

Neil McInnes. on Lukacs

The biographical note that is of interest is that Lukacs returned to Budapest April, 1957, from Rumania to which he had ~~been deported~~ escaped when the 1956 revolution failed.

On the philosophic side, McInnes is good in his summation of H&C: "Marx meant, said Lukacs, that spirit had become thing and things were steeped in spirit, so that history was a fabric of meanings-become-forces. This dialectical relation of subject and object was most marked in the case of the proletariat..."

at which point he quotes Lukacs: "For this class, self-knowledge means at the same time correct knowledge of the whole of society...so this class is at once subject and object of knowledge." "Its self-knowledge is history knowing itself, and in that total clarity lies the promise of a return from alienation."

HERE

McInnes then speaks of historic relativism, stressing that Lukacs' great contribution was to apply historical materialism TO ITSELF.

"History is a dialectical totality of powers and things known, and every piece of culture, no matter how deformed by class position and historical situation, reflects that totality."

(c) "The criterion of truth is grasp of reality. But reality is not at all to be confounded with empirical being, what actually exists." L

The fact that Lukacs correctly rejected the idea that concepts were merely "reflections" of reality; holding that reality, as a totality, its truth first has "to be made" McInnes concludes "Lukacs did not clearly elaborate this notion, but it evidently bears a resemblance to the Hegelian Absolute."

"Lukacs' three main doctrines--the dialectical unity of subject and object in society; the promise of a return from alienation; the proletariat, through the proletariat, attains self-knowledge; and the notions of truth as a totality yet to be achieved--were attractive to some western existentialists."

Lu: 'Falsification of a book forgotten for good reason'

Why was Lukacs' idea of self-knowledge as history knowing itself?

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③ Lukacs' concept of self-knowledge as history knowing itself because it is self-knowledge of the proletariat. It means 'self' as in 'self-knowledge' not 'self' as in 'selfishness'. It means 'self' as in 'self-knowledge' not 'self' as in 'selfishness'. It means 'self' as in 'self-knowledge' not 'self' as in 'selfishness'.