

PHENOMENOLOGY OF PERCEPTION by M. Merleau-Ponty--Humanities Press, '60;
probably a '44 pub. in France judging
by bibliog.

The most significant for Marxism is long footnote, pp. 171-3:

"One can no more get rid of his. mat. than of psychoanalysis by impugning 'reductionist' conceptions & causal thought in the name of a descriptive & phenomenological method, for his. mat. is no more linked to such 'causal' formulations as may have been given than is psychoanalysis & like the latter it could be expressed in another language. IT CONSISTS JUST AS MUCH IN MAKING ECONOMICS HISTORICAL AS IN MAKING HIS. ECONOMIC. The economics on which it bases his. is not, as in classical economics, a closed cycle of obj. phenomena, but a correlation of prod. forces & forms of prod., which is completed only when the former emerge from their anonymity, become aware of themselves & are thus capable of imposing a form on the future. Now, the coming to awareness is clearly a cultural phenomenon, & thru it all pathological motivations may find their way into the web of his.

A 'materialist' his. of the 1917 Rev. does not consist of explaining each rev. thrust in terms of the retail price index at the moment in ques., but of putting it back in the class dynamism & interplay of psychological forces, which fluctuated bet. Feb. & Oct. bet. the new prol. power & the old conservative power. ECONOMICS IS REINTEGRATED INTO HIS. RATHER THAN HIS. 'S BEING REDUCED TO ECONOMICS.

"His. mat.", ~~which~~ in the wks. inspired by it, is often nothing but a concrete conception of his. which brings under consideration, besides its obvious content (the official relations bet. citizens' in a dem., for instance, its latent content, or the relations bet. human persons as they are actually established in concrete living. When 'mat. his. identifies dem. as a 'formal' regime, & describes the conflicts with which such a regime is torn, the real subj. of his., which is trying to extract from beneath the juridical abstraction called the citizen, is not only the eco. subj., man as a factor in prod. but in more general terms, the living subj., MAN AS CREATIVITY AS A PERSON trying to endow his life with form, loving/hating, creating or not creating wk. of art, having or not having children...

It does not bring the his. of ideas down to eco. his., but replaces these ideas in the one his. which they both express, and which is that social existence. Solipsism as a phil. doctrine is not the result of a system of pvt. prop; nevertheless into eco. institutions as into conceptions of the world is projected the same existential prejudice in favour of isolation & mistrust.

P. 172... Precisely because economics is not a closed world, & because all motivations intermingle at the core of his., the external becomes internal & the internal external, & no constituent of our existence can ever be outrun.

pp. 172-3 "thought" is the life of human relationships as it understands & interprets itself. In this voluntary act of carrying forward, this passing from obj. to subj., it is impossible to say just where his. forces end & our begin, & strictly speaking the ques. is meaningless, since there is his. only for a subj. who lives through it & a subj. only insofar as he is historically situated. The ques. whether the his. of our times is pre-eminently significant in an eco. sense, & whether our ideologies give us only a derivative or 2ndry meaning of it is one which no longer belongs to phil., but to politics

.... Phil. can only show that it is possible from the starting point of the human condition.

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PHEN. OF PERCEPTION

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(3 Parts, --I--The Body, II, The World As Perceived
III--Being-for-Itself & Being-in-the World,
with latter the most important, except for ftn. typed out separately
on pp. 171-3 on his. mat.)

From Preface, p. viii "...phenomenology can be practised & identified as
a manner of style of thinking, that is existed
as a movement before arriving at complete awareness of itself as a phil."

xx: "Phil. is not the reflection of a pre-existing truth,
but, like art, the act of bringing truth into being..."

~~From~~ Introduction Traditional Prejudices and the Return to Phenomena.
Part I - The Body--The ftn. on pp. 171-3 (See p. 1 of notes) peculiarly enough
appears at the end of this section "The Body in its Sexual Being."
Part III - ~~Being-for-Itself & Being-in-the-World~~
p. 398: "To sum up, we are restoring to the cogito a
temporal thickness. If there is not endless doubt, and if 'I think', it
is because I plunge on into provisional thoughts and, by deeds, over-
come time's discontinuity. Thus vision is brought to rest in a thing
seen which both precedes & outlasts it."

The final section of Part II is Freedom, pp. 434-456
p. 437: "If freedom is doing, it is necessary that what it does should
not be immediately undone by a new freedom. Each instant, therefore,
must not be a closed world; one instant must be able to commit its
successors & a decision once taken & action once begun, I must have
something acquired at my disposal, I must benefit from my impetus, I
must be inclined to carry on, & there must be a bent or propensity of
mind..."

NB p. 447 "...the intellectual is in search of a doctrine
which shall make great demands on him & cure him of his subjectivity."

p. 449: "Now if it is true that his. is powerless to complete anything
independently of consciousness which assume it & thereby
decide its course, & if consequently it can never be detached
from us to play the part of an alien force using us for its
own ends, then precisely because it is always his, lived through
cannot withhold from it at least a fragmentary meaning..."

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