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## SUMMARY

### ***PHILOSOPHY, DIALECTICS, REALITY***

The first edition of this book contained eight essays written between 1972 and 1980, published in 1982 as *Philosophy, Dialectics, Reality*. In this new edition another two essays from 1983 and 1988 were added as Appendix. The original selection and the order of essays is in accordance with the Author's intention of that time, and represents his standpoint within the philosophy of the 20<sup>th</sup> century. These texts present a picture of the contemporary philosophy and its genealogy in the context of the discourse of modernity, they introduce questions about present-day paradigms. Most of these essays examine the premises and the theses of phenomenology, hermeneutics, structuralism and particularly Marxism with the idea of the dialectics in the context of its historical development. The Author's purpose is a systematic presentation of the most relevant, theoretical convergences between present-day philosophical schools and thereby setting his own philosophical position in 1970s.

The first essay *On the Concept of Philosophy* (1972) discusses the difference between the scientific and the philosophical mode of thinking. It answers the question, in what way the consciousness of history, which essentially belongs to philosophical thinking, determines the concept of philosophy and how it contributed to the transformation of this kind of thinking in the modern age. The concept of philosophy has found itself among the genuine axes of the modern philosophical discourse on being and history, on necessity and possibility, on system and critic, of philosophy of logos and philosophy of praxis.

Second essay entitled *The Thought of the Second Half of the Twentieth Century* (1978) presents the most famous formula of Siemek's own philosophical standpoint. This text, originally written as the Preface to the anthology *The Paths of Contemporary Philosophy*, describes present-day situation as a dialectical process of overcoming the cognitive obstacles and the forms of superstition, which come from the crisis of early years of the 20<sup>th</sup> century. The transition to second half of the century is perceived as

the paradigm shift from “epistemical” to “epistemological”. The first of these paradigms was established by the categories of positivistic and Cartesian dualism, which manifested itself in the break-up between the existentialism and the Vienna Circle. In the second paradigm the dualism was treated as a problem and was perceived structurally. The antinomies of thinking and being, of subjective and objective, of explaining and understanding, of values and facts, of science and life were overcome in this new paradigm of philosophy of meaning as significant moments of intersubjective praxis. The paradigm shift takes place by turning back to Hegel, Marx, Nietzsche and Freud, four Founding Fathers of the modern discourse, in closely associated forms within phenomenology, hermeneutics, psychoanalysis, structuralism and Marxism.

Third essay *Transcendentalism as a Philosophical Standpoint* (1974) contains a general outline and the conclusion of the book *The Idea of Transcendentalism in Fichte and Kant* (1977). The transition to the “epistemological” standpoint in its first and classical formula was performed explicitly by Fichte and Kant in the context of the theory of knowledge in early modern ages. The notion of knowledge, developed by classical transcendentalism, marked the first step towards the ontology of the “meaningful historicity”, which was later established in Hegel’s and Marx’s dialectic as new “epistemological” issues.

Fourth essay *Marxism and the Hermeneutic Tradition* (1974) goes further in the characteristics of this new paradigm and formulates prospects of productive contest between Marxism and the philosophy of culture, which is characterized as the “hermeneutic tradition”. This slogan refers to various “epistemological” analysis of meaningful forms of social being and culture, which were influenced by psychoanalysis, phenomenology, Heidegger’s legacy and structuralism. Siemek strives to find theoretical “common denominator” for all of them and he contextually points at the notion of meaning as “pre-semantic condition of logos and praxis”.

Fifth essay *The Historical Materialism as the Philosophy of Marxism* (1978) is a contribution to the discussion on meaning of historical materialism and theoretical identity of Marx’s *Capital*. The idea of the critique of political economy is presented here in the framework of “epistemological” paradigm. The theories of commodity fetishism and surplus value show, that the basic category of historical materialism is not the productive force, but the relations of production. Siemek points out that social-political relations are the essence of economy and he defends this proposition against the dominant interpretation by dogmatic Marxism.

Four of further five essays in this volume develop Siemek’s standpoint as a Marxist in context of thought of twentieth century. Three of them are dedicated directly to the legacy of György Lukács. *Lukács’ Dialectic Epistemology* (1974) contains the interpretation of Lukács’ famous proposition of reification as a generalization of the form of ware, which appears to be a pattern of the “purpose rationality” in capitalist society. The dialectics is here discussed as critical-theoretical praxis and is justified in regard to the ideas developed by Lukács: historicity, false consciousness and

“standpoint of wholeness”. These perspective is continued in *Marxism as Philosophy* (published in this volume, in Appendix), primary printed as the preface to Siemek’s translation of *History and Class Consciousness* into Polish (1988). It describes the role of Lukács’ work in broader context of the history of Marxism, regarding the tensions within Marx’s thought. The antinomies of the bourgeois thinking will be overcome in the project of sublation (*Aufhebung*) of philosophy in the sense of traditional, Aristotelian and post-Cartesian concepts of episteme. *Hegel and the Problem of Philosophical Self-Consciousness of Marxism* – preface to Lukács’ *The Young Hegel* (1980) – introduces the question of identity of historical materialism as the regress to the beginnings of the 20<sup>th</sup> century. Siemek discusses typical figures of thought of the Marxist orthodoxy, he presents the context of its discord with Lukács and stresses the need for further confrontation of Marxism with Hegel’s idealistic dialectic, which he claims to be insufficient and superficial. Fourth essay *An Unpopular Philosopher* (1977) discusses similar problems in the form of a pamphlet against the reaction of authorities and philosophical publicity. It refers to the reactions to the program of a new interpretation of Marx, formulated by Louis Althusser. Siemek defends Althusser’s idea of the autonomy of theoretical praxis and criticizes the tendencies of institutional Marxism towards the regress to eclectic way of thinking of “common sense”. He turns against false interpretations of Althusser’s critique of the paradigm of humanism, in context of the revisionist come back to young Marx in 1960s.

Another essay put in the Appendix is *“Science” and “Scientificity” as Ideological Categories in Philosophy* (1983). It contains a picture of a paradigm shift which resulted in domination of ideologies of “the scientific” at the end of nineteenth century. The most spectacular contest between Vienna Circle and “the philosophy of life”, which was a starting point, but also an obstacle in the way to the next paradigm shift in second half of twentieth century, becomes clear in the process of its dialectical genesis.

Z języka niemieckiego przełożył Bartosz Działoszyński