

Handwritten notes at the top of the page, including "I recall, years", "2. or 3", "4. extremely", and "NEGATIONS by Herbert Marcuse, 1968".

NEGATIONS by Herbert Marcuse, 1968

In 1st (1934) essay, "Struggle against Liberalism in Equalitarianism" there is a section on Existentialism

Lacks conceptual character hence HM 1st takes up existential politics, how concretization stopped with its view that "Man is essentially a pol. creature, i.e. he is not a creature whose being is determined by his participation in a higher 'spiritual world'...but he is rather an originally acting creature. After this Nazi slogan HM further develops 'activism' without a reason why, correctly concluding (p. 14) 'this anthropology derives its pathos from a radical EVALUATION OF LOGOS'

as knowledge that reveals & decides."

Then HM contrasts, how, as against "With the realization of the total-authoritarian state, existentialism abjures 'the self' it 'ORIGINALLY' based itself on the 'private' character of individual existence," but now ends with Heidegger's "Today and in the future, only the fuhrer himself is Ger. reality & its law."

Existentialism, which at one time understood itself to be the heir of Ger. Idealism, has given up the greatest intellectual heritage of Ger. his. It was not with Hegel's death but only now that the fall of the throne of Ger. phil. occurs.

1936

End essay, "The Concept of Essence" goes through that historically as if just the contrast of essence to appearance is what Marx has not only inherited but merely put a material base under.

"Their [concepts] metaphysical character betrays more than it conceals. For so much of men's real struggles & desires went into the metaphysical quest for an ultimate unity, truth, universality of Being, that they COULD NOT HAVE FAILED TO FIND EXPRESSION IN THE DERIVED FORMS OF THE PHYL. TRADITION."

From Descartes's ego cogito, at beginning of cap. era to binding man to a given condition, at end of era: "It is no longer the spontaneity of the concept but the receptivity of intuition that serves as the organon of the doctrine of essence. COGNITION CULMINATES IN RECOGNITION WHERE IT REMAINS FIXATED. Husserl's phenomenology can be considered a delayed attempt to reinvigorate bourgeois theory with the basic forces & concepts of Ger. Idealism (in which doctrine of essence has found its classical form." (p. 14)

Cf. Leszek Kolakowski's analysis of Husserl's criticism of 19th c. positivism as symptomatic of CULTURAL CRISIS as a theory which reduces human life to animal forms of appropriating the world & that rules out all possibility of ever encountering truth. This was why he set out in search of certain knowledge; the purpose of his transcendental reduction is to rediscover the irreducible primitive domain lost sight of by positivists & evolutionists. Husserl, less sensitive to the non-utilitarian of the believed

essay on "Affirmative Character of Culture"
What states about div. bet. mental & manual
work in Greek society, but, as presently taken by him as
"forever" true, but on the contrary, here HM shows what a
sharp division from "philosopher-kings" concepts and its
concomitant special... it out occurs in
bourgeois epoch: # In its place emerged the thesis of the
universality & universal validity of "CULTURE" (p.93).. Altho
the fact has not changed, the good conscience has disappeared.

"There is a concept of culture that can serve as an important
instrument of social research because it expresses the
implication of the mind in the his. process of society." There
is however another fairly widespread usage of the concept of
culture in which the spiritual world is lifted out of its
social context, making culture a (false) collective noun &
attributing (false) universality to it. (like national culture)

"Hegel goes poorly with an authoritarian state; he was
for the mind, while the moderns are for the soul and for feeling.
THE MIND CANNOT RECFEE REALITY WITHOUT DENYING ITSELF;
the soul can & is supposed to do so. IT IS PRECISELY BECAUSE
THE SOUL DWELLS BEYOND THE ECONOMY THAT THE LATTER CAN MANAGE
IT SO EASILY."

4th & last of the serious pre-WW essays, "Philosophy &
Critical Theory", which, it turns out, refers (bot) to
Young Hegelians (Marx; though he never says so outright
placing the origins of "critical theory" in the 1830's & 1840's
includes both & both are therewith contrasted to Hegelian
philosophy as appearing "within the eco. concepts of material
theory" was so included because it was most advanced form
of consciousness, by contrast with ~~that~~ eco. conditions
which were backward, so that criticism of est. order began
as a critique of that consciousness, which, it is admitted,
did not separate Reason from Freedom. As contrasted to mel
ideologies therefore Idealism is not one of domination
"precisely to the extent that it is really idealistic" (p.140)

This remark by HM is all the more curious because the intro
of the 1960's (1968) tried to hang upon it the concept of
machine as "subject", technical rationality & of all things
blame "critical theory" by which he obviously means Marxist
for ~~that~~ "did not its concept of a free & rational
society promise, not too much, but too little?" (p. xvi)

Handwritten notes in the top left margin.

Handwritten notes on the left margin, including "IT IS NOT...".

Handwritten initials or mark on the left margin.

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Large handwritten notes at the bottom of the page, including "Perspectives of..." and "Only when...".