

13030

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

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

p.148: "what Lukacs <sup>wants to show</sup> ~~wants to show~~ --and what his opponents aim at-- is a Marxism incorporating HISTORICAL SUBJ\*IVITY without rendering it an epiphenomenon. This is the philosophical backbone of Marxism, its cultural value & ultimately its ~~rev. meaning~~ <sup>rev. meaning</sup>."

PRAXIS:

p.153: "If PRAXIS were nothing more (than 'experiment in ind.'--Ergels's phrase-- it would be hard to see how Mx could contrapose 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 EMPIRICISM. It would be reducing the whole th. to 1 of its parts, because experiment is a mode of cognition & ind. is itself based upon th. knowledge of nature. Experiment & ind. DO NOT EXHAUST THAT (REV., CRITICO-PRACTICAL ACTIVITY) which is the definition of praxis in the 1st Theses on Feuerbach."

p.154, ftn 27: "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 DIV. OF LABOR, 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."

p.155: "THE PROFOUND PHIL. MEANING OF THE NOTION OF PRAXIS IS TO PLACE US IN AN order which is ~~not~~ <sup>not</sup> that of knowledge but that of communication, of 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~~ 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..")"

This issue of TELQS also incl. THE DIALECTIC OF LABOR: BEYOND CAUSALITY &

TELEOLOGY by Lukacs, part of his new work to be sub-  
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 ~~through~~ <sup>through</sup> 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

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 objective activity. Furthermore, he clearly indicates that the reality of

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

Now probably also from that work, but this time reprinted from Ad Lectores, 1961 9  
pub'd in Contemporary EE 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  
fetishise labor as if it weren't labor, & as if" directional developments  
were not class but "human", thus; 1st, is-n-l-ness necessary for "human reprod."  
tends constantly to déjà-vu. 2nd, intensification as if "social" rather than  
capitalistic "never entirely ceases"

p.229: "3rd, eco. dev. creates more & more critical qual.  
as well as quan. relations bet. individuals, who  
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-ly 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 antinomies  
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 work."

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

p. xxxii (1967) Preface to the new ed. -- originally pub'd. 1927  
"Briefly, this image of 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 Greek 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 they 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 Prolet."

p.158-9 Q Hegel on one of stages of self-consciousness re mediation & immediacy. PHEN. consciousness has become aware of self as a result of the very experience which was to reveal 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, unproductive power of the universal by which individuality is destroyed.

p.166 "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 object. It can only be regarded as obj. for a reality inasmuch as the SUBJ. IS UNIVERSAL IN THE ESSENCE OF THE OBJ. to which it stands in a contemplative or (occasionally) practical relationship."

p.174 "... the dial. process by which immediacies are constantly annulled transcended. Marx recognized this aspect of prolet. 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 the Weavers' a BOLD BATTLE CRY WHICH DOES NOT EVEN MENTION THE HEARTH) factory district out in which the prolet. 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;