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Re Lukacs' Geschichte und Klassenbewusstsein
WESTERN MARXISM by Maurice Merleau-Ponty (Ch.2 of M-PIER Aventure de la Philosophie)
TELUS, Fall 1970

p.142: "His. mat. is not the reduction of his. to one of its sectors: it is the ~~obj.~~ in
that there is a close connection bet. the person & his external world. Between
the subj.& obj. which determines the alienation of the subj. in the obj. And
the movement can be reversed will determine the REINTEGRATION OF THE WORLD WITH
MAN."

p.148: "What Lukacs ~~wants to prove~~ ^{means to prove}—and what his opponents
aim at—is a Marxism incorporating HISTORICAL SUBJECTIVITY without
rendering it an epiphenomenon. This is the philosophical backbone of Marxism..
its cultural value & ultimately its meaning."

PRAXIS:

p.153: "If praxis were nothing more (than 'experiment in ind.'—Engels's phrase)—
it would be hard to see how Marx could extrapolate it to contemplation as the
fundamental mode of our relation to the world. To pose experiment in
ind. IN PLACE OF THEORETICAL THOUGHT WOULD BE PRAGMATISM OR IMPERICISM. It
would be reducing the whole th. to 1 of its parts, because experiment is a mode

of cognition & ind. is itself based upon the knowledge of nature. Experiment & ind.
DO NOT EXHAUST THAT 'REV., CRITICO-PRACTICAL ACTIVITY' which is the definition of
praxis in the 1st Thesis on Feuerbach!"

p.154, ftn27: "In a review of HB's His. Mat. Lukacs showed that, far from
exhausting the his. activity of a society, TECHNOLOGY IS DERIVED
FROM IT.... Concerning the passage from the Middle Ages to cap., what is
decisive is not the advent of mfg., a totally quantitative change, but
THE DIALECTIC, the rel. of authority in the enterprise & the coming of mass
consumption. Technical transformation intervenes when the 'narrow technical'
base of mfg. comes into contrad. with the needs of prod. which it itself engenders."

Begin

p.155: "THE PROFOUND PHIL. MEANING OF THE NOTION OF PRAXIS IS TO PLACE US IN AN
order which ~~we~~ ^{know} that (if knowledge but that of communication, or ex.,
of familiarity). There is a PROL. PRAXIS which enables the class to exist without
being known as such. IT IS NOT A PRAXIS CLOSED UPON ITSELF, IT IS NOT SELF-SUFFICIENT;
it admits & even calls for critical elaboration and revision... P.157
Rev. politics cannot skip this moment where it DARES TO STEP INTO
THE UNKNOWN ... P.158: "We have seen his. trace a phil. itinerary which is realized
only thru us & thru our decision.... This crossing of event & meaning is, for Lukacs,
the essence of Marxism as a dial. phil. (ftn.30 MP Q Revai before he became
Lukacs' enemy saying his work was "the 1st attempt to deal with the his. of
phil. in terms of his. mat.")"

Sayler in Peacock
This issue of TELOS also incl. THE DIALECTIC OF LABOR: BEYOND CAUSALITY &
TELEOLOGY by Lukacs, part of his new work to be publ.
p.173: "Regarding ontological being, man's consciousness ceases to be an
epiphenomenon with labor..." p.174: "Marx very decisively separates
the new mat. from the old., the dialectic from the mechanical, in his familiar
Theses on Feuerbach. The chief defect of all mat. up to now (incl. Feuerbach's)
is that the obj., reality, what we apprehend ~~materially~~ through our senses, is understood
only in the form of the obj. or contemplation; but not as sensuous human activity,
as practice; not SUBJECTIVELY. Hence, in opposition to materialism, the active."

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side was developed abstractly by idealism—which of course does not know real sensuous activity as such. Feuerbach wants sensuous objects really distinguished from objects of thought—but he does not understand human activity itself as objectiv[e] activity. Furthermore, he clearly indicates that the reality of

thought, i.e., that consciousness has ceased to be epiphenomenal, can be located ashore only in praxis. "The dispute over the reality or non-reality of thinking that is isolated from practice is a purely scholastic question." (Georg L., p. 197)

Now probably also from that work, but this time reprinted from Ad Lectores, 1967

pub'd/in Contemporary EH Phil., David H deGroot, Ed-in-Chief, Bridgeport, Conn.

