

kasNotes On Marx 'Critique Of Philosophy Of Right'

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Sources

Karl Marx 'Critique Of Hegel's 'Philosophy Of Right''

ed. by O'Malley

My Notes

Marx and monarchy

For the following, see say pp. 32-27

the monarchy is an Idea, an unending (implied never quite found but seen as some immediate and obvious Idea, and somehow magically communicated or inherited).

In the United States, this might be seen as a bourgeois idea part of thinking to this or that extent or as basis, in some (but not in all by any means of the populations). A Free Person is not this. A Free Person in the 1776 term, and sense, and in the Thomas Paine original thought sense. But it is this: somehow there is some Idea that is immediate and obvious, and somehow communicated, that all should get -- and it is part of the bourgeois dream to have its own monarchy to each person, each group, and each family. The thing is, 1) it is untenable given the nature of the Idea -- and the Idea is always and already fragmented -- to have it such distributed and also individual. The goal in the say 1700s and following was to have each person, each individual, each group, access to this monarchy Idea -- and transpose from a King or Queen to each subject -- each subject then himself or herself or like group being its own monarch. And thus the self-and-other rule.

2) This monarchy Idea can never work out economics or justice; it always flattens and twists the wheel and axle. More over time.

3) It relies on or manifests fragmented parts of society, and entire vast regions either a) are in different fully functional classes and categories, that are Free, or b) are this monarch class; or c) are lost in cracks of abandoned classes and categories and society, and either refuse or are rejected -- and inaccessible and find the rest (a or b and the many variants within) inaccessible, by logic or social and societal contact, or economics and finances.

This, ironically, this monarchy idea transposed during the bourgeois revolution(s) of the 1700-1800s, is counter-revolutionary to a) the Russian-Soviet October Revolution; and b) the American Revolution of 1776.

It needs -- and like needs -- to be scrutinized and brought to attention, in an (now) interconnected world and US, toward the USA as truly free, the state, the people, the state as the people, the We The People, the fcn of 'the state'. Economics, justice, liberty, and free. And 'dialectic with the material', and 'things on the table' --

and interconnected dialogue, debate, and aware. Of the people and the state, and the state as the people, We The People, this, and Free, and aware, and interconnected. Social, society, and the individual, the universal, the family or tribe, society, and the state. Right, rights, right to Right, right to rights.

A quote from Marx:

This can be considered as Hegel's positive acknowledgment: with hereditary monarchy in the place of self-determining reason, abstract natural determinancy appears not as what it is, not as natural determinancy, but as the highest determination of the state; this is the positive point at which the monarchy can no longer preserve the appearance of being the organization of the rational will.

p. 34

What I read in addition to this clarity is a pivot point or space from the natural self-determinancy and indicated by reason, to the view that is the abstract natural determinancy that is then represented by the highest determination of the state (an ideal, and a fact); and this, from this point of view, the monarchy "can no longer preserve the appearance of being the organization of the rational will." Thus, further critique can be had, and this key point elucidated.

Additional note:

Marx then says that the monarchy, as applied to each individual in the minds of such holding this unworkable view, is seen as somehow 'natural' and inherent, along with the dignity of such view -- inherited by fact of born -- but this is not to appeal to reason or the extent of what we are (if I read into what he says correctly) -- and in my view, then, the debate becomes as a given non-negotiable, and the view has a "who wouldn't?" with certain presumption -- and this is extended at-will to any domain adhoc can put together to further the monarch (individual, group, Idea as state) sans and contradicting 'dialectic with the material', debate, and 'original thought'. I'll see how this ties into the term Right and rights and right to rights -- that another very nexus so key. But see how these key and elegant and rugged terms so elucidated for the domain can be used in this or that meta- and application-of- this or that; and how complete and reason and creative it can be. This is key. More later, and I have material elsewhere. Exercise for the reader, also. (What was meant by US Constitution Amendment 9?, and the very premise -- and rights already enumerated?) :-)

Second Part: Feudal, Middle Ages, Bourgeois, And Today

If the Middle Ages had serf, feudal, guild, and trade corporation -- and these as political because the material was the definition of the (monarchy, aristocrat, unfree democratic) state, and the bourgeois replacement had the political constitution as the constitution of the state, then today in the US we have re-formulated and re-instanced aspects of the first; and it is definitely a layer that is the second, and yet much work gets done at the level of the people. Marx also says, "in a democracy, the state is a republic". That would be, free. This is why in tccc, the Constitution, the States are guaranteed a Republican form of Government -- the national state, and the Republics within each state (yet to be actualized, I feel ... more later). In the USA, it is difficult for those who see some sense of Free, to comprehend why things 'don't work', why 'peaceably to assemble' a state (the Republican form of Government) is so difficult. As one might peaceably assemble so many things, common sense, and other insight -- and have them develop within and with reason. And the Marxist sees both merit, demerit, and part merit, and then error and positives, in explicit, clarity, etched terms. This helps explain.

This document is to be expanded on.