

✓ all that is exchanged is done
voluntarily. This means that man
affirms himself once when he produces
that which he produces voluntarily
✓ as an extension of himself - totally pure
free from oppression and once more 2
(time) by means of exchange wherein
the thing that was produced as an extension
of oneself is so exchanged with that
produced by the other person (the other
person who exists to oneself not as an
alienated 'other' but as a human being)
who also produced as an act ~~of~~ at
of his own choosing. As such, the exchange
is that of pure love done voluntarily and
genuinely. for the purpose of mutual benefit.

This stands in contrast to the other -
Slave Dialectic whereby the 'One' oppresses
the 'Other' for the benefit of the
'One' without any regard to the wellbeing
of the 'Other'.

(A) (95)

Examination Book

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SUBJECT PHI 3145

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EXAM SEAT NO.

SECTION

DATE 5/27/16

GRADE

A

97

1. 99

2. 95

(A)

→

1. The 'Thing', in its truest form the 'One';
the thing ~~itself~~ is ~~found~~ in reality,
or at least ~~it should be~~ as
it exists in its essence as the immanent quality
that not only sets it distinct from all other
things but also ~~from which it~~ contains
determinable qualities from which determinate
qualities can be derived. For instance, a ball
may have the determinable quality of 'color'
& the determinate of red, as red
is not only a color in the abstract (by
abstract I mean one that can be imagined as
a distinct self insofar as it's not a descriptor of
any particular object like a ball or a table - color
does however exist in relation to its opposite
on the color wheel - as Hegel himself states
when he proffers the example of 'black
existing in relation to white and vice-versa'.
Color - or rather individual colors such as red or
black or white or blue - as existing in relation
to their opposites is a point made as an aside;
tangential to the first essay but one made

a 'determinable'
?

✓

1. cont.



yup!

✓ to define determinate qualities and distinguish them from the metaphysical abstraction that is the determinable.
but a particular quality that ball has.
Ex: The red ball.

- Ball ~~of which~~ which has the determinate quality of color the determinate quality of which is 'red'.
or in shorter form:

Ball → Color → Red

→ However, determinate qualities are those which flow out of 'the thing in its essence'. They can be quantified, either numerically or described as a quality that 'the thing in its essence' is said to possess but it is NOT the thing as

determinate the essence. ~~Red ball~~ The quality of 'red' in the example of 'the red ball' differentiates it from balls of all other colors but

necessitates would not differentiate it from another object that is red like a fire truck. Nor would the determinable qualities of, say, color or size suffice.

I. cont.



yes → It is only the thing not as a list
of many (perhaps countless) qualities
but as ~~the~~ a univocal conception - the
mic ('One' not as merely the sum of its parts
but as the sum-of-its-parts conceived
into something greater; a gestalt conception
that by its very nature cannot be reduced
to merely the sum of its parts as that
would destroy the very essence of its haecceity
→ Perception, namely, the act of perceiving,
is one that necessarily recognizes the 'One'
as "that which has many properties" not as
the 'One' as the "One that is a transcendent
universal which also happens to have many
properties that can be quantified WITH THE
CAVEAT THAT 'that' quantification by reducing
the 'One' ~~the~~ to the sum of its ~~parts~~
parts describes the parts, to borrow a
word from Schopenhauer, in an etiological
sense, not as a transcendent universal."
→ As a result the conception of the 'Thing'
as both 'many' and 'one' is irreconcilable,

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the 'Many' merely provides an etiological sense of the 'Thing' as that with ~~the~~ such qualities while the ~~the~~ 'Thing' as the 'One' is the essence of the 'thing' from which said qualities emanate from; all determinate ~~the~~ plus whatever indeterminate or 'unquantifiable' attributes that 'Thing' has which come together to form the 'Thing' as the transcendent universal that is distinct from all others.

A 99%

Very nice for blue-sack

2. "no each of us would have two others ~~the~~
other himself and the other".

→ In contradistinction with Hegel's
Master-slave morality whereby the
master (understood to be the Lord)
affirms himself, actualizes himself by
means of subjugating the slave ("the bond")
Marx presents a fully antithetical version
wherein ~~the~~ free-human-production,
the Communist method liberates mankind
from the imposed power structure,
and concomitant power relations that
oppress him to ~~of~~ absolute human freedom
where he is able to self-actualize in
every means of his being. One aspect is
the economic, where he can produce his own
means of production for himself, not against
his will - not as a chore (as Marx makes
explicit) but also as he himself as a
human agent. Free human production
there affirms himself and the other
because all that is produced and