

Acknowledgements

This is the third posthumously published work by Lawrence Krader. The first such volume appeared in 2003 bearing the title: *Labor and Value*; it was edited and introduced by me and my late friend and colleague, the economic historian, Rod Hay. It treated the forms and substance of both labour and value and their interrelations. As a focus in this work, Krader attempted to bring the development of objective value theory into line with subjective value theory.

The second such publication was *Noetics: The Science of Thinking and Knowing* which appeared in 2010. When I met with Krader last in August 1998, he referred to the manuscript of *Noetics* as his *magnum opus*, a work which he had been writing on and off since his days as a student at CCNY in the late 1930s. This ambitious book represented nothing less than a reconsideration of the human order within the manifold of nature. Krader had reconceptualised our understanding of nature. There is, indeed, a material order of nature, but it is not congruent with nature as a whole, for the quantum order is different from the material order existing as it does in a different configuration of space-time. The human order represents yet again a different order of nature, for only in the human order do we find the objective and subjective as opposed to the 'thingly' in the material universe. *Pace* Marx, there is teleology in nature, but only in the human order of the manifold. The link between *Labor and Value* and *Noetics* lies in the attention to the dimensions of objectivity and subjectivity in both labour and value theory.

This current work represents another formidable contribution by Krader to the problem of periodization of human history. With the central importance Krader gives to the form and substance of the freedom of human labour in the beginnings of capitalism in Central Europe, he argues against an evolutionary understanding of this phenomenon of history and instead looks at the far more complicated *development* of the societies in which this mode of production prevails.

Unlike evolution in the material-biotic order of nature, human development is in part teleological, in part serendipitous, in part accidental, in part interactive with the material order and to a lesser degree with the quantum order, in part beneficial, in part malicious, etc. It is both subjective and objective, abstract and concrete, scientific and ideological. Machiavelli's bipartite categories of fortuna and virtù are too simple. It is with this understanding of development in the human order that Krader approaches the beginnings of capitalism in Central Europe and this links the book to the two earlier publications.

I want to acknowledge the earlier work with Rod Hay, whose counsel would have been warmly welcome on this project. The late Dr. Barbara Krader (1922–2006), Lawrence's widow, herself an internationally renowned scholar of ethnomusicology and folklore, was most supportive of my work in establishing the Lawrence Krader Research Project.

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