THE ONTOLOGICAL FOUNDATIONS OF HUMAN THOUGHT & ACTIVITY by Lukacs
shows unfortunately that the ontology of social being" has managed to
stitchise labor as if it weren't labor... & as if "3 directional developments"
were not class but "human", thus, last 2-n-l-tes necessary for "human reprod."
tends constantly to dualism.

2nd, intensification as if "social" rather than
capitalistic "never entirely ceases"

p.229:

"3rd, eco.dev. creates more & more critical qual
as well as quant. relations bet. individuals, which
originally appeared in tiny ind.societies. At present one finds realized
the greater & greater eco.predominance of the INT.MKT(sic!)rd), already showing
at the very least, an eco-ally humanity... It concretely manifests itself in
a world in which this integration in our lives creates the most difficult
the sharpest conflicts, e.g. in the Black-question in the USA... Thus, there is

produced from the original community of men the seemingly insoluble antagonies
of class struggles; thereby also there are the most vexing forms of inhumanity
resulting from such progress! Thus, today, the universality of human alienation
is a sign that eco. dev. is about to revolutionise the rel.of man to his world."

W.D. ONE
W.D.

GEORG LUKACS: HISTORY & CLASS CONSCIOUSNESS, Studies in Marxist Dialectics
Translated by Rodney Livingstone
Merlin Press, London, 1971 (11 Fitzroy Sq. London, W.1)

"Briefly, this image of
p.xxiii(1967)Preface to the new ed.—originally pub'd. 1923 Lenin

can be formulated
as follows: his strength in theory is derived from the fact that however abstract
a concept may be he always considers its implications for human praxis... He is
a profound philosopher of praxis, a man who passionately transforms theory into
practice, a man whose sharp attention is always focused on nodal points where
theory becomes practice, PRACTICE BECOMES THEORY."

The Phenomenon of Reification(commodity-structure) II The Antinomies of Bourgeois Thought
1922 "Reification & the Consciousness of the Proletariat."

p.142 "Hegel in his PHEN. & LOGIC was the 1st to set about the task of consciously
recasting all problems of logic by grounding them in the qual. material
nature of their content, in matter in the logical & phil. sense of the word.
This resulted in the est.of a COMPLETELY NEW LOGIC OF THE concrete concept
of the logic of totality.....

"Even more original is the fact that the
subject is neither the unchanged observer of the obj.dialectic of being/
concept (as was true of the Eleatic philosophers, & even of Plato), nor

p.110 "Mod. crit-
ical phil.springs
from the reified
structure of :
consciousness."

the practical manipulator of its purely mental possibilities (as with the sophists) the dial. process, the ending of a rigid confrontation of rigid forms is enacted essentially bet. the subj. & the obj. "only if 'truth were not only

Substance but also as Subj., only then can the problem of dialectics & with it the abolition of the antithesis of Subj.&obj., thought & existence, freedom & necessity, be held to be solved."

"The Standpoint of the Prol."

p.158-9 Q Hegel on one of stages of self-consciousness re mediation & immediacy. ~~consciousness has become an object~~
self as a result of the very experience which was to give the truth to itself; it does not regard the effects of its deeds as its own deeds; what happens to it is not the same experience for it is in itself; the transition is not merely a formal change of the same content essence of consciousness & on the other hand as the obj. or intuitive essence of itself. Abstract necessity, therefore, passes for the merely negative, unconscious power of the universal by which individuality is destroyed.

p.166 Marx "Above all, as far as Liberation is concerned, it becomes abundantly clear that quantification is a REIFIED & REIFYING cloak spread over the true essence of the obj. and can only be regarded as obj. form of reality inasmuch as the SUBJ. IS UNIVERSAL IN THE ESSENCE OF THE OBJ. to which it stands in a contemplative or (seemingly) practical relationship."

p.174 "...the dial. process by which immediacies are constantly annulled & transcended. Marx recognized this aspect of prol. class-consciousness very early on. (In his comments on the revolt of the Silesian weavers he lays emphasis on its CONSCIOUS & THEORETICAL CHARACTER.) He sees in the 'Song of Weavers' a LEONID BATTLE CRY WHICH DOES NOT EVEN MENTION THE HEARTED factory district but in which the prol. IMMEDIATELY PROCLAIMS ITS OPP. TO PVT. PROP. in a forceful, sharp, ruthless & violent manner."

(rd See pp.202-3,205 for praxis +) concl., p.208.