



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. L., 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-ess necessary for "human reprod. tends constantly to diminish." 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, 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-lylly 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 ral. of man to his world."

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 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. critical 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 or rigid form, 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 Procl."

p.158-9 Q Hegel on one of stages of self-consciousness re mediation & immediacy. PHEN. ~~consciousness has become an object of itself~~ 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, unbecoming 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 & can only be regarded as obj. for a of 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 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 the Weavers' a BOLD BATTLE CRY WHICH DOES NOT EVEN MENTION THE HEARTH factory district out 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;