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This magazine has been coming out for about two years; and its policy is more definite now than when it began. But there is one issue which people continually accuse us of evading: is *Radical Philosophy* a journal of Marxist theory?

Roughly half the material we have printed has been Marxist - or rather subjectively Marxist - i.e. the authors have intended it as a contribution to Marxism. On the other hand, the Marxist articles printed in *Radical Philosophy* represent an extremely wide range of opinions; and anyway *Radical Philosophy* prints a lot of material which is not Marxist.

But this does not mean that the policy of *Radical Philosophy* is disunited. It only means that the unity of the magazine is not the unity either of a theoretical position or of a political programme. The present state of philosophy in the English speaking world means that it would be death for *Radical Philosophy* to go in for cultivating a mandarin purity of doctrine. The *Radical Philosophy* Group is united by the practical aim of creating conditions where something vigorous and committed can rise from the arid ashes of English language philosophy. The object of the magazine is to help and encourage various people who in a variety of ways are trying to make this happen. We (the production group concerned with this issue of the magazine) feel that we won't further this aim by concentrating on producing sophisticated and expensive theory (like *New Left Review*, *Economy and Society*, or *Theoretical Practice*), or by agreeing on a definite theoretical destination and printing articles which help mark out the way (like the *Bulletin of the Conference of Socialist Economists*). Our aims are different - but not conflicting.

We want to get away from the idea that philosophy is a sort of disembodied thing in itself, with a history all of its own, recorded in the orthodox histories of philosophy (or should we call them mythologies of philosophy?); we want to encourage links between philosophy and the study of literature, philosophy and psychoanalysis, philosophy and history, philosophy and social,

political and economic theory: and we want to develop awareness of the conditions in which philosophy is actually produced - which means bourgeois academic institutions. (See the article by Jon Davies on what it means to take a degree, and also parts of Rancière's wide-ranging critique of his former teacher Althusser in the context of May 1968, both printed below).

These wants are common to people who are subjectively Marxists and to people who are not; and most (but not all) the work which caters to them comes under the umbrella of Marxism. Whether these wants are in fact objectively Marxist is another question; and it is one for which the *Radical Philosophy* Group does not pretend to have an agreed answer. But it is certainly a question we ought to discuss in coming issues: so please write.

Please send us all sorts of material for future issues. We would welcome not only main articles, but also suggestions as to what we might reprint or translate, and any exciting or scandalous philosophical events. We are hoping to run a series of articles soon on forgotten or misunderstood philosophical thinkers, and would welcome suggestions for subjects or offers to contribute. We are also planning to concentrate on the philosophy of education in a future issue: do you have any suggestions, first hand accounts of being taught the subject, etc?

Do you want to try and find people to discuss things with? If there is sufficient demand, there will be a column in future issues to enable you to do this. Write to Tony Skillen (Keynes College, University of Kent at Canterbury).

If you want to review a book, write to Tony Skillen and he will see if he can get a copy of it for you.

Deadlines for the next issue of *Radical Philosophy* (No.8, Summer 1974) are 1 March for main articles and 22 March for other things. Please send contributions (typed and in triplicate if possible) to Jonathan Reé, Middlesex Polytechnic at Hendon, The Burroughs, London NW4 4BT.

