

Summary

The volume presents a Czech translation of György Lukács's seminal work *History and Class Consciousness*, which is considered to be one of the most influential works of Marxist philosophy and a cornerstone of Western Marxism. It contains a translation of the following essays: What is Orthodox Marxism?; The Marxism of Rosa Luxemburg; Class Consciousness; Reification and the Consciousness of the Proletariat The Changing Function of the Historical Materialism; Legality and Illegality; Critical Observations on Rosa Luxemburg's "Critique of Russian Revolution"; and Towards a Methodology of the Problem of Organisation.

Lukács argues in favour of a methodological understanding of Marxism, assuming that its core does not reside in any theorem or propositional content, but strictly in method: in dialectics. The volume also includes an opening essay by Ivan Landa entitled "György Lukács and the Beginnings of the Methodological Marxism", whose aim is to introduce Lukács's rational reconstruction of dialectical method, arguing in favour of a new, namely methodological interpretation of Marxism. It examines Lukács's methodological-cum- ontological holism, focusing on the conception of concrete totality, which is elucidated by means of the concept of reciprocity and grounded in the distinction between social and non-social properties, or natural and social kinds. Within this context, it discusses several objections raised by Lukács against both methodological and ontological individualism. Subsequently, it focuses on the idea of essential interdependence, a further elaboration of the conception of concrete totality. Furthermore, it explores Lukács's conception of *interaction*, which holds between particulars and kinds or types, introducing a change into the social structure. This is also the reason why the dialectical method can be referred to as "materialistic-cum-revolutionary". In elaborating Lukács's point, the essay follows on from Ian Hacking's theory of interactive kind. The most important point made by Hacking is that only conscious and self-conscious creatures can be involved in interactions, since they have the capacity of self-conception and at the same time can consciously reflect upon how they are classified, which may in turn determine their self-conceptions as well as the course of their actions, or motivate their rejections of those classifications, transforming their contents. Hacking describes this as a "looping effect". Lukács's conception of interaction, according to the proposed interpretation, expresses an essentially similar idea. For example, human beings are classified as "slaves" within a social structure, yet they are not indifferent to this classification. Either people incorporate it into their self-conception and start to act and think like slaves, or they reject this classific-

ation, which may influence the social kind. Lukács pays attention especially to those cases that involve contradictions between self-conceptions and classifications and social kinds. In these cases, the result is a social conflict which undermines classifications, social kinds, and last but not least the social structure as a whole. He also sees consciousness and self-consciousness as the driving force responsible for this “looping”, although for him this concerns not individual, but collective self-consciousness. Therefore, it is assumed that Lukács’s conceptions of essential interdependence and interaction support the restriction of dialectics only to the social realm, as natural kinds are indifferent: animals and non-living objects obviously do not interact with natural kinds.

The translation was originally prepared for publication by Lubomír Sochor already in 1968. The failure of the Prague Spring and the subsequent political repressions prevented Sochor from publishing it in print. For the purpose of the current edition, Sochor’s translation has been thoroughly checked and correlated with the German original, performing necessary corrections of obvious mistakes or stylistic amendments, completing the bibliographical references both to the modern editions of the texts cited by Lukács and to their Czech translations (if they existed), and finally adding a list of references.