

HISTORY AND CLASS CONSCIOUSNESS by Georg Lukacs, 1971, Merlin Press, London

1967 Preface: p.xvi: "The bk's most striking feature is that, contrary to the subjective intentions of its author, objectively it falls with a tendency in the hist. of Mxism that has taken many different forms. All of them have one thing in common...they strike at the very roots of Marxian ONTOLOGY (??rd) I refer to the tendency to view Mxism exclusively as a theory of society, as social philosophy, & hence to ignore or repudiate it as a theory of nature...xvii: (but) it is demonstrable tht it is the materialist view of nature that brings about the really radical separation of the bourgeois and socialist outlooks. (??rd) the failure to grasp this blur's philosophical debate, e.g. prevents the clear elaboration of the Mxist concept of praxis." (??rd) "...Capitalist exploitation thus loses its obj/rev. aspect & there is a failure to grasp the fact that in. of SV." Thus the higher dev. of individuality is only purchased by a historical process in which individuals are sacrificed."

xviii: "This has a narrowing & distorting effect on the bk's central concept of PRAXIS."

***** (BOURGEOIS CONCEPTS WITHIN MOVEMENT OF KNOWLEDGE AS IF IT WERE "OBJ." ISOLATED FROM PRAXIS.) *****

(rd Lordy this late--1967--"I approve the worst of WHAT IS TO BE DONE--class consciousness will be implanted "FROM OUTSIDE" "FROM OUTSIDE ECO. STRUGGLE" & "SPHERE OF REIS. BET. WRKS. & EMPLOYERS"!!!!) *Return to Mxism*

BEGIN
The revival of Hegel's dialectics STRUCK A HARD BLOW AT THE REVISIONIST TRADITION. Already Bernstein had wished to eliminate everything reminiscent of H's dialectics in the name of 'science'.

RETURN TO REV. TRADITIONS OF MxSM THE REVIVAL OF HEBELIAN TRADITIONS WAS OBLIGATORY

xxi: His. & Class Consciousness represents what was perhaps the most radical attempt to restore the rev. nature of Mx's theory by renovating & extending H's dialectics (method)."

"whereas Plekhanov & others had vastly overestimated Feuerbach's role as an intermediary bet. H & Mx, this was relegated to background here."

"I EXPLICITLY ARGUED THAT MARK FOLLOWED DIRECTLY FROM HEGEL"
+ question of ALIENATION - 1st time since Mx treated as central to rev. of cap. Following pub. of Heidegger's Being & Time (1927) & till today alienation moved into centre of phil. debate.

xxii: identity of subj-obj in Hegel arises in purely logical & phil. form WHEN the highest stage of ABS. SPIRIT is attained in phil. by abolishing alienation & by return of self-consciousness to itself."

xxvi: "I can still remember even today the overwhelming effect produced in me by Mx's statement that OBJ-ITY WAS THE PRIMARY MATERIAL ATTRIBUTE OF ALL THINGS & RELATIONS." By contrast ALIENATION (as against objectification, rd) is special variant of that activity that becomes operative in definite social conditions."

xxvii: For it was not just the problem of genesis that occupied the forefront of my attention, but also the application of dialectics to the theory of reflection."

"Reification & Consciousness
Reification of 'Prolet.' in History & Class Consciousness

*Don't forget to
check the
notes*

- pp. 83-222 I. The Phenomenon of Reification, pp. 83-110 (+Notes, pp. 209-10)
- II. The Antinomies of Bourgeois Thought, pp. 111-149 (+Notes, pp. 210-217)
- III. The Standpoint of Prolet. pp. 149-212 (+Notes, pp. 217-223)

I. The Phenomenon of Reification

p. 92 Q Holy Family "Pvt. prop. not only the individuality of men, but also of things.
The ground & the earth have nothing to do with ground rent, machines
have nothing to do with profit."

II. The Antinomies of Bourgeois thought

pp. 111-12 --thought springs from the reified structure
of consciousness.
p. 121: "Classical phil. is indebted for its wealth, its depth & its boldness no less
than its fertility for future thinkers to the fact that it NARROWS THE
PROBLEM DOWN, CONFINING IT WITHIN THE REALM OF PURE THOUGHT. At the same time
it remains an insuperable obstacle even within the realm of thought itself. To

to say, classical phil. mercilessly tore to shreds all the metaphysical illusions of the pre-cen-
tury, but was forced to be as uncritical & as dogmatically metaphysical with
to some of its own premises as its predecessors had been to theirs."

cf. pp. 131-2 vs. Engels' "experiment & ind." i.e. "thing-in-itself" p. 132: "In fact,
scientific experiment is contemplation at its purest."

cf. Q of Hegel about ossified antitheses like body & soul... which became transformed as culture
intelligence & nature... & abs. sub-j-ity & abs. obj-ity -- "To transcend
such ossified antithesis is the sole concern of reason... & the totality
of life at its most intense is only possible as a new synthesis out of the East
& abs. separation."

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, the logic of totality--admittedly in a very
problematic form which was not seriously continued after him." "Even more original
is the fact that the subj. is NEITHER the unchanged observer of the obj. dialectic of being
NOR the practical manipulator of its purely mental possibilities..."

P. L& H made most strenuous for this subj. "we" "World Spirit" driven INEXORABLY into
mythologizing.

III. The Standpoint of the Prolet.

p. 170: "It has often been claimed--& not without a certain justification--that the
famous ch. in H's Logic treating Being, Non-Being, & Becoming contains the
WHOLE of his phil. It might be claimed with perhaps equal justification that ch. dealing with
the FETISH character of the commodity contains within itself the WHOLE of his
mat. & the whole SELF-KNOWLEDGE of the prolet. sees as knowledge of cap. society."

PRAXIS, p. 202 & p. 209

*Could the reason why has nothing to do with
the will which is doing for the
everything in the world to do with
new ind. i. return*

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