product
of labor, or the form of commodity itself.

p.130—the specific mark by which
bourgeois mode of prod. as a particular
FORM of social prod. The TRANSITION from
the one concept (bourgeois value) to the other (value-form) which is implied
in the HEELS of Mr's eco. work is explicitly made in Fetish Character!!!

THIS IN CR... commodity was only in the last moment added to
the rough draft, which, instead, HAD ONLY CONTAINED A SECTION ON VALUE...
even in CAP., only in last revision of text enlarged to form the ind. examination

FETISHISM IS "ONLY SCIENTIFIC EXPRESSION FOR THE SAME THING THAT HE HAD
DESCRIBED EARLIER AS HUMAN SELF ALIENATION: WHICH HAD INDEED FORMED THE REAL
FOUNDATION FOR THIS PARTICULAR CATEGORY WHICH BEFALLS THE HEGELIAN STREAM AT
A DEFINITE STAGE OF ITS SPECULATIVE DEV.

in CH: "resolved personal worth into st.v."

Form
& Content
Form
& Matter

From a call to work
it is as the same
the more general
category
Marx has rejected it

The name for value
A value-form

It is 165
not necessary as a sign
of social
e. cap

That which is
from scientific
prize fight
is the class struggle
and that which

This was alienated labor
Marx 1844. value form
kept scientific form
as well as the FETISH